THE

RELIGIOUS CEREMONIES

AND

CUSTOMS

OF THE

SEVERAL NATIONS

OF THE

KNOWN WORLD.

VOL. I.

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Represented in above an Hundred COPPER-PLATES,

DESIGNED BY THE

FAMOUS PICART.

TOGETHER WITH

HISTORICAL EXPLANATIONS,

AND SEVERAL

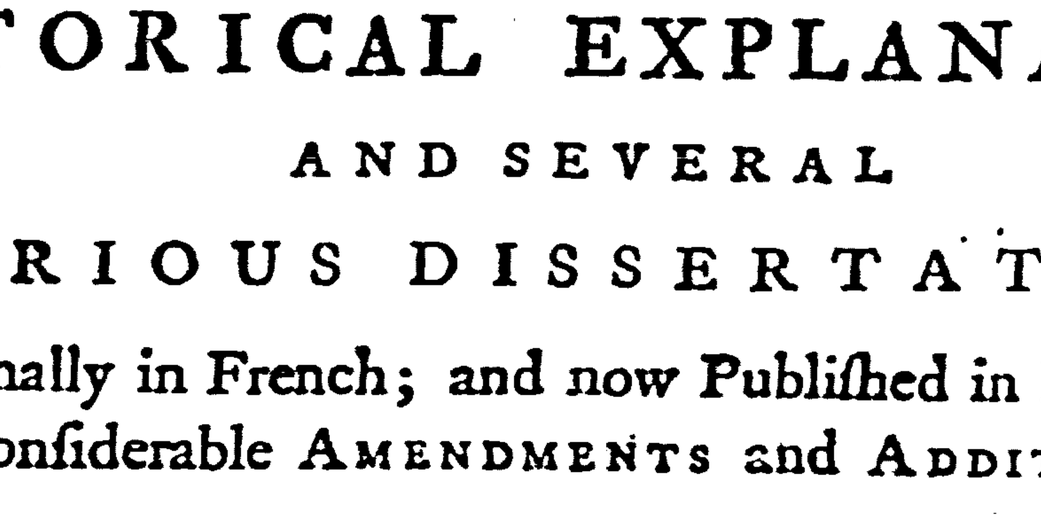
CURIOUS DISSERTATIONS.

Written Originally in French; and now Published in English, with very Considerable AMENDMENTS and ADDITIONS.

VOL. I.

CONTAINING

THE CEREMONIES OF THE JEWS, &c.



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THE TRANSLATOR TO THE READER.

IF there was any one man now living, who had been ſo general a traveller as to have viſited all the nations we have heard of; he would be certainly mentioned with admiration and envy by all curious and rightly-intelligent perſons. And if this imaginary perſon had been bleſſed with ſound judgment and an unprejudiced mind, to guide him in his obſervations throughout, he would doubtleſs be ſtiled a moſt agreeable and amuſing companion, and a moſt rational and profound philoſopher. But ſuch a man as this has never yet exiſted, and in all human probability never will.

For though mathematicians in comparing the dimenſions of our earth with the infinite ſpace of the univerſe, pronounce it to be but a point, a mere nothing; yet with reference to us who move on it, it may be, properly enough, termed vaſt and immenſe. The wide extended oceans which muſt be traverſed; the long, the uncouth tracts of land which muſt be meaſured by thoſe whoſe curioſity ſhould lead them to ſee a very conſiderable part of the globe, would tire the footſteps and exhauſt the patience.

But if the length of the way were alone ſufficient to deter the generality of mankind, from undertaking far-diſtant journies and voyages; what ſhall we ſay to the addition of dangers and difficulties, which muſt be undergone and incurred at the ſame time? Dangers of the moſt dreadful kinds, of infinite variety; and difficulties inſurmountable, but by the utmoſt intrepidity and reſolution. For ſuch is the ſeeming decree of na-

ture; ſuch the averſion between nation and nation; and ſuch the conſtruction of this our terraqueous abode; that we are in continual jeopardy, whenever we exceed the bounds of our native ſoil. If we eſcape the deaths which impend from the bare change of climates and ordinary nouriſhment; others more diſmal threaten us, from the violence of tempeſts, the rage of ſeas, the barrenneſs and unknown paths of deſarts; from precipices, quick-ſands and torrents; and in fine, from the fury of wild beaſts, the venomous bites and ſtings of reptiles and inſects, and from the murderous hands of robbers, ſavages and frantic zealots.

But to what purpoſe ſhould we dwell on the hardſhips which muſt be encountered by thoſe who wander far from home? They are innumerable, which being well known, few or none have been tempted to gratify their curioſity at ſo extravagant a rate; and which perhaps in our days would be eſteemed little better than knight-errantry.

However, all perſons of true taſte and a right turn of mind, greatly prize the relations of travellers, which when methodically digeſted, and drawn up with a ſtrict regard to truth, are of great uſe; eſpecially when they come from the hands of men of penetration and judgment; and when attentively peruſed have almoſt as lively an effect on the mind as if we had been eye-witneſſes of what is communicated to us.

And it is by this means, that the learned and the wealthy chuſe to inform themſelves in all matters of remote tranſaction and import; and grow wiſe and knowing therein at the expence of thoſe whom the love of riches, or the urgent occaſions of neceſſity have driven to the uttermoſt parts of the earth: amongſt whom there have not been wanting numbers of men ſufficiently ſtocked with capacity and learning, to enable them to give a handſom and rational account of what they have ſeen and obſerved in their travels.

From theſe, the authors of this curious work have collected their materials, towards the furniſhing us with a diſtinct notion of all the religions and religious rites, which have hitherto been known to be practiſed. And ſeeing that this compilation is ſo extenſive in its compaſs, and ſo various and important in its ſubjects, which relate purely to the moſt intereſting article of life, religion; it muſt afford a moſt pleaſing diverſity of contemplation and amuſement; and therefore we doubt not, will be perfectly acceptable, to a people whoſe conſtant characteriſtics are generoſity, candor and good ſenſe; a people whoſe peculiar happineſs it is, that they both can and dare to make uſe of their reaſon.

And though a bare enumeration and repreſentation of what is here promiſed were abundantly enough to recommend it to the world; that is not all you will find here. For by a plain and natural method of reaſoning, together with the hints, interſperſed up and down, you will alſo form to yourſelf an idea, and a very clear and competent one too, of the genius, policy,

policy, manners and arts of the ſeveral people ſpoken of, and alſo of the nature and chief productions of the ſoil they live upon.

Let none think, that becauſe the learned and the wealthy, either too prudent or too indolent to hazard their lives or waſte their time, never travel beyond the bounds of Europe; that therefore nothing beyond them is worthy our attention. There is ſcarce any nation, even the moſt ſavage and uncouth, but may afford matter of very ſerious reflexion to a man of ſenſe. And ſure this cannot be doubted, when we behold the numbers of perſons, who are impatiently eager and indefatigable in their reſearches as to what concerns the animal and vegetable worlds; for if we argue juſtly, moſt of them would be, and doubtleſs are, in proportion more induſtrious in their ſtudy of the rational world, as this infinitely excels in dignity the two others.

But you may object, that excepting complexions and two or three outward accidents, all men are the ſame; and it is very true, if we conſider their bodies only. But if we are not miſtaken, the body is the laſt thing conſidered, except by thoſe who profeſs to relieve it in caſes of diſeaſe and caſualty. No one ever acquired wiſdom by a bare contemplation on the bodies of men: no, that is obtained by conſidering their intellects and diſpoſitions, their religious and civil inſtitutions, in which there is as great a variety, and conſidering that all men have reaſon for their guide, to the full as unaccountable and amazing, as in any things elſe within the verge of nature.

Beſides, what can we employ our thoughts on more commendably, than in the purſuit of that *Proteus*, the mind of man, throughout all its transformations? What ſubject is there of greater dignity, or that more nearly concerns us, than that which may help us to attain a true knowledge of what we really are, and of the bleſſings we really enjoy; and from thence learn how to exalt and humble ourſelves by turns. We can judge of our happineſs or miſery, but by compariſon; and how ſhall we compare ourſelves with others we know nothing of?

Many men otherwiſe of good underſtanding, who have never travelled themſelves, or only read and converſed with ſuch travellers as have carried their little prejudices with them wherever they have been; have conceived contemptible notions of the reſt of the world, and conſequently flatter themſelves in the higheſt ſtrain for the chimerical excellence they and their own nation have above all others. Theſe are like the *Chineſe*, who were wont (and it is likely continue the practice) to place their own country in the center of their maps, and draw little frightful figures upon their borders to repreſent the nations round about them.

But the miſtake that a man lies under in this caſe, is attended with great inconveniencies. It caſts a damp upon his curioſity; it ſtifles the

generous ſparks of humanity, which might naturally glow in his breaſt; it ſours his temper and inclines him to a very confined way of thinking; all which muſt certainly combine to make him a worſe man in every concern of life, than he originally is. So natural is it for thoſe who deem themſelves the grand favorites of heaven, to act the moſt unworthily of the divine beneficence! Not conſidering that God is the tender parent of all mankind whereſoever diſperſed, or howſoever diſtinguiſhed, ſtrictly impartial, perfectly-righteous.

A fond pretenſion to the ſtrongeſt God among the Heathens, and a full perſuaſion of election and purity of revelation, among thoſe that have had ſublimer notions of divine matters, have been the ſeeds of the diſſenſion and wars in all ages, and in almoſt all countries. And if we ſeriouſly conſider the natural ſprings and motives, that have deſolated the greateſt part of the inhabited world by turns, we ſhall always find religion to be at the bottom. And if the difference of religion has ſtill this ſad effect almoſt every where, that it keeps up an unkind and unbrotherly averſion betwixt nations, and by influencing their manners diſtinguiſhes them more generally than their complexions, is it not worth while to conſider what the various religions are, which at the ſame time, that they unite their profeſſors together and beget in them a veneration and eſteem for each other, makes them inſupportable to their neighbours about them, though formed of the ſame materials, and by the ſame Almighty hand?

It is with grief we ſay it, the Chriſtians themſelves, though every line of their doctrine breathes brotherly love and unbounded charity, have almoſt ſurpaſſed all others in the blood they have ſpilt, and the ambitious views they have entertained. How often has the Chriſtian dove been transformed into a ravenous vulture? It may be hard to tell the true cauſe, why we act both in our private capacities as we are men, and in our public capacities, as we are nations in ſuch direct repugnance to the precepts of our holy law. But perhaps a very little ſtudy would let a middling capacity into this prepoſterous ſecret.

One thing is, and it ſeems to be too true; a prevailing notion which has obtained among the ſeveral nations, that have pretended to God's ſpecial grace and undoubted revelation; namely, that this ſpiritual bleſſing could not be complete without temporal honour; and becauſe this might be equal to that, nothing leſs than the empire of the world could ſuffice. And hence it has come to paſs, that when occaſion has offered, even the celeſtial and benign ſyſtem of Chriſtianity has been conſtrued into the moſt bloody and tragical inſtitution, that barbarity itſelf could invent, to flatter (ſtrange!) the ſanctity of the religion, and wild ambition of the chief profeſſors of it. As if the father of many children ſhould unnaturally fix all his affection on ſome particular ſon, and command him to murder all his

brethren, becauſe he liked not them ſo well as himſelf. But men, it ſeems, will be men, and though Chriſtians have been conſtantly taught to lift up their eyes to heaven, there to look for their kingdom; yet they have made it ſufficiently appear, that they have not been quite ſo ſpiritually given as to content themſelves with that comfortable proſpect. So then, were our religion (we mean Chriſtianity in general) ſtrictly compared with our depredations on infidels, our cruel perſecutions and maſſacres of each other, and the numberleſs abominations and exceſſes practiſed among all ſects of us, it is likely, we might make a more deſpicable figure in the eyes of a rational creature, who ſhould be indifferent to all the religions profeſſed on earth, than the worſt of thoſe we call Barbarians.

The Mahometans alſo, who though they are defective in faith, are commendable enough for their morals, and their acts of piety in ſome reſpects; they in their turn hope, that the whole world will be Mahometan one day or other, and to bring it about, all opportunities are embraced, and all artifices practiſed, ſometimes bloody, ſometimes mild.

The *Jews* alſo, though now an abject and ſeemingly-abandoned race, and no better than vagabonds upon the face of the earth; yet they live not without expectations of lording it over *the kingdoms of the countries*, and in the fury of their zeal to trample them under their feet.

And now what ſhall we ſay, when we behold theſe three religions, who profeſs in the pureſt manner to adore and imitate the great Creator and Upholder of all things; what ſhall we ſay, when we behold their diſpoſitions ſo deſtructive to the peace of the world; and at the ſame time perceive the viſible, the univerſal benignity of the ineffable Deity they adore, *whoſe mercy is over all his works?*

Indeed the Mahometans have ſome colour of reaſon in endeavouring to propagate their faith with fire and ſword, and therein they act conformably to the genius and precepts of their law, which is haughty and boiſterous. But yet ſome how or other, they do not give ſo much into perſecution as might be expected from the heat of their zeal, and pride of their ambition. The exiſtence of the *Greek*, the *Armenian*, the *Coptic*, and other churches under their dominion, is an undeniable inſtance of it.

On the other hand, the Chriſtians have no commiſſion to uſe violence in the ſpreading of their tidings of ſalvation, no promiſe of ſucceſs if they attempt it, and yet how hard do they preſs even upon each other for every trifling difference in matters of faith? And how wofully with the peace of God in their mouths, and the cruel weapons of war, and inſtruments of torture in their hands, have they tormented and torn to pieces the bodies of men, and laid waſte whole empires? Can rapine and murder become the followers of the Prince of peace, the Lamb of God?

We ſee then, that in ſome meaſure the Chriſtians ſeem to obey the fierce commandment of *Mahomet*, and the Mahometans in ſome degree to be ſoftened by the mild and gentle law of *Chriſt*.

Theſe two are, in our weſtern parts of the world, called the grand religions; and are doing what they can to bring the reſt of mankind into an obſervance of their reſpective laws; not excepting each other.

And in truth, the Mahometans, to all outward appearance, have great opportunities of ſpreading their faith, from the terror of their arms, the wideneſs of their poſſeſſions, and the ſeeming reaſonableneſs and ſimplicity of their doctrine; which in the main teaches nothing further than the unity of God, and that *Mahomet* is his prophet. And this belief, together with the injunction of ſome ceremonies and practices which tend to decency, health, and devotion, is eaſily conceived, and chearfully accepted, by thoſe who have been uſed to groſſer ſentiments of God and religion.

The Chriſtians alſo, have great opportunities of preaching the goſpel to all nations. But if we take a brief ſurvey of the preſent ſtate of the world, we may be induced to think that if ever they make any conſiderable acquiſitions to *Chriſt*'s ſpiritual kingdom on earth, it muſt be the work of time, and wholly owing to his own divine influence, and the powerful co-operation of the Holy Ghoſt.

For let us firſt look towards *Aſia*. This quarter of the world, which humanly ſpeaking is the moſt conſiderable of the four, is in great part poſſeſſed by Chriſtians of various denominations and Mahometans of diſcording ſects: But the greateſt part of it is heathen and idolatrous. Now the *Aſiatic* Chriſtians are over-run with ſuch errors and ſuperſtitions, that the reformation which might be made of them, might be ſtiled almoſt a total converſion. But can this change be wrought, without the downfal of thoſe who at once protect them in their opinions, and tyrannize them into their ignorance? Then the Mahometans; how are they to be reconciled? Not by any human means viſible to us; that muſt be the work of heaven itſelf, and we muſt patiently expect the bleſſed event. And now for the great and haughty kingdoms of the Pagans in *Aſia*; they are vaſtly remote from us; they have but very ſlender idea's of our power and learning; they are obſtinately wedded to the inſtitutions of their forefathers and wiſemen, under which they have enjoyed great worldly happineſs and grandeur; they are ſuperlatively conceited of the brightneſs of their lights and underſtanding; they boaſt their antiquity, their arts, and their ſciences; and think too juſtly, that they inhabit the largeſt and moſt fertile portion of the earth, and from thence may naturally enough pronounce themſelves the darlings of heaven. Add to all this a notion which ſeems in ſome degree to obtain among them all, and is poſitively maintained by ſome of them; That as God has ſtamped a difference upon na-

tions, either by the caſt of their complexion, the turn of their countenance, or the proportion of their ſtature, delighting in the variety of his works; ſo from each of them, he requires a different mode of worſhip, and gives a kind acceptance to each. This is an odd notion, but it muſt be owned, that it carries a great air of humanity and univerſal benevolence with it. In a word, it paſſes for a common civility with them, to treat all religions with reſpect and veneration; and this is conformable to what was enjoined to the *Jews*, and was the conſtant practice of the civilized nations of the ancients. But not to digreſs, let us ſee, how theſe nations are to be prevailed on to depart from the cuſtoms and opinions, which are ſo deeply, ſo religiouſly, rooted in them. Sure it cannot be expected, that the few ignorant though well meaning zealots, and crafty agents, the church of *Rome* ſends among them, will bring it about. No, they have wit enough to perceive the ignorance of the former; ſubtlety enough to penetrate through the artifices of the latter; and in general, ſenſe enough to tell them, that if all Chriſtians are ſuch lewd and extravagant companions as thoſe they have ſeen, however pure and holy their religion may be in itſelf, it makes no appearance in their morals, and therefore is not for their turn; for they are generally a grave and a prudent people. We here mean the *Indian* kingdoms and ſtates, the *Siameſe*, the *Chineſe*, *Japanneſe* and ſome others: As for the more Northern idolaters, and ſome of the ſmaller and remoter iſlands ſcattered up and down on the Eaſtern ſhores of *Aſia*, they are out of the queſtion; *firſt*, becauſe it is difficult and dangerous to get at them, and *ſecondly*, for a reaſon which moſt will gueſs at.

Afric alſo, is in good part inhabited by Chriſtians and Mahometans of different degrees of illumination. The reſt are moſtly ſavages and barbarians, too truly and juſtly ſo called. The caſe of the Chriſtians and Mahometans here, with regard to the Weſtern Chriſtians, is the ſame as in *Aſia*. As to the other *Africans*, ſo far as we know of them, they are covered by the thickeſt miſt of ignorance. The *Negroe* idolaters are involved in an obſcurity, much darker than their own complexion: But the bare naming of theſe laſt is ſo ſhocking, that for the honour of the Chriſtian name, we can proceed no farther in the ungrateful task of mentioning them upon this occaſion. Let it ſuffice, that inſtead of treating them with the charity due to fellow creatures, we uſe them worſe than beaſts, debaſing the image of God to a level with the aſs of burthen; and that we foment and abet ſuch diſorders among them, as nothing but the moſt abominable ſpirit of avarice and irreligion could ſuggeſt.

Let us therefore ſhift the ſcene to a more pleaſing proſpect, and view what religious revolutions may happen in *America*, the new world. And here we have ſome rational hope, that the cloudy gloom which is

ſpread

ſpread over the infinite inhabitants of this new-found continent, may one time or other be diſpelled, and themſelves turned away from their numberleſs errors and fearful ſuperſtitions; but after all it may be juſtly dreaded, that they will only change theſe for others almoſt as pernicious and diſhonourable. The *Spaniards* and *Portugueſe* have hitherto made by much the greateſt number of converts here; but the Chriſtians they make, may be judged of the Chriſtianity they themſelves profeſs. To paſs this over, we may ſuppoſe, that in times to come, and as the *European* colonies ſpread and blend with the *Indian* natives, their religion and manners, good and bad, will ſpread in proportion; and that the many nations which are now ſavages, will put on the face of the prevailing Chriſtians, to whom they are aſſociated, and by whom they have been or may be governed; but this great change is ſo far removed from us, both in time and place, that we perceive nothing of it diſtinctly. Hitherto it is certain, that the natives of *America*, both North and South, have been but little amended, if not greatly debauched by their acquaintance with the *Europeans*, who have ſhewn them ſome dreadful examples of injuſtice and cruelty; and have thereby, as many intelligent perſons think, rendered them more fierce and treacherous than they found them. The laſt of our navigators that viſited the Weſtern coaſts of *America*, gives a very edifying account of the Southermoſt *Californians*, and places them in a ſtate of perfect innocence; but at the ſame time delivers his opinion, That it is, becauſe they have not yet been tainted by the intercourſe of the *Europeans* or others, nor exaſperated by the oppreſſions of invaſion and tyranny.

Here let us make a ſtand, and impartially reflect with ourſelves, which ſeem the moſt naturally to incur the wrath and indignation of heaven: Whether thoſe to whom God has condeſcended to reveal himſelf, and declare his ſublime attributes, his infinite mercy in particular, and yet dare to cloath him with all the foul and deteſtable paſſions of the weakeſt, the moſt unworthy mortals: Or thoſe who having no poſitive knowledge of his ſpirituality and univerſality, repreſent him under the borrowed form of an human or any other creature? When the ſaving knowledge on the one ſide, and the palpable ignorance on the other, are duly pondered, the greateſt weight of guilt muſt be adjudged to lie on thoſe who ſhut their eyes againſt the light of the ſun, and pervert juſtice and righteouſneſs in the name of God.

But we mean not to anticipate any thing that may be found in the following ſheets, nor to dictate to you, how you ſhall think or conclude upon the peruſal of what is therein contained; religious and other reflections of all ſorts muſt abundantly flow in upon you at every page.

It remains now, that we ſay ſomething to you in recommendation of the work; but that were needleſs, the title itſelf will do it with every curious perſon. However, we will be bold to ſay thus much of the original compilers; that if to their induſtry and judgment it be owing, that we have a diſtinct and lively view of the ſeveral methods and practices which have entered into the heads and hearts of men to inſure themſelves happineſs in this world, and reſt in the next: If they have put it into our power to ſit calmly and ſedately in our retirements, and run over the ſurface of the whole earth, and without danger either to our perſons or conſciences, aſſiſt at the frantic exceſſes of ſome, the ſorrowful penances, ſolemn adoration, and moſt out-of-the-way worſhip of others: In fine, if by their aſſiſtance we are with very little trouble admitted into the gloomy receſſes of the moſt remote ſanctuaries, and initiated into the occult myſteries and wild ſuperſtitions of all nations, what acceptance, what thanks do not they and their labours deſerve? Nor muſt we forget the juſt taſte and exquiſite art of the engraver, whoſe care has been ſuch as to inform himſelf of all the particulars relating to his ſubjects: By which means he has been enabled to give us, not only the moſt exact repreſentations of habits and buildings; but alſo the moſt lively pictures of the face of each country, and the very countenances of every people upon every occaſion; as is confeſſed and has been often admired by different travellers of the beſt note now living amongſt us. Therefore as no ſubjects ſtand more in need of illuſtration than theſe; ſo hardly any have been ever ſet off with ſuch truth and advantage.

And now a word or two on the general plan of this undertaking, and of this tranſlation, and we will treſpaſs no longer on your patience. And for the firſt, it was the original deſign of the authors to publiſh a complete body of the various religions and ſuperſtitions in four volumes, but finding the materials to ſwell under their hands to a greater degree than they expected; they perceived it neceſſary to enlarge their compaſs to ſix volumes. Four of them are already publiſhed, and the remaining two will ſpeedily ſee the light.

We here preſent you with a tranſlation of three of the abovementioned volumes. And if we ſay, that this *Engliſh* edition has ſome advantages over the *French*, we hope it will not be imputed to us as arrogance, nor can it be thought, that we have therein any deſign to depreciate our original. For as he that ſtands upon another man's ſhoulders, ſees further than the perſon that ſupports him, ſo has it been with us. And beſides, we have had opportunities of improving, by conſulting our own travellers, here cited, in their original expreſſion. But a brief recapitulation will diſplay this matter.

In the ſecond volume we have illuſtrated the *Romiſh* religion and ceremonies with ſeveral notes. In the third volume we have alſo, frequently animadverted by way of note, on what is ſaid concerning the *Americans*. And in the ſecond part of the ſame volume, we have given at length, and in the very words of the author, a diſſertation on the religious rites and cuſtoms of the *Banians*, by the reverend Mr. *Lord*, which the *French* editors had caſtrated. And this we did for two reaſons; *firſt*, becauſe it is writ with great depth of judgment and majeſty of ſtile, and founded upon actual experience; and *ſecondly*, becauſe it is now grown ſcarce and ſells at a dear rate. Such are the additions and improvements we have made to our original; which whether they enhanſe the value of this edition is not for us to ſay.

And now for the body of the tranſlation we have little to add; except that we have done our utmoſt to make it *Engliſh*, and a juſt interpretation throughout. This is all we need, or can with decency ſay: And therefore, we now leave you to the peruſal of the vaſt and extraordinary matter before you, and wiſh you all the pleaſure you can expect, and all the fruit you can reap from a curious attention to what you will here find.

EXPLA-

EXPLANATION

OF THE SEVERAL

PLATES

In VOLUME I.

And Directions to the Book-binders for placing the Cuts.

Nº 1.

Nº 1. Page 22.

THIS plate is particularly explained at the end of the preliminary Diſſertation upon Religious Worſhip.

Nº 2.

Nº 2. Page 192.

La dedicace de la ſynagogue des Juifs Portuguais à Amſterdam.

A L'Hechal où on garde les livres de la loy.

B Theba ou pupitre où le Hazan ou Hacham liſent la loy

C Les 2 galeries pour les femmes.

La dedicace de la ſynagogue, & l'entrée des livres de la loy, ſe celebra pendant 8 jours le 10 du mois de Menahem 5435. qui ſe raporte au mois d'Aout 1675. on en fait la commemoration tous les ans.

Dedication of the ſynagogue of the Portugueſe Jews at Amſterdam.

A The hechal where the books of the law are kept.

B Theba or deſk where the Hazan or Hacham reads the law.

C The two galleries for the women.

The dedication of the ſynagogue, and carrying thither the books of the law was celebrated for 8 days, the 10th of the month Menahem, 5435. which anſwers to the month of Auguſt 1675. and is commemorated every year.

Nº 3.

Nº 3. Page 195.

A Taled ou voile blanc qu'ils mettent ſur la tête à la ſynagogue pendant la priere, aux 4 coins duquel pend le Siſith, ou cordons à 5 noeuds.

A Taled or white veil worn on the head in the ſynagogue during prayer time, at the 4 corners whereof hangs the Siſith, or ſtrings with 5 knots.

B B Le bras gauche vû en dehors, & en dedans avec la Teffila.

B B View of the inſide and outſide of the left arm with the Teffila on.

C Teffila Scel Jad, ou la Teffila de la main, en grand, & le noeud en form de ד.

C Teffila Scel Jad, or the hand Teffila in large, and the knots in the form of ד.

D D Totafot, ou Teffila Scel Roſc, ou la Teffila de la tête.

D D Totafot, Teffila Scel Roſc, or Teffila for the head.

E E Noeud en forme de ט derriere la tête.

E E Knot in the form of ט behind the head.

F Juif couvert du Taled, & aiant les Teffilin à la tête, & au bras.

F Jew covered with his Taled, and having the Teffilin on his head and hand.

Nº 4.

Nº 4. Page 196.

A Vêtement que les Juifs portoient autrefois, & qu'ils portent maintenant ſous leurs habits

A Robe which the Jews formerly wore, and ſtill wear under their uſual cloths, that they

ordinaires

ordinaires pour ne point choquer les manieres des pais où ils vivent.

B Les cordons qui ſont aux 4 coins.

C Un des dits cordons repreſenté plus grand à 5 noeuds, qui ſignifient le nom de Dieu.

D Lampe ſabathique.

E Pain ſans levain avec le quel ils font le Pâque.

F Pain ordinaire ſans levain qui ſe mange pendant la fête.

G Rameau de palme, de ſaule, & de myrthe, joints enſemble, qu'ils tiennent à la main gauche, & le citron H. dans la droite qu'ils aprochent l'un contre l'autre, & les agitent vers les 4 vents.

I Corne de belier avec laquelle on ſonne aux jours de l'an, & aux autres fêtes.

K Baton, ou canne creuſe, attaché au chambranle de toutes les portes, au coté droit, dans lequel eſt renfermé un parchmin où eſt ecrit les paſſages du Deuter. ch. vi. ỳ. 4, &c. & ch. xi. ỳ. 13, &c.

N° 5.

A Les prêtres deſcendans d'Aron donnant la benediction au peuple.

Maniere d'expoſer la loy au peuple avantque de commencer à la lire.

N° 6.

Le ſon du cor au premier jour de l'an.

Le Chipur ou le jour du pardon, tel qu'il ſe celebre chez les Juifs Allemands.

N° 7.

L'examen du levain, &c.

A La maitreſſe de la maiſon qui met du pain levé en divers endroits, à finque ſon mari, qui en fait la recherche, en trouve.

Le repas de pâques chez les Juifs Portuguais.

1. Le plat où eſt un os d'epaule d'agneau, avec un œuf dur.
2. Plat où ſont les Herbes ameres.
3. Plat de figues, pommes, amandes, canelle, &c. hachées & cuites enſemble, repreſentant la maniere dont ils faiſoient les briques en Egypt.
4. Plat avec la ſauce pour tremper les herbes ameres.
5. Moitié du gateau des Levites dont le pere de famille rompt des morceaux, qu'il diſtribue à tous ceux qui ſont à table. N. B. Tous les domeſtiques Juifs ſont à la même table avec lui.
6. Serviette ſous laquelle le gateau a eté caché.
7. Panier où ſont les matſot, ou pain de pâques.

N° 8.

Proceſſion des palmes chez les Juifs Portuguais.

Repas des Juifs pendant la Fête des Tentes.

may not run counter to the mode of the country where they live.

B The ſtrings hanging at the 4 corners.

C One of thoſe ſtrings drawn larger with 5 knots at it, ſignifying the name of God.

D The ſabbath lamp.

E Unleavened bread with which they celebrate the paſſover.

F Common unleavened bread eaten during the feſtival.

G A branch of palm, willow, and myrtle tied together, held in their left hand, and the limon H. in their right, which they put cloſe to one another and ſhake towards the 4 winds.

I The ram's horn which they blow on new year's, and other feſtival days.

K A ſtick or hollow cane, tied to the right ſide of all door caſes, wherein is encloſed a parchment, on which are written paſſages from Deuter. ch. vi. ỳ. 4, &c. and ch. xi. ỳ. 13, &c.

N° 5. Page 203.

A The prieſts, deſcendants of Aaron, giving the benediction to the people.

Manner of holding up the law in the ſight of all the people before they begin to read it.

N° 6. Page 205.

Sounding the horn on New-year's-day.

The Chipur or day of pardon, as celebrated by the German Jews.

N° 7. Page 208.

The ſearch for the leaven, &c.

A The miſtreſs of the houſe putting leavened bread in ſeveral places, that her huſband in his ſearch may find it.

The paſſover repaſt among the Portugueſe Jews.

1. The diſh with a bone of the ſhoulder of a lamb, and an hard egg.
2. Diſh with bitter herbs.
3. Diſh with figs, apples, almonds, mace, &c. haſhed and dreſſed all together, repreſenting their way of making bricks in Egypt.
4. Diſh with the ſauce for dipping in the bitter herbs.
5. Half a Levite's cake which the maſter of the family breaks in pieces, and diſtributes to all at the table. N. B. All the Jewiſh ſervants ſit at the table with him.
6. Napkin under which the cake lay hid.
7. Baſket wherein are the matſot, or paſſover loaves.

N° 8. Page 210.

Proceſſion of palms among the Portugueſe Jews.

Repaſt of the Jews during the Feaſt of Tabernacles.

N° 9.

N° 9.

Simcha Tora, ou joie pour la loy.

A Le cadan bereſcid } ou epoux de la loi re-
B Le cadan tora } preſentant les Rois d'Iſ-
rael, qui etoient obligez de commencer & de finir la lecture de la loi, le dernier jour de la fête des cabanes ; le cadan tora eſt celui qui finit, le cadan bereſcid eſt celui qui la recommence.

C C Deux parnaſſins.

Maniere de conduire les epoux de la loi chez eux.

A Le cadan tora le jour qu'il finit la lecture de la loy, eſt reconduit le ſoir par le cadan bereſcid, qui eſt à ſa droite, & un parnaſſin à ſa gauche, ſuivi des autres parnaſſins, de parens, & amis, eſcorté de quelque ſerjens. Et le jour que le cadan bereſcid commence la loy, le cadan tora le reconduit à ſon tour dans le même ordre, avec cette difference, que le cadan bereſcid occupe alors la place du milieu.

N° 10.

Inſtrumens qui ſervent à la circonciſion.

Petit plat où ſont les emplâtres.

Autre plat où il y a du ſable pour y mettre le prepuce.

Autre emplâtre.

Flacon où ſont les poudres aſtringentes.

Couteau qui ſert à la circonciſion.

Bande qui ſert à retenir les emplâtres.

Petite Verge d'argent ſur laquelle on tire le prepuce.

Tenace, inſtrument qui ſert à tenir le prepuce

A Petit coffre où ſont les noms de tous les membres de la ſynagogue, d'ou l'on tire au ſort les noms de 7 perſonnes deſtinées à porter & à lire la loy. Ce petit cofre eſt diviſé en quatre parties. La premiere marquée 1. contient les noms des Levites. 2. Eſt pour mettre les noms des Levites à meſure qu'ils ont lû. 3. Les noms de tous les autres membres de la ſynagogue. 4. Place pour mettre les noms de ceux d'entre ces derniers, qui ont deja lû.

B Sepher Tora, où le rouleau de la loi ouvert.

C Le rouleau de la loi fermé & entouré d'un ruban fort large.

D Le rouleau de la loi avec ſes ornemens.

E Rimonim, ornement d'argent à ſonnettes, qui ſe mettent aux deux extremitez d'enhaut du rouleau.

F Touche qui ſert à guider celui qui lit.

N° 11.

La circonciſion des Juifs Portuguais.

A Le pere de l'enfant.

B La mere dans une autre chambre avec la maraine, car les femmes Juives n'aſſiſtent pas à cette ceremonie.

N° 9. Page 211.

cha Tora, or joy for the law.

The cadan bereſcid } or ſpouſes of the law
The cadan tora } repreſenting the Kings
f Iſrael, who were obliged to begin and end he leſſons of the law, the laſt day of the Feaſt f. Tabernacles. The cadan tora is he who nds, the cadan bereſcid, he who begins it gain.

C Two parnaſſins.

nner of conducting the ſpouſes of the law home.

The cadan tora on the day he finiſhes the reading of the law, is waited on home by the cadan bereſcid, who is on his right, and a parnaſſin on his left-hand, followed by the other parnaſſins, relations and friends, and guarded by officers. And the day that the cadan bereſcid begins the law, the cadan tora in his turn waits on him home in the ſame order, with this difference, that the cadan bereſcid is in the middle.

N° 10. Page 223.

ſtruments uſed in circumciſion.

ſmall diſh for the plaiſters.

nother diſh with ſand to lay the prepuce on.

nother Plaiſter.

hial for the aſtringent powders.

nife uſed in the circumciſion.

andages to keep on the plaiſters.

mall ſilver rod over which the prepuce is drawn.

incers for holding the prepuce.

Small box in which are the names of all the members of the ſynagogue, whence are drawn by lot the names of 7 perſons appointed to carry and read the law. This box is divided into four parts. The firſt marked 1. Contains the names of the Levites. 2. Is for the names of the Levites as they have done reading. 3. The names of all the other members of the ſynagogue. 4. Place for throwing in the names of the latter, who have done reading.

B Sepher Tora, or the volume of the law open.

C The volume of the law rolled up, and bound round with a very broad ribband.

D The volume of the law with its ornaments.

E Rimonim, a ſilver ornament with bells, ſet upon the two ends of the uppermoſt part of the volume.

F Feſcue to guide the perſon reading.

N° 11. Page 224.

The Circumciſion of the Portugueſe Jews.

A The father of the child.

B The mother in another room with the godmother, for the Jewiſh women never appear at this ceremony.

N. B.

N. B. Celles qu'on voit ici ſont des Chretiennes.
C Le parain tenant l'enfant ſur ſes genoux pendant l'operation.
D Un ſiege vuide pour le prophete Elie.
E Le Moël, ou celui qui fait la fonction de circoncire.
F Le Rabin, un parent, ou un ami tenant la coupe.
Le rachapt du Premier né.
A Un ſacerdote, ou deſcendant de la famille d'Aron, emportant l'enfant.
B Le pere offrant de l'argent pour le racheter.
C La mere de l'enfant. *D.* La ſage femme.
E La nourrice. Les autres ſont des parens, & amis invitez à cette ceremonie.

N. B. Thoſe here are Chriſtians.
C The godfather holding the child on his knees during the operation.
D An empty ſeat for the prophet Elias.
E The Moël, or perſon performing the office of circumciſing.
F The Rabbi, a relation, or friend, holding the cup.
The redemption of the firſt-born.
A A prieſt or deſcendant of the family of Aaron carrying away the child.
B The father offering money to redeem him.
C The mother of the child. *D.* The midwife.
E The nurſe. The reſt are relations and friends invited to the ceremony.

N° 12.

Ceremonie nuptiale des Juifs Portuguais.
A Le marié caſſant le verre.
B La mariée voilée.
C C Les 2 perſonnes ſervant de maraines à la mariée.
D D Les 2 perſonnes ſervant de parains au marié.
E Le Rabin. *F* Les chantres.
G Celui qui ecrit les aumônes que les aſſiſtans promettent.
Ceremonie nuptiale des Juifs Allemands.
A Le marié donnant l'anneau à la mariée tous deux ſous le Taled.
B B Les 2 maraines de la mariée.
C C Les 2 parains du marié.
D Le Rabin. * Le derriere de la ſynagogue.
E Le chantre tenant la bouteille pour faire boire les epoux.
F Deux garçons avec des batons ornez qui marchent devant les mariez.

N° 12. Page 227.

Nuptial ceremony of the Portugueſe Jews.
A The bridegroom breaking a glaſs.
B The bride veiled.
C C The 2 perſons who are inſtead of godmothers to the bride.
D D The 2 perſons who are inſtead of godfathers to the bridegroom.
E The Rabbi. *F.* The ſingers.
G The perſon who takes an account of the alms promiſed by the byſtanders.
Nuptial ceremony of the German Jews.
A The bridegroom giving the bride a ring, both under one Taled.
B B The bride's two godmothers.
C C The bridegroom's two godfathers.
D The Rabbi. * The backſide of the ſynagogue.
E The chanter with a bottle in his hand for the new married couple to drink.
F The boys with ſticks adorned walking before them.

N° 13.

Les Acafoth, ou les ſept tours autour du cercueil. Les aſſiſtans jettent de la terre ſur le corps.

N° 13. Page 233.

The Acafoth or ſeven turns round the Biere. The byſtanders throw earth upon the corps.

N° 14.

Figure repreſentant le coté imprimé d'un billet pour le ſcrutin.
Figure repreſentant le revers d'un billet pour le ſcrutin, & l'accés, couvert de fleurons.

N° 14. Page 275.

Figure repreſenting the printed ſide of a billet for the ſcrutiny.
Figure repreſenting the back ſide of a billet for the ſcrutiny, and for the acceſſus, covered with flouriſhes.

La ſtructure & la charpente des cellules des Cardinaux.

The form and carpenters work of the Cardinals cells.

N° 15.

L'Entrée des Cardinaux au conclave.
La meſſe du ſaint Eſprit.
Premiere congregation generale des Cardinaux.
Le ſcrutin des Cardinaux pour l'election d'un Pape.
Maniere dont on porte les vivres au conclave.
L'Examen des vivres.

N° 15. Page 277.

Entrance of the Cardinals into the conclave.
Maſs of the Holy Ghoſt.
Firſt general meeting of the Cardinals.
Scrutiny of the Cardinals for electing a Pope.

Manner of carrying proviſions into the conclave.
Examination of the proviſions.

N° 16.

L'Adoration du Pape dans la chapelle.
L'Adoration du Pape ſur le grand autel de St. Pierre.
Les etoupes brulées devant le Pape.
Le couronnement du Pape.
Les Juifs preſentant le Pentateuque au Pape dans le Colliſée.
Les clefs preſentées au Pape ſous le veſtibule de St. Jean de Latran.

N° 16. Page 281.

Adoration of the Pope in the chapel.
Adoration of the Pope upon the high altar of St, Peter's.
Tow burnt before the Pope.
Coronation of the Pope.
The Jews preſenting the Pentateuch to the Pope in the Colliſeum.
The keys preſented to the Pope at the porch of St. John de Lateran.

N° 17.

Le Pape va en ceremonie prendre poſſeſſion du Pontificat dans l'egliſe de St. Jean de Latran, qui eſt la capitale de toutes celles qui relevent de la juriſdiction du Pape dans la Chretieneté.

Compagnie de cuiraſſiers.
Timbales.
Trompettes.
Deux compagnies de chevaux legers.
6 Trompettes.
Deux Litieres de ſa Sainteté.
Patriarches, archevêques, evêques, protonotaires apoſtolics, auditeurs de la chambre, threſoriers, evêques non aſſiſtans, referendaires.
Cardinaux-diacres.
Cardinaux-prêtres.
Cardinaux.
Evéques.
Litiere du Pape.
Chaiſe à porteurs de ſa Sainteté.
Maître de la chambre, ſecretaire, medecin du Pape.
Le Pape precedé des conſervateurs Romains, au milieu des maîtres d'eſtrades, pages, maſſiers, coureurs, &c.
Le ſous diacre portant la croix.
Maîtres de ceremonies.
Le Governeur de Rome, le Prince du throne.
Auditeurs de Rote.
Maître du ſacré palais.
Clercs de la chambre.
Abbreviateurs du grand parquet.
Capitaine des Suiſſes.
Anſpeſſade du S. P.
4 Cameriers portant les 4 chapeaux du Pape.
Cameriers ſecrets.
Cameriers d'honneur.
Princes, barons, titulaires Romains, & titulaires étrangers.
Anſpeſſade du Saint Pere.
Chapelains du commun & ſecrets de la famille du Pape.
Cameriers d'honneur, d'épée, & d'égliſe.

Avocats conſiſtoriaux & fiſcaux.
Scala Santa.
St. Jean de Latran.

N° 17. Page 287.

The Pope going in ceremony to take poſſeſſion of the Pontificate in the church of St. John de Lateran, which is the head of all thoſe holding under the Pope's juriſdiction throughout Chriſtendom.
Company of cuiraſſiers.
Kettle drums.
Trumpets.
Two companies of light horſe.
6 Trumpets.
Two litters of his Holineſs.
Patriarchs, archbiſhops, biſhops, apoſtolic prothonotaries, auditors of the chamber, treaſurers, biſhops non-aſſiſtant, referendaries.
Cardinal-deacons.
Cardinal-prieſts.
Cardinals.
Biſhops.
Pope's litter.
Pope's chair.
Maſter of the chamber, ſecretary, and phyſician of the Pope.
Pope, with the Roman conſervators before him, in the midſt of the gentlemen of the chamber, pages, macebearers, couriers, &c.
Sub-deacon with the croſs.
Maſter of the ceremonies.
Governor of Rome, Prince of the throne.
Auditors of the Rota.
Maſter of the ſacred palace.
Clerks of the chamber.
Abbreviators of the high court.
Captain of the Swiſs-guards.
Anſpeſſade of the Holy Father.
Four gentlemen of the chamber with the Pope's 4 hats.
Gentlemen of the privy chamber.
Gentlemen of the chamber, of honour.
Princes, barons, Roman and foreign titulars.

The Holy Father's anſpeſſade.
Chaplains in ordinary and private of the Pope's family.
Gentlemen of the chamber, of honour, of the ſword, and the church.
Conſiſtorial and fiſcal advocates.
The Scala Santa, or holy ſteps.
St. John de Lateran.

Clergé de St. Jean de Latran.
Anſpeſſade.
Avant garde de cavalerie.
Fourrier major & ſurintendant de l'etable.
Porte manteaux des Cardinaux.
Maſſiers des Cardinaux.
Gentilſhommes des Cardinaux.
Portemanteaux & tailleurs de ſa Sainteté.
Jardinier, barbier, & boulanger de ſa Sainteté.
Ecuyers.
Les haquenées blanches couvertes de houſſes relevées en broderies d'or & d'argent.
Les mules bardées de velours.
Litieres du S. Pere.
Maitre d'etable.
4 Trompettes.
Camericrs hors des murs.

Clergy of St. John de Lateran.
Anſpeſſade.
Advance guard of horſe.
Chief harbinger, and firſt equerry.
Train-bearers of the Cardinals.
Mace-bearers of the Cardinals.
Gentlemen of the Cardinals.
Train-bearers and taylors of his Holineſs.
Gardiner, barber, baker to his Holineſs.
Querries.
White jennets covered with houſings of gold and ſilver embroidery.
Mules with velvet trappings.
The Holy Father's litters.
Maſter of the horſe.
4 Trumpets.
Gentlemen of the chamber without the walls.

N° 19.

La chapelle du Pape.

N° 19. Page 298.

The Pope's chapel.

N° 20.

Les ceremonies des petites meſſes repreſentées en trente cinque figures avec leurs conformitez à la paſſion de notre Seignr. Jeſus Chriſt.
Jeſus Chriſt va au jardin des olives.
Le prêtre va à l'autel.
J. C. arrivé au jardin y fait ſa priere.
Le prêtre commence la meſſe.
Jeſus Chriſt proſterné ſue du ſang.
Au confiteor.
Jeſus Chriſt trahi par un baiſer.
Le prêtre baiſe l'autel.
Jeſus Chriſt eſt pris & lié.
Le prêtre va au coté de l'epître.
Jeſus Chriſt amené chez Anne.
A l'introïte.
St. Pierre renie trois fois Jeſus Chriſt.
Le prêtre dit le Kyrie Eleiſon.
J. C. regardent Pierre lui fait pleurer ſon peché.
Le prêtre tourné vers le peuple dit Dominus vobiſcum.

N° 20. Page 312.

The ceremonies of low maſſes repreſented in thirty five figures, with their conformity to the paſſion of our Lord Jeſus Chriſt.
Chriſt goes to the garden of olives.
The prieſt goes to the altar.
J. C. arrived at the garden there prays.
The prieſt begins the maſs.
Jeſus Chriſt proſtrate ſweats blood.
At the confeſſion.
Jeſus Chriſt betrayed by a kiſs.
The prieſt kiſſes the altar.
Jeſus Chriſt is taken and bound.
The prieſt goes to the epiſtle ſide.
Jeſus Chriſt led before Annas.
At the introïte.
St. Peter thrice denies Chriſt.
The prieſt ſays the Kyrie Eleiſon.
J. C. looking at Peter makes him bewail his ſin.
The prieſt turning to the people, ſays, Dominus vobiſcum.

N° 21.

Jeſus Chriſt accuſé devant Pilate.
Le prêtre dit l'epître.
J. C. accuſé devant Herode ne dit rien.
Le prêtre courbé au melieu de l'autel dit tout bas munda cor, &c.
Jeſus Chriſt renvoyé d'Herode à Pilate.
Le prêtre lit l'Evangile.
J. C. depouillé pour étre flagellé.
Le prêtre decouvre le calice.
J. C. lié à la colonne, & flagellé.
L'Oblation de l'hoſtie.
J. C. couronné d'épines.
Le prêtre couvre le calice apres l'avoir offert.
Pilate levant ſes mains declare J. C. innocent.
Le Prêtre lave ſes mains.

N° 21. Page 312.

Jeſus Chriſt accuſed before Pilate.
The prieſt reads the epiſtle.
J. C. accuſed before Herod anſwers not.
The prieſt bending towards the middle of the altar in a low voice, ſays, munda cor, &c.
Jeſus Chriſt ſent back from Herod to Pilate.
The prieſt repeats the goſpel.
J. C. ſtripped to be ſcourged.
The prieſt uncovers the calice.
J. C. tied to the pillar, and ſcourged.
The offering of the hoſt.
J. C. crowned with thorns.
The prieſt covers the calice after offering it.
Pilate waſhing his hands, declares Chriſt innocent.
The Prieſt waſhes his hands.

J. C. couvert d'un manteau de pourpre.
Le prêtre tourné vers le peuple dit, orate fratres.
J. C. condamné à être crucifié.
Le prêtre dit la preface.

J. C. covered with a purple robe.
The prieſt turning to the people, ſays, orate fratres.
J. C. condemned to be crucified.
The prieſt ſays the preface.

N° 22.

J. C. portant ſa croix va mourir pour nous faire vivre.
Le prêtre joignant les mains prie pour les fidelles vivans.
St. Veronique preſente ſon mouchoir à J. C.
Le prêtre couvre de ſes mains l'hoſtie & le calice.

J. C. eſt attaché à la croix.
Le prêtre fait des ſignes de croix ſur l'hoſtie & ſur le calice.
J. C. eſt élevé en croix.
Le prêtre adore l'hoſtie avant de l'elever.
Le ſang de J. C. repandu ſur la croix.
Le prêtre élevé le calice.
Jeſus Chriſt prie pour ſes enemies.
Le prêtre dit le memento pour les fidelles trépaſſez.
J. C. promet le paradis au bon larron.
Le prêtre dit nobis quoque peccatoribus.
J. C. donne St. Jean pour fils à la vierge.
Au Pater Noſter.
J. C. remet ſon ame à Dieu ſon Pere.
Le prêtre rompt l'hoſtie en deux.

N° 22. Page 312.

J. C. carrying the croſs goes to death to give us life.
The prieſt joining his hands, prays for the faithful that are living.
St. Veronica gives her handkerchief to J. C.
The prieſt covers the hoſt and chalice with his hands.
J. C. is fixed to the croſs.
The prieſt makes ſigns of the croſs over the hoſt and chalice.
J. C. is lifted up on the croſs.
The prieſt adores the hoſt before he elevates it.
The blood of Chriſt ſpilt upon the croſs.
The prieſt elevates the chalice.
J. C. prays for his enemies.
The prieſt ſays the *memento* for the faithful who are departed.
J. C. promiſes the good thief paradiſe.
The prieſt ſays, nobis quoque peccatoribus.
J. C. gives St. John to the virgin as a ſon.
At the Pater Noſter.
J. C. reſigns his ſoul to God his Father.
The prieſt breaks the hoſt in two.

N° 23.

L'Ame de J. C. deſcend aux limbes.
Le prêtre met dans le calice un petite partie de l'hoſtie.
J. C. etant expiré Pierre s'en retourne ſe frappant le poitrine, &c.
Le prêtre ſe frappe la poitrine en diſant trois fois Agnus Dei, &c.
Le corps de J. C. eſt mis dans un ſepulchre neuf.
Le prêtre communie.
On embaume le corps de Jeſus Chriſt.
Le prêtre fait l'ablution.
La reſurrection de Jeſus Chriſt.
A la poſt-communion.
J. C. apparoit à ſa mere, & à ſes diſciples.
Le prêtre tourné vers les aſſiſtans dit Dominus vobiſcum.
Pendant 40 jours, Jeſus Chriſt viſite & inſtruit ſes diſciples.
Aux dernieres oraiſons.
J. C. monte au ciel en preſence de ſes diſciples.

Le prêtre tourné vers le peuple dit Ite miſſa eſt.

J. C. envoye le St. Eſprit à ſes apôtres.

Le prêtre donne la benediction aux aſſiſtans.

N° 23. Page 312.

The ſoul of Chriſt goes down into limbo.
The prieſt puts a ſmall piece of the hoſt into the chalice.
J. C. being dead, Peter returns ſmiting his breaſt, &c.
The prieſt ſmites his breaſt, ſaying thrice Agnus Dei, &c.
Chriſt's body is put into a new ſepulchre.
The prieſt communicates.
The body of Chriſt is embalmed.
The prieſt performs the ablution.
Chriſt's reſurrection.
At the poſt-communion.
Chriſt appears to his mother and diſciples.
The prieſt turning to the congregation, ſays, Dominus vobiſcum.
Chriſt viſits and inſtructs his diſciples for 40 days.
At the laſt prayers.
Chriſt aſcends up to heaven in the preſence of his diſciples.
The prieſt turning to the people, ſays, Ite miſſa eſt.
Chriſt ſends the Holy Ghoſt down to his diſciples.
The prieſt gives the congregation the benediction.

N° 23.

Meſſe ſolemnelle ou grande meſſe.

N° 23. Page 312.

Solemn, or high maſs.

N° 25.

Conſecration de la grande croix.
L'Encenſement des croix.
Le batême de la cloche.
Benediction de la cloche.
On parfume la cloche.
Conſecration d'une image.

N° 25. Page 326.

Conſecration of a large croſs.
Incenſing of croſſes.
Baptiſm of a bell.
Bleſſing of a bell.
Bell perfumed.
Conſecration of an image.

N° 26.

Benediction des habits ſacerdotaux.
Benediction d'une nouvelle croix.
L'Adoration de la dite croix.
Benediction du ſoleil.
Benediction d'un homme de guerre.
Benediction d'une drapeau.

N° 26. Page 334.

Benediction of the ſacerdotal habits.
Benediction of a new croſs.
Adoration of the ſame croſs.
Benediction of a ſun.
Benediction of a warrior.
Benediction of a ſtandard.

N° 26.

Figure des deux fameux ſuaires.
Le S. Suaire de Turin vû par derriere.
Le S. Suaire de Turin vû par devant.
Le S. Suaire de Bezançon.

N° 26. Page 333.

Figure of the two famous handkerchiefs.
Back view of the holy handkerchief at Turin.
Front view of the holy handkerchief at Turin.
The holy handkerchief at Beſançon.

N° 28.

La conſecration du ſel & de l'eau pour benir la premiere pierre.
Benediction du terrain où l'on doit bâtir une egliſe.
L'Evêque va poſer la premiere pierre.
L'Evêque benit les fondemens de l'egliſe.
L'Evêque fait l'aſperſion de l'egliſe par dehors.

L'Evêque fait le ſigne de la croix à la porte de l'egliſe.

N° 28. Page 344.

Conſecration of the ſalt and water for bleſſing the firſt ſtone.
Benediction of the ground where a church is to be built.
Biſhop going to lay the firſt ſtone.
Biſhop bleſſes the foundations of the church.
Biſhops performs the aſperſion of the outſide of the church.
Biſhop makes the ſign of the croſs at the church door.

N° 29.

L'Evêque ecrit l'alphabet ſur la croix de cendres que le ſousdiacre a fait.
Figure de la croix de cendres qu'on a tracée ſur le pavé de l'egliſe.
L'Evêque fait la croix avec de l'eau benite au milieu de l'autel.
L'Evêque aſperge le pavé de l'egliſe avec de l'eau benite.
On porte les reliques en proceſſion dans l'egliſe.
L'Evêque enferme les reliques dans l'autel.

N° 29. Page 347.

Biſhop writes the alphabet upon the croſs of aſhes made by the ſub-deacon.
Figure of the croſs of aſhes made upon the pavement of the church.
Biſhop makes the croſs with holy water in the middle of the altar.
Biſhop ſprinkles the pavement of the church with holy water.
Relics carried in proceſſion into the church.
Biſhop cloſes up the relics within the altar.

N° 30.

Le celebrant oint avec le St. Chrême les douze croix des murailles.
Il fait avec le St. Chrême une croix au devant de l'autel.
Il benit les vaiſſeaux qui doivent ſervir à l'autel.
Il verſe de l'huile and du Chrême ſur la table de l'autel.
Il allume les cinque croix de cire qui ſont poſées ſur les cinque croix d'encens.
Il conſacre les paremens de l'autel.

N° 30. Page 350.

The celebrant anoints the twelve croſſes on the walls with the holy Chriſm.
He makes a croſs before the altar with the holy Chriſm.
He bleſſes the Veſſels to be uſed at the altar.
He pours oil and Chriſm upon the table of the altar.
He lights the five wax croſſes which are placed upon the five croſſes of incenſe.
He conſecrates the ornaments of the altar.

N° 32.

Ordre de la proceſſion pour la canonization de quelques ſaints dans l'egliſe de St. *Pierre* ſous le pontificat de Clement XI. en 1712.

1. Abbreviateurs.
2. Votans de la ſignature.
3. Clercs de la chambre.
4. Auditeurs de Rote, & maitre du ſacré palais.
5. Acolytes avec les 7 chandeliers.
6. Sous diacre avec la croix.
7. Penitenciers.
8. Abbez.
9. Evêques aſſiſtans & non-aſſiſtans.
10. Cardinaux diacres.
11. Cardinaux prêtres.
12. Cardinaux Evêques.
13. Legat de Bologne, avec le prieur des quartiers.
14. Conſervateurs.
15. Connêtable Colonna.
16. Gouverneur de Rome.
17. Cardinaux diacre aſſiſtant & de l'evangile.
18. Le Pape ſous le dais, porté par les referendaires.
19. Cubiculaires aſſiſtans avec l'auditeur de la mitre.
20. Protonotaires apoſtoliques & ſes adjoints.
21. Generaux d'ordres.
22. Le peuple.
23. Entrée de l'egliſe.

N° 32. Page 358.

Order of the proceſſion for the canonization of ſome ſaints in the church of St. Peter in the pontificate of Clement XI. in 1712.

1. Abbreviators.
2. Voters of the ſignature.
3. Clerks of the chamber.
4. Auditors of the Rota, & maſter of the ſacred palace.
5. Acolytes with the 7 candleſtics.
6. Sub-deacon with the croſs.
7. Penitentiaries.
8. Abbots.
9. Biſhops aſſiſtant and non-aſſiſtant.
10. Cardinal-deacons.
11. Cardinal-prieſts.
12. Cardinal-biſhops.
13. Legate of Bolognia, and prior of the quarters.
14. Conſervators.
15. Conſtable Colonna.
16. Governor of Rome.
17. Cardinal-deacon aſſiſtant, and of the goſpel.
18. Pope under a canopy, carried by the referendaries.
19. Gentlemen of the bedchamber, aſſiſtant with the auditor of the mitre.
20. Apoſtolic prothonotaries, and their deputies.
21. Generals of orders.
22. The people.
23. Entrance of the church.

N° 33.

Theatre dreſſé dans l'egliſe de St. Pierre pour la canonization de quelques ſaints ſous le pontificat de clement XI. en 1712.

1. Le Pape.
2. Siege du Cardinal evêque aſſiſtant.
3. Cardinaux diacres aſſiſtans.
4. Cardinaux, evêques, & prêtres.
5. Cardinaux diacres.
6. Evêques aſſiſtans.
7. Evêques non-aſſiſtans.
8. Penitentiers.
9. Gouverneur de Rome, protonotaires & adjoints.
10. Connêtable Colonna.
11. Generaux d'ordres.
12. Conſervateurs de Rome.
13. Legat de Bologne.
14. Place du maitre du ſacré hoſpice.
15. Auditeurs de Rote.
16. Clercs de la chambre.
17. Prelats votans de la ſignature & de juſtice.
18. Abbreviateurs.
19. Referendaires.
20. Cameriers ſecrets.
21. Cameriers d'honneur.
22. Chaplains ſecrets & communs.
23. Place des ecuyers.

N° 33. Page 366.

Theatre erected in St. Peter's church for the canonization of ſome ſaints in the pontificate of Clement XI. in 1712.

1. The Pope.
2. Seat for the Cardinal biſhop aſſiſtant.
3. Cardinal-deacons aſſiſtant.
4. Cardinal-biſhops and prieſts.
5. Cardinal-deacons.
6. Biſhops aſſiſtant.
7. Biſhops non-aſſiſtant.
8. Penitentiaries.
9. Governour of Rome, prothonotaries, and their deputies.
10. Conſtable Colonna.
11. Generals of orders.
12. Conſervators of Rome.
13. Legate of Bologna.
14. Place of the maſter of the ſacrum hoſpitium.
15. Auditors of the Rota.
16. Clerks of the chamber.
17. Prelates voters of the ſignature and of juſtice.
18. Abbreviators.
19. Referendaries.
20. Gentlemen of the privy chamber.
21. Gentlemen of the chamber, of honour.
22. Chaplains, private and in ordinary.
23. Place of the querries.

24. Caudataires.
25. Maitre de la garderobbe.
26. Offrandes.
* Avocats conſiſtoriaux.
27. Credence ſur la quelle on met les vaſes ſacrez.
28. Autre credence ſur laquelle on met 7 cierges.
29. Credence du Pape.
50. Ceux qui poſtulent pour la canonization du ſaint.
31. L'Ambaſſadeur de l'Empereur.
32. L'Ambaſſadeur du Roi de Portugal incognito.
33. Les Neveux du Pape.
34. Belle ſœur du Pape, &c.
35. Cœur des muſiciens.
36. Dames de qualité.
37. Theatins & capuchins.
38. Gentils hommes.
39. Face du grand autel de la chapelle du Vatican.
40 Le petit throne du Pape.
41. Statue de St. Veronique.

N° 35.

La proclamation du jubilé au ſon des trompettes dans l'egliſe de St. Pierre.
Les Penitentiers ayant balayé la porte Ste. apres qu'elle a eté démurée, le Pape prend ſa croix, & y entre en chantant le Te Deum.
Le Pape depute trois Cardinaux pour aller ouvrir les portes de St. Jean de Latran, de St. Marie Majeure, & de St. Paul.
Marche des Cardinaux deputez par ſa Sainteté pour aller faire l'ouverture de la porte ſainte aux trois autres egliſes.
La garde de la porte ſainte eſt commiſe au milice.
Les penitenciers remettent les pechez aux pelerins en les touchant de leurs baguettes.

N° 36.

Le Pape faiſant l'ouverture de la porte ſainte.
Vêu des loges d'où la nobleſſe regarde la ceremonie de l'ouverture de la porte ſainte.

N° 37.

Les pelerins vont en proceſſion viſiter les ſept egliſes.
Les pelerins montent à genoux la ſcala ſanta.

Les prelats & barons Romains vêtus en penitents lavent les pieds des pelerins & les ſervent.

Le Pape benit les tables des pelerins, & leur ſert à manger, avec les Cardinaux & autres prelats.
Le Pape diſtribue aux pelerins des chapelets, medailles, & Agnus Dei, & ils lui baiſent les pieds.
A la fin du jubilé le Pape poſe la premiere pierre pour fermer la porte ſainte.

24. Train-bearers.
25. Maſter of the wardrobe.
26. Offerings.
* Conſiſtorial advocates.
27. Buſet whereon ſtand the ſacred veſſels.
28. Another whereon ſtand 7 tapers.
29. Pope's buſet.
30. Petitioners for the ſaints canonization.
31. Emperor's embaſſador.
32. King of Portugal's embaſſador incognito.
33. Pope's nephews.
34. Pope's ſiſter-in-law, &c.
35. Choir of muſic.
36. Ladies of quality.
37. The theatins and capuchins.
38. Gentlemen.
39. Front of the high altar of the chapel of the Vatican.
40. The Pope's ſmall throne.
41. Statue of St. Veronica.

N° 35. Page 380.

The jubilee proclaimed with the ſound of trumpets in St. Peter's church.
The penitentiaries having ſwept the holy gate after its unmuring, the Pope takes his croſs, and goes into it ſinging Te Deum.
The Pope deputes three Cardinals to go and open the gates of St. John de Lateran, St. Mary Major, and St. Paul.
March of the Cardinals deputed by his Holineſs to open the holy gate at the three other churches.
The keeping of the holy gate committed to the militia.
The penitentiaries abſolve the pilgrims from their ſins by touching them with their rods.

N° 36. Page 380.

The Pope opening the holy gate.
View of the pews, from whence the nobility ſee the ceremony of opening the holy gate.

N° 37. Page 383.

The pilgrims viſiting the 7 churches in proceſſion.
The pilgrims going up the holy ſteps on their knees.
The Roman prelates and barons, dreſſed like penitents, waſh the feet of the pilgrims, and wait on them.
The Pope bleſſes the tables of the pilgrims, and together with the Cardinals and other prelates, waits on them at the table.
The Pope diſtributes chaplets, medals, and Agnus Dei's to the pilgrims, and they kiſs his feet.
At the end of the jubilee, the Pope lays the firſt ſtone for cloſing up the holy gate.

N° 35.

Les vertus de l'Agnus Dei composé de sainct cresme baume, & pure cire. Extraict du livre appellé le ceremonial, où parlant de la benediction d'iceux les paroles suyvantes se trouvent registrées sur la fin en ceste maniere.

Il se lit que le Pape Urbain V. envoya à l'Empereur des Grecs trois Agnus Dei, avec vers & paroles.

Les tonneres il chasse,
Les pechez il efface,
Sauue d'embrasement,
Et de submergement,
Garde de mort subite,
Les diables met en fuite,
Dompte les ennemis
Hors de danger sont mis
Et l'enfant & la mere
Qui travaille à le faire ;
Il donne maint pouvoir
Aux dignes de l'avoir
La part quoique petite
Tant que la grande profite.

La priere que le Pape faict à la benediction de l'Agnus Dei.

Qu'il efface les pechez, qu'on impetre pardon, qu'il confere les graces.

Que le touchant & voyant les Chrestiens soient esmeus à louer Dieu.

Que le bruit de l'air, gresles, neiges, & tempestes, la furie des vents & des tonneres soient moderez & arrestez.

Que devant le salutaire & glorieux estendart de la croix qui y est figuré les esprits malings s'espouvantent & s'enfuyent.

Que celuy qui le porte, aye vertu contre les illusions, tromperies, astuces, & fraudes du diable, & des esprits malings.

Qu'aulcune tempeste, adversité, air pestilentiel, ou corrumpu, ni mal caduc, aulcune tourmente, tempestes de mer, aulcun feu, ou aultres injures de temps, ne puissent offenser, nuire, ni prejudicier à celuy qui le portera devotement sur soi.

Qu'en l'accouchement soient conservez la mere & l'enfant.

Que tous ceux qui le portent puissent etre toujours en sureté, qu'ils ne craignent aulcun peril, qu'ils n'ayent point peur des ombres, qu'aulcune cruauté du diable ne les endommage, qu'ils ne puissent etre trompez des hommes, qu'ils soient exempts de tout perils de feu, de foudre, de tourmente, & tempestes. Et que les femmes enfantent sans travail, & soient delivrées de mal, & de tout danger.

A Rome chex l'imprimeur de la chambre apostolique 1662.

N° 35. Page 387.

The virtues of the Agnus Dei composed of holy chrism, balm, and virgin's wax. Taken from the book called the Ceremonial, where speaking of the blessing of them, the follōwing words in verse are registered in this manner.

We read that Pope Urban V. sent the Emperor of the Greeks three Agnus Dei's, with the following verses.

It drives away thunder,
It washes away sin,
Secures from fire,
And from drowning,
Preserves from sudden death,
Chases away devils,
Conquers enemies,
Both mother and child
Are freed from danger
Who have a hand in making it:
It gives great power
To such as are worthy of it
The smallest portion
Is as effectual as the greatest.

The Pope's prayer at his blessing the Agnus Dei.

May it wash away sin, obtain pardon, and confer blessings.

May Christians by the touch and sight of it be incited to praise God.

May noises in the air, hail, snow, and storms, the fury of wind and thunder, be calmed and stopped.

May evil spirits be terrified, and fly before the salutary and glorious standard of the cross, which is formed upon it.

May whosoever wears it feel a vertue in himself against the illusions, deceit and fraud of the devil, and other evil spirits.

May no storm, adversity, pestilential or unwholsome air, nor the falling sickness, tempest, storm at sea, no fire or other ill accident of weather, offend, hurt or prejudice him who shall devoutly wear it.

May mother and child be preserved in the time of travel.

May all who wear it be continually in safety, may they fear no perils, or be frightned by ghosts, may no cruelty of the Devil hurt them, may they not be deceived by men, may they be free from all perils of fire, of thunder, storms, and tempests. And may women bear children without pain, and be preserved from evil and all danger.

Printed at Rome by the printer of the apostolic chamber, 1662.

Avec permiſſion des ſuperieurs.

A Copie exacte de la feuille imprimée que le Pape donne avec les Agnus Dei, qui eſt une eſpece de medaille de cire repreſentant un agneau comme on le voit à la lettre *B*. Cette medaille a pour revers l'image de quelque ſaint.

C Les armes du Pape Alexander VII. qui a donné l'original à la ſuſdite feuille *A*.

D Le ſcapulaire.

E Le roſaire, chapelet compoſé de 15 dixaines.

F Chaplet ordinaire enrichi de reliques.

G Bague dont les chevaliers de malthe ſe ſervent pour dire leur roſaire, la roſe qui eſt au deſſus tourne à reſſort, & marque avec le petit point noir ſur les 15 chifres, qui ſont autour, le nombre des dixaines deja dites.

H Dixaine pour dire ſon chapelet.

I Pain de St. Genevieve, ou eſpece de petit biſcuit ſec, que les religieux de St. Genevieve diſtribuent pour la fievre.

K Medaille benite de cuivre, que les ſœurs de la charité à Paris portent à leur chapelet pour conſerver leur virginité.

By permiſſion of the ſuperiours.

An exact copy of the printed ſheet the Pope gives with Agnus Dei's, which is a kind of wax medal, repreſenting a lamb, as in letter *B*. The reverſe is always the image of ſome ſaint.

C The arms of Pope Alexander VII. who gave riſe to the abovementioned ſheet *A*.

D The ſcapulary.

E The roſary, a chaplet compoſed of 15 glorias.

F A common chaplet adorned with relics.

G A ring uſed by the knights of Malta, in ſaying their roſary, the roſe a top turns by a ſpring, and by the little black ſpot points out on the 16 figures round it, the number of gloria's repeated.

H Tens to ſay the roſary.

I St. Genevieve's bread, a ſort of ſmall dry biſket given by the monks of St. Genevieve, to perſons afflicted with fevers.

K A copper medal bleſſed, worn by the ſiſters of charity at Paris at their beads to preſerve their virginity.

A DIS-



A

DISSERTATION

UPON

Religious Worſhip.

THE greateſt part of mankind would have no knowledge of a God, were not that worſhip, which is paid him, attended with ſome external ſigns; and wherever the ſupreme Being has been leaſt known, there theſe ſigns have been the moſt whimſical and extravagant. Ignorance has carried devotion even to barbarity; and the wiſeſt amongſt an infinite number of formidable zealots, remain the ſtanding objects of Ridicule. Some of theſe have believed, that in order to ſerve God, it was their duty to [a] kill and deſtroy men in a cruel and barbarous manner: others, [b] that they were to ſtupify themſelves by turning round, by beating their breaſt againſt the earth; [c] by laſhing themſelves, by ſwinging over a fire; [d] by remaining in extaſies for ſeveral hours together. The foundation of temples and chapels, the ceremonial part of religion, proceſſions, and the frequenting of churches, all this has been called religious worſhip. In ſhort, people have believed that, in order to obtain the aſſiſtance of God, and the forgiveneſs of their ſins, they were (if I may preſume to ſay it) bound to importune him by an infinite number of repeated exclamations, to dazle his eyes with pompous or extraordinary ceremonies, and with cuſtoms that cramp and tire the mind, and are often inſupportable: but few have been able to raiſe their minds up to that divine Being, and break through that croud of cuſtoms which were as ſo many obſtacles in their way; all which will more particularly appear in the ſequel of this diſcourſe.

I will not here amuſe my reader with enquiring into the origin of words that expreſs that duty, which men have, in all ages, thought themſelves indiſpenſably bound to pay unto a Deity of what nature ſoever he be. It is almoſt needleſs to inform him that, to *adore* and *adorare*, are derived from *ad* and *orare*, as if we ſhould ſay, *ad os referre manum*, *to pray with the hand before the lips*. We leave theſe and many other ety-

[a] The *Scythians*, *Mexicans*, *Peruvians*, &c.
[b] The *Turkiſh* Derviſes.
[c] The *Bramins*.
[d] The Quakers, and thoſe called Pietiſts.

mologies to ſuch as think them an ornament to their writings: but we ſhall only ſay, that men have extremely multiplied the terms deſigned to expreſs religious acts; believing, perhaps, that the ſame idea expreſſed in their prayers, in different terms, ſome more ſubmiſſive than others, and ever attended with certain ceremonies which they thought agreable to God, might procure them his aſſiſtance in a more effectual manner. The *Greeks* and *Romans* aſcribed a wonderful virtue to particular words and ſuperſtitious forms, which they made uſe of in their prayers, and were even perſuaded, that, by the influence of ſome words attended with fantaſtic ceremonies, they could compel the Deity to be favourable to them. I am willing to believe that no Chriſtian can be ſo madly ſuperſtitious as to imagine that his prayers will have any virtue of this kind: but probably there are very few men who do not believe, they ſhall obtain what they aſk of God, by uſing many ſynonymous terms, attended with that external devotion, wherein is comprehended all the religion of an infinite number of people.

There is no great difficulty to find out the riſe and occaſion of prayer; for no ſooner had the firſt man ſinned, than he was forced to implore the mercy of God, and beg his aſſiſtance againſt the evils which upon his diſobedience ſurrounded him: but even had he retained his innocence he could not have been excuſed from imploring the help of his Creator, and offering up his vows unto him; and hence proceeded [e] *Cain* and *Abel*'s ſacrifices, though we otherwiſe know not the merit or manner of them. All that can be ſaid on this ſubject is, that it appears (from the teſtimony of Holy Writ) that at that very time *Cain* was a wicked man. After the death of *Abel*, [f] when *Seth* was arrived at an age capable of knowing and worſhiping God, it is to be ſuppoſed that men who led a good life began to form a kind of Church, and fall into a regular worſhip: but the manner of it is likewiſe unknown to us.

As mankind in general have the ſame things to aſk of God, it is not ſtrange that their forms of prayer ſhould be almoſt the ſame, or at leaſt in many things. They all aim at the ſame end, and their neceſſities are alike; but as by degrees man began to loſe the true notion of the divine Being, and took upon him to attribute corporeal qualities, or human frailties to him, he likewiſe loſt the true idea of prayer; he has added ſuperſtition to his worſhip, and ſerved God under corporeal notions; ſo that being no longer capable of contemplating him in ſpirit, whether through pride, fear, or weakneſs, he takes delight in repreſenting him by images, ſtatues, *&c.* he has offered up unto him all that could be offered to men in order to appeaſe them, and at laſt is arrived at ſuch a degree of extravagance, that he no longer dares to addreſs himſelf to him in a ſhort, eaſy, and plain manner, ſo as to be underſtood both by the people and by himſelf, without formality. This is the riſe of ſo many extraordinary ceremonies, and ſo much extravagant devotion, as well as of an infinite number of forms, uſed in prayer, which muſt have no other than a very whimſical effect, when not underſtood. Such amongſt the ancient Gentiles was the *Io Pean*, which made a part of the prayers addreſſed to *Apollo*, and which they did not underſtand, if we may judge of it by the different ways they have explained theſe [g] two words.

Amongſt the ancient idolaters, prayers uſed often to go before ſacrifices, often likewiſe after them, and often between them. There is ſome probability that the firſt race of men did not offer up unto God any blood-offerings, and that having no temples, they uſed at firſt to invoke him in the open fields, or every man in his own houſe without pomp, myſtery, or any of thoſe human inventions, which in length of time produced the irreligion of ſome, and the bigottry of others. This manner of worſhip was too plain and ſimple; they ſoon went into the woods to worſhip, and there built chapels; ſilence inſpired them with devotion; they conſecrated unto God the talleſt trees of the

[e] *Geneſis* Chap. iv. [f] Ib. ℣. 26. [g] Some have explained them by ἰὴ παιὰν, *heal, O Pæan.* *Pæan* was one of *Apollo*'s ſurnames, others have given other ſenſes to theſe two words. And it is poſſible, that thoſe who derived them from two *Hebrew* words, which ſignify, *Eternal, Jehovah, look down upon us*, have given them a better interpretation than either the ancient *Greeks*, or modern interpreters.

the foreſts. Then they went up to the hills, and in ſhort from thence carried their religious worſhip to the top of mountains, and as they changed places, they took care to leave Gods behind them wherever they came. God has upbraided the *Jews* with this idolatry; yet we ſee in the Old Teſtament, that before the promulgation of the law, the conduct of the Patriarchs was the ſame in regard to the true God. After all, there was no other evil in this kind of worſhip than the applying it to falſe Deities: devotion requires that ſilence and contemplation, which woods and fields inſpire; mountains and other high places give us ſome notion of God's elevation and ſuperiority over us. And it may be for the ſame reaſon that (according to *Arrian*) *Jupiter* [h] was worſhiped upon the mountains of *Bithynia*; but had no temple conſecrated to him there, (becauſe of the immenſity of God) and the *Sicyonians* worſhiped ſome of their Gods in the ſame manner. The *Getæ* and ancient *Indians* likewiſe conſecrated no temples to their Gods, and as for the ancient *Perſians* it is well known, that in their irruptions into *Greece*, they deſtroyed all the temples which they found there, being perſuaded that God being infinite could neither be limited, nor contained within a temple. The ſame *Perſians* did not repreſent the ſupreme Being by ſtatues, nor erect altars to him; but offered their ſacrifices on high places. It is certain that the idolatry of that nation had a great deal more purity in it, than that of the reſt of the Heathens, but eſpecially was more free from the wild heap of ſuperſtitions and fables of the *Greeks*. The learned *Hide* goes ſtill a great deal farther; for he inſiſts, in his *Hiſtory of the religion of the ancient* Perſians, that they preſerved the true religion for a great length of time. The *Romans* themſelves, who afterwards multiplied their Gods to that degree, that they had Deities for all the neceſſaries of life: for diſeaſes and health; for the kitchen, and the fire; for the table, and the bed, *&c.* not to mention that ſwarm of leſſer Gods, which their imaginations had framed for preſiding over their marriages; [i] the *Romans*, I ſay, continued to *worſhip their Gods for above one hundred and ſeventy years, without making any images of them: and had that been ſtill obſerved to this day* (ſays *Varro*) *the worſhip paid them would be more pure and holy.* It is probable that *Numa*, the Founder of their religious worſhip, had juſter notions of religion than other idolaters, and poſſibly he might have drawn them from ſuch ſprings as were not entirely corrupted. Thoſe very *Romans* did not degenerate from the practice of the primitive times, (that is to ſay) from the cuſtom of worſhiping the Gods in woods, and ſetting up their worſhip in foreſts, it was in thoſe places, that they built the temple of *Diana Aricina*, and *of Juno Lacinia*; there it was that the temple of the Goddeſs *Pomona* was ſeen in the form and manner that *Chartari* has given us it in a figure at the end of this Diſſertation; and it is thus, that the modern *Indians* diſtribute their idols all over the woods and fields. The people of *Guinea*, and thoſe of the iſland of *Zocotora*, repair likewiſe to groves in order to perform their religious worſhip, and chuſe tall hollow trees for their temples. The Deities of the Negroes (according to the relations of travellers) have no other ſanctuaries. The *Laplanders* have placed their *Stor-junkare* upon mountains amongſt trees or in places of difficult acceſs; in ſhort, we ourſelves have likewiſe in ſome meaſure ſanctified this rural devotion, and upon a ſuppoſition that God has appointed the ſaints as protectors of the univerſe (which, according to the Scripture, they are one day to judge) have honoured the woods, the hills, and rocks with their names.

Devotion having thus made her retreat into wild and deſert places, it is not ſurpriſing that ſome men, who pretended to a warmer devotion than the reſt of mankind, threw off the cares of life, gave over all bodily labour, and grew indolent, idle, and even ſavage from their affection to the Gods. Yet this was not ſufficient; a myſterious turn

was

[h] *Jupiter Caſius* was likewiſe worſhiped upon a mountain of that name, ſituate between *Syria* and *Egypt*. The ſame *Jupiter* was alſo worſhiped upon a mountain of *Moab*, named *Peor*, and from thence it is called *Baal-Peor*.

[i] St. *Auſtin Of the city of God*, Lib. IV. ch. 31. In the ſame treatiſe may be ſeen a large and particular account of thoſe leſſer *Roman* Deities, who were appointed to preſide over all the actions of life, and even over thoſe that were the moſt mechanic and mean.

was given to this ſolitary worſhip, and penances were added to it. Thus the *Bramins* generally live under trees, and, with the ancient idolaters, believe, that their religious worſhip can never be either private enough, or ſufficiently concealed; they take care to have the entrance to their * Pagods built very low, ſo that the day itſelf ſhall hardly give any light to their idolatry. They pretty conſtantly live (at leaſt ſome amongſt them do ſo) in woods and wilderneſſes, that they may practiſe their worſhip in a voluntary and affected miſery, in imitation of the ancient *Brachmans* and *Gymnoſophiſts*, who in their ſolitude denied themſelves the greateſt neceſſaries of life; who from the riſing to the ſetting of the ſun (as St. *Auſtin* tells us) *ſtudiouſly applied themſelves to the fixing their eyes on it without ever moving them, ſtanding in the midſt of burning ſands, ſometimes upon one leg, ſometimes upon the other.* The *Turks* have had their ſhare in this kind of devotion, witneſs the ſolitary life which many of their Derviſes lead amongſt rocks and in woods according to the accounts given us by the moſt celebrated travellers. The Chriſtians too have taken up this kind of painful and ſolitary devotion. We have formerly had, and ſtill to this day continue to have among us ſome of theſe pious recluſes, whoſe auſterities are in all reſpects equal to thoſe of the *Indian Bramins*, and who voluntarily practiſe every thing the moſt whimſical, tormenting, or cruel, that the human body can undergo. In ſhort, it is certain, that in all ages, men have had a ſtrong inclination to carry their devotions into places of ſolitude, where doubtleſs they imagined they ſhould find the means of ſerving the Deity in a manner more worthy of him, with greater myſtery, and leſs diſtraction; and perhaps took a pride in expiating thoſe diſorders amongſt the wild beaſts, which they had not been able to avoid in the company of men.

When the ancient idolaters arrived at any place, they were careful to offer up a kind of ejaculatory prayer to the Deity of the country. And when they were on a journey, they paid their homage to the Deities; which they ſuppoſed to be preſent in thoſe places through which they paſſed. *Neither the Fauni, the Dryades, the Napeæ, the Gods preſiding over the limits of countries,* nor any other were omitted; nay, the reſpect which the *Romans* paid to the Gods of their very enemies was ſo great, that before they ſat down before any town[k], they deputed prieſts to entreat them to retire out of it, fearing they might not take the place, ſhould the Gods prove the ſtronger, or that they ſhould be forced to make priſoners of them in caſe they were defeated. Upon any emergency of ſtate, it was the cuſtom for ſome one to ſacrifice himſelf for his country, to the end, that the Gods might accept the voluntary death of one man as an atonement for all the people. Many nations offered up men in ſacrifices, and it was thus that the *Ammonites* worſhiped *Moloch*; the *Carthaginians, Saturn*; and the *Scythians* of *Tauris, Diana*; and this is a cuſtom to this day practiſed in the religion of ſeveral nations of *America.* It was in uſe amongſt the *Mexicans*, till the arrival of the *Spaniards* in the new diſcovered world. But other nations, not of ſo cruel a diſpoſition, went no farther than ſcarifying and ſcourging themſelves in order to pacify their angry Gods; and we find amongſt ourſelves ſome remains of this bloody devotion. There are ſome Chriſtian penitents, who in their proceſſions ſcourge, and flay, and tear their very fleſh off, to draw down upon themſelves the divine mercy: and theſe pious proceſſions are often performed in times of public calamity, to implore the aſſiſtance of God, and thoſe ſaints who are appointed the protectors of our ſtates.

As men grew civilized, they built cities, devotion appeared with a greater luſtre, and removed from fields into cities. We have already hinted, that the *Perſians* believed, the ſupreme Being could not be contained within the narrow limits of a temple, yet temples were abſolutely neceſſary both for the conveniency of worſhip, and the honour of religion. Nay, thoſe religious places ſeem to raiſe our zeal and give ſtrength to our devotion,

* This word here ſignifies the temple of the Deity, and is likewiſe uſed for the Deity itſelf.
[k] Coram obſeſſâ urbe ſacerdotes Deos evocabant, &c. See Brouwer, *de veterum ac recent. adorationibus.*

devotion, God being preſent and preſiding at ſuch aſſemblies. Such of the Heathens as enjoyed the leaſt ſhare of knowledge believed this; and God has declared it; for (ſaith he) *where two or three are gathered together in my name, there am I in the midſt of them.* The *Greeks* and *Romans* made their addreſſes to their Gods in temples: of which all antiquity is a witneſs. But under pretence of religion debauchery ſoon crept in; and at laſt became almoſt an *act of faith* in the worſhip of ſeveral Deities. *Bacchus, Saturn, Adonis, Pan, Flora, Priapus,* and *Venus* were worſhiped in a very irregular and diſſolute manner. At *Babylon* the women proſtituted themſelves in honour of this laſt Deity, who was worſhiped by the name of *Mylitta*[l]; and the nocturnal myſteries of *Ceres* were infamous and abominable. Chriſtianity no longer admits of any of theſe abominations; but yet parties of pleaſure, declarations of love, intrigues, and other ſcandalous appointments, continue to be made in our churches; and the devotion of pilgrimages, nine days retirements, *&c.* are very often owing to different cauſes from thoſe of religion.

But be this as it will, religious worſhip being now confined to temples, the appointment of miniſters for the Deities became neceſſary. God himſelf inſtituted thoſe whom he deſigned for the ſervice of the true religion, and mankind thoſe for the falſe; but in the one and the other, they have been multiplied to an infinite number from worldly motives, and from this cauſe has ſprung up ſo many uſeleſs creatures, who pretend a right to ſerve at thoſe altars which maintain them. True religion by degrees became leſs ſpiritual, tho' more over-run with ceremonies, and the falſe more myſterious and fantaſtical. The prieſts found means to hinder men from acting till they had been conſulted; they ſet all the ſprings of the paſſions in motion, were at the head of all intrigues, and made themſelves maſters of the courts of Princes; in ſhort, they damn'd people for God's ſake. So great has the authority of prieſts ever been in all religions[m]. We know the power of the Augurs, Soothſayers, and Prieſts amongſt the *Greeks* and *Romans*, of the Magi among the *Perſians*, of the Druids amongſt the *Gauls*, of the Bards amongſt the *Celtæ* and *Britons*; and the world to this very day is governed after the ſame manner. The *Mufti* and other doctors of the Mahometan law are too often the grand wheels in the debates of the *Divan*. The inhabitants of the new world, *Africa*, the *Eaſt Indies*, &c. undertake nothing without the advice of their prieſts and fryars; ſure it is unneceſſary to produce examples of what is practiſed amongſt ourſelves.

Let us proceed then, to give a ſuccinct account of all the cuſtoms which men have obſerved in the religious worſhip and honour of the Deity. The *Romans* worſhiped the Gods as ſoon as morning appeared; they honoured them with praiſes on feſtivals, and other ſolemn occaſions. The law of the twelve tables was expreſs on this point. *Let thoſe Gods be worſhiped which have always been acknowledged as ſuch, and thoſe men whoſe merit has gained them a place in heaven, ſuch as* Hercules, Æſculapius, Caſtor *and* Pollux, *&c. Let chapels be conſecrated in honour of thoſe virtues, to which thoſe holy men are indebted for their Apotheoſis.* They were applied to in time of want, and the *Romans* had days of penance, as we now have among us. They went in proceſſion[n] barefooted, *&c.* The ancient *Germans* ſacrificed to their God *Thor* every Thurſday, [o] to be preſerved from lightning, thunder, and hail; vows were had recourſe to, in order, as it were, to bind the Gods, and bring them over to their intereſt by propoſing advantageous conditions to them. [p] The contract made with them on ſuch occaſions was carried into their temples, and placed at the feet of their ſtatues; and as ſoon as the favour implored of their Gods was obtained, it was no more than juſtice to fulfil their vow, and then the contract

[l] Vid. Caſtell. & alios *de feſtis Græc.* *In* Theſmoph. *Muliebre pudendum colebatur.*

[m] Amongſt the *Germans* the prieſts gave ſentence of life and death upon criminals, many nations formerly choſe their prieſts for kings. In the *Eaſt* and *Weſt Indies*, *China*, *Japan*, &c. the prieſts and monks have an unlimited power. Men are ſo framed by nature, that there is an abſolute neceſſity that prieſts ſhould have reſpect paid them, in order to maintain the dignity of religion. The queſtion is to ſet reaſonable bounds to that reſpect, ſo as not to fall into their exceſſes, who give themſelves up blindly to the paſſions of prieſts.

[n] *Nudipedalia.* V. *Tertull.* Apolog. [o] V. *Olaus* Hiſtor. [p] *Vota concepta* Tabellis *inſcribebant* ----- *ita conſcripta* ſignabant ----- *obſignata* affigebant *Deorum ſtatuis* ----- Voti compotes facti Tabellas ſolvebant, *id eſt lacerabant.* Brouwer, *de adorationibus.*

tract was cancelled; this was giving a kind of releaſe to the Deity, with whom they had contracted.

Concerning prayers, Jeſus Chriſt forbids his diſciples to lengthen them by vain repetitions: and indeed a repetition of the ſame thing in prayer, proceeds neither from zeal nor reſpect. Probably the prayers of idolaters might be very tedious: but it is ſurprizing that Chriſtians ſhould have fallen into the ſame error; I cannot ſee any more merit in thinking it a duty to repeat the ſame prayer to God fifty times in ſuch a ſpace of time, than in whimſically perſiſting to preſent fifty copies of the ſame petition one after another to a Prince. [q] Amongſt the *Turks* there are a ſort of bigots, who affect to repeat the name of God with a kind of rapidity more like madneſs than devotion. The ancients were very fond of uſing the number three in their prayers (of which we have here given ſome inſtances)[r]. They likewiſe believed, a long ſtring of titles and different ſurnames to be agreable to their Gods, as ſo many inſtances of their grandeur and power; and for fear of aſcribing to them any diſagreable name, they took care to mention thoſe attributes [s] with a *ſalvo* or corrective form, but this is not all the ceremonious part of prayer; for when they prayed aloud, a miniſter of the Gods [t] rehearſed the prayer to the people, who repeated it in ſo many words, and no more; and the ſame thing is now practiſed amongſt the *Roman* Catholic and *Engliſh* Chriſtians, as well as amongſt the *Turks*. I ſay nothing concerning the prayers uttered in a low voice in public aſſemblies, nor concerning the [u] common places conſecrated to this pious uſe, as well amongſt the ancients as moderns; every religion has its own particular ones; nay, it would be impoſſible to do without them, unleſs men were reſolved to introduce diſorder and anarchy into religion.

I ſaid that the *Romans* worſhiped their Gods as ſoon as the morning appeared; I may add, that it was the cuſtom of almoſt all the nations in the world, even the moſt ſavage. At day break the *Perſian* Magi began their hymns in honour of their Gods, and ſaluted the riſing Sun, that body of fire which they looked upon as an Eternal Principle. The ancient *Tartars* likewiſe began the day with invocations to the Sun, to whom they every morning offered up the choiceſt of their meats and drinks, but idolaters of a more ſtrict piety did not confine their devotion to the morning only. All the hours of the day are proper for the practice of this duty; for which reaſon the evening as well as the morning hours were ſet apart for the ſervice of the Gods, without mentioning the many ſacrifices, ceremonies, and nocturnal prayers in uſe amongſt the Heathens. The Mahometans call the people to prayers five times a day, and he who will be a faithful Muſulman muſt be exact herein; they appear at this their devotion in ſo modeſt and humble a poſture, that it is impoſſible to expreſs a more profound ſubmiſſion. The [w] *Jews* and [x] Chriſtians

[q] V. Thevenot. [r] For example: *Horace* ſaith to *Diana*, *quæ laborantes utero puellas ter vocata audis*. Tibullus. *Ter cane, ter dictis deſpice Carminibus.* Ovid. *Ter tollit in æthera Palmas.*

[s] For inſtance this, *quoquo nomine, quoquo ritu, quâquâ facie te fas eſt invocare*; and this other, *ſive Deus, ſive Dea es*: not daring to aſcertain the ſex of the Deity whom they worſhiped. [t] Præco, ἱεροκήρυξ.

[u] Theſe common places and catechiſms are above all things neceſſary for the common people, who have not capacity enough to underſtand their religion without ſuch helps; and if among Chriſtians the reverence which is paid to them is arrived to a degree of ſuperſtition, it is no way owing to ſuch as inſtituted them; nay, the clergy may be placed in the rank of common people in this reſpect, and perhaps intereſt is the caſe; for the more ignorant a man is, the more is the doctor reſpected by ſcrupulous conſciences. Ignorance is a ſort of mother, who pampers a vaſt number of idle children; from thence proceeds family religion. The famous oracle of *Delphos* recommended to the *Athenians the obſervance of their anceſtors rites:* (V. Cicero. de legibus:) and ſome people are to be found, who, of all the editions *of the Pſalms of* David *which were turned into verſe by* Clement Marot, *and* Theodore Beza, chuſe thoſe wherein the moſt obſolete words are as it were conſecrated, in order to ſing in the ſame language with their anceſtors; and perpetuate a religious obſcurity in the devotion of their families.

[w] Mr. *Roſs* in his *Religions of the world*, gives us an account of ſeveral cuſtoms which the *Jews* practiſed during their prayers; for example, he ſays, that they pray with their cloaths tucked up, their faces turned towards *Jeruſalem*, and their hands upon their heart; that when they are at prayers, they muſt neither touch their naked skin, break wind any way, nor ſuffer their thoughts to wander; and that nothing muſt interrupt them, even tho' they were liable to be bitten by any venomous creature, *&c.* The *Jews* pray three times a day. V. Father *Simon* in his I. *Diſſertat. upon the cerem. of the Jews.*

[x] The *Roman* Catholics have canonical hours. In ſeveral of the Proteſtant ſtates there are prayers once a day, and ſome of them leave the people to do as they pleaſe. After all, woe to them that do not pray to God, as it is their duty; a good Chriſtian always makes God his chief object. Some Caſuiſts have conſidered all the occaſions proper for prayer; and have put ſome pious queries concerning it, as whether it is lawful to praiſe God and ſing Pſalms, *&c.* when a man is in the act of generation? Or when we are eaſing ourſelves?

ſtians likewiſe have their hours for the practice of public prayer, and worſhip of the Divinity. We will now ſee what other particulars men have thought neceſſary in order to ſerve God with purity, and what they have imagined the ſupreme Being might require of them on this occaſion; tho' we ſhall not diſtinguiſh divine inſtitutions from thoſe merely human.

We all know that the *Jews* have always, and ſtill to this day do conſecrate Saturday to the practice of their devotion, which they obſerve with almoſt a childiſh ſtrictneſs; and beſides this, they have appointed ſolemn days in commemoration of the favours they have received from God. The Chriſtians have ſubſtituted Sunday in the room of it, and obſerve the Paſſover and Pentecoſt of the *Jews* in remembrance of Jeſus Chriſt, the Founder of Chriſtianity. They afterwards conſecrated days in honour of his Apoſtles. In ſhort, feſtivals have been ſo multiplied out of reſpect to the ſaints, that every day in the year has its patron [y]. So that were this heavenly hierarchy to be honoured according to its deſerts, we ſhould be under an obligation of leading a life perfectly diſengaged from all worldly employments. But the *Roman* Catholic Church has wiſely provided againſt ſuch an exceſs, and moſt of the Proteſtant Chriſtians have retained no more than four ſolemn feſtivals in their reformation, viz. *Chriſtmas*, *Eaſter*, *the Aſcenſion of our Lord*, and *Whitſuntide*.

The Heathens likewiſe conſecrated ſolemn days to their Gods, on which it was not lawful to do any work, and [z] the *Greeks* made a law whereby they confirmed the keeping holy thoſe days. Labour of any kind was looked upon as a profanation of the feſtival, to prevent which the *Romans* ordered [a] herald to make proclamation, commanding every one to abſtain from labour; for if the prieſt perceived any work going forward during the [a] ſacrifice, the ceremony was profaned. All quarrels and diſputes were ſuſpended at that time in honour of the Gods: but as ſoon as the feaſt was over, all things went on in the uſual courſe, and law ſuits recovered their ground. All profane people were prohibited to aſſiſt at theſe ſacred ceremonies; and [b] thoſe who were preſent were ordered to obſerve a religious ſilence, leſt during the converſation any word of ill omen might ſlip from them; not that their devotion was therefore the more ſincere; no, it was only a ſilence of ceremony, which by length of time perhaps became a real devotion: for as it is poſſible that ſome men might have a truly pious attention during the celebration of thoſe myſteries, ſo it is likely, that cuſtom might at length gain over ſome ſouls to religion: but be that as it will, [c] ſilence in the temples, and at the altars during divine ſervice, has ever been looked upon as the greateſt ſign of that reſpect which is due to God. The ſame thing may be ſaid as to purity of heart; for it is impoſſible, that a man who is defiled with crimes can be agreable to the Deity. Such an one therefore was of neceſſity and in formal terms to be excluded from his [d] worſhip, and if this was the cuſtom of the Pagans, much more neceſſarily ought it to be confirmed amongſt Chriſtians. The office of the Sacrament of the Lord's Supper rejects thoſe Chriſtians who lead a ſcandalous life, and exhorts them to repentance, denouncing God's judgments againſt them: and, if (notwithſtanding ſuch admonitions) they continue ſtill in their perverſeneſs, then the church excommunicates them.

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[y] There is no probability, that God or his ſaints ſhould be pleaſed with the devotions of thoſe days, which are only employed in luxury, pleaſure, and vanity. All that is religious in them conſiſts amongſt ſome Chriſtians in a few ceremonies which are of no ſervice to devotion; and their zeal is heightned only by common places and loud exclamations.

[z] *Lex apud Athenienſes jubebat, ut ſacra diis rite fierent, non avocato ad alias curas animo.* *Vide* Brouwer, *de adorationibus & legem apud* S. Petitum, *de Legibus Atticis.*

[a] *A flaminibus præmittebantur qui denunciarent opificibus, manus abſtinerent ab opere, ne, ſi vidiſſet ſacerdos facientem opus, ſacra polluerentur.* Feſtus.

[b] The formulary of the *Greeks* was, *favens eſto omnis populus:* that of the *Romans*, *favete linguis.* *Ut rite peragi poſſit ſacrum, nullâ malâ voce obſtrepente, imperatur ſilentium*, ſaith *Seneca.*

[c] The Imans, or prieſts, in their exhortations to the Mahometans, ſtrictly recommend ſilence and attention to them during the time of prayer.

[d] Procul eſte prophani. *Omnis præfatio ſacrorum eos quibus non ſunt puræ manus ſacris arcet.* Tit. Livius.

The *Romans* uſed to begin their public worſhip with the invocation of *Janus*, proofs of which will appear in the [c] notes, and they obſerved many other ceremonies which may be more particularly ſeen in the authors, who have written concerning them. The *Romans* believed, that *Janus* was he who introduced them to the Gods, and, as their advocate, carried their prayers to them. They likewiſe believed, that he firſt inſtituted the worſhip of the Gods, and built temples and altars to them. As all devotion begun with him, ſo it ended with the Goddeſs *Veſta*. She was the ſymbol of religion, the guardian of the ſacred fire, and depoſitary of the myſteries of religion, *rerum cuſtos intimarum*, ſaith *Cicero*; ſo that it was but reaſonable to cloſe all devotion with that Deity; yet, the *Greeks* by a contrary cuſtom began their devotions with *Veſta*, as you may ſee by ſome inſtances in [f] the notes; in the ſame manner fire was the firſt object of the prayers of the ancient *Perſians*.

Matrimonial converſation excluded people from the temples of the Gods, which is proved by ſeveral paſſages from the ancients; and the ſame thing was obſerved amongſt the *Jews*, who looked upon all defilements of body as capital, but chiefly the impurities of women, or ſuch other uncleanneſſes as men contracted by converſing with them. The *Brachmans* were obliged by their religion to be chaſte, which they do not much obſerve, if we may believe travellers, who deſcribe thoſe people to us as the greateſt hypocrites upon earth. We are aſſured that the *Samaritans* do not converſe with their wives during the ſabbath; and the Mahometans are likewiſe rigid obſervers of every thing that tends to purity of body; for they not only abſtain from women at the time of their devotions, but they even have divers kinds of *ablutions*, which they uſe more or leſs according to the degree of their defilements. If we may credit St. *Gregory* the Great, a man who had lately converſed with his wife ought not to enter into a church, it being diſreſpectful unto God; but we may preſume, that S. *Gregory* did not think it amiſs if in this caſe Chriſtians were left to the teſtimony of their own conſcience. The *Roman* Catholics oblige their prieſts to live unmarried, and the duty and rules of their office condemn them to a [g] perpetual chaſtity. But this ſort of abſtinence (give me leave to uſe the expreſſion) was not the only one preſcribed in former times. The ancient *Egyptian* prieſts abſtained both from wine and [h] women; and the *Jewiſh* from all kind of ſtrong liquors. The prieſts of *Iſis* and *Cybele* abſtained from certain meats; and in general all prieſts, to whatever of the Heathen Deities they belonged, obſerved faſts and abſtinences on particular religious occaſions. They likewiſe affected to throw off all the cares of life, and depend upon public charity in honour of ſome of their Deities, taking up the profeſſion of a voluntary poverty, this was practiſed by the votaries of *Cybele* the mother of the Gods. They uſed [i] in a devout manner to carry the images of their Deities thro' the ſtreets, and from one province to another. Theſe images made a ſtrong impreſſion on the mind of pious Heathens, and procured the holy pilgrims of the Goddeſs a handſome maintenance, which helped them to undergo the hardſhips of their poverty.

There

[c] *Te primùm pia thura rogant, te vota ſalutant*, ſays *Martial* to *Janus*; and *Ovid*, *Jane, tibi primùm thura merumque fero.* This is farther proved by a *Roman* prayer, taken out of *Livy*. *Jane, Jupiter, Mars Pater, Quirine, Bellona, Lares, Divi Novenſiles, Dei indigetes, Divi, quorum eſt poteſtas noſtrorum hoſtiumque, Deique Manes, vos precor, veneror, veniam peto feroque, uti Pop. R. Quirit. vim victoriamque proſperetis.*

[f] *Pauſanias.* Sacrificant Veſtæ primùm, tum ſecundo loco Jovi Olympio. *Porphyrius*, A Veſta Cœleſtium Deorum ſacra primùm auſpicati.

[g] Inſupportable burden! the weight of which was fully perceived by the reformation of the Proteſtants. Their clergy marry and religion is never the worſe for it, tho' ſome people pretend that a married life, and the cares of a family, divert a miniſter from his duty to the Church. But the clergy who are debarred matrimony, often keep miſtreſſes, which certainly cannot be more innocent than having a wife.

[h] They abſtained from fleſh, and from wine, the more effectually to extinguiſh the flames of concupiſcence. The ancient *Bruchmans* did the ſame. The *Gymnoſophiſts* lived upon rice and fruits. The prieſts of *Ceres* abſtained alſo from eating of fleſh, which was one of the three precepts that *Triptolemus* had given them.

[i] It appears that men are well enough pleaſed with ſeeing a certain ſet of devotees ſequeſter themſelves from the reſt, which we might almoſt call the *Corps de Reſerve of Piety*. Theſe bigots profeſs poverty, abſtinence, and retirement; and yet in the midſt of their ſolitude they by degrees find themſelves richer, better fed, and more at liberty than the reſt of mankind. The men of the world, whoſe buſineſs or pleaſures will not allow them time to pray, are over-joyed to find men who will take upon them the care of praying for them, and ſecure them a pardon from God, without the former's being at any other trouble, than paying a little money and ſubmitting to a few ceremonies.

There were ſeveral ways of contracting impurity by dreams. In *Ariſtophanes*'s *Frogs* a man calls for ſome water to waſh himſelf after a diſagreable dream; and a certain number of days were requiſite for the recovery of that purity, often ten, [k] and ſometimes thirty. The *Jewiſh* law preſcribed ſeven days for the purification of a man who was *Seminiſluus*, and of a woman who had her courſes; thirty three days for a woman who had brought forth a man child, and ſixty ſix for a female child. Amongſt the ancient idolaters, if a man committed murder or any other act of violence, he was forbidden approaching the altars till he had firſt [l] waſhed himſelf; and Chriſtians in ſuch caſes enjoin penance; in ſhort, every criminal action whatever, every action grounded upon impurity of body or mind, was deemed diſpleaſing to the Deity, and excluded a man from all religious myſteries. Funeral rites were placed in the ſame rank. The *Jews* pronounced ſuch as had touched dead bodies defiled; and it was a cuſtom amongſt the [m] *Greeks* to hang up the hair of their dead at the door, that people might avoid defiling themſelves by going into the houſe.

The purifying of the body, tho' ever ſo inconvenient and troubleſome, is ſtill much eaſier than that of the ſoul; and as there was a neceſſity to preſerve an image of the latter, for this reaſon the uſe of *luſtral water* was inſtituted, which the Chriſtian religion has aboliſhed, and brought in *holy water* in the room of it. The prieſts and people uſed to take ſome of this luſtral water into their hands when they went into the temples to ſacrifice; and amongſt the Chriſtians, thoſe who keep up the uſe of *holy water* aſcribe ſeveral virtues almoſt miraculous to it; we may allow it one quality which is inconteſtable, *viz.* that it is a *memento* to Chriſtians not to appear in the preſence of God without a clear conſcience, that otherwiſe all aſperſions with *holy water*, however devoutly performed, [n] can have no merit but in the eyes of men. Altho' the devotion of the Heathens was ſo nice in the uſe of water for religious purpoſes, yet it did not preciſely determine, whether they ſhould uſe ſpring or ſea water, *&c.* [o] for which reaſon they were at liberty to uſe that which was moſt agreable to them. Nevertheleſs, ſea water was much eſteemed on this occaſion, which was the reaſon that abundance of people uſed formerly to pay their devotions on the ſea ſhore; if a man found himſelf defiled with any crime, he needed only go and plunge himſelf into the ſea, and ſay his prayer on the very place of purification, and he was cleanſed; yet it was an eſtabliſhed cuſtom for them to waſh in running water, and as they were obliged to bath often, the prieſts of ancient *Egypt* took care to build their temples and chapels on the borders of the *Nile*. The *Indians* of the preſent age obſerve the ſame precautions, moſt of their Pagods being ſituated near ſome river: beſides this, they have an extraordinary veneration for the waters of the river *Ganges:* but as they cannot at all times be near enough to waſh themſelves in its ſacred waters, the *Bramins* tell them that all other waters will have the ſame virtue, if, whilſt they are bathing, they pronounce theſe words; *O Ganges purify me.* In like manner the *Romans* paid a great reſpect to all rivers and fountains; for as they believed that thoſe waters were governed by ſome Deity who continually reſided in them, the people were com-

[k] Feſtus: *Denariæ*, ſaith he, *vel tricenariæ ceremoniæ, quibus ſacra adituris decem continuis diebus, vel triginta, certis quibuſdam rebus carendum erat.*

[l] We here ſpeak of ſuch violences only, which officers of juſtice could not come at the knowledge of, either becauſe of the dignity of the offender or of ſome other particular reaſons. Water was not always uſed on this occaſion amongſt the Heathens; and *Ovid* juſtly condemns it in his *Faſti.*

[m] *V. Eurip.* at the beginning of his *Alceſta.* They likewiſe kept water always ready at their doors in order to waſh the body of the dead.

[n] There is a fine paſſage of *Lactantius* upon this ſubject ----- *Flagitiis omnibus inquinati veniunt ad precandum, & ſe piè ſacrificáſſe opinantur, ſi cutim laverint; tanquam libidines intra pectus incluſas ulli amnes abluant, aut ulla maria purificent.*

[o] You may ſee on this ſubject, Lomejerus *de luſtrationibus Veterum.* The *Indians* likewiſe uſe *luſtral water.* They water the fore part of their houſes carefully every morning with cows urine, which they pretend, procures them the bleſſing of the Gods; they believe too, that this urine has the power entirely to blot out their ſins.

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manded to uſe great precaution in bathing, [p] and not to trouble the water, a profound ſilence was likewiſe enjoined for fear of diſturbing the repoſe of the Deity.

[q] The *Romans* uſed likewiſe to waſh the feet of new married women, it being an emblem of that purity required of them in marriage. They who were going to offer a ſacrifice [r] frequently waſhed their whole body, and ſometimes their head only. As for the cuſtom of waſhing of hands, it was ſo uſual in all religious worſhip, and is ſo well known, that I need not enlarge upon that ſubject; inſtances of it are frequent both in Holy Writ and prophane authors. The cuſtom of waſhing the feet upon a principle of religion was not quite ſo common, but yet often practiſed; and perhaps *Jeſus Chriſt* alluded to it, when he waſhed the feet of his twelve Apoſtles; tho' on the other hand it appears, that in the Eaſtern countries the cuſtom of waſhing the feet of thoſe who were invited to a feaſt, was but a common civility; and the ceremony is now practiſed by the Pope and other *Roman* Catholic Princes, as a piece of Chriſtian humility.

But ablution, or bathing was not always neceſſary, for they often only made uſe of aſperſion or ſprinkling with water, which was done with a branch of *Olive*, *Laurel*, or with an inſtrument made on purpoſe; yet the celebration of the more auguſt myſteries, ſuch as thoſe of *Ceres*, required ablution, or the dipping the whole body: the oracle of *Trophonius* could not be conſulted, till a man had firſt bathed himſelf ſeveral times in the river *Hercyna*; and when the perſon who came to conſult the oracle was juſt upon entring the cave, where this famous oracle was pronounced, two young men, aſſiſtants to the prieſts of it, waſhed him over again; in ſhort, purification by water was formerly almoſt an univerſal cuſtom amongſt the Heathens. The *Jewiſh* religion likewiſe required continual ablutions: and as people inſenſibly accuſtom themſelves to regard things appointed for ſacred uſes, with a kind of ſuperſtitious awe, thoſe very things which were only ſigns, at length became the eſſential part of their religion; an error with which *Jeſus Chriſt* reproached the *Jews*. At this very time the ſame ablutions are practiſed with great care and exactneſs by the *Turks*, as well as all Mahometans; and indeed the baptiſm of Chriſtians may be looked upon as a kind of ablution [s].

Covering the head was alſo an eſſential cuſtom in religious worſhip, and the *Jews* to this day, obſerve to keep their heads covered with a veil during all the time of public devotion in their ſynagogues, as they did formerly. The *Turks* who profeſs a religion for which

[p] Theſe two paſſages prove what is here advanced:

Hujus Nympha loci, Sacri cuſtodia Fontis,
Dormio, dum blandæ ſentio murmur aquæ.

Parce meum, quiſquis tangis cava marmora, ſomnum
Rumpere, ſive bibas, ſive lavêre, tace.
NYMPHIS LOCI.
BIBE, LAVA.
TACE.

I have taken them from the diſſertation of Mr. BROUWER *de adorationibus.*

[q] *Aqua petita de puro fonte per puerum feliciſſimum, vel puellam quæ nuptiis intereſt, de quâ ſolebant nubentibus pedes lavari.* Varro in Briſſon. *de nuptiis.*
Aquâ aſpergebatur nova nupta, ſive ut pura caſtaque ad virum veniret, ſive ut ignem & aquam cum viro communicaret. Idem.

[r] *Diis ſuperis ſacrificaturi ſeſe lavabant, inferis rem ſacram facturi tantùm aſpergebantur.* Brouwerius *de adorationibus.*

[s] One part of the *Greeks* commemorate the inſtitution of baptiſm by bathing themſelves in the river *Jordan*; which ceremony is revived every year with great licentiouſneſs. A fine repreſentation of baptiſm! which ought to lay before us the neceſſity of the regeneration of man become Chriſtian! We ought not to omit placing the bleſſing of bells in the number of eſſential ablutions, as it is practiſed amongſt the Roman Catholics. It is a kind of baptiſm, ſince they waſh them with holy water, and give ſome ſaint's name to them, *by whoſe invocation they offer them up to God, to the end that the ſaint may protect them, and help the church to obtain of God what ſhe deſireth of him*, in the words of the Ritual of *Alet*. This ablution is ſo much the more neceſſary for bells, *as they repreſent*, (as in the words of the foreſaid Ritual) *the church who inciteth the faithful to praiſe God*, &c. *The ſounding metal of bells which is heard at a great diſtance, is a figure of the perpetuity of the goſpel, the ſound of which has been carried all over the world.* They are likewiſe types of the *miniſters, and preachers of the goſpel.* The waſhing of the bells is attended with a benediction, to the end, that being once bleſſed they may have *power to make an impreſſion on the heart by the vertue of the Holy Ghoſt*, ----- *and that their ringing may drive away all evil ſpirits*, &c. we may hereto add, that when the ſound of the bells of churches ſtrike the organs of the ear, it inſpires the heart of many Chriſtians with devotion.

which they are in a good meaſure indebted to Judaiſm, imitate the *Jews* likewiſe in remaining uncovered whilſt at prayers in their moſques; and the *Romans* after waſhing themſelves, uſed always to cover their heads when they approached any of their Deities; and this they did partly out of reſpect, and partly out of ſuperſtition: but ſigns being arbitrary, our great and only care ſhould be to fix our attention upon the object repreſented by them. We uncover our heads when we pray to God, or approach any thing that is ſacred, and ſo likewiſe when we go into a church. But grounded on what whim is it, that the reformed Proteſtants cover their heads during the reading of the Bible, and the preaching of the miniſter, and yet uncover themſelves when they ſing Pſalms or pray? Theſe very reformed miniſters in ſome countries preach with their heads covered. But let us return to the *Romans*. The cuſtom of covering their head, or being veiled during divine ſervice was general among them; that is to ſay, whilſt they were offering up their devotions to their Gods, *&c.* They likewiſe covered themſelves in caſes where they were to move compaſſion; and this cuſtom was not only kept up on thoſe occaſions, but in nuptial ceremonies too, to ſignify the bride's modeſty, and that virgin ſhame which being then upon expiring, retired from the heart up to the face to give it an additional glow of beauty. In a time of mourning the face was covered; the ſame was obſerved by criminals condemned to execution; it is probable, that the uſe of veils was firſt introduced to prevent our thoughts from wandring upon objects before us during religious worſhip; and perhaps too to teach us how unworthy we are of beholding the Deity; yet, in ſacrifices to ſome particular Gods this cuſtom was not obſerved; for example to *Saturn*, [t] *Hercules*, *Ops* or *Rhea*, &c. But the *Grecians* never ſacrificed to their Gods with their heads veiled.

Theſe veils were commonly white, and ſo likewiſe were the robes ſet apart for religious ceremonies. White is the ſymbol of that purity of ſoul, and of that ſtate of innocence with which we ought to appear in the preſence of God; it is likewiſe the emblem of joy in oppoſition to black, which repreſents grief. The *Romans* uſed to offer up white victims to their Gods in ſacrifices of thankſgiving, and were of opinion they could do nothing more agreable to the ſupreme Deity than to ſerve him in white: but as for the infernal Gods, as they believed them to be miſchievous and wicked, taking delight in the misfortunes of men, and that living in perpetual darkneſs, they muſt certainly be of a ſad and melancholy complexion, ſo they worſhiped them according to the temper they believed them to be of; and cloathed themſelves in black in honour of them. The ancient Chriſtians uſed to dreſs thoſe who had been newly baptiſed in white; and it is well known, that the *Roman* Catholics have conſecrated this colour to their religious worſhip: but the reformed Churches, and the Proteſtants in general, who have thrown almoſt all ceremonies out of their worſhip, have likewiſe rejected [u] this colour. We do not ſee them wear it during divine ſervice; their miniſters being always clothed in black, even when they preach *. The Proteſtants generally dreſs themſelves in black, when they go to take the Sacrament, or at leaſt chuſe ſome grave colour on that occaſion. As for the *Turks* they deteſt black [w] as being an omen of ſadneſs and ill-luck, but they eſteem white and green as ſacred, which laſt is the colour appropriated to the deſcendants of Mahomet. Green above all, is forbidden to Chriſtians and *Jews*, but they may wear yellow or [x] black.

The

[t] Among the figures which follow this Diſſertation; ſee that medal repreſenting a ſacrifice of *Hercules*, that which repreſents *piety* veiled, whereby the manner wherein women veiled themſelves when they offered up a ſacrifice will appear. That repreſenting the Emperor *Severus* veiled for the ſame ceremony, and that which repreſents a *Phrygian* cap which they put on on the like occaſion.

[u] I do not believe any juſt reaſon can be given for it; perhaps they only left off that colour at the time of the reformation, the better to diſtinguiſh themſelves from the *Roman* Catholics; but let a man be in white, black, or red, that circumſtance has nothing to do with religion; true piety is in the heart; for the choice of colours is merely the effect of fancy and of opinion unſupported by reaſon, which ſuppoſes decency and purity to be where they are not. There is no colour but may, if you pleaſe, bear ſome advantageous relation to religion, if white be the emblem of purity, black is that of ſorrow and humiliation in the preſence of God; green of hope; blue of love, *&c.* [w] The *Perſians* call it the devil's colour. [x] The *Jews* of *Morocco* are diſtinguiſhed by their black caps from the *Moors*, who wear red caps. *V.* Saint *Olon*'s ſtate of *Morocco*.

* This is falſe as to the clergy of the church of *England*, who not only always perform divine ſervice in white, but likewiſe often preach in that colour.

The Gentiles, in order to pay a greater honour to their Deities, uſed to follow them bare footed in proceſſion. This honour was always paid to *Cybele* the mother of the Gods; and the *Roman* ladies at all times went bareſoot into the temple of *Veſta*, which cuſtom of going barefoot was likewiſe obſerved at proceſſions in times of public calamity. The ſame thing was practiſed alſo by the *Jews*, when they were to humble themſelves before the Almighty God, tho' in a more ſevere manner; for to this they added ſack-cloth and aſhes. The inhabitants of *Crete* would not ſuffer any one to enter the temple of *Diana* with ſhoes on; the devout ladies of *Greece* ſeem to have formerly been as ſcrupulous as the *Roman* upon this article; for they uſed to follow the proceſſion of *Ceres*, with their feet bare and their hair diſhevelled, as may be collected from a paſſage of *Callimachus*. The myſterious *Pythagoras* enjoined his diſciples to ſacrifice to, and worſhip the Gods barefooted: but perhaps he thereby deſigned to recommend that humility of ſoul and ſimplicity of heart, which is ſo indiſpenſible in all religious worſhip. In this manner it was that God, whoſe deſigns are infinitely above all human ceremonies, commanded [y] *Moſes* and *Joſhua* to looſe their ſhoes from off their feet.

This cuſtom of pulling off their ſhoes amongſt the Heathens upon a principle of religion, was turned, by degrees, into a groſs and ſenſeleſs ſuperſtition. The *Romans* uſed to drive away caterpillars and other inſects which deſtroy the fruits of the earth, [z] by the means of women who walked barefoot round the trees. Sorcereſſes likewiſe in all magical ceremonies, took off their ſhoes, which appears from ſeveral paſſages of *Ovid*, *Horace*, and *Virgil:* but let us return to the cuſtom of going barefoot in honour of the Deity. The ancient Chriſtians obſerved it in their ſolemn proceſſions, whereof you may find examples in eccleſiaſtical hiſtory. The Emperor *Theodoſius* the Younger, and the Patriarch *Proclus*, both of them condeſcended to humble themſelves thus low, when they aſſiſted at thoſe proceſſions which were made at that time upon account of ſeveral earthquakes. *Heraclius* went farther, for he reſolved to carry the croſs upon his back, and bear the weight of that holy burthen during a long proceſſion, tho' he was almoſt born down by the weight of his imperial robes: but as he preferred the humble weight of the croſs to all the grandeur of Empire, he pulled of his clothes and ſhoes, in order to perform his journey to mount *Calvary* with leſs pain and fatigue. To this very day the *Roman* Catholic penitents commonly march barefooted at their proceſſions. The moſt devout of the Fathers *of Mercy*, walk after the ſame manner both at *Portugal* and *Goa*, when they perform their great and ſolemn proceſſion on Holy Thurſday. The *Capuchins*, whoſe life ſhould be a continued courſe of Penance, wear nothing on their feet but ſandals, which are hardly ſufficient to guard them from thorns and briars: but there are Chriſtians who carry their humility ſtill much farther, obliging themſelves to go up the twenty eight ſteps of the *Santa Scala* on their knees, in order to pay their adoration to the *Sancta Sanctorum*. A fatiguing, but exemplary devotion, exceeding all others, as it ſets aſide the uſe of our feet. As to the laudable cuſtom of being barefooted, whilſt men are to humble themſelves before the Deity, it has been introduced into all the religions of our days. Wherever appeared any ſigns of a religious worſhip, there likewiſe was ſeen a kind of penitential ceremonial, which men had eſtabliſhed in order to make ſuch a formal atonement, as they thought the ſupreme Being might require of them. The *Indians* of *Peru*, obſerved this cuſtom as the greateſt mark of humiliation, which they could offer up unto the Gods. They never entered the celebrated and magnificent temple of the Sun, till they had firſt put off their ſhoes in the porch of the temple; the *Turks* take off their [b] Pabouches, before they enter the moſques, and if their feet be not quite bare, they are at

[y] V. *Exod.* chap. iii. *Joſhua* chap. v. [z] *Plin.* Hiſt. Nat. Lib. XVII. [a] The *Santa Scala* or Holy Ladder, is compoſed of twenty eight ſteps, which it is ſaid *Jeſus Chriſt* went up in order to appear before *Pilate*. Good Catholics aſcend theſe ſteps on their knees, and at each ſtep obtain indulgences for three years. At the top of the *Santa Scala* is a chapel, which is called the *Holy of Holies*, becauſe of an image made by the angels.

[b] A kind of ſlipper made of one ſingle ſole, and the upper part of *Morocco* leather.

at moſt covered with their drawers. [c] The *Indians* pay the ſame reſpect to their Pagods: but let us not ſo far deſcend into particulars on this head as to become tedious[d]; we will then proceed to thoſe other cuſtoms which the wit of man has eſtabliſhed, in order to make themſelves agreable to God.

It was an obſervation amongſt the ancients always to enter a temple with the right foot foremoſt. This was likewiſe obſerved, when they went into any great man's houſe, and the *Romans* were extremely exact and ſerious in trifles of this kind[e]. The great *Auguſtus*, who was a Prince of as good underſtanding as any that was ever known, could not endure that they ſhould put on his left ſhoe before his right, believing that the good or bad fortune of the day was owing to his ſhoe. *Vitruvius* tells you very gravely, [f] that the ſteps going up to a temple muſt be of an odd number, to the end, that ſetting the right foot upon the firſt ſtep, the ſame foot may be foremoſt at entring the temple. We cannot think that God has any regard to ſuch inſignificant cuſtoms: nevertheleſs, a man of gravity, who was of ſome note amongſt the Chriſtians, [g] laid it down as a rule in the building of a church, that the upper end ſhould always front the Eaſt. *Alet*'s Ritual tells us, that the firſt ſtone laid *in the foundation of a church, muſt be ſolid, angular, and of about a ſpan ſquare at leaſt.* There are many other trifling circumſtances of the ſame nature, which we ſhall not here mention. The ancients uſed likewiſe to caſt down their eyes in their way to the temple, and in their invocations of the Gods. This commendable cuſtom, when occaſioned by the converſion of our hearts to God, was uſed to ſhew the greater humility during divine ſervice. [h] Nor is it ever more commendable than on this occaſion, ſaith *Seneca*. A good Muſulman muſt likewiſe walk to his prayers with his eyes on the ground: but as vice in diſguiſe is hardly to be diſtinguiſhed from virtue, it very often happens among us, that a downcaſt look is ſuſpected as a ſign of hypocriſy. What would the world now think, to ſee a multitude of Chriſtians going to church, all of them with their eyes fixed on the ground, and returning home in the ſame manner? But if a downcaſt look be a ſign of modeſty, the eye lifted up to heaven is a mark of that confidence which we ought to have in God; and for this reaſon, it is often obſerved, that we caſt our eyes upwards to heaven when we are praying to God with fervency.

According to the ancients, the forehead, which is the ſeat of modeſty, was conſecrated to their particular genius, therefore in paying their devotions to the Gods, they ſometimes lifted their hand to their forehead and touched it; and this is ſtill obſerved amongſt the Eaſtern *Indians*. According to *Tavernier*, they fold their arms in the act of adoration, and carry their hands to their forehead: almoſt the ſame thing is practiſed in ſeveral other places of the *Indies*. They will oftentimes carry their hand to their head out of reſpect, and even throw themſelves on the ground in the fervency of their devotions. This they likewiſe practiſed in the Eaſt, in honour of their ſovereigns: yet, in former times, the devout women did not confine their religious worſhip to that alone; but untied their hair too,

[c] The veneration which the *Indian* Mahometans have for the chief of the Faquirs, who are a ſort of Monks, is carried ſo far, as to put off their ſhoes when they proſtrate themſelves at their feet in order to kiſs them. Does it not ſeem as reaſonable for the *Roman* Catholic Chriſtians to take off their ſhoes likewiſe, when they go to kiſs the feet of the Pope, who is the Vicar of Jeſus Chriſt, and the viſible Head of the Church?

[d] We muſt likewiſe inform the reader, that the *German* prieſts obſerved this cuſtom of going barefoot, out of reſpect to their idols; that the *Celtæ* and the *Gauls* did the ſame; and that the Chriſtians of *Æthiopia* enter their churches barefooted. Nor muſt we omit obſerving, that it was a cuſtom amongſt the *Romans* to go barefoot at funeral obſequies.

[e] Theſe are *Suetonius*'s words. *Si mane ſibi calceus perperam ac ſiniſter pro dextero induceretur, ut dirum abhorrebat.*

[f] *Gradus in fronte conſtituendi ſunt, ut ſemper ſint impares; namque cum dextro pede primus gradus aſcenditur, idem in ſummo templo primus erit ponendus.*

[g] *Durant.*

[h] This is likewiſe greatly recommended to Chriſtians: but can we give that name to a fantaſtical mixture of pride and humility, which is often met with in Chriſtian aſſemblies? It is a fine ſight, that of ſeeing people humbling themſelves before God, and valuing themſelves leſs than the vileſt inſects, with all the ſplendid attendants of vanity: A paſtor ſpeaking to the people in all the pomp of worldly eloquence; all the while ſcrupulouſly exact in flattering the ears of his audience, whilſt he is ſpeaking to God in their behalf; ſhewing his wit in the confeſſion of their ſins and his own, and making a ſhew of his parts to the ſupreme Being, whilſt he is acknowledging himſelf guilty before him. It is a pleaſant ſcene afterwards to ſee theſe paſtors and auditors going out prodigiouſly ſatisfied with each other, and ſo pleaſed with what has paſt, that they are already thinking of improving the ſame, and rendering it ſtill more magnificent and agreable on the firſt occaſion.

too, and prayed in that manner. Indeed they did not put this in practice, unleſs they were to implore the aſſiſtance of the Deity upon ſome extraordinary occaſion; and this we now ſee amongſt Chriſtians alſo. I muſt confeſs, that this kind of humiliation has in it ſomething very moving, nor can we ſee women with their hair hanging looſe about them, drowned in tears, and lamenting and beating their breaſts, without being ſenſibly affected with it. St. *Gregory* of *Tours* gives us a pathetic deſcription of a devout proceſſion of penitents of both ſexes in his time, who, in order to humble themſelves in a ſolemn manner before God, put on robes of mourning, and covered with hair-cloth, their hair being ſpread upon their ſhoulders, in this condition followed the tunick of St. *Vincent*, and walked forward in hopes of ſharing the divine mercy, under the protection of that wonderful garment, in which they had placed their confidence. We have ſtill preſerved this religious cuſtom, and carry the venerable relics of the ſaints at the head of our proceſſions, that their merit may procure us the grace of God, and avert his judgments.

We juſt now ſaid, that the people of the Eaſt threw themſelves on the ground in the heat of their devotion. The ancient *Romans* likewiſe uſed to proſtrate themſelves before the ſtatues of their Gods, and at as great a diſtance too, as they could perceive them at entering their temple. We are informed, that certain monks of a monaſtery near *Cairo*, never lay themſelves down to ſleep, till they have firſt thrown themſelves with their faces to the ground one hundred and fifty times, and kiſſed the duſt of the pavement. This too is practiſed by the *Turks*, who fall down on their faces, whenever they hear an Iman pronounce the name of God with a loud voice. The ancient *Egyptians* uſed, after the ſame manner, to proſtrate themſelves before *Anubis*, whereof you may ſee a repreſentation, in a medal at the end of this Diſſertation. The different poſtures which are uſed by the *Turks*, when they pray unto God, [1] have ſomething particular in them, and which we ſhould certainly think a very ridiculous behaviour in our churches. You may make a judgment of them by the following figures. Nothing can be more ſhocking



[1] When an Iman pronounces the name of *Mahomet*, the *Turks* bow down their heads upon their knees, to expreſs the veneration they have for the Founder of their religion.

ſhocking (according to my notion) than to ſee a devotee, who, under the pretence of rendering himſelf agreable to God, addreſſes himſelf to him in an affected poſture. The *Banjans* proſtrate themſelves before their idols with their hands on their head. [k] As for bowing the body, or even only the head, it hath ever been practiſed in religious worſhip, as being a natural ſign of the reſpect which we owe unto God. The *Roman* Catholics, the *Grecians*, and ſome other Chriſtian communities, have preſerved this cuſtom in their religious worſhip. The reformed Churches think it ſufficient to take off their hats, when the preacher hath ended his ſermon, and when they are at prayers, they pray in a ſtanding poſture, without bowing their body. [l] Some of them indeed pray on their knees, the *Roman* Catholics obſerve to be ſtanding at the time of their ſinging *Deus in adjutorium*, *Magnificat*, &c. The people are on their knees during prayers; they ſtand up at the *Goſpel*, and ſit at the ſermon, *&c.* The Proteſtants of the Church of *England* kneel when they are at prayers. The rule of all Chriſtian Churches is, that every one ſhould be modeſt and obſerve a decency, during the time appointed for divine ſervice. The ſermon ſhould be heard with reſpect, and the prayers with fervency; both which the paſtor ought to exhort them to. The moſt devout of the modern *Jews* wrap the veil they wear on their head round their neck during their being at the ſynagogue, in order to hearken to the prayers with the greater attention. [m] To ſee with how much devotion they perform this duty towards God, read the treatiſe of *R. Leo of Modena*, concerning their cuſtoms and ceremonies. The Litanies ſung by the *Roman* Catholics and *Greeks* ought likewiſe to be included amongſt cuſtoms, in religious worſhip, that deſerve our notice; as being deſigned to excite an holy compunction in the hearts of the faithful, and chiefly of the meaner ſort of people. As to the counting of prayers by beads, it is a cuſtom which, in ſome meaſure, eaſes the memory of devout perſons, who are under an obligation of offering up to God a ſet number of prayers, as an atonement for their ſins. This cuſtom is more ancient and univerſal than perhaps we imagine: for it appears, that the ancient [n] *Romans* had a kind of chaplet in uſe among them; and we refer you to four medals which will juſtify that cuſtom.

As to bending the knee in adoration of the Deity, this too is one of the moſt ancient cuſtoms in the world; yet I cannot help obſerving to my reader, that St. *Baſil* diſcovered a type both of ſin and grace in genuflection. *We bend the knee*, ſaith he, *and this repreſenteth our fall by ſin; we afterwards riſe again, and this typifies unto us the divine mercy that raiſes us again; and gives us aſſurance to look up to heaven.* The juſtneſs of this type will ſtrengthen the well diſpoſed mind againſt the depraved notions of thoſe who would deſtroy all types, to advance reaſon in their room. But let us go on with our enquiry into the cuſtoms eſtabliſhed in religious worſhip. In former times, during divine worſhip, the face was turned towards the Eaſt. Many paſſages from the ancients might be brought in proof of this: but it will be ſufficient barely to name ſuch authors in whoſe [o] works they are to be found. It is a rule laid down by *Vitruvius*, that a temple ſhould be diſpoſed in ſuch manner, [p] that thoſe who go to ſacrifice at the altar, may turn themſelves to the Eaſt. The altar too (according to *Vitruvius)* ought to be turned towards that part of

[k] The people of *Japan*, *Tartary*, *China*, &c. likewiſe proſtrate themſelves before their idols: but this has ever been ſo general a cuſtom in the Eaſt, that it would be needleſs to enlarge on it.

[l] The moſt devout bow their body, or their head, or hold their hands before their faces; but at the ſame time we ſhall ſee many of them who pray in a careleſs indolent poſture, and being ſeated on a downy cuſhion, with great patience expect the end of the longeſt prayer, after a comfortable nap during the whole ſermon. It is with juſt reaſon, that the *Jews* blame thoſe who pray to God ſitting. *Nemo niſi ſtans rite orat*, ſaith *Maimonides*. We may ſee, by the accounts of travellers, that the idolaters of the *Eaſt* and *Weſt Indies* worſhip, or pray unto their idols, ſtanding at leaſt. Nevertheleſs, the ancients uſed to ſit at certain religious ceremonies; as for inſtance, at the ſacrifices and feaſts of funerals; called *Parentalia*, &c. The idolaters of the iſland of *Hiſpaniola*, after a great many ceremonies in honour of their idols, uſed to ſeat themſelves croſs-legged in a ring, and pray with their faces towards their idols.

[m] The ancient *Jews*, by four different words, expreſſed four kinds of ſubmiſſions to God. 1. The act of proſtration. 2. The bowing of the head. 3. The ſinking of the head and half the body even with their knees. 4. Kneeling.

[n] See *Du Choul*. The Mahometans, as well as *Eaſt-Indians*, and ancient inhabitants of *Mexico*, according to ſome accounts, uſe beads at their prayers.

[o] *Apuleius* in his *Metamorph. Ovid.* Lib. IV. de Faſtis. *Valerius Flaccus* in *Argonaut.*

[p] *Ædes ſacræ deorum immortalium ad regiones, quas ſpectare debent, ſic erunt conſtituendæ, ut -------- ædis ſignum, quod erit in cellâ collocatum, ſpectet ad veſpertinam cœli regionem, ut, qui adierint ad aram immolantes, aut ſacrificia facientes, ſpectent ad partem cœli orientis, & ſimulacrum quod erit in æde, & ita vota ſuſcipientes contueantur ædem & orientem cœli.* Vitruv.

of

of the world. Probably the origin of this cuſtom [q] is owing to the early idolatry of men who worſhiped the Sun; and this idolatry obtains to this day, [r] amongſt the *Eaſt Indians* and *Americans*. The primitive Chriſtians borrowed the cuſtom of turning themſelves to the Eaſt from the Heathens; which is plainly proved by a paſſage of St. *Auſtin* [s]. This cuſtom is come down to us, and ſtill obſerved amongſt the *Roman* Catholics: but the ancient *Jews*, on the contrary, turned themſelves towards the Weſt; that they might not imitate the idolatry of the Heathens. When they were on a journey, or obliged to live without the walls of *Jeruſalem*, they uſed to pray with their faces turned towards that city. As for the Mahometans, they turn themſelves towards the South, upon account of the city of *Mecca*, where the ſepulchre of *Mahomet* ſtands.

Nature hath endued mankind with particular motions, whereby he expreſſes, almoſt without any deſign, the afflictions of his ſoul, and the diſquiets of his mind. Such, for example, is the uſe he puts his hands to, when he begs a favour of God, on any preſſing occaſion, or endeavours to excite compaſſion in an enemy who oppreſſeth him. It would therefore, methinks, be very abſurd, to place thoſe motions in the number of ceremonies, ſince they are, as it were, born with men; and yet they have thought fit to blend even theſe motions, ſimple as they are, and expreſſive of nature, with ceremonies. Therefore, when the ancient Heathens prayed to their infernal Deities, they extended their hands downwards; when to the Gods of the ſea, they ſtretched out their hands towards the *Ocean*. The *Turks* croſs their hands over their ſtomachs. The Chriſtians intermix or claſp them together: ſome diſtinguiſh themſelves in their prayers by the ſign of the croſs. Thoſe who are fond of quotations might here find an opportunity of ſhewing their learning, both from the ancients and moderns. We ſhall leave ſo fruitful a field to them, and only obſerve, that there is nothing to be objected againſt theſe cuſtoms, when they only contribute to fixing the mind during the time of prayer: yet there are (even amongſt Chriſtians) an infinite number of devotees, who look upon outward ſigns as the moſt eſſential part of religious worſhip: and many recommend joining of hands, or making the ſign of the croſs to their families, without one word concerning that attention, and raiſing the mind towards God required in prayer.

The altar hath ever been one of the principal inſtruments of divine worſhip, therefore it muſt not be omitted. In former times it was the place appointed for prayers and vows, and for taking of oaths too, [t] and then the hands were laid upon it. It was a cuſtom amongſt the ancient *Jews* to confeſs their ſins unto God at the altar; which was performed in the following manner. They laid their hands between the horns of the offering, as near the altar as poſſible, where it was going to be ſacrificed, and in this poſture they repented them of ſuch ſins, as they acknowledged themſelves guilty of. Great part of the Chriſtian Church hath preſerved the altar for the ceremonies of ſacred worſhip. There maſs is ſaid, God is worſhiped, the ſaints are invoked, there too their relics are expoſed. We ſhall not enter into the particulars of all the different ceremonies practiſed at the altars of the *Roman* Catholics; but only deſire the reader to obſerve, that by an abuſe, which is a diſhonour to Chriſtianity, they [u] are, in *Italy*, made ſanctuaries for the

moſt

[q] The Sun was formerly worſhiped by moſt nations in the world. And that day of the week which we have dedicated to God, the ancients dedicated to the Sun, whoſe name it has ſtill retained among the *Germans* and *Engliſh*.

[r] The Sun is worſhiped in the kingdoms of *Bengal*, *Guzarat*, *Decan*, &c. Theſe people, when they pray or waſh themſelves, turn their faces towards the riſing Sun. In *Canada*, *Florida*, *Peru*, &c. the Sun is acknowledged as a Deity; as likewiſe amongſt the idolaters of *Africa*.

[s] *Cum ad orationem ſtamus*, ſaith St. *Auſtin*, *vertimur ad orientem, ut admoneatur animus ad naturam excelſiorem ſe convertere*, &c.

[t] The *Roman* Catholics take oaths at the altar, either by laying their hand on the goſpel, or receiving the communion from the hands of the prieſt, &c.

[u] Not only the altars, but likewiſe the convents. A murderer, a fraudulent bankrupt, and ſuch other raſcals fly boldly thither for protection; and ſhould a magiſtrate have the aſſurance to oppoſe it, he would be deemed guilty of ſacrilege, which the inhabitants of thoſe ſacred places, and the miniſters of the altar, would not let paſs unpuniſhed. The prayers of the monk, the ſermons of the prieſt, and the excommunications of the biſhop, would ever attend him: ſo that people are often obliged to ſee the majeſty of God, and that of his ſaints and their relics prophaned by malefactors, whom the charity of prieſts and monks protect, in oppoſition to the ſecular power.

moſt wicked and hardned criminals. It is true indeed, that this is a very ancient cuſtom, and that the *Jews* and Heathens countenanced it; but the *Jews* tolerated it only in caſe of crimes committed by chance and undeſignedly; and methinks the reſpect due to the Chriſtian religion ſhould require that all evil cuſtoms, introduced by the ancient Heathens, be entirely aboliſhed. To this reſpect paid to the altars, the idolaters added that [w] of embracing the doors of temples, and the ſtatues of their Deities; weeping and lamenting at their feet, tearing their hair, and promiſing to lead a better life; and after theſe ceremonies, thoſe likewiſe of careſſing their Deities, [x] embracing their knees, of putting ſmall crowns on their heads, and of offering unto them flowers and fruit. And theſe are cuſtoms [y] which ſome of the Chriſtians have appropriated to God, and to the ſaints, and chiefly to the bleſſed Virgin; in many places in *Europe* they put a crown on her head, offer up flowers and fruit to her, in order to render her more propitious to them, and honour her with the nobleſt names and moſt illuſtrious titles; and in their prayers to her uſe the moſt endearing expreſſions. The *Grecians* made an addition to the cuſtoms which we have juſt mentioned; they took branches, with wool twiſted round them, and touched the knees of the Deities whom they implored in their wants with them; and when there appeared any probability of being favourably heard, the ſuppliant took the liberty to be more familiar, and with his palm-branch touched the right hand, and even the chin and cheeks of the God to whom he offered up his petition. The Chriſtians have likewiſe, in ſome manner, retained this cuſtom in honour of the ſaints, and it is well known with what benefit many, amongſt the faithful, have touched the images of ſaints with handkerchiefs, linen cloths, *&c.* and how many bleſſings have been poured down on families, for having kiſſed theſe images in the heat of their devotion.

It was likewiſe the cuſtom amongſt the ancients to turn themſelves round when they worſhiped the Gods, and *Pythagoras* ſeems to recommend it in his ſymbols. *By this turning round*, ſaith *Plutarch*: *ſome will have his deſign to have been to imitate the motion of the earth: But*, adds he again, *I am rather of opinion, that this precept is grounded on this notion, that as all temples are built fronting the Eaſt, the people, who entered them, turned their backs to the Sun, and conſequently, in order to face the Sun, were obliged to make a half turn to the right; and then, in order to place themſelves before the Deity, they completed the round in offering up their prayer.* M. *Dacier*, who tranſlated theſe words from *Plutarch*, [z] inſiſts, that by this manner of turning, *Pythagoras* intended to give us a precept for adoring the immenſity of God, which fills the univerſe. Strange madneſs of human imagination! ever pleaſing itſelf with ſtifling that ſimplicity which the Father of light and truth requires of us, under the practice of obſcure and myſterious ceremonies. However that may be, the [a] *Romans* uſed to turn to the right, and the [b] *Gauls*, on the contrary, to the left. The *Eaſt-Indians* obſerve the ſame ceremony. They turn to the right in walking round the ſtatues of their Deities; and at every round are obliged to proſtrate themſelves with their face to the ground. The ancient *Jews* alſo practiſed this way of turning to the right. They went up on the right ſide of the altar, and came down on the left, as it appears by a precept of the *Miſchna*. In this cuſtom of turning round, the ancient *Perſians* had in view the immenſity of God, who incompaſſes, and comprehends all things in himſelf. This ceremony is ſtill obſerved in the maſs, and, without doubt, contributes much to the merit and majeſty of that auguſt ſacrifice. For it raiſes devotion in the heart, it turns a Chriſtian from ſenſual to ſpiritual things, by taking him off from the vanity of exterior

[w] V. *Tit. Liv.* 1. Decade Lib. II. & *Virg. Æneid.* Lib. II. *Plaut.* in *Rud. Stat. Sylv.* Lib. V. *Lucan.* Lib. III.

[x] They choſe the ſofteſt words, and the moſt tender and paſſionate expreſſions; and took care never to utter any thing, but what they thought of equal weight with thoſe things which they knew ought to be moſt agreable to the Gods. A very little pains will furniſh the reader with a great number of inſtances of this kind, from the writings of the Heathens.

[y] *Vide* in the *Life of St.* Gertrude, printed at *Lovain* in 1637. remarkable inſtances of divers miraculous cures, *&c.* which St. *Gertrude* wrought in favour of thoſe devotees, who honoured her after this manner. There is no ſaint, who, in proportion to his power, hath not ſhewed a great regard to thoſe who ſerved him in this way; and this kind of devotion was ever attended with ſome extraordinary favour.

[z] *Dac.* in the Life of *Pythag.* [a] *Plutarch.* in the Life of *Camillus*, *Plaut. Curc.* [b] *Plin.* Hiſt. Nat.

exterior ceremonies, and from the delight ariſing from the pomp and pageantry of religion, as if they were really religion itſelf.

Were we to enlarge on the ſubject of religious kiſſes, on the hymns, and ſacred dances performed in honour of the Deity, three capital points in ceremonious religion; we might find matter for a complete Diſſertation upon them only. We ſhall therefore ſay as little as poſſible upon them. [c] It was uſual to kiſs the hands, and often the very mouths of the Gods. [d] It was likewiſe the cuſtom to kiſs their feet and knees: in ſhort, it was a part of devotion [e] to kiſs the doors of temples, the pillars and poſts of the gates, [f] the ground of any foreign country when a man firſt ſet his foot on it; and indeed, what would they not have kiſſed? Since it was ſufficient, for the extravagance of ſuperſtition to find out any whimſical object, to perſuade mankind to place their faith in it. It is from a ſuperſtition of this nature, that the *Turks*, and other Mahometans, who go in pilgrimage to *Mecca*, [g] kiſs the black ſtone which they call *Hagiar Alaſuad*, and the four corners of the *Kaba*. The modern idolaters in the *Eaſt-Indies* and *America* [h] obſerve likewiſe, that part of the religious worſhip, which the *Roman* Catholics have conſecrated in honour of the croſs, and relics of ſaints; the Catholics have likewiſe conſecrated it on occaſions of ceremony; as in the aſperſion of holy water, the prieſt kiſſes the *Aſpergillum* or ſprinkling-ſtick, and at the proceſſion on Palm-Sunday, the deacon kiſſes the palm which he preſents to [i] the prieſt. But it is needleſs to enlarge upon this ſubject, or to be particular as to the time and manner of the prieſt's kiſſing the altar, of the kiſſes beſtowed on the incenſory, patin, and chalice, the white ſtole, the prieſt's hand, *&c.* [k] When people could not conveniently kiſs the object of their worſhip, they uſed to kiſs their own hand, and ſo throw up kiſſes to the Deities. This act of devotion is common amongſt the *Spaniards*, and *Portugueſe*, who croſs their thumb with the fore finger, and kiſs their hand at making the ſign of the croſs, in honour of any image that is at a diſtance from them.

As to muſic in religious worſhip, it has been in uſe from the remoteſt ages, and the cuſtom is very general. Perhaps there is ſcarce a nation in the world who do not think it their duty, in their way, to ſing the praiſes of the ſupreme Being; and it appears that the ancient Heathens were of opinion, that [l] muſic appeaſed the anger of their Deities, and brought them down upon earth: for which reaſon the pagan devotion was generally attended with concerts of voices and inſtruments. The firſt muſicians, ſuch as *Linus*, *Orpheus*, &c. were looked upon as a kind of prophets, and probably were at the ſame time prieſts, phyſicians, and magicians, like unto the prieſts of the *Eaſt-Indians*, the *Lamas* of the *Tartars*; and the *Bonzes* of *Japan*. However that may be, the *Romans*, the *Grecians*, and the *Egyptians*, uſed conſtantly to have muſic at all their religious exerciſes, as at ſacrifices and rejoicings in [m] honour of the Deities. [n] Nonſenſe was always an ingredient in the praiſes which compoſed their hymns; and the panegyrick of the God was often a compound of obſcenity and impertinence. It was the cuſtom to turn into verſe, and ſing devoutly whatever was moſt incoherent and fabulous in the legends of their Gods and heroes, who were the ſaints of the Heathens: for the unity of a ſupreme Being was

a point

[c] *V. Cicer. 5. in Verrem. Lucret.* Lib. I. *Tacit.* Ann. Lib. XV. *&c.* [d] *Apul.* Milet. 11. *Prudent.*
[e] *Tibul.* Lib. I. *Eleg. 5. Arnob.* Lib. I. *Virgil. Æneid.* Lib. II. *&c.* [f] *Homer.* in Odyſſ. N.

[g] The Mahometans pay a great veneration to this ſtone, calling the pearl of paradiſe, which, by its brightneſs, formerly gave light to all the territory of *Mecca*; but the ſins of mankind have made it black, as they ſay. *Jacub Ben Sidi* tells us, that *Mahomet* ordered the people to confeſs their ſins before this ſtone, and there to weep, lament, and implore the divine mercy, *&c.* The *Kaba*, or ſquare chapel, was built by the angels, according to the tradition of the Muſulmans; but was carried by them up to the ſixth heaven, to be preſerved from the waters of the deluge. The *Kaba* which they have at preſent, was made by *Abraham*, to whom God ſent the ſhadow of the firſt for a model from heaven. *Vide* the little book, intitled, *Reſpublica Arabiæ.*

[h] *Vide* The *Hiſtory of the conqueſt of* Mexico, *the Hiſtory of the* Yncas's, the *Voyages* of *Dellon*, *Tavernier*, &c. to *the Eaſt-Indies.*

[i] *Vide* the *Rituals.* [k] Vide *Apul. Minut. Felix. Job.* chap. 31. [l] Vide *Horace* Od. Lib. I. Od. 36. *Et thure & fidibus juvat placare ------ Cuſtodes Numidæ Deos. Arnob. Vos æris tinnitibus & Tibiarum Sonis ------ Perſuaſum habetis Deos delectari*, &c.

[m] On this occaſion, they uſed different ſorts of inſtruments, according to the Deities which they worſhiped.

[n] *Vide* Proofs of this in the hymns which are aſcribed to *Homer*, and *Orpheus. Vide* likewiſe the hymns of *Callimachus*, and the chorus's of the ancient tragic authors. *Ariſtophanes* in *Acharnan.* ſpeaks of *Phallic* verſes, ſung in honour of the *Phallus*, or *membrum virile*, which was carried in pomp in the *Bacchanalia.* Thoſe verſes and figure muſt needs inſpire a pleaſant devotion.

a point generally granted by them, and all the other Deities were looked upon as the ſubſtitutes of that ſovereign Being. Theſe Deities had, each of them, their ſeveral diſtricts and employments; and the praiſes ſung in honour of them, generally turned upon their capacity in the diſcharge of their office, the favours they conferred on their votaries, their miracles, *&c.* The *Jews* and Chriſtians have likewiſe conſecrated muſic to religion. The former, on this occaſion, made uſe of trumpets, drums, and cymbals, joined with the voices of the *Levites* and people. As for the muſic of the primitive Chriſtians, nothing could be more plain and ſimple. They ſung the praiſes of God with a loud voice, after the manner of the reformed [o] Proteſtants of our days. There are more ceremonies, more art, and more variety in the muſic of the *Roman* Catholics: but it ſometimes may be lawful to mix the agreable and uſeful together in devotion; provided thoſe graces be not carried to ſuch an exceſs as to ſtifle devotion, if I may be allowed the expreſſion.

[p] The modern Heathens, even the moſt ſavage amongſt them, have hymns and muſic, both vocal and inſtrumental, in honour of their Deities. The greateſt part of the religion of the *Americans* conſiſts in dances and ſongs, whereby they think they pacify their Deities, and pay a true reſpect to them. This is an ancient opinion, which in the earlieſt ages drew the profoundeſt veneration of the whole world upon poets and muſicians; for in thoſe days they were looked upon as the interpreters of the Gods, and as inſpired perſons; but religion was never the better for it. The *Jewiſh* prophets were animated by the ſound of inſtruments. We have an inſtance of this in [q] *Eliſha.* [r] *Saul*, who was troubled with an evil ſpirit, found relief by the charms of muſic. Not to inſiſt upon there being any thing ſupernatural or divine in theſe two examples, I will venture to ſay, that the ancient Heathens have endeavoured to perform the ſame things by the help of muſic; and if we are to believe all that antiquity has handed down to us concerning the [s] extraordinary cures of *Xenocrates*, *Thales*, *Empedocles*, &c. of the ſtrong Enthuſiaſm of the Heathen ſoothſayers, their prophecies, and oracles; they have ſtill done much greater things: but truth generally comes down to us with a large addition of falſhood.

Tho' it be natural enough for dancing to ſucceed muſic, yet would it be very difficult to find any tolerable relation between that and religion. The Deity, it is true, requires a chearfulneſs in his ſervice; yet this chearfulneſs ought to conſiſt in freedom of mind, and ſuch an inward ſatisfaction as is the companion and conſequence of that freedom. The greateſt part of mankind has no notion of this kind of chearfulneſs, and imagine that a real chearfulneſs conſiſts in ſinging and dancing. It was this notion, which made the idolaters introduce ſenſual pleaſures into religious worſhip: nor are we to be ſurpriſed to ſee debauchery, and the ſacred myſteries of religion thus go hand in hand together; it being the natural conſequence of a religion, wherein the Deity was ſuppoſed to be made for mankind. [t] They uſed to dance round the altars and ſtatues; [u] and invented that ſort of dances for the ſake of the Gods; nay, and every year ſent a ſet number in pilgrimage to the place conſecrated to ſome particular Deity, [x] in order to perform dances in honour of him. Men and women, young and old, bore a part in theſe dances. At *Rome* the *Salii*, who were the prieſts of *Mars*, themſelves led up theſe brawls round the altars of the Deity, all the while devoutly ſinging his praiſes. In ſhort, theſe dances were ſo much the taſte of the ancient Pagans, that the poets made no difficulty

to

[o] In many places the ſinging of Pſalms is accompanied with organs.

[p] We are not here to take the word *muſic*, in its genuine ſignification: for moſt of theſe idolatrous people rather make a hideous noiſe than ſing. They know nothing at all of the harmony, or charms of muſic.

[q] 2 Book of *Kings*, chap. iv. ỳ. 15.

[r] It is probable, that this evil ſpirit was a violent fit of melancholy madneſs, which poſſibly muſic might calm. *Aſclepiades*, a *Greek* phyſician, cured phrenſies this way.

[s] *Zenocrates* healed ſome kind of mad people by the ſound of inſtruments. *Thales* of *Crete* cured the plague by playing on the guitar. *Empedocles* began to ſing in order to appeaſe the anger of a furious young fellow. The verſes of *Tyrteus* the poet revived the drooping courage of the *Lacedemonians*. Moſt of the oracles were given in verſe, in the midſt of tranſports and fits of Enthuſiaſm.

[t] Vide *Callimachus* in his hymns, and *Euripides* in his *Iphig.*

[u] V. *Ariſtoph.* in his *Frogs*, &c.

[x] *Vide* Callim. *hymno in Delum.*

to make the Gods themſelves [y] dance. The idolaters of the *Eaſt* and *Weſt-Indies*, together with the greateſt part of all other idolaters, have the ſame eſteem for this cuſtom. The beſt part of the worſhip they pay to their Deities, conſiſts in dances; nay, ſome of them never ceaſe dancing and leaping till they drop down giddy and raging mad. The inhabitants of *Braſil*, and other barbarous people compel, thoſe priſoners, whom they are going to ſacrifice, to ſing and dance; which is the higheſt inſtance of inhumanity.

Amongſt the Chriſtians, it is with much difficulty, that they avoid this indecent and licentious cuſtom of dancing, in their religious worſhip. They who have travelled in *Europe*, can teſtify what abuſes are committed in ſome countries, in the celebration of Chriſtian feſtivals. Neither dances, maſquerades, nor the groſſeſt ſtage drolleries are omitted. The feſtivals of the Sacrament, and paſſion of *Jeſus Chriſt*, are not free from them; and on theſe occaſions is often ſeen an odd jumble of penitents and buffoons, who, undoubtedly, pretend to do honour to the religion by this extravagant mixture.

We muſt not forget the crowns put on the heads of their Gods; this too was an inſtance of a very ſingular veneration. Particularly it was their cuſtom, to crown the houſehold Gods, the Genii, the tutelary or guardian Gods, and thoſe whom they invoked on any emergent occaſion: but indeed the ancient Heathens, in general, had no Deity whom they did not crown out of a principle of religion. They adorned them with flowers, and offered up perfumes and incenſe to them; and all this was, as we may ſay, a continuation of *religious cajolery* due to their goodneſs. The ſcrupulous notions which men imbibe, from a principle of religion, are of a vaſt extent. As all the actions of life were depending upon ſome Deity, it was but reaſon not to neglect the famous *Priapus*, the God of gardens, a Deity ſo venerable for ſome particular faculties. Ladies of the leaſt turn to gallantry, offered crowns and flowers to him: but the moſt zealous of them uſed to [z] crown a very remarkable part of his body. As that part was the particular object of their gallantry, they, in gratitude, thought it their duty to make it likewiſe the object of their devotion. Yet not only the Deities were crowned; but the prieſts, who ſacrificed, were crowned, as well as the Deities, and very often the people too attended the religious ſolemnities with crowns on their heads. The crowns which were offered unto the Gods, [a] were commonly hung up at the doors of their temples, but farther it was equally the cuſtom, both amongſt the *Greeks* [b] and *Romans*, to crown thoſe Deities, whoſe favour they were in hopes of obtaining. by ſo ſolemn an acknowledgment of their ſuperiority. Not that the bare circumſtance of crowning them was ſufficient, in order entirely to gain their good will; it was likewiſe neceſſary to ſet apart the fineſt trees ſtanding on their juriſdiction, that were more peculiarly theirs; and from thence to take the materials of thoſe crowns. Thus the Oak was appropriated to *Jupiter*, the Myrtle to *Venus*, the Laurel to *Apollo*, the Pine to *Cybele*, the Poplar to *Hercules*, Wheat Ears to *Ceres*, the Olive to *Minerva*, Reeds to all river Gods, Fruit to *Pomona*, the *Alder*, to *Pan*, and Hay to poor *Vertumnus*, whoſe power and merit were not worth any thing better. But as the leaſt of the Deities had a vote in the aſſembly of the Gods, it was therefore neceſſary that he too ſhould be crowned, to the end, that when it was his turn to ſpeak, he might not ſay any thing contrary to the intereſt of the ſuppliant, who might have been unpolite enough to forget him.

[y] *Heſiod.* in his *Theogony*, makes the muſes dance; *Horace* does the ſame by *Venus*, the graces and nymphs. And in the poets, *Diana*, and all the rural Deities are often ſaid to dance.

[z] *In Liberi ſacris honeſta matrona pudenda virilia coronabat, ſpectante multitudine.* *St.* Aug. *de Civit.* Lib. VII. C. 21. Another ſaith, *Quæ ſi contigerit fruenda nobis, totam cum paribus Priape noſtris, cingemus tibi men -- coronis.* A *Priapus* crowned in this manner, muſt have been a delightful ſight. I know not whether the miniſters of the Heathen religion found their account in it, poſſibly it may be imagined our age can afford no ſuch example, but it is a miſtake: ſome years ago, in a certain town of *France*, the women, grieved at not being able to produce any proofs of their fruitfulneſs, went and offered up their prayers to St. *Rene*; but their prayers alone not proving efficacious enough, they began to fall on him with their teeth, and their devotion was ſo great, that they had ſtript the ſaint of his virility, and were going on in this extravagant manner, to demoliſh him, had not the biſhop of the place prevented them, by wiſely putting a ſtop to their zeal.

[a] *Flava Ceres tibi ſit noſtro de rure Corona*
Spicea, quæ templi pendeat ante fores.

[b] Vide *Tibull.* *Plat.* Πολιτ. *Sophocl. Oedip.* &c.

4.

him. As for the illuſtrious *Priapus*, it is well known, that his head was not the part, whereon the crown was placed; his extraordinary talents were ſuppoſed to lie elſewhere, and there it was his intention to have the marks of veneration, due to him, placed. But it was [c] the buſineſs of the ladies to perform this holy office.

We ſhall not enlarge any farther upon theſe crowns, which have been the ſubject of [d] ſeveral learned treatiſes. We had much rather do juſtice to the piety of the *Roman* Catholics, who have purified what the Pagan ſuperſtition had prophaned. [e] The images of the immortal Saints have not uſurped theſe crowns, like the wretched Deities of the Pagans: they have only aſſumed to themſelves what was always their right, and what the vicar of *Jeſus Chriſt* hath allotted them to the end of the world, by the canonization of ſuch whom thoſe holy images repreſent.

To conclude, when the Heathens had the good fortune of being ſaved from a ſhipwreck or any other danger, or of recovering from a deſperate fit of ſickneſs, [f] they ſet up a picture in the temple of a Deity, whom they had applied to in their extremity, and who, they believed had delivered them from it. They likewiſe hung up the garments, which they wore during the time of danger, in the temples. To this day, pictures are conſecrated to the Saints in ſome part of their churches, and are monuments of the miracles wrought by them; and theſe offerings are ſometimes made even in gold and ſilver, *&c.* repreſenting thoſe parts of the human body, upon which it is ſuppoſed that theſe Saints have performed ſome miraculous operation. This article we touch but ſlightly, believing it ſufficient; neither ſhall we particularly enquire into ſome private devotions of Chriſtian invention. We ſhall therefore only hint at the [g] efficacy of *Ave-Maria's*; the devotion and virtue of chaplets, beads bleſſed by the Pope, and indulgences; the merit of the roſary, ſcapulary and *Agnus Dei's*; [h] and the miraculous power belonging to the Saints of the church. All theſe things are looked upon [i] as eſſential parts of religious worſhip; and we refer the readers to the folio treatiſes of *Bollandus*, *Papebroke*, *Ribadeneyra*, and all thoſe who have wrote the Lives of the Saints; of *Molanus*, who wrote the Hiſtory of Holy Images; of the author of a book intituled, *Sacrarum Ceremoniarum Eccleſiæ Romanæ Libri* III. and of an infinite number of other learned men, whoſe labours are of great uſe and conſolation to devout perſons.

We hope this ſketch will be ſufficient in a Diſſertation intended as an introduction to the *Religious ceremonies of all the nations of the world.* It was abſolutely neceſſary the reader ſhould have ſome idea of an infinite number of different ſorts of devotion, which have been practiſed in all ages, conſecrated in all religions, and in ſhort, conſidered as the only refuge of devout perſons, who find in themſelves neither the courage nor virtue neceſſary to ſimplicity in the worſhip of the ſupreme Being.

It is a hard taſk for thoſe who are raw and unacquainted with the world, to act naturally, and live amongſt men, in a plain and eaſy manner. With all their ceremonies, they find it a difficult matter to perſuade the world to look upon them as perſons of an agreable converſation. Such people we beg leave to compare to thoſe who adhere to all religious cuſtoms, as the eſſential part of religion. It is a pain to them to addreſs themſelves to God without formality, and to pray without ceremony: and if it ſhould be their misfortune not to get over this outward oſtentation, it might probably be a difficult matter to conſider them as perſons of a ſolid piety; with this reflexion we ſhall conclude.

[c] See the foregoing page. *Honeſta Matrona pudenda virilia coronabat, ſpectante multitudine.* See St. *Auſtin de Civitate Dei.*

[d] Vide *Paſchalius de Coronis*, and other learned authors.

[e] The firſt ſaints of Chriſtianity are commonly crowned with rays, which repreſent the glory they enjoy in infinite light, and the brightneſs of their knowledge, which places them near the ſupreme Being. St. *Dominic*, St. *Francis*, and all the ſaints, whom the piety of the modern Chriſtians has placed in the ſame rank as the twelve Apoſtles, and the Fathers of the Church, bear likewiſe theſe glorious tokens, which their virtue gained them.

[f] *Horat.* ----- *me tabula Sacer,*
Votiva paries indicat uvida
Suſpendiſſe potenti
Veſtimenta maris Deo.

There are an infinite number of paſſages to this purpoſe.

[g] According to Father *Sepp*, in his *account of Paraguay*, even the ſerpents themſelves are kept in awe by the vertue of *Ave Marias*.

[h] There hath been ſomething mentioned hereof in this Diſſertation.

[i] This is true, yet with ſome reſtrictions.

An EXPLANATION of ſeveral ancient MONUMENTS, referred to in the Diſſertation upon religious worſhip, and deſcribed in this plate.

I.

THE FIRST FIGURE in the plate repreſents a *temple of Pomona* in a wood, or more properly an orchard. *Pomona* was a nymph and afterwards became the wife of *Vertumnus*, who, amongſt the *Latins*, was looked upon as the God of Autumn. It was likewiſe their opinion, that he was concerned in all contracts relating to buying and ſelling, and that he determined or altered the minds of men in civil affairs. *Vertumnus* made his addreſſes to *Pomona* in ſeveral forms; yet none of them could make any impreſſion on the nymph, till he aſſumed that of a young man. He ſhould have done ſo at firſt, which would have ſpared him a deal of trouble and courtſhip.

Pomona, as wife of *Vertumnus*, was acknowledged as a Goddeſs. She preſided over gardens, or rather, it may be ſaid, that her juriſdiction extended only over ſome particular fruits, which were offered up to her in ſacrifice. She was repreſented young, in the ſame manner as *Hebe*, and with her head crowned with flowers. Her prieſt, amongſt the *Romans*, was called *Flamen Pomonalis*, and his dignity was proportionable to the power of the Goddeſs; for he was ranked amongſt the moſt inferior prieſts, known by the name of *Flamen*.

II.

The different kind of inſtruments uſed in ASPERSIONS, and are repreſented in the medals placed next the *temple* of *Pomona*, were uſed in *luſtrations*. It would be going too far out of our way, barely to mention a part of what relates to ſo curious a ſubject, which *Lomeierus* has learnedly treated in a large volume in quarto. Perſons of all kinds were not indifferently admitted to perform this religious office. For as *luſtration* was a ceremony practiſed, in ſome meaſure, as an atonement for the ſins of the people, of a family, or of ſome particular perſon, in order to redeem his ſoul from divine vengeance, and deliver him from calamities, *&c.* it was neceſſary, that whoever performed the *luſtration*, ſhould bear ſuch a character, with reſpect to his birth, age, profeſſion and behaviour, as became that function. [k] Prieſts, Conſuls, Virgins and young boys, were often employed in this ceremony. And families who had an hereditary right to any degree of prieſthood, were likewiſe preferred whenever a *luſtration* was required. This ceremony was obſerved, when a perſon was admitted to any religious myſtery; and before he could approach the Gods, or aſſiſt at any ſacrifice; it was alſo practiſed after ominous dreams, and funeral ſervices, in order to cleanſe from ſome impurities of body, and chiefly from thoſe, which were generally thought to attend the private converſations of matrimony.

Luſtrations were performed either by the means of water, fire, or air. And they always uſed a water that was naturally conſecrated, as rivers and ſprings, which were eſteemed ſuch, becauſe the Gods, Nymphs and Genii, choſe them for their abode. When theſe waters were not to be had, it was uſual to conſecrate common water; [l] and the cuſtom was, to keep large veſſels filled with water at the doors of the temples of the Gods, wherein burning firebrands, taken from the altar in time of ſacrifice, had been quenched. The people uſed to beſprinkle themſelves with this water; but commonly the prieſts of the Deities were the miniſters of this holy aſperſion.

Luſtrations by air, were performed by a fan with which they fanned or diſperſed the air for the purification of ſouls. *Oſcillation*, or moving the body, by ſwinging to and fro in the air, was alſo a kind of purification.

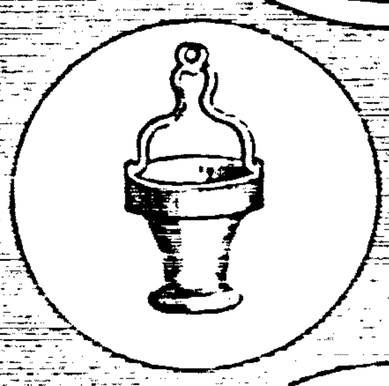
Luſtration,

[k] Vide *Lomeierus* in his treatiſe *de Luſtrationibus*, cap. 13.

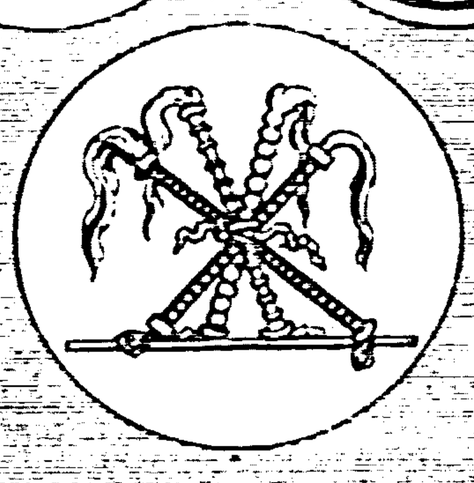
Lomeierus de Luſtrationibus, cap. 17.

Plate







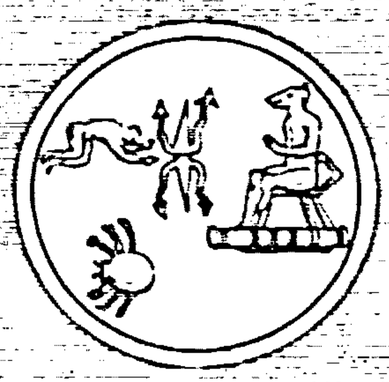


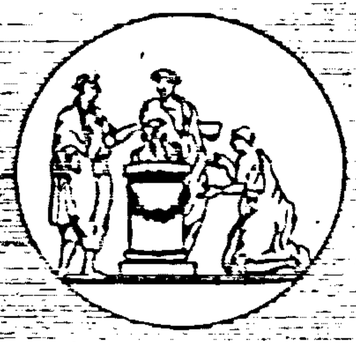
Plate



Plate











Plate









Luſtration, or purification by fire, was very frequently uſed amongſt the ancient Pagans. In order to perform this, the force of fire, or the ſmoke only, was uſed. It is probable, that tryals by fire ordeal, and hot irons, which were very much in vogue in the church about the eighth century, took their riſe from this way of *luſtration* by fire. The *luſtration* performed by ſmoke was made with perfumes. On this occaſion, they uſed ſulphur, roſin, incenſe, odoriferous herbs, laurel, *&c.* At nuptial *luſtrations* they employed both fire and water; and the ſame was often practiſed at funerals. Honey was ſometimes uſed inſtead of water; and for the expiation of murder, they often mixed blood with the water. They alſo made uſe of eggs, becauſe they were of opinion, that an abſtract of the four elements was contained in them. In ſhort, it would be to no purpoſe to enlarge upon *luſtrations* performed with human blood, or with fruits, or upon others which were made with [m] dogs, cats, and other animals; their lives were ſaved, but they continued loaded with the ſins of the people. *Lomeierus*, in his treatiſe, gives us an account of ſeveral other *luſtrations* for men, cities, armies, fields, fruits, and animals. To which curious work we ſhall refer the reader.

The aſperſions performed with branches of laurel, olive, or roſemary, with a ſprig of hyſſop, or any other inſtrument made for that purpoſe, may all be looked upon as *luſtrations*.

After theſe ceremonies of *luſtration* and aſperſion, the people eſteemed themſelves new men, and reckoned themſelves in the number of the bleſſed. All expiatory ceremonies ended with an *ilicet*, which is not very different from the uſual benedictions of our clergy, when they diſmiſs the people. *Ilicet* may be interpreted by, *depart in peace*, or *pax vobis*.

III.

THE SACRIFICE OF HERCULES, repreſented in one of theſe medals, obliges us to ſay ſomething relating to that ceremony. This Deity condeſcended himſelf to teach two illuſtrious families the manner wherein he would be ſerved. Theſe two families, who held the firſt rank amongſt the *Aborigines*, a people of *Italy*, bore the name of *Potitians* and *Pinarians*. It was the cuſtom, when they ſacrificed to *Hercules*, to offer up a young bullock which had never bore yoke. The *Potitians* had the pre-eminence over the *Pinarians*, becauſe the latter came too late one day, when they had been ſolemnly invited to the ſacrifice. When a ſacrifice was offered up to him at the altar called *Ara Maxima*, [n] the whole aſſembly was obliged to remain bare-headed, in order to ſhew the greater reſpect to *Hercules*; for as this Deity was repreſented with his head covered, it would have been a moſt indecent action in a man to take the liberty of covering himſelf in his preſence, or after his example.

The *Romans* uſed to repair to the *Ara Maxima*, in order to confirm, by oath, their promiſes, and contracts.

IV.

PIETY, who preſides over ſacrifices, and generally over all religious worſhip, was of neceſſity to be veiled, ſince covering the head, is only in order to fix the eye on the object of devotion, and to prevent all diſtractions of mind. The manner in which *Piety* is here veiled before an altar, is almoſt the ſame as that of the *Roman* ladies, when they paid their worſhip to the Gods. *The Emperor Severus* is likewiſe veiled in that medal, where he is repreſented holding an olive branch.

It was neceſſary, that they who ſacrificed to *Public Faith*, who is here repreſented in a [o] medal holding the horn of plenty in her hand, with a crown of laurel on her head, ſhould be covered with a white veil. This veil was an emblem of that candor and purity, the inſeparable attendants of faith; as the horn of plenty is the emblem of proſperity, which is generally the conſequence of this virtue.

It

[m] Id. Ibid. cap. 23.

[n] Vide *Serv.* in *Virg. Æneid.* Lib. III.

[o] *Apud* Roſin. in *Antiquit.*

V.

It was alſo the cuſtom ſometimes to make uſe of the *Phrygian cap*, here repreſented in the laſt of the four medals, that are under the *temple* of *Pomona*. [p] Nevertheleſs, we are not ſure that this cap was always made after the ſame manner. It is believed, that it covered a part of the cheeks, and was tied under the chin.

VI.

Anubis, before whom a man appears proſtrate, was an *Egyptian* Deity. He was generally drawn under the form, or with the head of a dog, and his very name ſeems to inſinuate what he was; for *Anubis*, according to ſome learned men, ſignifies *one that barks*, and is originally a *Hebrew* word. *Hanubé*, in *Hebrew*, is a participle to which is joined the aſpirate H. This *Egyptian* Deity, and *Mercury*, are thought to be the ſame: by the figure of a dog, was repreſented the ſagacity of that Deity, for no animal has ſo much of it as a Dog; which makes it a very appoſite emblem. The God of robbers, merchants, and publick miniſters had need of a perfect ſagacity, for a proper diſcharge of their adminiſtration.

Anubis in ſome medals, is repreſented holding a *Caduceus* in his hand.

The four other medals, which follow that of *Anubis*, repreſent the different poſtures of ſuppliants.

AN

[p] Vide *Soler.* de Pileo.

AN HISTORICAL

DISSERTATION

CONCERNING THE

CEREMONIES and CUSTOMS

Which are obſerved at this time amongſt the *JEWS.*

Tranſlated from the Italian *of* LEO OF MODENA, *a Rabbi of* Venice.

By Monſieur DE SIMONVILLE.

PREFACE.

AN Edition of the firſt part of this Work, compoſed by *Leo of Modena*, a Rabbi of *Venice*, was ſome time ſince publiſhed at the requeſt of ſome Chriſtians, who were deſirous of informing themſelves in the Cuſtoms and Ceremonies of the *Jews* of our time. Signor *Gaſſarelli* had that edition printed at *Paris* in the year 1637, and ſent it to the Author, who finding a great number of errors in it, corrected them, and reſolved to give the Public an edition more correct than the former; which he accordingly did the following year at *Venice*. This laſt edition is the ground-work of this tranſlation; or to ſpeak more properly, it is made up out of both the editions: there is indeed a conſiderable difference between the two impreſſions; for the Author ſtruck many things out of the firſt, nay, ſometimes whole chapters, and added others, which had never appeared before. And indeed, the ſecond impreſſion is what we have almoſt every where followed, as the more exact and correct; and the firſt we have only had recourſe to, for the Tranſlation of thoſe paſſages of Scripture, quoted in this ſecond edition according to the Vulgate; it being very abſurd to make a Rabbi ſubmit to the deciſion of the Council of *Trent*.

Buxtorf was the firſt who gave Chriſtians any light into the Cuſtoms and Ceremonies of the modern *Jews*; that Treatiſe of his, which he intitled, *The Synagogue of the Jews*, was printed in the *German*, which was his mother-tongue, in the year 1603, and met with ſo kind a reception, even from the Learned, that it was immediately tranſlated into *Latin*, and publiſhed the very next year. *Buxtorf*'s ſon, not being well ſatisfied with the *Latin* verſion of his Father's work, made a new one, wherein he made great alterations, and ſent it to the preſs in the year 1641; and about twenty years after, reprinted it conſiderably enlarged. He inſerted therein part of the work of *Leo of Modena*, and we may ſee, that in order to avoid that confuſion, which before appeared throughout his whole work, by including too many particulars under one head, he has endeavoured to follow *Leo*'s method. But had he abridged his book, inſtead of enlarging it, he had much more obliged the Public. This was the caſe of our Rabbi, who touched upon nothing but matters on all ſides approved, without deviating from his ſubject, by digreſſions or diſputes, and much leſs by trifling particularities; equally avoiding to eſtabliſh any Doctrines whatſoever, or to entertain the Public with Allegories and Abſurdities.

Therefore, whatever is of any uſe, or value, in *Buxtorf*'s large volume, will be found in this ſmall one, wherein there is nothing ſuperfluous, the Author never wandring from his ſubject, or ſaying more than is expreſly neceſſary for making it intelligible. And indeed, a clear head to digeſt matters, is generally allowed the diſtinguiſhing character of the *Italians*, as the ſtrength of other nations is ſaid to lie chiefly in their back to bear the weight

weight of them *. Yet, however ſmall that Work may be, it contains a great many things which *Buxtorf* has not touched upon.

As our Rabbi's only aim was to be intelligible, he was content with ſpeaking in a plain, ſuccinct manner; a ſwelling ſtile being unneceſſary in a narration. And in order to go beyond him in perſpicuity, we have often broke one of his periods into two or three, tho' in other places we have lengthened ſome of them, to give a greater light to his ſentiments. His ſtile is ſometimes ſo careleſs, that, were a man unacquainted with the ſubject which he treats, he would hardly underſtand him. This obliged me to reduce ſeveral of his periods into their natural order, by taking the thought of the Author, and dropping his expreſſion; for he ſpeaks of his own religion in the ſtile of an *Italian*.

The Chriſtian Religion taking its riſe from Judaiſm, I make no doubt but the reading of this ſmall Treatiſe will be of great uſe towards the underſtanding of the New Teſtament, by reaſon of its conformity and connexion with the Old. They who compoſed the Books of the New Teſtament being *Jews*, it is impoſſible to explain it any other way, than by recurring to Judaiſm; and indeed, part of our Ceremonies have been taken from thence. Our Doctrines are almoſt the ſame, and as to Morality, the Commandments are common to us both. Even Purgatory, which the Proteſtants will not admit, is explained at the end of this Work, together with the belief of Heaven, Hell, the Reſurrection, and the day of Judgment.

The Chriſtian Religion has likewiſe this in common with Judaiſm, that each of them is founded upon the Holy Scriptures, the Traditions of their Fathers, upon the Cuſtoms and received Inſtitutions, which, in our Religion, we call, *Eccleſiaſtical Diſcipline*. Beſides, as our Doctors often expreſs themſelves, *this is of Apoſtolical Tradition*; ſo likewiſe do the Rabbis often ſay, *halaca le Moſce mi Sinaï: this explanation was delivered to* Moſes *upon mount* Sinai. Indeed, under the word tradition, they often give us ſtrange chimeras; but this is not ſo much the fault of tradition, as of thoſe who are the depoſitaries of it.

As to the prayers of the *Jews*, they are very pious, and are moſt of them formed upon one model; tho' compoſed at different times, and in different places. They are hardly any thing more than a ſeries of paſſages out of the Scriptures, containing the praiſes of God; and it is very probable, that *Eſdras* was the author of a great part of that Formulary, and that the Doctors who ſucceeded him, only made ſome additions to it. In the infancy of the Church, our Fathers uſed to ſing the praiſes of God, to repeat the Pſalms, and read the Holy Scriptures at their Aſſemblies; that is, thoſe paſſages of the Law and the Prophets which were proper for each day, as it is ſtill the cuſtom amongſt the modern *Jews*. The Church afterwards introduced the reading of the Goſpel in the room of the Law of *Moſes*; tho', at the ſame time, ſhe has always retained ſome paſſages of the Old Teſtament, and chiefly of the Pſalms, as appears from the beginning of the maſs, which is only an abridgment of the Pſalms; theſe perhaps at firſt were repeated thro', and are now ſhortned only for the ſake of convenience and diſpatch.

Beſides, it is plain, that the firſt Fathers of the Church paid the ſame reſpect to Saturday as to Sunday. And indeed we find, that the ancient Canons made them equal, by equally prohibiting faſts on either of thoſe two days. *Celebrate* (ſays the book of ancient Conſtitutions, that goes under the name of *Clement) both Saturday and Sunday as Feſtivals; the one being conſecrated to the memory of the Creation, and the other to that of the Reſurrection.* And indeed both theſe days were long held in great veneration, and among the primitive Chriſtians both Saturday and Sunday were days of aſſembling; nay, ſome footſteps of that Cuſtom ſtill appear on *Eaſter-Eve*, in our Churches, where ſeveral Chapters both of the Law and of the Prophets are read.

We cannot ſufficiently admire the modeſt and ſerious behaviour of the *Jews*, when they are going to their morning prayers; for it is not lawful for them to treat of any buſineſs, nor ſo much

* The Author's meaning here is, that whilſt the *Italians* excel in inventing, digeſting, and making every ſubject their own, ſo other nations only excel in ſtrength of memory; thereby crowding it with a number of particulars of very little uſe to them, for want of that happy genius which is the propriety of the *Italians*.

much as to make a viſit, or ſalute any one, till they have firſt diſcharged that duty towards God. This cuſtom is of very great antiquity amongſt the *Jews*, and may ſerve to explain thoſe words of Chriſt to his Diſciples, upon ſending them to preach the Goſpel. *And ſalute no man by the way*, Luke x. ver. 4.

Upon carefully examining into the order of the *Jewiſh* prayers, and the rubric of them, we ſhall find, that they differ very little from ours. they have their prayers for morning, noon, and night; and tho' they do not uſe the terms of double, ſemidouble, or ſingle offices, they nevertheleſs have offices of different kinds, as well ordinary as extraordinary, in the ſame manner as we have; they likewiſe have their days of commemoration, as will be ſeen when we come to ſpeak of their feſtivals. In ſhort, as we have our ſervices after the manner of the *Roman*, *Gallican*, and other Churches, ſo have they theirs according to that of the *Spaniſh*, *German*, *Italian*, &c. ſynagogues.

The deſcription our Author gives of the Tephilin, which they uſed to wear in time of prayer, ſhews what the Phylacteries mentioned in the Goſpel were, and which moſt of our interpreters have explained aukwardly enough. Amongſt others, I know not what *M. Amelote*, one of the Fathers of the Oratory, in his *French* notes upon the verſion of the New Teſtament means, by ſaying, that the Tephilin and Taled were *Jewiſh* ornaments, which the maſter of the houſe uſed to put on in order to eat the Paſcal lamb in a more grand and ſolemn manner. For he is here led into an error by *Genebrard*, who to maintain this opinion of his, quotes *Orah Haiim*; tho', in the very place he quotes out of that book, there is no mention made of any holy ornaments, that were neceſſary to the celebration of the Paſſover; but only of a four cornered garment, which the *Jews* were obliged to wear at that time, but to avoid ridicule have now laid aſide, only wearing under their clothes, a ſquare cloth with four taſſels or ſtrings unravelled at the ends.

Upon this falſe notion, many have ſet up the uſe of conſecrated ornaments at the celebration of the holy myſteries; and ſome pretend ſtill to ſhew us the Chaſubles of ſeveral of the Apoſtles. But the wiſeſt and moſt learned writers believe nothing of it; and I am ſurpriſed that Cardinal *Bona* ſhould ſo paſſionately inveigh againſt *Nicholas Alemannius*, for inſiſting that the Apoſtles never had the uſe of conſecrated veſtments; and for treating every thing that has been ſaid on this ſubject as imaginary and ridiculous. The Cardinal grounds his aſſertion upon the writings of *Baronius*, *de Monchi*, *Stapleton*, *du Sauſſay*, and others; who are of opinion, that *Jeſus Chriſt*, at the laſt ſupper, wore a conſecrated garment ſuitable to that ceremony. Whereas Cardinal *Bona* ſays no more, than that it was the Apoſtles only, who celebrated the myſteries in ceremonial veſtments; but that as to *Jeſus Chriſt*, when he inſtituted this Sacrament, he had no other than his ordinary clothes on. Yet neither of theſe diſputants has any foundation for what he ſays, and *Walafrid Strabo* was much in the right when he ſaid, *That in the primitive Church, they uſed to celebrate maſs in the clothes they generally wore*; not for the reaſon which *Joſeph le Vicomte* gives us, *viz.* that in thoſe days the Church was not able to bear the expence of clothes that were rich and ſuitable to thoſe ceremonies: but becauſe the firſt Chriſtians, who for the greateſt part had been *Jews*, uſed to celebrate the myſteries at their aſſemblies, in the ſame clothes which they were uſed to wear in their ſynagogues. I am likewiſe of opinion, that the capes which our prieſts now uſe, were taken from the *Jewiſh* cloak, or the *Roman* gown, or perhaps from both. For it is probable, that both the *Roman* and the *Jew*, after having quitted their reſpective religions for Chriſtianity, ſtill retained their uſual dreſs. To which we may add, that maſs was anciently ſaid in capes, and that the Eaſtern prieſts, at this very time, chuſe to officiate in them rather than in our Chaſubles: but as they were found more cumberſome, they are now made ſhorter, and opened at the ſides, which is much more convenient, and leſs expenſive. In the ſame manner, the albe is taken from the *Roman* tunic, which being made ſhorter, and wider, is now become our ſurplice. In thoſe days then we ſee, there was no difference between the ceremonial veſtments, and

the common dreſs, time alone having produced this difference; the laity having been perpetually changing their faſhions, tho' the clergy have always retained their ancient manner of dreſs. But as at the celebration of the myſteries of Religion, all people put on their beſt clothes; and the Church, by degrees, acquired immenſe riches, and built magnificent temples; ſo in proceſs of time it has happened, that rich and coſtly veſtments have been introduced.

The vaſt number of bleſſings and thankſgivings, which the *Jews* uſed at the beginning and end of all their actions, is alſo a great help to us, for the better underſtanding of ſeveral paſſages of St. *Paul*, wherein he ſpeaks of the praiſes and thankſgivings, which we ought continually to give unto God. [a] *For*, ſays he, *if I by grace be a partaker, why am I evil ſpoken of, for that for which I give thanks? Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.* I do not think, that thoſe benedictions and particular thankſgivings, which we find in the tenth chapter of the firſt Epiſtle to the *Corinthians*, concerning the Euchariſt, are here ſpoken of; tho' they are perfectly well explained by the benedictions and thankſgivings, which the *Jews* obſerve at the celebration of their Paſſover. There are many other things of this nature, which cannot be well explained, but by the manners and cuſtoms of the *Jews*.

In the *Jewiſh* formulary, they have a prayer which they uſe in public for thoſe Princes, whoſe ſubjects they are; containing ſeveral articles, and at the end of every one, the people ſay *Amen*. In order to expreſs their zeal on this occaſion, they generally, during this prayer, embrace the book of the Law. It appears, nevertheleſs, that whatever they aſk of God in behalf of their Princes, is with a view only to that particular advantage, which is from thence to accrue to the *Jewiſh* nation. *May the King of Kings through his mercy preſerve our Prince, may he incline him to do good to all the* Iſraelites, *and under his reign may* Judah *be preſerved, may* Iſrael *remain in ſafety, and may the Redeemer come in* Sion. I know not whether we may not conclude from this prayer, that St. *Paul*, who was ſo well acquainted with the cuſtoms of the ſynagogue, followed this precedent, when he taught the primitive Chriſtians to pray unto God, for the Kings and Princes of the world; but be that as it will, we cannot diſapprove the great number of benedictions, which the *Jews* obſerve on ſo many different occaſions; ſince the Chriſtian Churches, both of the Eaſt and Weſt, have almoſt as many in their Prayer-books and Rituals. And indeed benedictions of all kinds are ever good and laudable, when performed in honour of God, and without ſuperſtition.

I ſay, without ſuperſtition, becauſe the *Jews* are charged with making a wrong uſe of the name of God and his angels in ſome of their benedictions, in hopes of perſuading them by a kind of magic, to be more familiar and favourable to them, upon an opinion, that the patriarchs had angels, who were as maſters and guardians to them. But our Rabbi is ſo far from holding any ſuch opinion, that, agreably to the Bible and the Talmud, he here condemns all magic. We may ſee too, by the fifth article of their belief, that they forbid the worſhip of angels, when they ſay, *That a man ought neither to worſhip them, nor ſerve them as mediators, or interceſſors.* The *Jews*, however, pay great honour and reſpect to the angels, and here we find by our Author, that formerly when they went to eaſe nature in any place where they might be expoſed to danger, they recommended themſelves to their guardian angels. And this invocation is yet to be ſeen in their books, expreſſed as follows: [b] *May ye be honoured, ye venerable and bleſſed miniſters of God, preſerve me, preſerve me, help me, help me.* There are, even at this time, devout *Jews*, who pray after that manner, grounded on this paſſage: [c] *For he ſhall give his angels charge over thee, to keep thee in all thy ways.* In ſhort, the belief of guardian angels was an eſtabliſhed opinion in the ſynagogue in the time of our Lord; as it is now in the Church.

It muſt be allowed however, that there are ſome *Jews*, who prophane the name of God and his angels, and turn it to an ill purpoſe, in order to perform things out of

[a] 1 Cor. x. ℣. 30, 31. [b] Orah. Haiim. n. 3. [c] Pſal. xci. ℣. 11.

of the courſe of nature, diſguiſing this evil practice, under the pretence of its being authoriſed by the [d] *Cabala*; that the world may be induced to believe, that in this they only follow the tradition of their Fathers. And indeed under this notion of tradition, they impoſe upon the more ignorant amongſt themſelves, and even many Chriſtians, who ſuffer themſelves to be ſeduced by theſe cabaliſtical imaginations, upon which the whole magic art is grounded. But what is ſtill more ſurpriſing is, that *Reuchlin*, one of the moſt learned men of the laſt age, ſhould have amuſed himſelf with writing on ſo trifling a ſubject; the extravagances even of the Count *de Gabalis*, which lately appeared, were not diſagreably received: ſo true it is, that mankind has a natural propenſity to ſuperſtition. The *Cabala*, in my opinion, takes its riſe from the philoſophy of *Pythagoras* and *Plato*, which ſome of the *Jews* have jumbled together with Judaiſm, ſcattering throughout the whole an infinite number of ſtrange notions and idle dreams, the children of idleneſs and ſuperſtition; as appears by the books of *Adam*, *Enoch*, *Salomon*, and ſeveral others, to which neither our Author, nor any *Jew*, or Chriſtian of good ſenſe, give the leaſt credit.

The *Jews* are not only remarkably devout, but charitable too; and methinks, in their compaſſion to the poor, we may ſee a reſemblance of the charity of the primitive Chriſtians to their brethren: by ſo doing, the latter, at that time, only imitated what was then, and ſtill is practiſed in the ſynagogues; whereas, on the contrary, we have ſcarce retained the remembrance of it. I ſhall not here mention their diſcipline, which is perfectly regular, as will appear in the chapter concerning their excommunication and repentance; but ſhall juſt obſerve by the way, that the *Jews* endeavour not only to make atonement to God by an inward, but alſo by an outward contrition and repentance. And for this purpoſe, they have their penitential books, as they formerly had in the Church; and perhaps in imitation of them. Sure it is, that they inflict ſevere puniſhments on ſuch as are guilty of heinous crimes: but this is privately put in execution; ſuch things not being allowed by thoſe Princes, whoſe ſubjects they are. But indeed, as to all other things, the *Jews* muſt be owned to give much into external ceremonies; becauſe (ſay they) all external actions are deſigned for no other end than to regulate and direct the internal actions of the mind. So that by the waſhing of their hands, they intend the purifying their conſcience: as by an abſtinence from unclean meats, they propoſe the avoiding of crimes, and look upon all precepts of external behaviour, no farther than as they are to be applied to the internal. However, it is not my deſign hereby to approve the exceſſive ſtrictneſs of ſome ſuperſtitious *Jews*, as to riſe for ſix days together before the Sun, the better to praiſe God, or to lie in bed longer on the Sabbath, to ſhew the greater reſpect to that precept, that commands us to reſt on it; all which appear to me as ſo many vicious affectations. I am likewiſe for diſmiſſing thoſe anatomiſts, who are ſo ſcrupulous, that a man can neither eat a pigeon, nor a chicken without their approbation: as if the prick of a pin, or any other ſcarce diſtinguiſhable infirmity, or even the ſuſpicion of them, in an animal, were a ſufficient reaſon for abſtaining to eat of it.

We ſhall, as we go along, farther ſee the manner of general and particular confeſſions; how they aſk and obtain forgiveneſs of each other by a mutual reconciliation, in the ſame manner as it is preſcribed to us in the Goſpel. But one thing that deſerves our attention and obſervation amongſt the *Jews* is, that, leſt they ſhould have been guilty of any failure during the courſe of the whole year, they have a day conſecrated on purpoſe to atone for ſuch failure. I ſhall not mention their care in examining their conſcience in the time of ſickneſs, nor their zeal in changing their name, when under any apprehenſion of death. But I have obſerved, that in this point, as well as others, they act with a ſtrong ſuperſtition; when they think themſelves beyond hopes of recovery, they give themſelves the names of *Haiim*, *life*, *Raphael*, *the cure of God*, and others of the ſame kind; and if they eſcape, they, during the remainder of their lives, retain them, aſcribing their health to ſuch change of name.

Their

[d] Tradition.

Their preachers do not ſo much affect eloquence, as a profound knowledge in the Scriptures, and deciſions of their Rabbi's. They apply themſelves particularly to the ſtudy of a ſort of books, which they call, *Sceelot Veteſcuvot*, that is, *queſtions and anſwers*; which bear a great reſemblance to thoſe of our Caſuiſts. As every one amongſt them is at liberty to preach, we may eaſily imagine, how Chriſt and his Apoſtles came to preach in the ſynagogues; and how we ought to underſtand what is ſaid by St. *Luke*, *That Jeſus Chriſt was found in the temple, ſitting in the midſt of the Doctors, both hearing them and asking them queſtions:* not that he went thither with intent to ſet up for an Inſtructor of thoſe Doctors, but placed himſelf amongſt ſuch as were ſcholars, in order to be inſtructed himſelf, which is ſtill practiſed by the *Jews*; and for this reaſon their ſynagogues are commonly called ſchools. We might here add many other particulars; but we muſt remember, that this is a Preface only, and not a Book.

To my reader, I ſhall leave all ſuch reflections as may juſtly be applied to what our Author ſays concerning marriages, divorces, and degrees of relation; which give light into ſeveral paſſages of the New Teſtament. I ſhall ſay no more upon this ſubject myſelf, than that the *Jews* ſtrictly enjoin marriage to every one, without exception. Tho' indeed, Rabbi *Moſes* is of the ſame opinion with ſeveral others, that a man engaged in the ſtudy of the Law, may take a longer time than what is preſcribed to others, provided he live chaſtly during that time: but otherwiſe, he is of St. *Paul*'s opinion, that it is better to marry than burn. The ſame thing is now practiſed by the Eaſtern Church; and the people themſelves, who are naturally jealous, require all prieſts either to marry, or become monks; the very *Maronite* [e] prieſts themſelves, tho' they acknowledge the biſhop of *Rome*, are obliged to marry, that is to ſay, before they are made prieſts. And this is the reaſon why their biſhops are unwilling to receive them into orders, before they are married, unleſs (as I ſaid before) they will retire into monaſteries.

As to the ſupplement concerning the modern *Karaites* and *Samaritans* hereto added, as theſe two ſects are little known in *Europe*, I was obliged to mention them, that our Author might not appear in any manner defective. The Rabbiniſt *Jews*, that is, ſuch as follow the doctrine and traditions of the Talmud, charge them with many errors, either out of malice or ignorance; in order therefore to diſcover the truth of this, I have been obliged to have recourſe to the *Karaites* and *Samaritans* themſelves. The *Karaite* whom I have produced is one of the greateſt learning and reputation of his ſect. His treatiſe, now preſerved in manuſcript in the library of the Fathers of the Oratory at *Paris*, was brought over from *Conſtantinople*, with a conſiderable number of other *Jewiſh* books, by *M. de Sancy*, on his return from his embaſſy. As to the *Samaritans*, I have taken what relates to them from two letters, which the ſynagogues of [f] *Sichem* and *Egypt* wrote to *Joſeph Scaliger*, concerning their ceremonies and cuſtoms. I was not able to come at the Original, but only a Tranſlation made by *M. Morin*, one of the Fathers of the Oratory, at the requeſt of *M. de Peyreſe*, which I found written in his own hand, as I was turning over the *Samaritan* Pentateuch, a manuſcript now in the ſame library.

By the way it muſt be obſerved, that *Leo of Modena*, in giving us the *Hebrew* words in our characters, has done a thing unuſual to his nation. At firſt I had ſome thoughts of keeping up to the orthography of our tongue, but afterwards reſolved to follow his, imagining my readers would be pleaſed to ſee in what manner the *Italian Jews* pronounce *Hebrew*. Nevertheleſs, I have ſomewhat deviated from it in this Preface, and in the Supplement, in order to come as near as I could to the *French* way of pronouncing *Hebrew*; tho' I am perſuaded very few people will take notice of it. At the ſame time it is pleaſant enough to ſee a *Frenchman* write *Hebrew* after the *German* manner; becauſe he has made uſe of *Buxtorf*'s dictionary, or of ſome of the *Hebrew* grammars written by *Germans*. This different manner of writing the *Hebrew* words, proceeds from the different ways of pronouncing them: but were it agreed how they ſhould be pronounced, there would

[e] The Jeſuite *Dandini* in his account of the *Maronites*.

[f] *Napoleuſe*.

would ſtill remain a difficulty how to agree upon the way of writing them: becauſe the *French*, *Germans*, *Spaniards*, and *Italians* pronounce the ſame letters after a different manner: and are each of them obliged often to uſe ſeveral different characters to expreſs one ſingle *Hebrew* letter right. The authors of the *Greek* verſion of the Bible, who are commonly known under the name of the *Septuagint*, differ in this from St. *Jerom*; and all the ancient ways of writing *Hebrew* words in another tongue, entirely differs from the modern. This is what the critics ought to take notice of, when they print any old books wherein *Hebrew* words written in *Greek* or *Latin* characters are found, ſuch as the works of St. *Jerom*, St. *Epiphanius*, and ſome other of the Fathers.

However, I cannot agree with our Author, who believes the *Italians* pronounce the *Hebrew* better than any other nation. The *Spaniards*, moſt of whom are now in the *Levant*, are not at all inferior to them in this point; and I rather am of opinion, that they excel them and all other people, not only as to pronunciation, but alſo as to the manner of writing. For their manuſcripts are incomparably more beautiful than thoſe of the *Italians*, *Germans*, or *Levantines*. And indeed, they have applied themſelves to the ſtudy of the grammar and language of Holy Writ, much more than any other nation. When they were driven out of *Spain*, they took refuge in the dominions of the *Turk* and ſettled chiefly at *Conſtantinople*, *Salonica*, and thereabouts; where, to this day, they are remarkable for the gravity which they obſerve in their ceremonies. It is true, they do not ſpeak pure *Spaniſh*: but corrupt as it is, they make uſe of a *Spaniſh* tranſlation of the Bible. Their ſynagogues in all parts are more neat, and have more of ornament and magnificence than thoſe of other people. They are very nice, in having the Pentateuch and the other books, which they uſe in their ſynagogues, fairly copied. This I obſerve by the way, in favour of thoſe who make collections of *Hebrew* manuſcripts. When I prefer the *Spaniſh Jews* to all others, I only ſpeak of thoſe who are generally known, not being able to ſay any thing of thoſe who live in the farthermoſt parts of *Aſia*, of whom we have no knowledge at all. But I am ſurpriſed, that ſo many Jeſuits and other Monks, as travel into thoſe countries, have not had the curioſity to give us ſome information concerning the *Jews* there, or to bring us ſome of their Bibles, or let us know in what manner their traditions differ from the common traditions and cuſtoms of other *Jews*.

I might here ſay ſomething as to our *French Jews*, who formerly exceeded all other *Jews* in riches, till they were baniſhed *France*; from whence we have the proverb, that *he is as rich as a* Jew. For it is certain, that in thoſe days they poſſeſſed the fineſt houſes and eſtates in the neighbourhood of *Paris*. The exorbitant uſuries which they were allowed to take, under pretence of its being beneficial to the public, had rendered them ſo powerful, that at laſt there was a neceſſity to deſtroy them. Yet they were not ſo much taken up with their trade, but that they likewiſe applied themſelves to the ſtudy of their laws and ceremonies. And as the *Spaniſh Jews* in thoſe days excelled in the knowledge of the Holy Scriptures, ſo thoſe of *France* excelled in the knowledge of the *Talmud*. *Paris*, at that time, was the *Athens* of the *Jews*, and they repaired thither from all parts in order to be inſtructed. *R. Solomon Iſaaki*, the great interpreter of the *Talmud*, was a *Frenchman*; and I do not doubt but he publicly read leſſons upon it at *Paris*. He was born at *Troyes* in *Champagne*, and has left us very good commentaries upon the Bible, which the *Jews* commonly prefer to all others. I am ſenſible, many have affirmed, that this Rabbi was of *Lunel* in *Languedoc*, for this reaſon; that the name of *Jarhi* in *Hebrew*, which is the name he is generally known by, ſignifies *of Lunel*: but in my opinion they are miſtaken; becauſe the true name of this *Jew* is not *Jarhi*, as moſt of our writers call him, but *Itſahaki*, or the *Son of Iſaac*, as the *Jews* ſtile him. It is true, that *R. Benjamin*, in his travels, mentions one *R. Solomon* of *Lunel*, whom the Emperor *Conſtantine* pretends, is our celebrated *R. Solomon*; but he does not conſider, that he was dead before that time. This I obſerve occaſionally, in behalf of our *French Jews*, who have acquired a great reputation, for having excelled all others in the knowledge of the

Talmud; and chiefly thoſe of *Champagne*, who made it their particular ſtudy. They are the authors of the beſt part of what we call *Toſaphot*, *additions to, or explanations of the Talmud*, as may be ſeen in the Treatiſe, entitled, *Juhaſin* or *of Families*, and in the writings of *Tſemah David*. Moſt of theſe *Jews* were of *Rheims* or of *Troyes*, and there publicly taught the *Talmud* to thoſe of their own nation.

I might likewiſe add, that though the manuſcript *Spaniſh* Bibles are preferred to all others, yet thoſe written by *Jews* of *Languedoc*, and of the frontiers of *Spain*, are not at all inferior to them. The city of *Narbonne* is the chief place in the world, where the *Jews* have moſtly applied themſelves to tranſcribe good copies of the Bible, and we ought in this ſenſe to take the meaning of theſe words of *R. Benjamin* at the beginning of his Travels. Narbonne *is the miſtreſs of the Law, and from thence the Law hath iſſued, in order to diffuſe itſelf over all the parts of the world. It has great Doctors, who are Princes, whereof the chief is* R. Kalonimos *the ſon of* Naſçi *or moſt potent Prince,* R. Theodore *of bleſſed memory, who is of the family of* David, *and poſſeſſes inheritances and lands, which the Lords of that country have granted him. M. de Sancy*, during his embaſſy at the *Porte*, made ſtrict enquiry after the beſt manuſcripts of the Bible, that could be found in the *Levant*. The moſt correct of all thoſe which he brought over with him, is a copy written for this *Naſçi*, or *Prince Theodore*, whom the *Jew Benjamin* has juſt now been mentioning; moſt of them are preſerved in the library of the Fathers of the Oratory at *Paris*. This manuſcript, as it appears at the end of it, was written in the year 967, which anſwers to our year 1207. I have alſo ſeen very fine manuſcripts of the Bible copied at *Perpignan*, which however are not to be compared to thoſe of *Narbonne*. That copy of the Bible, ſo famous amongſt the *Jews*, which bears the title of *Hillel*, and was the ſtandard by which they corrected their books, as an original, comes from the kingdom of *Leon* in *Spain*, and not from *Lyons* in *France*, as ſome writers have written. At the ſame time we muſt obſerve, that it is not of ſuch antiquity as the *Jews* pretend, as I could eaſily prove by the different leſſons of that manuſcript. To conclude, I am of opinion it would be a very difficult matter now a-days to find manuſcripts of the Bible of above 600 years old, and we ought to ſuſpect ſuch as quote any of a more ancient date. And were there any ſuch to be found, they are corrected according to the *Maſſora*; as I myſelf have ſeen many of them, that were not altogether of ſo old a date, and yet were reformed upon the corrections of the *Maſſora*. From the time that the *Jews* have preferred the *Maſſora* to antiquity, the ancient manuſcripts have not been ſo much valued, becauſe they have not been thought ſo very correct. I might here give the reader ſeveral reflections concerning theſe manuſcripts, in order to diſtinguiſh the good from the bad; but this would carry me too far, and I fear I have already gone beyond the limits of a preface to a ſmall book. I ſhall therefore only add, that this ſecond edition is more correct than the firſt, in which the perſon, who was deſired to reviſe the ſheets, had made ſeveral additions and alterations of his own, without the knowledge of the Author, who did not perceive it till a long time after, upon reading over the Work.

A N



AN HISTORICAL

DISSERTATION

CONCERNING THE

CEREMONIES and CUSTOMS

Which are at this time obſerved amongſt the *JEWS.*

PART I.

CHAP. I.

The origin of the Jewiſh *Ceremonies and Cuſtoms; into how many parts they are divided, and in what they differ.*

ALL ſuch cuſtoms as are at this day obſerved among the *Jews*, are not of equal authority, nor obſerved by all of them after the ſame manner; wherefore they are divided into three orders, whereof the firſt comprehends the precepts of the written law; that is to ſay, thoſe which are contained in the five books of *Moſes.* Theſe precepts conſiſt of 248 affirmatives, and 365 negatives, which in all make 613, and are called *Mizvoth hatorah*, which ſignifies, *commandments of the law.*

The ſecond order relates to the oral law, or that delivered by word of mouth; and this name is given to thoſe comments, that the Rabbi's and Doctors have in their time made upon the Pentateuch, and to an infinite number of conſtitutions and rules, which they call *Mizvoth Rabanan*, or *commandments of the Doctors*; and were collected into a

large volume, called the *Talmud*, whereof we ſhall ſpeak particularly in the ſecond chapter of the ſecond part of this Diſſertation.

The third order comprehends thoſe things which cuſtom hath authorized in different times and places, or which have been newly introduced: and for this reaſon they call them *Minhaghim*, or *Cuſtoms*. Of theſe three orders then, the firſt and ſecond, which contain the written law by *Moſes*, and the oral law, handed down from their doctors by tradition, are generally received by all the *Jews*, though diſperſed throughout all the parts of the world, without any conſiderable difference among them in that reſpect, as appears by the *Talmud*. But as for the third, which relates to cuſtoms only, they differ very much from each other; becauſe that the *Jews*, diſperſed into different countries, have fallen into the names and manners of thoſe places; they therefore vary from each other in this third order only; and chiefly, the Eaſtern, *German*, and *Italian* nations. In the Eaſtern, I likewiſe include thoſe of the *Morea*, *Greece*, *Barbary*, and thoſe who are called [a] *Spaniſh*; and under the name of *Germans*, I include the *Jews* of *Bohemia*, *Moravia*, *Poland*, *Muſcovy*, and others. According to this order and diſtinction, therefore, I ſhall endeavour to ſhew, as far as poſſible, in this Diſſertation, what is founded as well upon their written law, as upon the precepts of their wiſe men, and upon bare cuſtoms: but I muſt beforehand acquaint the reader, that wherever he ſhall find any difference amongſt the *Jews*, it relates only to their cuſtoms, to which they will not, without great difficulty, believe that the name of precept can properly be given: tho' they hold the precepts of the firſt and ſecond order as eſſential.

CHAP. II.

Of their Houſes.

I. IF any *Jew* builds a houſe, he muſt leave a part of it unfiniſhed, agreable to the precepts of the Rabbi's on this ſubject; and this he muſt do in remembrance that *Jeruſalem* and the temple now lie deſolate, and he is to expreſs how much he is grieved for the ſame by theſe words of *Pſalm* cxxxvii. *If I forget thee, O Jeruſalem, let my right hand forget her cunning.* Or at leaſt, he that builds muſt leave a cubit ſquare of the wall free from lime, whereon he muſt write in great letters thoſe words of the Pſalm already mentioned, or theſe words, *Zecher la Chorban*, which ſignifies, *a memorial of deſolation.*

II. At the doors of houſes, chambers, and all frequented places, it is the cuſtom to fix up againſt the wall, at the right hand of the door going in, a kind of reed, or any other hollow pipe, with a parchment in it prepared on purpoſe, whereon are written, with great exactneſs, theſe words out of *Deuteronomy*: [b] *Hear, O Iſrael, the Lord our God is one Lord*, and ſo on as far as theſe other words, [c] *and thou ſhalt write them upon the poſts of thy houſe, and on thy gates.* Then leaving a ſmall blank ſpace on the parchment, theſe words are continued: *And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments*, and ſo on to theſe words, *and thou ſhalt write them upon the door poſts of thine houſe, and upon thy gates.* This parchment is rolled up and thruſt into the reed, and at the end of it is written the name [d] *Sciaddai.* And every time that the *Jews* come in or go out, they touch this place out of devotion, then kiſs the finger that touched it; and this is what they call *Mezuza.* III. They

[a] The *Spaniſh Jews* being baniſhed the dominions of the King of *Spain*, took refuge for the greateſt part of them in the *Levant*, where they remain to this day.
[b] Deut. vi. ẏ. 4, 5, 6, 7, 8, 9.
[c] Deut. xi. ẏ. 13, 14, 15, 16, 17, 18, 19, 20.
[d] This is one of God's names.

III. They have neither figure, image, nor ſtatue, nor will they ſuffer any in their houſes, and much leſs in their ſynagogues, and other places conſecrated to devotion; conformable to the prohibition which ſaith, *thou ſhalt not make unto thee any graven image:* as may be read in the twentieth chapter of *Exodus*, and ſeveral other places. But in *Italy* there are many *Jews*, who take the liberty of having both portraits and hiſtory pieces in their houſes. Tho' they avoid having any *Relievo's*, eſpecially thoſe where the bodies are entire.

CHAP. III.

Of their Kitchen and Table-furniture.

I. THEIR kitchen furniture muſt be bought new, for ſhould they have been uſed by any but *Jews*, eſpecially if they are earthen, or have had any thing hot in them, they muſt be thrown away; becauſe there might have been in them ſome of the forbidden meats, which are in great number (as I ſhall ſhew in the ſixth chapter of the ſecond part) and the juices thereof might have penetrated into them. But if theſe pans are of metal, or ſtone, that is not porous as earthen ware is; after having paſſed them thro' the fire, or ſteeped them in boiling water, then they may be uſed.

II. When they have bought any of theſe new veſſels, either of glaſs, earth, or metal, they plunge them immediately into the ſea, a river, or a well, or into a great quantity of water, to expreſs an extraordinary cleanlineſs; according to the twenty third verſe of the thirty firſt chapter of *Numbers*.

III. They make uſe of different utenſils both for the kitchen and table, ſome of them ſerving only for milk, and ſuch food as is made of it, and others for meat; for, as will appear in the ſixth chapter of the ſecond part, for they cannot at the ſame time eat both meat and milk.

IV. They likewiſe have kitchen-furniture and diſhes appropriated to the ſervice of the paſſover, and which ought not to have touched any leavened bread, as I ſhall mention in the third chapter of the third part of this work.

CHAP. IV.

Of their Sleep and Dreams.

I. THE Rabbi's precept to the *Jews* is to place the bed they lie on with the head to the North, and the feet to the South; or contrarywiſe, for they do not approve of their being placed Eaſt and Weſt, in order to obſerve the reſpect due to *Jeruſalem*, and the temple, which were ſituated in this laſt manner: but very few *Jews* keep up to this.

II. When they lie down to ſleep, they, in their prayers, beg of God to be delivered from the dangers of the night, to grant them the enjoyment of a ſweet and undiſturbed

repoſe, and in the morning to riſe alive and in good health. To theſe prayers they join the 4, 5, 6, 7, 8, and 9, verſes of the vi. chapter of *Deuteronomy*, and the xci. Pſalm. *Whoſo dwelleth in the ſecret place of the Moſt High*, &c. and the cxxi, *I will lift up mine eyes unto the mountains*, &c. and the 5. verſe of the xxxi. Pſalm, *Into thine hand I commit my ſpirit.* To theſe, ſome of the *Jews* add other paſſages, each according to his cuſtom or inclination.

III. They have a great faith in dreams, becauſe of what is ſaid in the Scripture concerning *Jacob*, *Joſeph*, *Pharaoh*, *Nebuchadnezzer*, *Daniel*, and others; and of what is written in the xxxiii. chapter and 15. verſe of *Job*, *In dreams and viſions of the night*, &c. *then he openeth the ears of men*, &c.

IV. And indeed they give ſo great credit to dreams, that if a man ſhould dream of any thing diſagreable, or that makes him uneaſy, particularly if his dream has any relation to the [c] four kinds of dreams, which the Rabbi's have explained, it is their cuſtom to faſt all that day in all the forms of faſting, which I ſhall hereafter mention. So that a dream is the only thing that can oblige a man to faſt on the ſabbath, or on any other feſtival.

V. At night when the faſt is over, he who has had the dream, before he ſits down to eat, ſends for three of his friends, to whom he ſaith ſeven times: [f] *may the dream be fortunate which I have dreamt*; to which they anſwer at each time, *may it be fortunate, God make it ſo.* After this they add ſome paſſages of the prophets, and to the end, that he himſelf may have ſome good omen of his being in peace, they repeat to him theſe words of *Eccleſiaſtes*, [g] *Go thy way, eat thy bread with joy*, &c. then he, who has faſted, begins his meal.

CHAP V.

Of their Clothes.

I. THE *Jews* are forbidden to cloath themſelves in any ſtuffs that are woollen and linen mixt together: [h] *thou ſhalt not wear a garment*, ſaith [i] *Deuteronomy*, of divers ſorts; for which reaſon they do not even ſew a woollen garment with thread, nor a linen garment with wool.

II. It is likewiſe forbidden to both men and women to diſguiſe themſelves by wearing each other's apparel, [k] *the woman ſhall not wear that which pertaineth unto man, neither ſhall a man put on a woman's garment.* Beſides, all effeminate actions are forbidden to men, as painting the face, or making the hair fall off; the ſame prohibition likewiſe extends to the woman, not to practiſe any thing proper to man.

III. And this may be the reaſon, that men are forbidden to ſhave their beards from the temples down along their cheeks, and even any part of the beard; [l] *neither ſhalt thou marr the corners of thy beard.*

IV. As

[c] Theſe four kinds of dreams are, the ſeeing the book of the law on fire; the ſeeing the day of remiſſion at the hour *of neila*, that is to ſay, of the evening prayer; the ſeeing the beams of your houſe falling down, or your teeth out; ſome add, the ſeeing of your wife with another man.

[f] This ceremony concerning dreams, is related at length in the order of the *Jewiſh* prayers, according to the Ritual of the *Italians* of the *Mantuan* impreſſion.

[f] Chap. ix. ℣. 7. [g] Levit. x. ℣. 19. [h] Deut. xxii. ℣. 11. [k] Deut. xxii. ℣. 5. [l] Levit. xix. ℣. 27.

IV. As to dreſs; they do not willingly imitate other nations, unleſs it be to prevent their being turned into ridicule. It is not lawful for them to have a crown, or any diſtinguiſhed lock of hair upon the middle of their head, nor any thing reſembling it: but they chuſe in all countries to wear long dreſſes or gowns.

V. The women dreſs according to the manner of the places where they live, excepting only on the day of their nuptials, at which time they cover their own hair with a kind of peruke, or head-dreſs reſembling natural hair; yet ſo as to keep to the faſhion of the country externally: but ſtill, they take a great deal of pains to conceal their own hair.

VI. The men hold it indecent for their head to be uncovered, not thinking it reſpectful, and it is what they do not practiſe even in their ſynagogues. Yet as they ſee, that it is a civility paid to perſons of diſtinction amongſt Chriſtians, they behave in the ſame manner.

VII. Every garment they wear muſt have four corners, and to each corner a fringe hanging down, which they call *Zizit*. This fringe is commonly made of eight woollen threads twiſted for that purpoſe, with five knots on each of them, which takes up half the length of it. That part that has no knots on it being unravelled falls into a kind of fringe, [m] *let them make themſelves fringes*, (ſaith the law) [n] on the borders of their garments.

VIII. This precept concerns men only, and not women, for which reaſon there is not one of them that obſerves it.

IX. Even at this time, there is hardly any place where the men wear theſe four cornered garments, to avoid the deriſion of thoſe nations among whom they live. They are content barely to wear a piece of ſquare ſtuff with a fringe at the four corners under their clothes, which they call [o] *Arban Canfoth*, in remembrance of the commandments of God; becauſe it is ſaid in the ſame chapter of *Numbers* at the 40. verſe: *That he may remember and do all my commandments*, &c. But at the time of prayer in their ſynagogues, they cover themſelves with a ſquare woollen veil which has a fringe at each corner, and is called *Taled*, whereof I ſhall ſpeak in the eleventh chapter.

X. The men likewiſe ought always to wear on their forehead a *Totafot*, ſo named in the Scripture, and which the *Jews* call *Teffilin*, as it is written in *Deuteronomy*. [p] *Thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.* We ſhall give a deſcription of their property and figure in the eleventh chapter; but in order not to be laughed at by the people, for a thing which they hold for ſacred, and do not wear without great circumſpection, they only tie it on in time of prayer.

XI. Beſides they think it becoming to wear a girdle, or ſome other thing over their clothes to divide the upper part of the body from the lower.

[m] Numb. xv. 38. [n] Deut. xxii. ỳ. 12. [o] Four wings. [p] Chap. vi. ỳ. 8. c. xi. ỳ. 18.

CHAP.

CHAP. VI.

Of the Decency to be obſerved at eaſing themſelves.

I. THE Rabbi's have given many inſtructions concerning the place where they were to eaſe themſelves, and the manner of behaviour on that occaſion; which wholly regard health, decency, and modeſty; grounded upon what is ſaid in *Deuteronomy*. [q] *Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad, and thou ſhalt have a paddle upon thy weapon*, &c. *and it ſhall be when thou wilt eaſe thy ſelf abroad*, &c.

II. They muſt remember and accuſtom themſelves when they riſe in a morning to eaſe themſelves, and then waſh, in order to go clean to their prayers.

III. Whenever they find a motion, they muſt not refrain it, becauſe it is rendring oneſelf abominable, in contradiction to what is ſaid in *Leviticus*. [r] *Ye ſhall not make yourſelves abominable*, &c.

IV. If, on theſe occaſions, they think any one ſees them, they ought to guard againſt it with all poſſible decency. [f] And becauſe at firſt they had no conveniencies for that purpoſe in their houſes, and were expoſed to the ſight of every one, they had many inſtructions for the preſerving decency. And as that action was looked upon as even dangerous, they had a kind of invocation to the guardian angels, to protect them particularly at that time: but it is now quite laid aſide.

V. After this they were to waſh their hands, and in a prayer return God thanks for vouchſafing, not only to form ſo wonderful a creature as man, but alſo to preſerve him, ſince the leaſt obſtacle in the courſe of thoſe excrements might prove fatal; this they obſerve as often as neceſſity requires it.

CHAP. VII.

Of their manner of waſhing their Hands and Face.

I. EVERY morning, as ſoon as they riſe, they waſh their hands and face, and take great care not to touch any meat, bread, book, or ſacred thing before.

II. As for the quality of the water and manner of uſing it, the Rabbi's, who have refined hereupon, have been very tedious in their niceties and circumſtances. They above all forbid the throwing the water which they have waſhed themſelves with, upon the ground; for they cannot walk over the place where it is ſpilt, it being an unclean thing in their notion.

III. As they wipe their hands and face, they repeat the benediction, which I ſhall mention in the ninth chapter.

CHAP.

[q] Chap. xxiii. ỿ. 13. [r] Chap. xi. ỿ. 44.
[f] They have ſtruck out of the ſecond edition what follows to *Numb.* v. as uſeleſs, there being now no occaſion for practiſing it.

CHAP. VIII.

Of their Purity.

IN *Leviticus* we find, that he was unclean who had touched a dead body, a leper, or any reptile, *&c.* and, as ſuch, was prohibited the entrance of the temple: but ſince the deſtruction of the temple, the *Jews* pretend, that all thoſe precepts, concerning unclean things, are aboliſhed. However, there is an ordinance in *Eſdras* which ſubſiſted ſome time after, purporting, that he was unclean who had ſhed his ſeed: and this is grounded upon what is mentioned in the fifteenth chapter and ſixteenth verſe of *Leviticus*: *And if any man's ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.* But as this could not be obſerved, without much difficulty, becauſe of matrimonial converſation, they neglect it.

CHAP. IX.

Of their Bleſſings.

I. THE Rabbi's have perſuaded the *Jews* to repeat bleſſings and particular praiſes unto God, not only in their prayers, and at all times when they receive favours from him, but even on all accidental occaſions, and in all their actions, whether they eat or drink, or ſmell any odour; and, in ſhort, for every precept of the law, and of the [t] Rabbi's; which they extend to every thing new or extraordinary that they ſee, for they have different bleſſings for all ſorts of things; and as the number of them is very great, we cannot, at this time, give a particular account of them all. But they are to be found in a large treatiſe, compoſed by the Rabbi's, upon this ſubject.

II. In the morning, as ſoon as they are up, they ſay: *Bleſſed be thou, O Lord our God, King of the world, who giveſt life unto the dead, who giveſt light unto the blind, who extendeſt the earth upon the waters*; and many other ſayings of this kind. When they waſh their hands, in obedience to that precept, they ſay: *Bleſſed be thou, O Lord our God, King of the world, who haſt ſanctified us by thy precepts, and who haſt commanded us to waſh our hands.* When they apply to the ſtudy of the law: *Bleſſed be* &c. *who haſt given us the law.* If they would rejoice in eating bread: *Bleſſed be thou, Lord* &c. *who bringeſt forth bread from out of the earth.* When they drink: *Bleſſed be thou, Lord* &c. *Creator of the fruit of the vine.* Speaking of the fruits that grow upon the trees: *Bleſſed* &c. *Creator of the fruits of the trees.* And of the fruits of the earth: *Bleſſed* &c. *Creator of the fruits of the earth.* At ſmelling of perfumes: *Bleſſed* &c. *who haſt created ſuch a thing odoriferous.* At the ſight of high mountains, or a vaſt extent of ſea, they ſay: *Bleſſed* &c. *Creator of all things from the beginning.* When they ſee, eat, or put on any thing new, and even at the opening of ſolemn feaſts, they ſay: *Bleſſed* &c. *who haſt made us to live, and ſupported us to this day.* Upon any death among them: *Bleſſed* &c. *Judge of all truth.* In ſhort, in all things, before or after every action; and in ſome, both at the beginning and end, they repeat ſome bleſſing to God, believing, that it is a ſin of ingratitude to enjoy or make uſe of any thing, without

[t] Beſides the precepts contained in the law, the *Jews* have other kind of commandments, which they call the precepts of Hacamim or wiſe men; who appointed theſe precepts each in their time, according to the different reaſons they had to ordain them for the worſhip of God.

firſt acknowledging by ſome words of praiſe, that they hold it from God, and that he is the Lord and Proprietor of all things.

III. They are under an obligation of ſaying, at leaſt, a hundred bleſſings every day; and as moſt of the *Jews* repeat them every morning in the ſynagogue with their prayers, they call thoſe bleſſings, repeated in the morning, *Meath beracoth*, which ſignifies, *a hundred bleſſings*.

CHAP. X.

Of their Synagogues or Schools.

I. THEY make their ſynagogues, which they call ſchools, either ſmall or large, below or above, in a houſe or in ſome place by themſelves, juſt as they have it in their power; becauſe they are not able to erect any lofty or magnificent building. The walls of theſe ſchools are white within, either wainſcoted or hung with tapeſtry; and round them are paſſages and ſentences exhorting them to be attentive at their prayers. There are likewiſe benches fixed all round to ſit on, and in ſome of theſe ſynagogues there are little cheſts, wherein they lock up their books, robes, and other things; in the middle, or againſt the walls, hang candleſticks, or lamps, to hold oil or wax-lights, in order to give light to the place. At the doors you may ſee boxes for charity, which is afterwards diſtributed to the poor.

II. In every ſynagogue, at the Eaſt end, is an ark, or cheſt, which they call [u] *Aron* in memory of the ark of the covenant, that was in the temple: and in this cheſt they lock up the five books of *Moſes* in manuſcript, written upon vellum, with ink made for that purpoſe, and in ſquare characters which they call *Merubaad* [w], copied with [x] extraordinary care and circumſpection from the original, written by *Eſdras*, whereof, it is ſaid, there is a copy at *Grand Cairo*; which *Eſdras* made from the hand-writing of *Moſes*, as is mentioned in the viii. chapter of the 2. book of *Eſdras*: this copy muſt be ſo exact that a vau, or a jod, the leaſt letter too much or too little in it, vitiates the whole copy, makes it uſeleſs and fit for nothing, but to be thrown away without reading. The copyiſt too muſt omit none of the many formalities required and commanded by the Rabbi's to be obſerved on this occaſion. This Pentateuch is not in the form of books now-a-days uſed; but in that of a volume or ſcroul of the ancients; that is, upon ſkins of vellum, not ſewed with thread; but with the ſinews of ſome clean animal. Theſe ſkins thus tacked together, end to end, and written upon, are rolled on two wooden ſticks at each end. The book, thus rolled up, is covered with a piece of linen or ſilk embroidered, which is generally ſome lady's maſter-piece; wherein they endeavour to ſhew their greateſt ſkill and perfection, which they conſecrate to this uſe, together with another ſilk cover to be put over it, in order to give it a greater luſtre. When they have a mind to be at the expence of it, they cover the two ends of the ſticks, which they call [y] *Hezhaim*, and are much longer than the vellum; they cover them (I ſay) with ornaments of wrought ſilver, which have pomegranates and ſmall bells hanging to them, that are alſo, for this reaſon, called [z] *Rimonim*, over which a crown is put, which either goes quite round it, or only half of one, which hangs down before. And this crown is called by them [a] *Hatara*, or *Cheder tora*.

All

[u] Ark. [w] Square. [x] The *Jewiſh* Doctors have invented a vaſt number of rules to be obſerved in writing a copy of the law for the uſe of any ſynagogue, but moſt of thoſe rules are trifling ſuperſtitions. Some of them indeed may contribute towards having a correct copy; as to that ancient copy, aſcribed to *Eſdras*, it is a mere fable. [y] Wood of life. [z] Pomegranates. [a] The crown of the law.

All which is performed according to the cuſtom of the country, or the humour of him to whom the book belongs. In this cheſt there are ſometimes above twenty of theſe books, which they call *Sefertora*, or the *Book of the Law*. The *Jews* read them on feſtival days, and at ſtated hours, as I ſhall obſerve in its proper place.

III. In the middle, or at the entrance of the ſynagogue, is a kind of a long altar of wood raiſed a little, upon which the book is unrolled when they go to read, and it is placed on this table or deſk, whilſt they are preaching.

IV. There is a place on one ſide of the ſynagogue, or gallery up ſtairs, incloſed with wooden lettices, where the women are placed in time of prayer. They, from thence, can ſee very plainly whatever is doing below, but are not ſeen by the men, nor do they aſſemble in the ſame place, which is in order to prevent any diſtractions that might diſturb the mind during prayers, and occaſion ſin.

V. Nevertheleſs the ſituation and particularities of thoſe galleries, where the women are, differ according to the countries and people where they live; yet, as to the diſpoſition of them, it is the ſame in all places.

VI. In all ſynagogues there is a man appointed to ſing the [b] prayers, who is called [c] *Cazan*, and another who keeps the keys of the ſynagogue, and takes care to have it clean and in good order, to light the lamps and tapers, and do whatever is neceſſary in time of prayer. This man is called [d] *Sciamas*, or *Servant*. They are both maintained at the expence of the public.

VII. There are in every city more or leſs of theſe ſynagogues or ſchools, according to the number or variety of *Jews* that dwell in them. For as the *Levantines*, *Germans*, and *Italians* differ in nothing ſo much as their prayers, every one of them is deſirous of having a place for that purpoſe, which ſhall be in common to none but thoſe of their own nation.

CHAP. XI.

Of their Prayers, of the Cloak or Long Robe, of the Forehead-pieces, and of the Pentateuch.

I. THE *Jews* go three times a day to pray in their ſynagogues. The firſt four hours after ſun-riſe are appointed for the morning prayer; and called [e] *Sciacrid*: The ſecond hour is afternoon or twelve a clock, and is called [f] *Mincha*; and the third at the cloſe of the evening, which they call [g] *Haruid*. But in many places, when it is no feſtival, the noon and evening prayers are ſaid at ſun-ſet, for convenience ſake.

II. They are not to eat, drink, or do any other thing, not ſo much as to ſtep aſide to ſalute any one, before they have been at morning prayers: beſides, they are obliged to waſh their hands before they enter the ſynagogue. III. In

[b] The *Jews* pronounce their prayers in ſuch a manner as they may be ſaid to ſing them; for when they read the text of the Bible they properly ſing.

[c] The *Cazan* is with the *Jews*, what the reader is amongſt thoſe of the P. R. R. The word *Cazan* is to be met with in the works of St. *Epiphanius*.

[d] The *Sciamas* or miniſter, is almoſt the ſame as was formerly a deacon, and the *Syrian* Churches call their deacons by that name to this very day, tho' it is alſo generally applied to all ſuch as officiate at divine ſervice.

[e] Matins. [f] Nones. [g] Veſpers.

III. In the morning then, as ſoon as they enter the ſynagogue, they cover themſelves with the [b] *Taled*, which I have already mentioned, [l] and repeat the benediction, [k] *Bleſſed be thou*, &c. Some of the *Jews* cover their heads with the veil, and others bring it cloſe about their necks, in order to be the more attentive at prayer, and to refrain from looking round them.

IV. Next they put on the forehead-pieces, called [l m] *Teffilin*, of which I have already ſpoken, and whereof take the following deſcription. They take two pieces of parchment, whereon, with an ink made on purpoſe, they write theſe four paſſages in ſquare letters, which is performed with great exactneſs upon each piece, [n] *Hear, O Iſrael*, &c. The ſecond, *And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments*, &c. The third, *Sanctify unto me all the firſt-born.* The fourth, *And it ſhall be when the Lord ſhall bring thee*, &c. Theſe two pieces of parchment are rolled up together in the form of a ſmall piked roll, which they wrap up in a piece of black calf's-ſkin: then they fix it upon a ſquare thick piece of the ſame ſkin, leaving a ſlip of the ſame faſtened to it, which is of a finger's breadth, and about a cubit and a half long. One of theſe *Teffilin* they place on the bending of the left arm, and after having made a ſmall knot in the ſlip in form of a jod, they wind it round the arm in a ſpiral line, till the end of it reaches the end of the middle finger; which they call *Teffila Scel Jad*, that is to ſay, *the Teffila of the hand.* As for the other, they write the four paſſages juſt now mentioned upon four ſeparate pieces of vellum, which form a ſquare when tacked together, whereupon they write the letter *Scin*, then put a ſquare piece of hard calf-ſkin over it, of the thickneſs of the other, from which come two ſlips of the ſame length and breadth as the former. This ſquare piece they put on the middle of their forehead, and the ſlips going round their head, make a knot behind in the form of the letter daleth, and then hang down before upon the breaſt. This they call, *Teffila Scel roſch*, which is, *the Teffila of the head.* Theſe are the forehead-pieces, which are generally put on with the Taled in the morning only. Indeed ſome of the *Jewiſh* zealots wear them at their noon prayers too; but excepting the reader, there are very few amongſt them, who wear the Taled at thoſe prayers.

V. When ten are met together, and all of them thirteen years and a day old (for unleſs ſuch a number meet, thoſe prayers cannot be ſung ſolemnly) then the Cazan, or reader, goes up to the deſk, or altar, or ſtands before the cheſt, or ark, and begins to ſing prayers aloud, in which the reſt join with him, tho' in a much ſofter voice.

VI. The form of prayer is very various amongſt the *Jewiſh* nations. For, as I before obſerved, they differ in nothing ſo much as in this point. The *Germans* ſing in a louder tone than the reſt. The Eaſtern and *Spaniſh Jews* ſing almoſt in the ſame manner as the *Turks*; and the *Italians* gravely and leiſurely. Their prayers contain more or fewer words, according as their days are feſtivals or not. And in this very point alſo they differ amongſt themſelves.

VII. But theſe are the chief points wherein they agree. In the morning they ſing Pſalms, particularly the cxlv, which they ſay intirely, *I will magnify thee, O God*, and thoſe that follow, beginning with *Alleluiah.* Beſides this, they repeat a collection of praiſes to God, which they mix in all their prayers, and at all times, *viz.* [o] *Cadis*, which is to ſay, *Holineſs;*

[b] The word *Talet*, or *Taled*, as the *Italian Jews* pronounce it, ſignifies in *Rabinic Hebrew*, a cloak, or robe worn over other clothes.

[l] Numb. Chap. vii, viii, and ix.

[k] Num. Chap. x.

[l] Deut. vi. ℣. 4. 11. 13.

[m] *Teffilin* in the *Chaldee*, or *Rabinic Hebrew*, anſwers to the *Latin* word, *precatoria*, becauſe the *Jews* uſe it at the time of their prayers.

[n] Exod. xiii. ℣. 1. and the following verſes.

[o] This praiſe begins by theſe words, may thy name be exalted and ſanctified.

neſs; a hymn to the Creator of the light and the day, which they call [p] *Jozer*. That paſſage of *Deuteronomy*, *Hear, O Iſrael*, which ends with theſe words, *And it ſhall be our righteouſneſs if we obſerve to do all theſe commandments*, &c. which we have already mentioned, and this paſſage out of *Numbers* chap. xv. ver. 38. *Speak unto the children of Iſrael, and bid them, that they make them fringes*, &c. Theſe three are called [q] *Chiriat Sceman*, adding to it [r] *Veiaziu*, &c. eighteen benedictions offered up unto God, which they call [s] *Scemona Eſre*, wherein, at the ſame time they are praiſing him, they beg thoſe things of him, which are moſt neceſſary for them, ſuch as bread, health, the uſe of reaſon, liberty, the forgiveneſs of ſins, &c. which are firſt ſaid in a low voice, and afterwards the Cazan ſings them aloud, beginning the cxlv. Pſalm over again, with ſome paſſages out of the prophets, and particularly that of the vi. chapter of *Iſaiah*, *Holy, holy, holy is the Lord of hoſts*, &c. with the interpretation of the ſame words in the *Chaldean* tongue. All which being ſaid, they conclude with a leſſon and thankſgiving unto God, for having taught them how to ſerve him, begging of him, that he would cauſe the whole world to worſhip him after one manner. Which they call [t] *Halenu le ſabeah*. And this is the form of their morning prayer.

VIII. On Mondays and Thurſdays, to the prayers after the *Scemona eſre*, they add a kind of confeſſion, with penitential prayers; and if any one has any faſt or abſtinence to perform, he generally chuſes theſe two days of the week for that purpoſe, which they call days of juſtice; becauſe anciently the judges, in regard to crimes committed againſt the Deity, uſed to hold their ſittings on thoſe days, as well in great cities, as in country towns, and the neighbouring villages, whither the people repaired from all parts, as to a market.

IX. In the afternoon the prayers begin with the cxlv. Pſalm, the *Cadis*, the eighteen benedictions, or *Scemona eſre*, which are firſt ſaid in a low voice, then ſung aloud, and the *Cadis* being a ſecond time repeated, concludes the ſervice.

X. At night an hymn is repeated unto God, who bringeth on the night, who loveth *Iſrael*, and hath given his commandments to them; the three leſſons called *Chiriad Sceman*, a commemoration of their miraculous deliverance out of *Egypt*, with a prayer to God, that he would keep them in peace during that night. To theſe they add eighteen verſes out of the prophets, the eighteen benedictions *Scemona eſre*, the *Halenu le ſabeah*, and the *Cadis* in a low voice, and thus ends their evening prayer.

XI. Theſe are the moſt eſſential parts of which their prayers generally conſiſt. And tho', on particular days and ſolemn feaſts, they make ſuitable additions, as I ſhall mention in its proper place; yet theſe prayers are always the baſis and foundation of the reſt, both for the order and ſubſtance of them. So that, in this point, there is no conſiderable variety obſerved by the ſeveral nations of the *Jews*, who almoſt all agree as to their form of prayer.

XII. They have divided the whole Pentateuch into forty eight or fifty two readings, called *Paraſciod*, or *Diviſions*; and one of them is read every week in their ſynagogues: ſo that in the ſpace of a year, whether of twelve or thirteen months, as I ſhall ſhew by and by, they finiſh the reading of the whole book. On the Monday and Thurſday, after having ſaid their penitential prayers, they take the [u] *Sefar Tora* out of the cheſt before mentioned,

[p] This is the firſt word of the praiſe, which ſignifies Creator.
[q] The lecture of, *Hear, O Iſrael.*
[r] And conſtant, This is the beginning of a praiſe.
[s] Eighteen, becauſe it containeth ſo many thankſgivings.
[t] It is our duty to praiſe.
[u] The book of the law.

mentioned, and whilſt the verſe of the xxxiv. Pſalm, *O praiſe the Lord with me*, &c. and ſome others are repeating, they place it on the little altar or deſk, where being opened and unrolled, they deſire three perſons to read the beginning of the [x] *Paraſcia*, in the ſame place where they are. And every one repeats ſome words of it, which are preceded and followed with a benediction. After which the reader bleſſes them, and they all promiſe to beſtow ſomething, either on the poor, or towards the neceſſaries of the ſynagogue, or on the reader, or [y] *Sciamas*. Then the *Sefer Tora* is held up wide open, and the reader ſhewing the writing of the book, ſays to the congregation, [z] *This is the law which* Moſes *ſet before*, &c. Indeed the *Levantins* perform this ceremony before they begin to read. After which, the book is rolled up and covered, and then ſhut up in the cheſt.

XIII. This manner of reading the Pentateuch, and inviting more or leſs perſons to read it, is an order of *Eſdras*; which is obſerved on all faſts and feſtivals, as I ſhall obſerve in its proper place.

XIV. And as each man out of devotion is deſirous of having a ſhare in ſome particular ceremonies, ſuch as taking the book out of the cheſt, and putting it up again, or any other performed in time of prayer, that favour is generally granted to thoſe who offer moſt money, and the ſum, ſo collected, is diſtributed, as I ſaid before, to the poor, or employed in the uſes of the ſynagogue.

CHAP. XII.

Of the Prieſts and Levites, *of the Preſents made them, and Tithes.*

I. IN former times none were admitted as prieſts, or miniſters in the temple, but ſuch as were deſcended from *Aaron*, as we read in *Exodus* and other places. They alone offered up ſacrifices, made oblations, burnt incenſe, and in a word, performed all things neceſſary. And indeed, they not only were allowed a part of all the ſacrifices, which were offered, and are ſpecified in the ſame place; but likewiſe had the ſhoulder, breaſt, and jaws of all beaſts that were killed. They alſo had the firſt-born of every flock, and what was given in exchange for the firſt-born of women; the firſt fleeces of ſheep, and other things belonging to beaſts, the fiftieth part of the *Glebe*, and of fruits, a piece of *dough* out of every maſs of bread; together with all the other advantages ordained in Holy Writ.

II. The office of the *Levites* was at ſtated times to ſing in the temple. They were allowed the tenth part of the harveſt, which they went into the country to gather.

III. But theſe duties are now ceaſed, unleſs it be as to thoſe *Jews*, who live in the territories of *Jeruſalem*, and the ancient *Judea*. There are very few *Jews* at this time, that have any land or flocks of their own. So that tho' there are ſome of them, who pretend to be the ſons of prieſts and [a] *Levites*, and to have an undoubted tradition of the truth of their deſcent, notwithſtanding all their tranſmigrations, yet they have no pre-

eminence,

[x] Section or chapter. [y] Servant. [z] Deut. iv. ℣. 44.

[a] Several of the *Jews* retain, to this day, the name of *Cohanim* or prieſt, tho' there be no temple, ſo that the word *Coben*, is now but a title of honour, and not of a real prieſt.

eminence, unleſs it be the receiving ſomething upon account of the firſt-born, and being generally preferred to all ſuch as are invited to read the Pentateuch [b] in their ſynagogues, as I have ſaid before; and their bleſſing the people on ſolemn feaſts, uſing theſe words out of the vi. chapter of *Numbers*, *The Lord bleſs thee, and keep thee*, &c.

IV. They take a ſpecial care not to touch any dead body, or to meet under any place, where there is one. The *Jews* pay them a ranſom for the firſt-born, as I ſhall obſerve in the 9. chapter of the 4. part of this Diſſertation.

V. The prieſts are not allowed to marry any woman that hath been divorced from a former huſband, nor a ſiſter-in-law, who hath had *Caliza*, as I ſhall explain it in the 4. Part, chap. vii.

VI. There are ſome ſmall circumſtances, wherein the *Levites* are inferior to the prieſts in dignity.

CHAP. XIII.

Of Agriculture and Cattle.

I. THE *Jews* are forbidden, in all places, to ſow two different ſorts of ſeed together, as wheat and barley, and ſo of all others; nor to ſow any thing with the ſeeds of grapes. [c] *Thou ſhalt not ſow thy field with mingled ſeed*, &c. Nor to graft any tree, as peach, apple, orange-trees, and the like; nor can they even keep any grafted trees on their ground, but they may eat the fruit of a grafted tree.

II. If any one plants a fruit tree, he muſt not eat of the fruit thereof, till three years after it has been planted. The fruit growing on that tree in the fourth year was formerly carried into the temple, [d] but at this time they gather it without much ceremony.

III. They are not to couple two animals of a different ſpecies, as the aſs and the bull, or any other, in order to bring forth mules, according to the prohibition, which ſaith: [e] *Thou ſhalt not let thy cattle gender with a diverſe kind.* They were likewiſe forbidden to let them work, draw the plough, or cart together. [f] *Thou ſhalt not plough with an ox and an aſs together.*

IV. When they gathered in their harveſt, they were obliged to leave a part of it ſtanding at one end of the field, and likewiſe to leave grapes on their vines.

V. Every ſeventh year was a year of reſt for the land, [g] and what it produced of itſelf, that year, was for the poor.

VI. The firſt-born male of a clean female, as of a cow, an ewe, or of any other animal, without ſpots, was forbidden to be eaten, or put to any uſe: for it was formerly the cuſtom to give it to the prieſt, or to redeem it of him. But this ordinance is not practiſed now-a-days, whether it be ſpotted or unſpotted. [h] The firſtling of an aſs, likewiſe, might be redeemed of the prieſt, by giving him a lamb in the ſtead of it.

VII. If

[b] Chap. xi. Sect. 12. [c] Lev. xix. [d] Lev. xix. ỳ. 23. [g] Lev. xix. ỳ. 19.
[f] Deut. chap. xxii. ỳ. 10. [e] Lev. chap. xxv. [h] Exod. xiii. ỳ. 13.

VII. If any one found a bird's neſt in the fields, whether there were young ones, or eggs, of ſuch as might be eaten, [l] he was obliged not to take the dam with the eggs, or young ones.

CHAP. XIV.

Of their Charity towards the Poor, and to Animals.

I. ALTHOUGH the *Jews* are more expoſed than any other nation to injuries and inſults, tho' there are very few rich men amongſt them, and thoſe who are ſo, have nothing in their poſſeſſion which may be called riches; nevertheleſs, that ſmall number of wealthy men ſupply the neceſſities of the poor, who are very numerous, and help them at all times and on all occaſions; ſo that we muſt allow the *Jews* are very compaſſionate to the poor.

II. In all conſiderable cities the poor go, on the eve of the Sabbath, and other feſtivals, to the houſes of thoſe who are rich and moſt eaſy in their fortunes; and every houſe gives according to their ability. Beſides, the [k] *Parnaſſim*, or *Memunin*, who are appointed for that purpoſe, take care to ſend money every week to them, but chiefly to thoſe poor who are aſhamed to beg, as alſo to widows and infirm people, that are not able to go from place to place.

III. There is likewiſe a fund raiſed for the poor, out of the money which is put into the box of the ſynagogue, and out of that which is collected by the prieſts, in the time of their worſhip; as I obſerved in the eleventh chapter.

IV. When there is occaſion for any extraordinary charity, either to one of the poor of the city, or to a ſtranger, ſuch as the marrying a young woman, redeeming a ſlave, or any thing of this nature, the inſpectors of the ſynagogue order the reader to go round the whole congregation, who ſtill, as he paſſes by them, names the perſons to whom he ſpeaks; ſaying, God bleſs *N.* who ſhall give ſuch or ſuch a ſum towards ſuch a charity. As this is generally done on the Sabbath, and the *Jews* do not touch any money on that day, each perſon obliges himſelf upon his word to give ſuch a ſum to the reader upon that account, and this promiſe is called [l] *Nedava*; which is diſcharged before the week is at an end. As ſoon as theſe charities are collected, they are diſtributed to ſuch poor as they were deſigned for.

V. There are alſo, in large cities, ſeveral ſocieties, who beſtow large charities, ſome take care to aſſiſt the ſick, others are employed in burying the dead; that ſociety which collects the ſmall alms called [m] *Zedaca*, are generally named *Ghemilud Haſſadim*; thoſe for the redemption of ſlaves *Pidion Suevim*; and thoſe who have the care of marrying the young women are called *Haſſibetuloth*. There are ſeveral other ſocieties, more or leſs conſiderable, according to the number of *Jews* that live in each city.

VI. If any poor perſon's urgent neceſſity requires more than thoſe, who live in the ſame city, are able to beſtow on him; he applies to the chief Rabbi's, who give him a [n] certificate

[k] Thoſe who are appointed to take care of their civil affairs.

[l] Deut. xxii. ỿ. 6.

[l] Liberality.

[m] Juſtice, the *Jews* ſtile their alms after this manner, conformable to the vi. chapter of St. *Matthew*, ỿ. 1. *Ne juſtitiam veſtram faciatis coram hominibus.*

[n] This ſort of letters was alſo long in uſe amongſt the Chriſtians.

ficate under their hand, to this purpoſe: that *the bearer hereof N. is an honeſt and good man, and every one is deſired to aſſiſt him.* With this certificate, in all places where there are *Jews*, whether it be a caſtle, farm, or any other place, the bearer of it is entertained and ſubſiſted for a day or two; and when he departs thence, he ſometimes has money given him. In every town he goes thro', he procures a freſh certificate, or cauſes the firſt to be ſubſcribed to, with which he goes to the ſynagogue in the name of the *Parnaſſim* or of the ſocieties, or of whatever perſons whoſe proper buſineſs it is to warrant him. And thus he receives the aſſiſtance and relief which he is in need of, in the manner before mentioned.

VII. • From all parts of the world where there are any *Jews*, they every year ſend alms to *Jeruſalem*, for the maintenance of the poor who live there, and pray for the welfare of the *Jews* in general. There is likewiſe money ſent into other parts of *Judea*, as to *Joppa*, *Tiberias*, and *Hebron*, the burying places of the patriarchs *Abraham*, *Iſaac*, and *Jacob*; and their wives.

VIII. Beſides theſe public alms, every man may diſtribute his charity in private, how, and when he pleaſes, and according to his ability.

IX. The *Jews* are likewiſe of opinion, that they do a good action when they give alms and aſſiſtance to the diſtreſſed of all kinds, tho' not *Jews*, nor of the ſame city: becauſe they look upon it as an act of charity done to mankind in general, which ought to extend indifferently to all perſons. And indeed the Rabbi's give a particular charge concerning this matter.

X. Out of a motive of the like compaſſion, they neither torment nor abuſe the beaſts, and are very careful how they put them to a cruel death; for they conſider them as God's creatures according to the words of the cxlv. Pſalm. ver. 9. *And his mercy is over all his works.*

• This is not in the firſt edition.

The END of the firſt Part.

AN HISTORICAL

DISSERTATION

CONCERNING THE

CEREMONIES and CUSTOMS

Which are at this time obſerved amongſt the *JEWS.*

PART II.

CHAP. I.

Of their Language, Pronunciation, way of Writing, and Preaching.

THERE are but few *Jews* who are able to make a complete diſcourſe in *Hebrew*, or the holy tongue, which they call [a] *Laſchon Hacodeſch*, wherein the four and twenty books of the Old Teſtament are written. They are not much better acquainted with the *Chaldee*, or [b] *Targum:* Yet they ſpoke thoſe languages when they were a nation. They are therefore acquainted only with the language of the country wherein they are born. So the *Jews* of *Italy* and *Germany*, talk *Italian* and *German*; and thoſe of the Eaſt and of *Barbary*, talk *Turkiſh* and *Moreſco*. Nay, they have ſo abſolutely made thoſe foreign languages their own, that ſeveral of the *Jews* who went from *Germany* into *Poland*, *Hungary*, and *Ruſſia*, have carried the *German* tongue along with them into thoſe countries, and tranſmitted it to their children. As for thoſe who

[a] Holy tongue.

[b] They thus call the *Chaldee* paraphraſes, which is as much as to ſay, interpretation, or paraphraſe.

who were driven out of *Spain*, and retired into the Eaſt, they have likewiſe carried the *Spaniſh* tongue thither. In *Italy* both languages are uſed, herein imitating their fore-fathers. The generality of them chooſe to live in thoſe countries, whoſe language they underſtand, and in converſation intermix many corrupt *Hebrew* words. But few of them are learned enough to be maſters of the Scripture; and there are hardly any, unleſs it be their Rabbi's, that can make a tolerable ſpeech in *Hebrew*.

II. As for their way of pronouncing *Hebrew*, they differ ſo much among themſelves, that the *Germans* are hardly underſtood by the *Italians* and *Levantins*. But none of them pronounce more diſtinctly and more according to the rules of grammar, which they call [c] *Dichduch*, than the *Italians*.

III. If we examine the holy tongue in itſelf, we ſhall find that it lies in a narrow compaſs, and is very barren in words; for there being no other ancient writings extant, but the four and twenty books of the Old Teſtament, the *Jews* are forced to borrow all their words from thence. Indeed the Rabbi's have enlarged it enough to ſerve for public convenience, by adopting a great many words and expreſſions from the *Chaldee*, ſome few from the *Greek*, and ſome from the neighbouring languages. They have alſo coined many words for the names of things, and the ſame hath been done in every age by their writers, eſpecially in order to expreſs themſelves upon philoſophical ſubjects, and other ſciences, from whence they have borrowed their terms.

IV. This *Hebrew* of the Rabbi's is commonly made uſe of in their books, contracts, journals, public tranſactions, and the like occaſions; but as for their letters both of compliment or buſineſs, moſt of them are written in the language of the country where they live. Yet ſome of them write them in *Hebrew* letters. The *Jews* of the *Morea* are the only people who ſtill tranſact every thing in *Hebrew*.

V. Their ſermons are made in the language of the country where they reſide, the better to be underſtood by every body. Nevertheleſs, the quotations from Scripture, and from their Rabbi's, are in *Hebrew*, which the preacher afterwards explains in the vulgar tongue.

VI. As they readily allow any man to preach, he who would preach takes his opportunity, when the congregation is ſitting quietly in the ſynagogue. Then the preacher covering himſelf with his Taled, or ſometimes uncovered, leans againſt the deſk I have ſpoken of; [d] and begins with a verſe of the leſſon that has been read, called [e] *Naſe*, to which he ſubjoins a ſentence from thoſe learned men called *Maamar*. Then he enters into his exordium taken from ſome circumſtance relating to his text; afterwards he explains it, and for the confirmation of it, brings places out of the Scripture, and authorities from the Rabbi's; every one does it in his own ſtile, which is very different, according to the nation he is of.

VII. Their ſermons are preached upon the ſabbath-day, and upon great feſtivals, except when there is a funeral oration for the head of any conſiderable family (which is generally made upon common days) or for ſome other extraordinary occaſion.

[c] Subtilty, their grammar conſiſting only in trifles and ſubtle reflections.
[d] Part I. chap. viii. [e] The ſubject.

CHAP.

CHAP. II.

Of their Studies and Academies, of the riſe and contents of the Ghemara *or* Talmud.

I. THEY are of opinion that the beſt employment they can have is the ſtudy of the Holy Scripture, and the interpretations upon it, every one according to his ability; [f] *and thou ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way*, &c. Some of them apply themſelves to the Cabala, that is, the ſecret theology of Scripture. Others ſtudy philoſophy and the other ſciences, both natural and moral; but this they do only for the better underſtanding of the Scripture; otherwiſe, they look upon theſe ſtudies as pernicious, unleſs a man intends to take his degrees in phyſick: in ſuch a caſe he is allowed to do otherwiſe. The moſt common ſtudy amongſt them is [g] the *Ghemara*, otherwiſe called the *Talmud*, in thoſe places where they are allowed to have it; for where they have it not, they ſtudy the writings of their wiſe men, their paraphraſes, or the abridgment of the *Talmud*.

II. They have academies for that purpoſe called [h] *Jeſhvod*, where the Rabbi's and their diſciples meet in order to diſpute; but this they do without any method, and with a great deal of noiſe, that one would think the ſubjects they diſpute upon, were worth the while. They commonly meet there after morning prayers, except Fridays, the eves of holy days, Sabbath days, and holy days.

III. And becauſe all the precepts, ceremonies and cuſtoms of the *Jews* are founded upon the *Talmud*, and have their authority from it; it is proper to let the reader into its riſe, and to give him a regular account of what it contains.

IV. I obſerved in the firſt chapter of this work, that the *Jews* received the written law from *Moſes*, and the oral law, which is an expoſition of the former, with a collection of all their conſtitutions, from their Rabbi's. As long as the temple was ſtanding, the *Jews* could not write down any part of this ſecond law, which was called, for that reaſon, *The oral Law*; becauſe it was taught only by word of mouth and tradition.

V. But about one hundred and twenty [i] years after the deſtruction of the temple, Rabbi *Juda*, being then living, who for the ſanctity of his life, was called by the *Jews*, *Rabenu Hacadoſh*, or *our holy Maſter*; this Rabbi, I ſay, who was a man of a conſiderable fortune, and very great with the Emperor *Antoninus Pius*, obſerving that the diſperſion of the *Jews* made them forgetful of this oral law, writ down the opinions, conſtitutions, and traditions of all the Rabbi's, to his time; this he did in a compendium, which he called [k] *Miſna*. He divided his work into ſix parts, *the firſt* treats of huſbandry and ſeeds: *the ſecond* of holy days: *the third* of marriages and every thing appertaining to women: *the fourth* of law-ſuits, and of the differences which ariſe from damage or intereſt, and of all manner of civil affairs: *the fifth* of ſacrifices: and *the ſixth* of cleanneſs and uncleanneſs. But this book being very ſhort and obſcure, it occaſioned abundance of diſputes, which, as they increaſed every day, obliged two Rabbi's of *Babylon*, one of them called *Ravena*,

[f] Deut. vi. 7.

[g] Perfection. It is a Supplement to the *Miſna*, which is the text, whereof the *Ghemara* is the gloſs or explanation.

[h] The meaning of this word is properly *Seſſio*, becauſe the ſcholars are ſitting.

[i] The learned do not agree among themſelves about the time when the *Talmud* was compiled.

[k] This is what the Fathers have called *Deuteroſis*, or as it were, *a repetition of the law*, which ſerves as a text to the *Talmud*.

Ravena, and the other *Ravaſce*, to collect all the expoſitions, diſputes, and additions, which had been compoſed upon the *Miſna*, down to their time, to which they added ſeveral hiſtories, ſentences, and remarkable ſayings, that were come to their knowledge, placing the *Miſna* as the text, and the reſt as an explanation, out of which they formed the book called [l] *Talmud Babeli*, or *Ghemara*, divided into ſixty parts, called [m] *Maſſactoth*. Some years before, one Rabbi *Jocanan* of *Jeruſalem*, had written a work of this kind, commonly called *Talmud Geruſalmi*, *Talmud of Jeruſalem*. But this being ſhort, and written in a harſh ſtile, the *Babylonian* was preferred, as being larger and clearer. Upon this laſt, Rabbi *Solomon* commonly called [n] *Raſci* made a comment, and an academy of Rabbi's added ſome diſputations called [o] *Toſſafoth*. Out of this *Babylonian Talmud* ſeveral things have been taken, and eſpecially out of the three treatiſes, of the number of thoſe ſix juſt now mentioned, becauſe the treatiſes of huſbandry, of ſacrifices, of cleanneſs or uncleanneſs, are now no longer in uſe.

VI. Since that time, ſome of the Popes have prohibited the *Talmud*, and others have allowed it; it is at preſent prohibited in *Italy*, eſpecially, where it is neither to be read nor ſeen.

CHAP. III.

Of the Creation of their Rabbi's, of their Authority, and of their Excommunications.

I. THE Rabbi's make no intereſt for their degree, but look upon it to be a ſhameful vanity to ſhew any deſire for it. And ſo they never examine them, but when they find a learned man fit to be a Rabbi, that is to ſay, a man who hath ſtudied the oral law more than any other ſcience; he is looked upon by the generality as a doctor, and is called *Cacham*, or *wiſe man*. At leaſt, this is the cuſtom in the Eaſt, but in *Germany* and *Italy*, they receive their title from the moſt ancient Rabbi's, who by word of mouth, or in a written form, call the candidate *Chaver de Rau*, *a companion to his maſter*, which title is given to young men, not ſo well acquainted with ſciences, as the old doctors; or ſometimes they call them *Morenu*, or *Rau*, *Prceptor*, or *Maſter*.

II. The *Cacham Rau*, or *Morenu*, paſſes judgment upon all manner of differences, determines what things are prohibited or lawful, and judges of all matters relating to religion; nay, he decides ſometimes of civil affairs. Theſe wiſe men, or maſters, perform the ceremonies of marrying and divorcing. They preach, when they are qualified for it, and are the heads of their academies. They have the uppermoſt places in their ſynagogues and aſſemblies. They puniſh ſuch as are diſobedient, and have the power of excommunicating them; and for this reaſon they are much reſpected.

III. When they excommunicate any perſon, they curſe him publicly, after which no *Jew* can talk with, or approach him within the length of a fathom, or ſix foot; he is forbidden the ſynagogue, and is obliged to ſit upon the ground barefooted, as if ſome of his relations were juſt dead, till he is abſolved by one or more of the Rabbi's, and bleſſed a-new.

IV. If

[l] *Talmud* of *Babylon*. [m] Treatiſes. [n] *R. Solomon Jarchi*, or rather as the *Jews* call him, *Solomon Iſaaki*. He was born at *Troyes* in *Champain*, not at *Lunel* in *Languedoc*, as ſome have thought. [o] Additions.

IV. If the excommunication be ſolemn and extraordinary, they meet in the ſynagogue, where lighting ſome black tapers, and blowing the horn, they thunder out curſes againſt the man who hath done, or ſhall do ſuch or ſuch a thing, to which the congregation anſwers, *Amen.*

CHAP. IV.

Of their Oaths and Vows.

I. THEY are forbidden to ſwear in vain, or to pronounce any of God's names without neceſſity, according to the injunction in the decalogue, and v. chapter of *Deuteronomy.* [p] They are forbidden alſo to lie, and to ſpeak falſe, according to *Leviticus*, chapter xix. verſe 12. *Ye ſhall not ſwear by my name falſly.*

II. Nor are vows much approved of, but when they make any, they are obliged to fulfil them. A huſband can give his wife a diſpenſation, even when ſhe is not willing to it, for any vow of abſtinence which ſhe hath made to herſelf; but this muſt be done within the ſpace of four and twenty hours after he comes to the knowledge of the vow. A father can alſo break the vows of his daughter, when ſhe is unmarried; as it is ſaid in the xxx. chapter of *Numbers* verſe 4.

III. Nay, they hold it from tradition, that a man or woman, who has taken an oath, or made a vow, provided it be of no prejudice to a third perſon, and they have a good reaſon to repent it; they hold it, I ſay, from tradition, that they may be diſpenſed with it, by a Rabbi of credit, or by three common men. A perſon therefore, who has a mind to be diſpenſed with his vow, may tell his reaſons to a Rabbi, or to three private men, who, if they approve of his reaſons, ſhall ſay, *be thou unbound*, &c. by which means the man is ſet at liberty.

CHAP. V.

Of their Trade and of their Uſury.

I. EVERY man is obliged, both by the law of *Moſes*, and the oral law, to keep his word, and not to cheat any one, whether *Jew* or ſtranger, and to obſerve with every body all the rules of commerce, preſcribed in ſeveral places of the Scripture, and eſpecially in the xix. chapter of *Leviticus*, from the 33. verſe to the end.

II. Some have both ſaid and written, that the *Jews* oblige themſelves every day to deceive Chriſtians, and look upon it as a laudable action; but this is a calumny, ſpread abroad merely to make them more odious. Far from this, ſeveral Rabbi's have written againſt it, and even our maſter *Bachii* hath compoſed a treatiſe in his book [q] *Cad achema*, letter *Ghimel Ghezela*, where he ſays, that it is a much greater crime to cheat a man who is not, than one who is a *Jew*; both becauſe the action is wicked in itſelf, and becauſe

[p] Exod. xx.

[q] A buſhel of meal.

cauſe the ſcandal is the greater: for this reaſon, they call ſuch a practice *Chillul aſcem*, or *prophaning the name of God*, which is one of the ſins of the deepeſt die. Therefore, if any of them do cheat in their dealings, it is to be imputed only to the particular perſon who does it. Neither are any true *Jews* guilty of ſuch a practice, deceit not being allowed by the law, nor in any manner tolerated by the Rabbi's.

III. It is true indeed, that being reduced to a miſerable condition by their diſperſion, and not ſuffered any where almoſt to hold any land, and deprived of the ſure ways of trading or getting money, their ſoul may be debaſed, and have degenerated from the primitive ſincerity of the *Iſraelites*.

IV. For the ſame reaſon, they have allowed themſelves the liberty of turning uſurers, relying upon this paſſage. [t] *Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury.* By this word ſtranger, the *Jews* ought not to underſtand any others but theſe ſeven nations, the *Hittites*, the *Amorites*, the *Jebuſites*, &c. whom God had ordered to be ſmitten with the edge of the ſword. But as the greateſt part of the *Jews* have no other way of getting a livelihood, they maintain it to be lawful for them to lend upon uſury to thoſe that are their [r] brethren only by nature.

V. [s] Thoſe paſſages therefore of the Rabbi's, allowing of extortion from ſtrangers, are to be underſtood only of theſe ſeven nations, their opinion being founded upon their being ſo often curſed in the Holy Scripture. But it can in no wiſe be underſtood of thoſe nations where the *Jews* are now tolerated, and where they are treated with lenity, both by the Princes and the people, eſpecially amongſt Chriſtians; ſince it would be a practice contrary not only to the written law, but even to the law of nature.

CHAP. VI.

Of their Contracts, Writings, Witneſſes, Judges, and Judgments.

I. ALL kinds of bargains, ſales, or agreements are accounted valid, when both parties have touched the clothes or the handkerchief of the witneſſes; which is a ſort of oath called [u] *Kinian Suddar*, that is to ſay, *the purchaſe of the cloth.*

II. Public notaries are of no conſideration amongſt them, unleſs the notary, as a writer, goes for a witneſs, which with two other men beſides, makes any ſort of writings authentic, whether it be a matter of trade, a will, a marriage, a divorce, or any other affair whatever.

III. In order to make ſuch a writing the more authentic for the future, and to be of uſe at all times and in all places, they get it authoriſed by three other perſons, who are appointed judges of the affair.

IV. In

[t] Deut. chap. xxiii. ℣. 20.

[r] They not being allowed to hold lands, or to inherit any eſtate in property, they think that they are allowed to get their livelyhood by other means, and that the reaſon againſt uſury, is of no force againſt them, as being founded upon the law of nature. The firſt edition ſays, being not uſed by many as brothers by nature.

[s] This is not in the firſt edition, but only in the copy printed at *Venice*, where it ſeems to have been added on purpoſe.

[u] This chapter was omitted in the firſt edition.

IV. In order likewiſe to have unexceptionable witneſſes, they muſt be examined before the guilty perſon or the adverſary.

V. The chief Rabbi's are generally judges of the differences which ariſe amongſt the *Jews*, let the diſputes be upon whatſoever matter, or elſe the parties agree to take ſome of their friends for arbitrators.

VI. The Rabbi's judge conformably to what is written in [x] *Choſen Hamiſpath*, or in the collection of caſes adjudged called [y] *Sheeloth Veſchuod*, taken for the greateſt part out of the xxi. chapter of *Exodus*; which begins thus: *Now theſe are the judgments which thou ſhalt ſet before them*, with what follows to the end of the xxiii. chapter, and from the beginning of the xxii. of *Deuteronomy* to the end of the xxv. To theſe the judges add their opinion, drawn from the reaſon of the thing, having ſtill an eye to the perſon, the caſe, and point of time.

VII. As for criminal matters, they depend entirely upon thoſe Princes to whom they are ſubjects, the authority of the Rabbi's reaching no farther than to excommunicate thoſe, who tranſgreſs againſt any of their ceremonies, as we have obſerved in the third chapter of this ſecond Part.

CHAP. VII.

Of Meats at all times prohibited, and of their manner of eating.

I. THEY are not allowed to eat the fleſh of any four-footed beaſt, that does not part the hoof and chew the cud, ſuch as the cow and the ſheep: but they never eat rabbet, hare nor ſwine's fleſh. Nor do they eat of any fiſh that hath not ſcales or fins, nor any bird of prey, or reptil, as is fully expreſſed in the xi. chapter of *Leviticus*.

II. For this reaſon, whatſoever they eat muſt be dreſſed by *Jews*, and in veſſels belonging to perſons of their own; leſt they ſhould be polluted by any prohibited meats, as I have already obſerved. [z] They even ſcruple to uſe another man's knife.

III. They do not eat the fat of beef, lamb, or kid, as is ordered at the end of the iii. chapter of *Leviticus*. Neither do they eat the ſinews of the thigh, it being forbidden at the end of the xxxii. chapter of *Geneſis*. Wherefore they with great care take out all the fat and ſinews, and in ſeveral places in *Italy* and *Germany*, many of them do not ſo much as eat the hind quarter, becauſe of the ſinew and fat, this requiring a great deal of care in the taking out, very few being capable of doing it in a proper manner.

IV. [a] They never eat the blood of a four-footed beaſt, nor of a bird, nor even an egg where there is the leaſt drop of blood. It is, perhaps, for this reaſon, that they are forbidden to eat of any terreſtrial beaſt, or of any bird, whoſe throat hath not been cut open, in order to let out the blood.

[x] The breaſt-plate of judgment. It is the title of part of an admirable book upon the *Jewiſh* law.
[y] Queſtions and anſwers. [z] Part I. chap. iii. [a] Levit. chap. xvii. ℣. 10, and others.

V. When any animal is to be killed, it is performed by ſome ſkilful perſon, becauſe of the circumſtances which muſt be obſerved on ſuch an occaſion. They muſt chooſe the moſt proper time, have a knife that cuts well, and that hath no notches, that the blood may immediately flow out, and not ſtop; they let it run upon the ground, or upon aſhes, with which they cover it immediately.

VI. They muſt not cut off any part of a living beaſt, nor eat it, whether dreſſed or raw.

VII. They are forbidden to kill a cow and her calf on the ſame day; neither can they kill an ewe or a goat, and their kids at the ſame time, when they know it.

VIII. [b] If any of thoſe beaſts or birds, which they are allowed to eat, ſhould die of themſelves, or be killed in another manner than that which I have already mentioned, they cannot taſte of it.

IX. So if they ſhould happen to find a thorn, or a needle in any bird, which has pricked them, or if they diſcover an impoſtume, or vitiated lungs in the four-footed beaſts, all which they ſearch carefully into, after the beaſts are dead; they do not eat of them, according to the prohibition at the end of the xxiii. of *Exodus*, and in other places.

X. If a living beaſt has had a bone broken in one of the limbs, pointed out by the Rabbi's, or ſhould have been wounded ſo as to be in danger of dying, then they cannot eat of it.

XI. For the better obſerving of the law before mentioned concerning the blood, they leave their meat for the ſpace of an hour in ſalt, before they put it into the kettle, in order that all the blood may come out. Otherwiſe, they can eat no meat, unleſs they roaſt it: and as the liver is full of blood, they broil it well upon coals, before they boil it.

XII. As to the fiſh which they eat, there is nothing to be obſerved, for they are not forbidden to eat their blood, nor ordered to throw them away, when they are dead or vitiated.

XIII. They cannot at the ſame meal eat both fleſh, and cheeſe, or milk, becauſe it is ſaid: [c] *Thou ſhalt not ſeethe a kid in his mother's milk.* This they underſtand of all kind of beaſts, and of any milk whatſoever. And ſo far are they from dreſſing their meat with any thing made of milk, that they do not ſo much as mix both in a meal, neither do they eat at the ſame hour fleſh, and cheeſe afterwards: becauſe they ſay, that there might remain ſome fleſh between the teeth, that would mix itſelf with the cheeſe. But if they eat cheeſe ſome time before, they may afterwards eat meat.

XIV. Hence it comes, that the veſſels which are uſed for meat, are never made uſe of for things compoſed of milk, every one having its peculiar mark to be diſtinguiſhed by; nay, they have different knives for theſe things. If, by chance, they dreſs one of theſe two eatables in veſſels appropriated to the other, they not only avoid taſting it, but likewiſe, if it be an earthen veſſel, cannot uſe it any more.

XV. They never eat any cheeſe, unleſs they have ſeen it in curds before, for fear there ſhould be ſome milk of a prohibited beaſt, or part of the ſkin mixed with curds, which might

[b] Lev. xvii. ℣. 15.

[c] Exod. xxiii. ℣. 19. and in other places.

might be accounted both fleſh and cheeſe, as alſo for fear the milk ſhould have been warmed in a kettle already uſed in boiling ſome prohibited meat; they therefore ſet a mark on thoſe cheeſes whoſe curds they have ſeen made.

XVI. Their Rabbi's had formerly ordered, that they ſhould not eat both fleſh and fiſh at the ſame meal, under pretence that it was not wholſome; but this is not obſerved at preſent.

CHAP. VIII.

Of their Drink.

I. THERE are ſome, who, according to the ancient Rabbi's, think that the *Jews* are not allowed to drink any wine, made or taſted, by any other people but *Jews.* The Eaſtern and *German Jews* obſerve this rule. But the *Italians* do not regard it. They ſay, that thoſe Rabbi's who made this ordinance then lived amongſt idolaters, with whom they would not permit the *Jews* to hold any communication, which is not to be underſtood of thoſe nations with whom the *Jews* live at preſent, whom the ſame Rabbi's have declared not to be idolaters.

II. They have alſo many other ceremonies; as for example, at the beginning and at the end of their feaſts, weddings, and circumciſion, and on ſome other occaſions, they repeat ſome lines in praiſe of God over the glaſs before they drink it; every time they drink, they ſay a ſhort grace before and after. For they have this liquor in great veneration, becauſe it is ſaid, [d] *that wine maketh glad the heart of man:* and in another place, [e] *that it cheereth God and man.*

CHAP. IX.

Of their way of making their Bread.

I. WHEN their bread is kneaded, that is to ſay, when they have made a lump of dough of about the quantity of forty eggs, they take a little bit of it, of which they make a cake, which is inſtead of the firſt-fruits preſcribed in *Numbers*, chap. xv. ver. 20. *Ye ſhall offer up a cake of the firſt of your dough*, &c.

II. They were uſed formerly to give that cake to the prieſt, but now they throw it into the fire, where they leave it entirely to be conſumed.

III. This is one of the three precepts which are to be obſerved by the women, becauſe it is generally their buſineſs to make the bread.

[d] Pſalm civ. ℣. 15. [e] Judges ix. ℣. 13.

CHAP. X.

Of their way of eating at Table.

I. THEY are obliged to waſh their hands very clean before they ſit down to table: upon this the Rabbi's have been very ſcrupulous, as well as upon their way of waſhing their hands in the morning, [f] as I have already obſerved.

II. After they are ſeated they commonly repeat the xxiii. Pſalm, *The Lord is my ſhepherd*, &c. And then the maſter of the houſe takes a whole loaf, which having bleſſed, he breaks, and gives a bit of it, no bigger than an olive, to every one of his gueſts, after which they may eat as much as they have a mind to: but the firſt time every one drinks, [g] he is obliged to repeat the grace I have mentioned.

III. The Rabbi's have written a great deal upon the rules of eating with civility and decency, they forbid every one to tread upon bread, or to throw that, or any other eatable whatſoever upon the ground, that God's favours may have no contempt ſhewn them.

IV. When the meal is over, they waſh their hands, and take the knives from off the table; becauſe a table, in their opinion, repreſents an altar, upon which no iron ought to be laid; and many of them repeat the ſame Pſalm which the *Levites* were uſed to ſay in the temple, upon the ſame day of the week on which they happen to be aſſembled, as alſo the lxvii. Pſalm, *God be merciful unto us.* If there be three, or more that have eaten together, one of them taking a clean glaſs, fills it with wine, and lifting it up, ſays, *Gentlemen, let us bleſs him whoſe good things we have eaten*; to which the others anſwer: *Bleſſed be he whoſe good things we have eaten, and who hath fed us in his goodneſs.* Then the firſt goes on giving thanks to God, and praying unto him, that he would grant to every one the neceſſaries of life, as he gave unto their forefathers the land of promiſe; beſeeching him alſo that he would rebuild *Jeruſalem.* The maſter of the houſe afterwards bleſſes them, and prays for peace: he gives to every one of them a little wine out of his own glaſs, and drinks the remainder himſelf; then every thing is taken away.

[f] Part I. chap. vii. [g] Part I. chap. ix.

The END of the ſecond Part.



AN HISTORICAL

DISSERTATION

CONCERNING THE

CEREMONIES and CUSTOMS

Which are at this time obſerved amongſt the *JEWS.*

PART III.

CHAP. I.

Of the Sabbath-day.

I. THERE is no holy day amongſt all thoſe that are kept by the *Jews*, for which they have ſo great a veneration as for the Sabbath-day; becauſe it was ordained immediately after the creation of the world, and is mentioned in diverſe places and at ſeveral times in the Scripture, eſpecially in the Decalogue, which forbids the performance of the leaſt thing upon that day, and commands a general reſt to all.

II. The Rabbi's have reduced all thoſe things which God has prohibited to be done on the Sabbath-day to thirty nine heads, each of which have their circumſtances and dependences; *viz.* to plow, to ſow, to reap, to bottle, and to tie up the ſheaves, to threſh, to winnow, to ſift, to grind, to bolt, to knead, to bake, to ſhear, to waſh, to comb or card, to ſpin, to twiſt, to weave, to die, to tie, to untie, to ſew, to break into pieces, to faſten with wedges or pins, to build, to demoliſh, to knock with a hammer, to hunt, to fiſh, to kill, to flay,

flay, to prepare or ſcrape the ſkin, to cut it in order for working, to write, to eraſe, to make lines for writing, to kindle, to put out, to carry any thing out of doors into the ſtreet.

Theſe are the general heads of prohibited things, which include ſeveral particulars; as filing, for example, falls under the article of grinding, becauſe they both break a body to pieces; to curdle milk falls under the head of building, for both theſe out of ſeveral diſtinct parts make but one. It is the ſame with the other heads, which are all expounded with great ſubtilty by the Rabbi's; nay, they mark even the time when, and the manner how.

III. They are not allowed upon this day either to kindle their fire, or put it out, conformably to what is ſaid in the xxxv. chapter of *Exodus*, verſe 3. *Ye ſhall kindle no fire throughout your habitations upon the Sabbath-day.* Inſomuch, that they dare not touch it, nor even the kindled wood, which they cannot ſtir up. Nor are they allowed to light or put out a lamp in cold countries, unleſs they have hot ſtoves: but they may employ ſome body that is not a *Jew* to kindle their fire, or elſe they diſpoſe it in ſuch a manner, that it lights of itſelf, if not, they ſit without a fire.

IV. For this very reaſon, they dreſs no meat upon this day, neither can they eat of any thing that has been dreſſed, or that is grown or gathered on the Sabbath-day.

V. They are forbidden alſo to carry any burden on the Sabbath-day, ſo that they wear no more clothes than what is neceſſary to cover them, or ſuch other things as are fixed to them; becauſe any thing elſe would be accounted a burthen or load. Their nicety reaches even to the dreſſes of their women, children, ſervants, and the loading of beaſts, as is mentioned in the Decalogue: [a] *Thou ſhalt not do any work, thou, nor thy ſon*, &c.

VI. They are not allowed on this day to talk of buſineſs, of the price of any thing, to conclude any bargain relating to buying or ſelling; nor to give, or receive, as *Iſaiah* ſays, chapter lviii. *Thou ſhalt not turn away thy foot from the Sabbath*, &c.

VII. Neither can they upon this day handle or touch any thing heavy, or any tools, nor can they take in their hands any of thoſe things which are forbidden to be uſed on the Sabbath-day.

VIII. They cannot walk above a mile out of any town, or [b] borough; that is to ſay, two thouſand cubits.

IX. Their Rabbi's, in order to prevent trading or working on that day, have, to theſe prohibitions, added ſeveral others, as not to handle any money, nor to ride on horſeback, or go in a boat, nor play upon any inſtrument, or to bathe.

X. The Rabbi's are very rigid, in diſtempers which require the ſurgeon's aſſiſtance; but with reſpect to phyſicians, whenever they are of opinion there is the leaſt danger, or when a woman is juſt brought to bed, every thing is allowed.

XI. Therefore, on the Friday they prepare whatever is neceſſary for the Sabbath, according to what *Moſes* ſays concerning manna, [c] *And it came to paſs, that on the ſixth day*, &c.

They

[a] Exod. xx. Deut. v.

[b] The *Jews* can walk as much as they pleaſe on the Sabbath-day, provided they do not go out of the ſuburbs of the town wherein they live. They always include the ſuburbs as a part of the town, and ſo when they have a mind to go out of town upon that day, they meaſure the diſtance they are allowed to walk from the end of the ſuburb.

[c] Exod. xvi. ℣. 22. and 26.

They are alſo of opinion, that it is a good action to be very expenſive on that day, in order to ſhew the greater regard to the feaſt, as *Iſaiah* ſays, chapter lviii. ver. 13. They even think that they honour the Sabbath by humbling themſelves in doing ſomething mean, and below their condition.

XII. They never undertake any work on the Friday, but what they can eaſily finiſh before the evening. About an hour before the ſetting of the Sun, they take ſuch victuals as is prepared for the next day, and lay it in a warm place; after which all manner of work ceaſes. In ſome towns, they have a man on purpoſe, to give notice half an hour before the beginning of the Sabbath, that every one may be free from work, juſt when it begins.

XIII. They ſuppoſe the Sabbath to begin half an hour before the ſetting of the Sun, and conſequently from that moment, all prohibitions are obſerved and take place. Thereupon, the women are obliged to light up a lamp in a room, which has commonly ſix lights, or four at leaſt, that burn the greateſt part of the night. They cover alſo a table with a clean napkin, and lay bread upon it, and then cover it with another long and narrow piece of linen. Which they do, ſay they, in remembrance of the manna, which fell after the ſame manner, having dew under and over it; but on the Sabbath-day none fell.

XIV. Some of them, in order to begin the Sabbath well, put on clean linen, waſh their hands and face, and then they go to the ſynagogue, where they repeat the xcii. Pſalm, *It is a good thing to give thanks to the Lord*, &c. with their common prayers, thereto adding, the commemoration of the Sabbath, with theſe words out of *Geneſis*: [d] *Thus the heavens were finiſhed*, &c. *And God bleſſed the ſeventh day*, &c.

XV. As ſoon as they come out of the ſynagogue, they go directly home, where their ſalutation to each other is neither good morrow nor good night, but *a good Sabbath.* Beſides this, fathers bleſs their children, and maſters their ſcholars; to which others will join places of the Scripture in praiſe of the Sabbath, ſome before meat, and ſome after, according to the cuſtom of the place where they live.

XVI. When the whole family is ſeated at table, the maſter of the houſe, holding a glaſs of wine, pronounces theſe words out of *Geneſis*: [e] *Thus the heavens were finiſhed*, &c. After which he returns God thanks for having ordained the keeping of the Sabbath, and bleſſes the wine in his hand, then drinks part of it himſelf, and gives a little of it to thoſe at table with him. After this, he repeats the xxiii. Pſalm, *The Lord is my ſhepherd*, &c. This being done he bleſſes the bread, and gives ſome to every one; then they all eat and divert themſelves that evening, and the next day. The meal being over, they waſh their hands, and obſerve the ceremonies which I have mentioned, concerning their way of eating. Some *Jews*, after they have eaten, repeat the civ. Pſalm, *Bleſs the Lord, O my ſoul*, &c.

XVII. They riſe later on the Sabbath, than on other days, and when they go to the ſynagogue, they ſay ſeveral Pſalms and prayers in praiſe of the Sabbath, which they mix with their common prayers. At this time they bring out the Pentateuch, and ſeven perſons read the whole ſection for the day: and afterwards ſome paſſages out of the prophets, relating to what had been read out of the law. This laſt leſſon is called [f] *Aftara*, and is generally read by a child, in order to uſe him to it. XVIII. Then

[d] Gen. ii. [e] Gen. ii.

[f] That is to ſay *leave*, becauſe after this leſſon out of the prophets is read, they go home. The meaning of that word, is the ſame with our word *maſs*, which comes from the *Latin miſſio*, or *miſſa*.

XVIII. Then the man who holds the book in his hands, lifts it up, and a bleſſing is given to the whole audience.

XIX. They have another ſolemn bleſſing for the Prince, under whoſe government they live, wherein they pray unto God, that he would keep him in peace and gladneſs, that his deſigns may be ſucceſsful, that his dominions may be enlarged, and that he may love their nation, according to what is ſaid: [h] *Seek the peace of the city, whither I have cauſed you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ſhall ye have peace.* After which they ſay another prayer called *Muſſaf*, that is to ſay, *Addition.* It contains the words uſed in the ſacrifice, that was performed in the temple on the Sabbath; and thus ends the ſervice.

XX. They have ſermons ſometimes in the forenoon, ſometimes in the afternoon, in their ſynagogues, or places appointed for their meeting, the text of which is taken from the Pentateuch out of the leſſons for the day. In theſe ſermons they recommend morality and reprove vice, [i] illuſtrating their opinions with ſayings from the Rabbi's, as I have already obſerved.

XXI. In the evening they return to the ſynagogue, and join the commemoration of the Sabbath along with their common prayers, and three perſons read the beginning of the ſection, for the week following, out of the Pentateuch.

XXII. They generally make three meals during the twenty four hours of the Sabbath; the firſt is on the Friday after evening-prayer, the two others on the next day in order to honour the holy day. During the whole time the cloth is never taken away.

XXIII. When it is dark enough to diſcover three middling ſtars, then the Sabbath is over, and they may again go to work, becauſe the evening-prayer, which they chooſe rather to defer than haſten, is begun by that time.

XXIV. To the common prayer for the evening, they join a commemoration of the Sabbath, which is diſtinguiſhed from the other days of the week, together with the xci. Pſalm, *He that dwelleth in the ſecret place of the Moſt High*, &c. To this they add ſeveral places of Scripture, together with bleſſings and good wiſhes.

XXV. [k] As they are of opinion alſo, that the ſouls of the damned, and of thoſe who are in Purgatory, do not ſuffer during the Sabbath-day, they make it laſt as long as poſſible by their hymns and prayers.

XXVI. In the evening, when every one of the family is come home, they light a taper or lamp with two wicks at leaſt. The maſter of the family takes ſome wine in a cup with ſweet ſmelling ſpices, and after repeating a few paſſages out of the prophets, as for example out of the cxvi. Pſalm, *I will take the cup of ſalvation*; and the end of the viii. chapter of *Eſther*, *The* Jews *had light and gladneſs*, &c. and ſuch like places, as ſo many wiſhes for the proſperity and ſucceſs of the week they are now entered upon; he bleſſes the wine and the ſpice, and ſmells to them in order to begin the week with pleaſure. He afterwards bleſſes the light of the fire, that has not as yet been made uſe of, and then caſts his eyes on his hands and nails, as remembring he is going to work. What we have related here, has many other meanings in the writings of the Rabbi's, but the whole is intended to ſignify, that the Sabbath is over, and is from that moment divided

[h] Jerem. chap. xix. 7.

[i] Part II chap. i.

[k] This was omitted in the ſecond edition.

vided from the day of labour that follows, and thus they end. For this reaſon, the whole ceremony is called *Habdala*, or *Diſtinction:* at the ſame time, ſome throw wine upon the ground in token of mirth, others ſing Pſalms or paſſages of the Scripture, as a good omen of a happy week; after which every one falls to what his inclination prompts him.

XXVII. When they ſalute each other that night, they do not ſay I wiſh you a good night, but may God give you a good week.

CHAP. II.

Of the new Moon, of the Names of the Months, and of the intercalary Month.

I. THE courſe of the moon makes the *Jewiſh* month, and the new moon is the beginning of it.

II. In the time of the *Sanhedrim*, that is, the judges of *Jeruſalem*, they kept two men, on purpoſe to give them notice of the firſt appearance of the moon, and upon the report of thoſe men, they publicly declared, that from that day the month began, and thereby fixed their holy days with reſpect to the times preſcribed for them. But ſince the deſtruction of the temple, they do it by computation, and have a yearly calendar printed, which ſhews them the new and full moons, the four ſeaſons of the year, the holy days, and other things of this kind. They alſo ſet down, in their calendars, the holy days of the Chriſtians, in order to know upon what days they may trade with them.

III. The day of the new moon is alſo a holy day, both as it is ſo ordained in the book of *Numbers*, [1] and as there was an extraordinary ſacrifice offered up on that day. This holy day is ſometimes made up of two different days, that is to ſay, the end of one day with the beginning of the other. They are not prohibited work or trade upon this day, the women only abſtain from work, and they all fare a little better than uſual.

IV. They take notice of the firſt day of the month in their prayers, and on that day repeat from the cxiii. Pſalm, to the cxviii. They bring out the Pentateuch, and four perſons read it, to which they add, the prayer called *Muſſaf* [m]. They alſo, at the ſame time, read the ordinance for the ſacrifice, which was formerly offered up on this day.

V. On the eve of the Sabbath following the new moon, or ſome other evening after, as ſoon as they ſee the creſcent or half moon, the *Jews* meet all together, and pray unto God, ſtiling him the Creator of the planets, and the Reſtorer of the new moon. Then raiſing their hands up towards heaven, they beſeech God to deliver them from all manner of evil, and having commemorated King *David*, they ſalute one another, and ſo depart.

VI. Theſe are the names of their months, *Tiſri*, *Haſſuan*, *Chiſleu*, *Tevet*, *Scevat*, *Adar*, *Niſan*, *Jiar*, *Sivan*, *Tamus*, *Au*, *Elul*. *Tiſri*, the month by which they begin their reckoning, is the ſame with our *September*; but of this I ſhall ſpeak more at large, when I come to treat of the beginning of the year.

VII. To

[1] Numb. x. ẏ. 10. and xxviii. ẏ. 11.

[m] *Addition*, as we in our offices ſay, to commemorate a feſtival.

VII. To the end that the ſolar years may be equal with the lunar, they make each cycle or revolution to contain nineteen years; and of theſe nineteen years, ſeven contain thirteen months each, ſo that every ſecond or third year has thirteen months in it, and is called [n] *Meubar*. When this happens they reckon the month *Adar* twice, and place it betwixt *February* and *March*; ſo that they have *Adar* the firſt, and *Adar* the ſecond, which is called [o] *Veadar*.

CHAP. III.

Of the Paſſover.

I. THE 15. day of the month *Niſan*, which frequently anſwers to *April*, is the firſt day of the Paſſover, called [p] *Peſach*, and is the commemoration of the departure of the *Jews* out of *Egypt*, and laſts a whole week: but thoſe who live out of *Jeruſalem* and its territories, make it laſt eight days, according to the ancient cuſtom; when, by order of the *Sanhedrim*, the new moon was proclaimed without any computation, as I have already ſaid in the foregoing chapter. This feaſt is commanded in the xii. chapter of *Exodus* [q], and in many other places of the Scripture.

II. The two firſt and laſt days of the Paſſover are great holy days, during which no body is allowed either to work or tranſact any buſineſs; this they keep alſo as ſtrict as they do the Sabbath. But they may make a fire, dreſs their meat, and carry the things they want from one place to another. During the four other days, they are only forbidden to work, but are allowed to touch money, and thoſe days are diſtinguiſhed from the ordinary working days, by ſome particular things only.

III. During theſe eight days the *Jews* are forbidden to eat, or to have any leavened bread, or any leaven in their houſes, or even in their poſſeſſion; inſomuch, that they eat none but unleavened bread for eight days together, which bread is called [r] *Azyma*.

IV. The better to obſerve this precept, they ſearch the whole houſe over with the utmoſt care, in order to rid it of the leaſt thing that is fermented. They even look into all the corners of the houſe, into the trunks and cupboards. Then the houſe being ſcowred, they white-waſh and furniſh it with new table and kitchen furniture, or with ſuch as is appropriated to the ſervice of this day only. If they have been uſed at any other time, and are of metal, they are never uſed on this occaſion, till firſt heated in a forge and new-poliſhed, to the end, that during thoſe eight days, nothing which has touched leavened bread, may be made uſe of. From hence it comes, that on the vigil of the holy day, the head of the family ſearches the whole houſe, to ſee if there be no leavened bread in it. The next day, about eleven of the clock, they burn a bit of bread, which is to give notice, that the prohibition againſt leavened bread is then begun. This ceremony is accompanied with particular words, declaring, that the maſter of the family has no leaven in his poſſeſſion; that if it is not ſo, at leaſt he thinks ſo, and that he hath done his duty towards preventing it.

V. Immediately after, they prepare for the making of unleavened bread, which they call *Mazzoth*, and they make as much of it as may laſt during the eight days of the feſtival. They take care to uſe ſuch meal as has never been wet, or heated, for fear that it

[n] Intercalated. [o] And *Adar*, or ſecond *Adar*. [p] Paſſage. [q] Exod. xii. ℣. 14. [r] Exod. xii. ℣. 15, 16, 17.

it may have fermented. They make flat heavy cakes of it, in ſeveral different forms; and leſt they ſhould riſe, they bake them immediately in an oven, keep them in a clean place, and eat them inſtead of bread during the holy days. Some of them are made with eggs and ſugar for nice taſtes, and for the ſick, but theſe are alſo without any leaven, and are called *Mazza Aſcira*, or *rich cakes.*

VI. The 14. of *Niſan*, which is the eve of the Paſſover, the firſt-born in every family generally faſts, in remembrance of the ſmiting of the firſt-born of *Egypt* by the Lord on the following night.

VII. In the evening they go to prayers, and at their coming home again ſit down to a table, prepared before by day-light, which table is ſet off with much pomp, and covered with the beſt things each family can afford. Inſtead of the ceremony formerly obſerved, as related in the xii. chapter of *Exodus*, viz. *to eat the lamb with unleavened bread and bitter herbs*, &c. they have in a diſh, or little baſket, ſome bits of lamb or kid, mixed with unleavened bread, and bitter herbs, ſuch as celery, ſuccory, and lettice; they have a ſauce to this in another ſmall diſh: all which is done in remembrance of the lime and bricks, which they were forced to make in *Egypt*. Then with glaſſes of wine in their hand they repeat the [r] *Hagada*, which contains the miſeries their fathers ſuffered in *Egypt*, and the wonders which God wrought for their deliverance out of it. Afterwards, they return God thanks for all thoſe favours, and repeat the cxiii. Pſalm, and the following, which are called [s] *Hallel*, and then go to ſupper. After which, they continue repeating and ſinging thoſe Pſalms, and other hymns proper for the day, and ſo retire to bed. The following night they do the ſame.

VIII. Their morning prayers for that time are the ſame which are uſed upon the other holy days, excepting only that they add the prayers particular to this feſtival, with the Pſalms beforementioned, from the cxiii. to the cxix. The Pentateuch being taken out, five men, one after another, read the xii. chapter of *Exodus*, and [u] the inſtitution of the ſacrifices of the Paſſover. They afterwards ſay the prayer called *Muſſaf*, then they out of the prophets read ſome paſſages that bear a relation to what has been read in the Pentateuch, that is to ſay, the leſſon we before called *Aftara*, in the ſame manner as on the Sabbath. After dinner they commemorate the holy day, and pray for their ſovereign after the ſame manner as is practiſed on the Sabbath.

IX. The ſame ceremonies are obſerved on the two laſt days, with this exception, that, on the two laſt evenings, they do not obſerve the ſame ceremonies at table, which they obſerved on the two firſt.

X. They conclude the feſtival with the ceremony called *Habdala*, as it is practiſed on the Sabbath-days, but they omit the ſpice; as ſoon as this is over they may eat leavened bread.

XI. They reckon forty nine days from the ſecond night of the Paſſover to the Feaſt of weeks, in which they offered an handful of barley ears, which was called *Homer*; from thence they have taken this way of ſpeaking, *To count the Homer*, [w] *And ye ſhall count from the morrow*, &c. Every night, after the bleſſing of the precept is over, they ſay, this day we reckon ſo many days from the *Homer*.

XII. The whole time from the day after the Paſſover to the 33. day following, all that time, I ſay, is ſpent in a ſort of mourning, they neither marry during that time, nor have

[r] The narration. [s] Theſe are Pſalms which begin with Alleluia. [u] Numb. xxviii.
[w] Levit. xxiii. ℣. 10. and 15.

have any new clothes made, neither do they cut their hair, or make any public rejoycings: becauſe it happened at that time, that is to ſay, from the day after the Paſſover until the 33. day after, that there was a great mortality amongſt the diſciples of Rabbi *Hachiba*, who was an eminent man amongſt them. And as, after the death of many thouſands, the ſickneſs ceaſed on the 33. day of the *Homer*, they call that day [x] *Lag*, which ſignifies 33. taking the letters for ſo many figures. This day is kept with great demonſtrations of joy, and as a ſort of holy day; when it is over, they throw off all ſigns of grief.

CHAP. IV.

Of the Feſtival of Weeks, or Pentecoſt.

I. ON the 50. day of the *Homer*, which is the ſixth day of the month *Sivan*, is kept the feſtival *Shavuoth*, or of weeks, ſo called, becauſe it is kept at the end of the ſeven weeks, which they reckon from the Paſſover, after the manner we have already obſerved. This feſtival is alſo called, in Scripture, the day of the Firſt-fruits, [y] becauſe the firſt-fruits were on that day offered in the temple. It is likewiſe called the Feaſt of harveſt, becauſe about this time they began to cut their corn. It is alſo called by different names in different places of the Scripture. It is at this time kept for two days running.

II. Theſe two days are kept as the Paſſover holy days, that is to ſay, no work is done upon them, neither do they tranſact any buſineſs, no more than on the Sabbath, excepting that they may kindle their fire, dreſs their victuals, and carry the things they want from one place to another.

III. They hold it from tradition, that the law was given on mount *Sinaï* upon that very day: [z] therefore they adorn their ſynagogues, the places wherein they read, and their own houſes too with roſes, and other ſorts of flowers in great quantities, interwoven in the form of crowns and feſtoons.

IV. Their prayers are accommodated to the feaſt, and out of the Pentateuch they read the account of the ſacrifice made upon that day, together with the *Aftara* out of the prophets, and the bleſſing for their ſovereign; the ſermon in the afternoon is in praiſe of the law.

V. The ſecond day of the feaſt being over, the ceremony of the *Habdala* is performed in the evening, as we have obſerved at the end of the Paſſover, to ſhew that the feaſt is over.

[x] L. and G, in *Hebrew*, make 33.
[y] Deut. xvi. Exod. xxiii. Lev. xxiii. Numb. xxviii.
[z] Exod. xix.

CHAP V.

Of their New-year's-day, and of the Month Elul.

I. THE *Talmudiſts* differ concerning the time when the world began. Some of them inſiſt, that it was in the ſpring, that is to ſay, in the month *Niſan*, which anſwers to our *March*; others that it was in Autumn, that is, in the month *Tiſri*, which is our *September*. This laſt opinion has prevailed, inſomuch, that they begin their year from that time. And though it is ſaid in the Scripture, of the month *Niſan*, [a] *This month ſhall be unto you the beginning of months:* and tho' according to this way of reckoning, they ſay, the firſt, ſecond, third month, and ſo down to *Adar*, which is the twelfth and laſt month; yet they afterwards altered this way of reckoning, and began their year with the month *Tiſri* or *September*.

II. From thence came the feaſt *Roſch Haſana*, or *New-year's-day*, which is celebrated on the two firſt days of *Tiſri*, to which they refer what is ſaid in *Leviticus*, [b] *In the ſeventh month, in the ſeventh day of the month, ſhall ye have a Sabbath*, &c. During this feaſt, work and buſineſs are laid aſide, as on the two other feſtivals, which I have already mentioned.

III. They have it handed down by tradition among them, that on this day eſpecially, God judges the actions of the laſt year, and diſpoſes the events of the year enſuing: this day being, as it were, the very moment of the world's birth, they pretend that God upon this day carefully examins every thing that has happened in the foregoing year. For this reaſon, they begin their penance from the firſt day of the month *Elul*, which is juſt before this; in ſome places, they waſh themſelves before day-break, ſay their prayers, confeſs their ſins, and repeat penitential Pſalms. Many of them on this day begin their faſting, penance, and give alms without ceaſing, until the day of pardon, which I ſhall ſpeak to in the following chapter. This laſts forty days: on the beginning of the month *Elul* they blow the horn, for a reaſon hereafter mentioned.

IV. Theſe acts of devotion are generally obſerved, at leaſt on the week before the feaſt, and on the eve of it, when ſeveral waſh, and have thirty nine ſtripes given them by way of diſcipline, [c] according to what is ſaid: [d] *Forty ſtripes he may give him, and not exceed*, &c. This they call [e] *Malcuth*.

V. On the firſt night of the year, as they come back from the ſynagogue, they ſay one to the other, be thou written in a good year; to this the other anſwers, and thou alſo. This day they ſerve up honey with leavened bread at table, and all ſuch things as may preſage a fruitful and temperate year.

VI. Many of them, on the morning of theſe two feaſts, go clothed in white to the ſynagogue, as a mark of their repentance and purity. There are ſome amongſt the *Germans*, who, at that time, wear the clothes which they deſign for their burial; this they do by way of mortification. They have more prayers on this feaſt than on any other, becauſe of their wiſhes for a happy new-year, and of the forgiveneſs of ſins. The Pen-

[a] Exod. xii. [b] Chap. xxiii. ỳ. 24. [c] Deut. xxv.

[d] The Scripture preſcribes forty ſtripes, but the tradition in the *Talmud* no more than thirty nine. St. *Paul* in his 2d to the *Corinthians*, chap. xi. ỳ. 24. tells us, that this tradition was obſerved in his time.

[e] Stripes.

tateuch being taken out, five different perſons read the account of the ſacrifice, that uſed to be offered on this day: the *Aſtara* is repeated out of the prophets, and then the bleſſing for their Prince.

VII. They then blow the horn thirty times, ſometimes ſlow, ſometimes quick, according to what is ſaid in [f] *Leviticus* and in *Numbers*, *It is a day of blowing of horns unto you*, &c. They ſay, that this is done in order to put them in mind of God's judgments, and to terrify ſinners, and move them to repentance. To this they add the prayer called *Muſſaf*, with many other circumſtances proper for the day: and then they blow the horn in the ſame manner as before. When they are returned home, they eat, after which they ſpend the remainder of the day in hearing ſermons, and in other acts of devotion. Theſe two days are alike in all reſpects, and on the evening which concludes the feſtival, they perform the *Habdala*, already mentioned as to other holy days.

CHAP. VI.

Of the Chipur, *or Day of Expiation.*

I. AFTER theſe two holy days, they ſtill continue to riſe before day-light, to go to prayers and to do penance until the tenth of the ſame month *Tiſri*, which is the faſt of expiation, and is called [g] *Jom Hachipur*, ordained in *Leviticus*, chap. xxiii. *On the tenth of this ſeventh month, there ſhall be a day of atonement*, &c. and during that day all manner of work ceaſes, as on the Sabbath; and they faſt ſo ſtrictly, as neither to eat nor drink the leaſt thing.

II. They had formerly a certain ceremony on the eve of this feaſt, which conſiſted in ſtriking their head three times with a living cock, ſaying every time, let this be ſacrificed inſtead of me. This ceremony was called [h] *Capara*, but it is now left off in *Italy* and in the Eaſt, becauſe they have been ſenſible it was a piece of ſuperſtition, which had no manner of foundation.

III. They eat very heartily on this eve, becauſe they faſt the next day. Many of them waſh, and have thirty nine ſtripes given them, called *Malcuth*. Thoſe that are poſſeſſed of other people's goods, if they have any conſcience, make reſtitution at that time. They aſk pardon of thoſe whom they have offended, and forgive thoſe that have offended them. They give alms, and generally obſerve all the inſtances of a ſincere repentance.

IV. Two or three hours before ſun-ſet they go to evening prayers, after which they ſup, but make an end of it before the ſun ſets. At this time many of them put on new clothes, or thoſe funeral garments I have already ſpoken of; and thus clad, go to the ſynagogue bare-footed. The ſynagogue is on this night finely illuminated with lamps and candles. There every nation, in their own way, make prayers and confeſſions, in teſtimony of their repentance, which laſt at leaſt three hours, after which they go home to bed. Some ſpend the whole night in the ſynagogue, praying to God, repeating Pſalms, and ſleeping very little.

V. The next morning, by break of day, they all repair again to the ſynagogue dreſſed as the day before, and there ſtay till the evening in continual prayer, together with the repetition

[f] Lev. chap. xxiii. ỳ. 24. Numb. xxix. ỳ. 1.

[g] Day of expiation.

[h] Expiation.

repetition of Pſalms, and confeſſions, and begging of God to forgive them their ſins. This prayer is divided into four parts. That for the morning is called *Schabbrith*: and that which is added [i] *Muſſaf*: the afternoon prayer is called *Mincha*, and the evening [k] *Nehila*. At the firſt and third the Pentateuch is taken out and read, in the forenoon at ſix of the clock, and in the afternoon at three. To this they add the leſſons out of the prophets, or the *Aftara*.

VI. After *Muſſaf*, an account of the ſacrifice is read, and the famous ceremony of the high-prieſt related, who was not allowed to enter into the holy place, but except on that day only, in order to burn perfumes, and caſt the lots upon each of the two goats, the one for the Lord, and the other for [l] *Hazazel*, as appears in *Leviticus* chapter xvi.

VII. As ſoon as it is dark enough to ſee the ſtars, they blow the ſame horn which was blown on the firſt day of the year, to give notice that the feaſt is over. They afterwards go out of the ſynagogue, and bowing wiſh one another a long life. They bleſs the new moon, as I obſerved in the third chapter, and being returned home, they ſay the *Habdala*, then break their faſt and ſit down to eat.

CHAP. VII.

Of the Feaſt of Tents or Tabernacles.

I. ON the fifteenth day of the ſame month *Tiſri*, is the feaſt of tents, tabernacles, or booths; which they call *Succoth*, in remembrance of their thus incamping at their departure out of *Egypt*. For this reaſon it is ſaid in *Leviticus*, chap. xxiii. ver. 42. *Ye ſhall dwell in booths ſeven days*, &c. Therefore every one makes a booth in an open place near his houſe, covers it with leaves, and adorns it round with tapeſtry hangings in the beſt manner he is able. The Rabbi's have been very exact as to the form and nature of theſe booths, as well as their height and breadth. They eat and drink in them, nay ſome even ſleep in them too: or at leaſt paſs all that time of the night and day, which they uſed to ſpend at home, in them, during the whole eight days continuance of the feſtival.

II. It laſts nine days, whereof ſeven are preſcribed by the law; and one is added by an ancient cuſtom, as in the Paſſover, which I have already obſerved in the third chapter of this third Part. There is alſo another day preſcribed for the ſolemn aſſembly, beſides the ſeven days. [m] *On the eighth day ye ſhall have a ſolemn aſſembly*, &c. The two firſt, and the two laſt days of this feaſt are ſolemn; but the other five are not ſo ſtrictly kept, as I have already mentioned in ſpeaking of the Paſſover.

III. There is nothing extraordinary obſerved in the prayers for theſe days, except what is added upon account of the feſtival. They repeat the Pſalms from the cxiii. to the cxix. which are called *Hallel*. The Pentateuch is taken out and read, the *Aftara* ſaid, and the bleſſing for their ſovereign repeated: then comes the prayer called *Muſſaf*, and the leſſon concerning the ſacrifice made upon this day, as it is written *Numbers* chap. xxix. ver. 13. on the firſt day thirteen bullocks, on the ſecond twelve, on the third eleven, and ſo on decreaſing

[i] This is like our lauds which have been added to our mattins.
[k] The cloſe. Becauſe that prayer cloſes that of the evening, like our complines, which are ſung after veſpers.
[l] This is the name of an hill whither the goat uſed to run, and the hill took its name from the goat, for *Azazel* is a compound word ſignifying a running goat.
[m] Numb. xxix. ỳ. 35.

decreaſing every day, which makes ſeventy in all, for the ſeven days; and on the eighth day one bullock only.

IV. They, on this day, contrive to ſecure a branch of palm-tree, three of myrtle, two of willow, and one [n] of the lemon whole and entire. And when the Pſalms *Hallel* are repeating in the ſynagogue, they hold all thoſe branches tied together in their right hand, excepting that of the lemon, which they hold in their left hand; and bringing all theſe branches near one another, they ſhake them towards the four parts of the world; according to what is ſaid in *Leviticus*, chap. xxiii. *And ye ſhall take you on the firſt days the boughs of goodly trees, branches of palm-trees*, &c. They likewiſe walk once every day round the little altar or deſk, which is in the ſynagogue, ſinging hymns, and holding in their hands thoſe boughs and branches with their fruit on: becauſe this ceremony was formerly performed round the altar in the temple.

V. On the ſeventh day of the feaſt, which they call [o] *Oſaana Rabba*, they throw away theſe boughs, and inſtead of them take willow branches and walk ſeven turns round, ſinging the xxix. Pſalm, *Give unto the Lord, O ye children of the Mighty*, or *Princes*, *give unto the Lord glory and ſtrength*, &c. This day is much more ſolemn than the others.

VI. The ninth [p] and laſt day is called *Simcha tora*, or *a rejoicing for the law*; becauſe on this day they have gone thro' all the leſſons of the Pentateuch, according to the diviſion made for every week, as mentioned in the ii. chapter of the firſt part.

VII. And as the year ends at this time, they chuſe two men out of each ſynagogue, who are named the *Spouſes of the Law*: the one, who is called [q] *Chathan tora*, reads the end, and the other named [r] *Chathan Bereſcith*, immediately begins it. They perform this with ſigns of chearfulneſs. The ſame is done in all their ſynagogues, and they ſpend the remainder of that day in mirth.

CHAP. VIII.

Of their Faſts, both ordained and voluntary.

I. ON the 17. of [s] *Tamuz*, which anſwers to our month of *July*, the *Jews* keep a faſt, in remembrance of thoſe calamities which formerly happened on the ſame day at *Jeruſalem*, and becauſe *Moſes* on this day broke the firſt tables of the law, on account of the golden calf.

II. All their ordinary faſts by commandment begin in the evening: and the *Jews* neither eat nor drink till the next day after ſun-ſet, when the ſtars begin to appear.

III. At morning ſervice, on faſt days, they add confeſſions to their prayers, and a recital of the melancholy accidents which happened on thoſe days. They bring out the Pentateuch, and read theſe words of the xxxii. chapter of *Exodus*, ver. 11. *And* Moſes *beſought the Lord*, &c. In the afternoon, at the prayer called *Mincha*, they repeat the ſame out

[n] The branch muſt have its fruit whole and perfect.
[o] To help wonderfully.
[p] This ninth day was inſtituted by the Rabbi's.
[q] Spouſe of the Law.
[r] Spouſe of *Bereſcith*, i. e. of the beginning of the law, becauſe the law begins with the word *Bereſcith*.
[s] They make *Tamuz* generally anſwer to our *June*. Which is to be obſerved in the following months.

ſame over again: and inſtead of the *Aſtara*, they recite what *Iſaiah* ſays in the lv. chap. ver. 6. *Seek ye the Lord while he may be found*, &c.

IV. Some of the *Jews*, from the 17. of *Tamuz* unto the 9. of *Au*, (which makes three weeks) abſtain from fleſh and wine: but this is voluntary; and they do it only becauſe all thoſe days were once unlucky to *Iſrael*.

V. The ninth day of *Au*, is a faſt called [r] *Tiſha beau*. This faſt is kept more ſtrictly than others. For it was on this day that *Nebuchadnezzar* burnt the temple, and on the ſame day, the Emperor *Titus* afterwards burnt it. This faſt begins on the eve, an hour before the ſetting of the ſun; at that time they leave off eating and drinking until the next day in the evening, when the ſtars begin to appear. They remain barefooted, or without leather ſhoes, neither may they waſh themſelves.

VI. In the evening when their common prayers are over, they ſeat themſelves on the ground, and read the lamentations of *Jeremiah*. They do the ſame the next day, with an addition of ſeveral other lamentations, remaining in ſadneſs all the day, without permiſſion to read in the law; but only *Job*, *Jeremiah*, and ſuch melancholy books.

VII. The Sabbath that comes after this is called *Nechum*, or *Conſolation*. For at the reading theſe words of [s] *Iſaiah*, for the *Aſtara*, *Be ye comforted, be ye comforted, O my people*, &c. they comfort themſelves with the hopes of the reſtoration of *Jeruſalem*, and of the temple.

VIII. On the third day of *Tiſri*, which is the firſt day after the feaſt of the new year, they faſt from one evening to the next, as uſual; becauſe on this day *Gedaliah* the ſon of *Ahikam* [u] was killed, an upright man, who was the only remaining ſupport of the remnant of *Iſrael*. As this day is deſtined to repentance, they take this occaſion to commemorate that righteous man; this faſt is for that reaſon called [w] *Zom Gadalia*.

IX. After this follows the faſt called *Chipur*, or of *Expiation* [x], which I have mentioned before at large, and is celebrated, as I have ſaid, on the 10. of *Tiſri*.

X. They alſo keep the 10. of *Teved*, which anſwers to our *December*, as a faſt, becauſe *Nebuchadnezzar* laid ſiege to, and afterwards took *Jeruſalem* on this day.

XI. The 13. of *Adar*, which is our month of *March*, is likewiſe kept as a faſt day; this they call *Purim* [y], and obſerve in remembrance of *Eſther*, who faſted in her misfortunes, as we read in her hiſtory.

XII. Theſe are the faſts of command. If there be any others, they are particular to each nation; as for inſtance, the *Germans* after the feaſts of the Paſſover, and of the tents, keep three ſeveral days as faſts, *viz.* the two Mondays following, and the Thurſday that comes between them: this they do, leſt the preceding feaſts having laſted eight days, they may during that time have offended God. For the ſame reaſon, they faſt on the laſt day of the year, and ſome of them on the eve of the firſt day of every month.

XIII. When any of them either out of mortification, or private devotion, have a mind to faſt above and beyond thoſe days already mentioned (unleſs it be on account of any

[r] The 9. of *Auguſt*, or rather of *July*, reckoning *Tamuz* for *June*.
[s] Chap. xl. [u] Jeremiah xli. [w] Faſt of *Gadalia*. [x] Part III. chap. vi.
[y] Lots or chances.

dream, which circumſtance I have already ſpoken to) their method is, before the ſun ſet, to ſay, to morrow I will faſt. After this they neither eat nor drink till the ſame hour the next evening; to this promiſe they add a prayer to God, that their faſting may be accepted inſtead of a ſacrifice.

CHAP. IX.

Of the Feaſt of [a] Hanuca *or* Lights.

I. THEIR ancients ſages have preſcribed a feaſt of eight days, which begins on the 25. of *Chiſleu*, and anſwers to our *December*, in remembrance of the victory which the *Maccabees* gained over the *Grecians*. On the firſt day, they light one lamp, on the ſecond two, and ſo on till the eighth day, when they light eight lamps. This is founded on this occaſion. The enemies, (having entered the city and temple, and prophaned it) were driven out and defeated by *Jonathan* and his ſons. And as, at his return, there was not oil enough left to light the lamps of the great branch, he found juſt as much oil in a ſmall veſſel as would laſt one night only; but by a miracle it laſted eight; which obliged him, in remembrance thereof, to light as many lamps as we have mentioned. They alſo, during this feaſt, celebrate *Judah*'s attempt upon *Holofernes*, tho' according to ſome, not executed at that time of the year.

II. During theſe eight days they may trade and work; for the only extraordinary thing in this feaſt, conſiſts in the lighting of the lamps, and the adding to their prayers a collect in commemoration of this victory, and every morning the cxiii. and ſubſequent Pſalms, called *Hallel*, together with the xxx. *I will extol thee, O Lord*, &c. There is alſo ſome little alteration in their eating.

III. This feaſt is called *Hanuca*, that is to ſay, *exerciſe* or *revival*, becauſe at that time the ſervice of the temple, which had been profaned, was revived.

CHAP. X.

Of the Purim [b].

I. ON the 14. of *Adar*, or the month of *March*, [c] is the feaſt of *Purim* celebrated, in remembrance of *Eſther*, who upon that day ſaved the people of *Iſrael* from entire deſtruction, by the conſpiracy of *Haman*, who was hanged with all his children. This feaſt was called *Purim*, becauſe we read in the ix. chapter of *Eſther*, *Therefore they called thoſe days* Purim, *&c.*

II. The feſtival laſts two days, but the firſt only is ſolemn. They faſt on the eve, after the manner I have obſerved: but during theſe two days they may trade and work. Yet they abſtain from both on the firſt day, tho' not obliged to it.

III. On the firſt night they repair to the ſynagogue, where, after their common prayers, they commemorate that happy deliverance; and read the whole book of *Eſther*, which is

[a] Or *Chanuccah*, and is what we call dedication. [b] Lots or chances. [c] Or *February*.

is written on vellum rolled up in the ſame manner as the Pentateuch. They alſo call it *Megbilla*, or *Volume*. During the reading of it, ſome of the *Jews*, at the name of *Haman*, clap their hands, as a ſign that they curſe him. The morning ſervice is obſerved after the ſame manner. They this day read out of the Pentateuch the xvii. chapter of *Exodus*, ver. 8. *Then came* Amalek, &c.

IV. On this feaſt are large ſums given publicly to the poor, and all friends and relations ſend each other ſome kind of eatables. Scholars make preſents to their maſters; heads of families to their ſervants; and perſons of a higher rank, to thoſe who are inferior to them. In ſhort, the whole day is ſpent in mirth and jollity, according to what is ſaid in the ix. chapter of *Eſther*, *That they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor*, &c.

V. On the ſecond day every one provides the moſt ſplendid entertainment he can afford, and they eat and drink more than uſual. After ſupper they viſit each other, and after a hearty reception, ſpend the day in play and diverſions.

VI. There is no new leſſon the ſecond day, nor is the feaſt ſo ſolemn; yet they behave with demonſtrations of joy.

VII. When the year has thirteen [d] months, and there are two [e] *Adars*, as I before obſerved, they call the fourteenth day of the firſt *Adar*, the little *Purim*. But none of the ceremonies of the feaſt are kept; and that day is only nominal.

[d] Part III. chap. ii.

[e] The laſt month of the year is reckoned twice in the intercalary year's.

The END of the third Part.

AN

AN HISTORICAL

DISSERTATION

CONCERNING THE

CEREMONIES and CUSTOMS

Which are at this time obſerved amongſt the *JEWS.*

PART IV.

CHAP. I.

Of unlawful Converſation with Women.

I. OF all the ſins that are committed with women, the greateſt, according to the *Jews*, is to lie with a married woman, were ſhe only betrothed. The next to that is, to have to do with one's own relations, in the degrees prohibited by the xviii. of *Leviticus*. For that reaſon, children that are born in ſuch a manner are called *Mamzerim*, or *baſtards*, [a] and are not to be admitted into any family, *A baſtard ſhall not enter into the congregation of the Lord.* The third is to have converſation with a woman, who is not a *Jew*; (this is founded upon *Eſdras*'s prohibition) or with a proſtitute who is a *Jew*. So that neither reaſon, nor the law allow them to tolerate a common woman, as is ſaid in the 17. verſe of the ſame chapter, *There ſhall be no whore of the daughters of* Iſrael, *&c.*

II. It is likewiſe a ſin to have criminal converſation with any other woman whatſoever; and they are not to know any woman but their own wives; for to debauch a maid and not marry her, is committing fornication.

[a] Deut. xxiii.

III. They are forbidden to converſe with a woman during her courſes, *Levit.* xviii. *Thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.* This equally relates to a man's wife as well as any other woman, as I ſhall ſhew hereafter.

CHAP. II.

Of Matrimony.

I. EVERY *Jew* is obliged to marry. The Rabbi's have fixed the time for it at eighteen years of age; a man who lives to twenty without marrying is accounted as actually living in ſin: this is founded on their being obliged to procreation, in obedience to God's command to our firſt parents, [b] *Be fruitful, and multiply, and repleniſh the earth.* But when they have a ſon and a daughter the precept is looked upon as fulfilled. On the other hand, as an unmarried man is liable to commit fornication, they think he ought to marry.

II. According to ſeveral paſſages of the Scripture, every man is allowed to have ſeveral wives: which is practiſed by the eaſtern *Jews*, tho' the *Germans* do not allow it, nor is it often practiſed in *Italy*; and then only, when after many years marriage they have had no child by their firſt wife.

III. They may marry their nieces, that is to ſay, their brother's or ſiſter's daughters, and for the ſame reaſon, they may marry their firſt couſins; but a nephew cannot marry his aunt. As for the other degrees prohibited, they may be ſeen in the xviii. chapter of *Leviticus.*

IV. Some ſcruple to marry a woman who has had ſeveral huſbands, or two only, ſtiling her a *husband killer*, but this is not forbidden, and is leſs to be underſtood of a man, who may have had two wives or more.

V. A widow or a woman divorced cannot marry again till ninety days after her huſband's death, that it may thereby be certainly known, whether the child belongs to her firſt huſband.

VI. When a man dies, and leaves a ſucking child, his widow cannot marry again till the child be two years old; the Rabbi's having fixed that time, the better to provide for the education of the orphan.

CHAP. III.

Of Betrothings and Marriages.

I. WHEN the *Jews* have agreed upon the conditions of a match, an inſtrument is ſigned by the bridegroom, and the relations of the bride; after which the bridegroom goes to ſee his bride, and takes her by the hand. In ſome countries the bridegroom gives her a ring at the ſame time, and then marries her. But this

[b] Gen. i.

this is not the common practice in *Italy* nor *Germany*. They are often betrothed for six or twelve months, and sometimes two years, according to the convenience of the parties. or the agreement made between them. During which time the bridegroom visits his bride, and spends his time with her, but without making an ill use of it.

II. When the wedding-day is fixed, (which is generally on the new moon, and on a Wednesday or Friday, if it be a maid, and a Thursday if it be a widow) the first night the bride, if she be in a proper condition, first bathes, which we shall speak to in the next chapter. But if she be not, all commerce with her is forbidden till she can bathe; however, all the ceremonious part of marriage is performed.

III. Some say that the married couple ought to fast on the wedding-day, till the benediction be over.

IV. In order to celebrate this solemnity, the betrothed couple meet at the appointed hour, in a room under a canopy, with music, and in some places with children, singing round them and holding torches in their hands. All the people that are of their synagogue being come, they put a *Taled* on the heads of the young couple, which is a square veil, at the corners of which hang those tufts already described. After this, the Rabbi's of the place, the reader of the synagogue, or one of the nearest relations, takes a glass or any other vessel filled with wine, and after he hath blessed God, *for having created man and woman, and ordained matrimony*, &c. he gives some of this wine to the bridegroom and bride. Then the bridegroom putting a ring on his bride's finger, in the presence of two witnesses, who are generally Rabbi's, says, *Thou art my wife according to the rites of* Moses *and* Israel. After which the marriage writings are read, purporting the receipt of the portion, the obligation of the bridegroom to a jointure, and to maintain his wife, and live decently with her. For the performance of these several articles, he gives a duplicate to his wife's relations. Then they bring more wine in a new vessel, and after they have sung six more blessings, which make seven in all, the married couple drink a second time, and the remainder of the wine is thrown upon the ground as a token of mirth. The vessel being empty, it is given to the bridegroom, who, throwing it down with all his strength, breaks it to pieces; this they do, to the end that their rejoicings may give them an image of death, who, dashing us to pieces like glass, gives us a lesson of mortification to all vanity. In the mean while every one present cries out, *Mazal tou, may it prove lucky*, and then retire.

V. In the evening they give a supper to their relations and friends; in some places, whoever is invited presents the bride with a piece of plate, some before, some after the entertainment, then follow the seven blessings already mentioned, and which are before repeated at the celebration of the nuptials; and after this they rise from table.

VI. If the bride has bathed, she then is put to bed to her husband; and if she be a maid, the man comes out of bed, as soon as the ceremony is over, and can no more converse with her till after a stated time, (which I shall mention when I speak of married women) and she has bathed a second time.

VII. On the morning of the Sabbath after the wedding, the bridegroom and his bride go to the synagogue together. The bride is accompanied with the women that were at the wedding; and at the lessons of the Pentateuch, the husband is desired to read. Whereupon he promises to give handsomely to the poor, and his example therein is followed by all who come with him. When prayers are over, the men accompany the bridegroom, and the women the bride to their house, after which they separate after a world of mutual

tual civilities. In ſome places, the bridegroom lives the firſt week at his wife's parents, where he entertains his friends.

VIII. This is what is generally practiſed in all marriages, tho' there are ſome little alterations obſerved, according to the different countries.

IX. When the wife dies without children, they are to obſerve the cuſtoms of the country they live in, which differ almoſt in every nation.

CHAP. IV.

How a Woman may obtain a Divorce, and in what manner a Man is puniſhed who abuſes a Maid.

I. WHEN a girl under ten years of age, [c] whether her father be living, or not, happens to become a widow, after marrying a man with the conſent of her mother or brothers, whom ſhe does not like; ſhe may have a divorce, till ſhe comes to be twelve years and one day old, which is the time when women are of age. It is ſufficient for her to ſay, that ſhe will not have ſuch a man; of this ſhe takes two witneſſes, who ſet down her refuſal in writing. After which ſhe may ſue out a divorce, and marry again with whom ſhe pleaſes.

II. A man who debauches a maid by force, or any other way, is obliged by the judge to marry her, if the father and the girl are willing to it; nor can he ever be divorced from her, according to what is ſaid in the xxii. chapter of *Deuteronomy*. Or otherwiſe, the diſgrace or offence muſt be repaired with a ſum of money.

CHAP V.

Of Women in the time of their Impurity, and of their Lyings in.

I. AS ſoon as a woman perceives that ſhe is unclean, ſhe is obliged to tell her huſband of it, who converſes no more with her, till the obſtacle be removed. He can neither give, nor receive any thing from her, nor eat out of the diſh, or drink out of the ſame glaſs with her.

II. When, at the end of five days at fartheſt, this obſtacle is removed (for if it were to laſt longer they muſt ſtill have patience) then the wife changes her linen, puts clean ſheets on her bed, and ſeven days after pares her nails, and makes them very clean. She then waſhes and combs herſelf, and goes to bathe. The bath muſt be of running or rain water, and not brought by a man; it muſt be at leaſt three cubits high, and one cubit broad, or elſe it is not good. When there is no bath the woman muſt go to a ſpring, a river, the ſea, or a well: there ſhe muſt bathe her ſelf ſtark naked, and all the parts of her body muſt touch the water; nay, if ſhe has a ring on her finger, that ſhould be ſo

[c] The *Jews* oftentimes marry their children very young, though the marriage be not conſummated till they are of a proper age; theſe are the matches here meant.

ſo cloſe to it as to prevent the water from coming to that part, her bathing would be ineffectual, and ſhe would be obliged to take off her ring and waſh herſelf again. Therefore, when a woman goes into the bath, there is another woman by, who obſerves whether ſhe be all over covered with water. After this, ſhe may converſe with her huſband, as long as ſhe remains clean.

III. Whilſt a woman is in child-bed, ſhe muſt alſo be parted from her huſband. The ſeparation laſts ſeven weeks when it is a boy, and three months if it be a girl. In ſome places the term is ſhorter. A week before the time is over, the woman ſhifts her linen, goes to the bath after the manner I have mentioned; and when ſhe has obſerved the neceſſary formalities, ſhe may then go to her huſband again.

CHAP. VI.

Of Jealouſy and Divorces.

I. IT was the cuſtom formerly for a jealous huſband to carry his wife before a prieſt, who gave her a water to drink, with which ſhe burſted when guilty, but remained unhurt when innocent, as mentioned in the fifth chapter of *Numbers*; but now a jealous huſband only deſires his wife not to ſee the man who occaſions jealouſy. But, if after ſuch admonitions the woman behaves herſelf ill, and there are ſtrong ſuſpicions againſt her, or ſhe be found with her gallant, and they are both catched in the very act; then the huſband is obliged by the Rabbi's to divorce her, even tho' he were unwilling, and muſt be parted from her for ever. I ſhall by and by ſpeak of their manner of divorcing. But the woman may afterwards marry whom ſhe pleaſes, except the man who has been the cauſe of her divorce.

II. A huſband [d] may divorce his wife upon the leaſt diſlike, though her behaviour be irreproachable, *Deut.* xxiv. *When a man hath taken a wife and married her, and it comes to paſs that ſhe finds no favour in his eyes*, &c. Yet, they are not to divorce their wives, unleſs they have good grounds for jealouſy, or can charge them with ſome crime; for the Rabbi's have preſcribed many formalities which take up a great deal of time, in order to prevent men from making an ill uſe of this privilege of divorce; ſo that it often happens, that they change their minds and are reconciled, before the inſtruments of divorce can be obtained, and afterwards live very happily together.

III. The form of their divorces, which they call [e] *Ghett*, and which they give their wives, is written by a notary or proctor, in preſence of one or two learned Rabbi's. It muſt be written upon ruled vellum, and contain neither more nor leſs than twelve lines; it muſt be alſo written in ſquare letters, with a thouſand other trifling niceties, both as to the hand, the way of writing, and the names and ſurnames of the huſband and wife. Beſides, the notary, the Rabbi's, and the witneſſes muſt not be related, either to the huſband or wife, or to one another.

IV. This is the ſubſtance of the letter, or *Ghett*. *Such a day, month, year, and place,* &c. *I* A.B. *do voluntarily divorce thee, and put thee away, and make thee free, thee* C.D. *who haſt heretofore been my wife; and I do hereby permit thee to marry whom thou pleaſeſt*, &c.

[d] This cuſtom of divorcing wives has been long uſed in the *Greek* church.
[e] There is a treatiſe in the *Talmud* concerning divorces, entitled *Ghittim*.

V. The letter thus written, the Rabbi artfully examines the huſband, in order to know whether he does this voluntarily.

VI. They contrive it ſo as to have ten perſons preſent at the ſigning, beſides the two witneſſes who ſubſcribe the inſtrument, and the two others to the date.

VII. After this the Rabbi bids the woman open her hands, and hold them cloſe to one another in order to receive the inſtrument that it may not fall on the ground: then the huſband being a ſecond time examined, gives her the parchment, ſaying, here is thy divorce, I put thee from me, and I give thee the liberty of marrying whom thou pleaſeſt. The woman takes the inſtrument, and gives it to the Rabbi, who reads it a ſecond time, after which the woman is free. There are many other little circumſtances, I omit, for fear of being too tedious, which have been invented only to render divorces more difficult, as I have already obſerved.

VIII. When this is done, the Rabbi admoniſhes the woman not to marry before the expiration of three [f] months, leſt ſhe ſhould be with child. The man and the woman thus divorced can no longer live together, nor be alone in any place; but they may both marry again.

CHAP. VII.

Of the Ibum, *and* Caliza.

I. WHEN a man dies without iſſue by his wife, or by any other woman, then his widow is in the power of his brother, if he has one living, and this brother may marry her, or give her leave to marry another man, as it is ſaid in the xxv. of *Deuteronomy*, *If brethren dwell together, and one of them die, and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her husband's brother ſhall go in unto her, and take her to him to his wife.* If the deceaſed leave ſeveral wives, his brother can diſpoſe of one of them only, but cannot marry the others; and where there are ſeveral brothers, the eldeſt has the right; tho' one of them alone may give leave to the widow to marry again.

II. The marrying ſuch a widow is called *Ibum*; for the meaning of that word is *to marry a ſiſter-in-law*; and the brother might marry her without any ceremonies, if he had a mind to it: but the Rabbi's have ordered that thoſe matches ſhould be in the uſual form; upon which all the deceaſed's goods belong to him; he receives ſo much as the very portion the woman had brought to her brother: in ſhort, ſhe is then looked upon as his own wife.

III. Formerly, they who married their brother's widow were more valued than thoſe that gave them their liberty: but being now become more covetous and voluptuous, they prefer beauty and wealth to their duty; ſo that few marry their brother's widow, eſpecially among the *Germans* and *Italians*, who chuſe rather to give the woman her liberty.

IV. This

[f] Ninety days.

IV. This kind of leave to marry is called *Caliza*, or *the looſing of the ſhoe*, according to the xxv. of *Deuteronomy*, *Then ſhall his brother's wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face.* The ceremony is performed in this manner. Three Rabbi's, with two other witneſſes beſides, go out on the evening before, and pitch upon a proper place; and the next day, after morning prayers, the congregation attends the Rabbi's and witneſſes, who being come to the place, ſit down, and ſummon the widow and brother-in-law before them, who declare that they are come in order to be ſet at liberty. The chief Rabbi aſks the man ſeveral queſtions, and endeavours to perſuade him to marry the widow; but finding that he perſiſts in his refuſal, the man, after ſome other queſtions, puts on a large ſhoe fit for any foot, and the woman, conducted by one of the Rabbi's, repeats the 7. verſe of the forementioned chapter, *My husband's brother refuſeth to raiſe up unto his brother a name in* Iſrael, *he will not perform the duty of my husband's brother*; to which the brother anſwers what is ſaid in the next verſe, *I like not to take her.* Then the woman, ſtooping, unties and takes off the ſhoe, which ſhe throws on the ground, and ſpits upon the man, ſaying in *Hebrew*, with a little of the Rabbi's prompting: *So ſhall it be done unto that man, that will not build up his brother's houſe, and his name ſhall be called in* Iſrael, *the houſe of him that hath his ſhoe looſed.* Theſe words ſhe repeats three times, and at each time the aſſiſtants anſwer, *his ſhoe is looſed.* Immediately the Rabbi declares to her, that ſhe may marry again; and if ſhe requires an act of the ſame, the Rabbi's give her one. Upon examination of this matter, all the circumſtances here obſerved will appear to be taken from the xxv. of *Deuteronomy*.

V. But as in caſe of this *Ibum*, the woman can neither have her portion, nor marry again without ſuch a diſcharge, ſome men, in order to extort money from their ſiſters-in-law, plague them, and put off the ceremony as long as they can. For this reaſon, ſome fathers, when they marry their daughter to a man that has any brothers, ſtipulate that, in ſuch a caſe, the woman ſhall be ſet at liberty without relinquiſhing any of her pretenſions. Some will oblige the huſband, when he is dangerouſly ill, to grant his wife a divorce, that ſhe may not fall into the power of her brother-in-law.

CHAP. VIII.

Of Circumciſion.

I. WHEN a man has a ſon born, his friends congratulate him thereupon, ſaying, *I give you joy.* Some will write the following words upon bits of paper, which they place in each of the four corners of the room, where the mother lies, *viz. Adam and Eve.* [c] *Lilit be gone*, together with the names of three angels; this they do in order to preſerve the child from witchcraft; this is no obligation nor precept, but rather the effect of mere ſuperſtition.

II. The father is obliged to circumciſe his ſon on the eighth day, [b] according to what is ſaid, *He that is eight days old ſhall be circumciſed among you, every man-child in your generations.* The ſame is repeated in *Leviticus* chapter the xii. *And in the eighth day, the fleſh of*

[c] *Lilit*, according to the *Jewiſh* fables, was *Adam*'s firſt wife, who playing the termagant, and refuſing to ſubmit to *Adam*, left him, and flew up into the air by the means of a magical ſecret. She is taken for a nocturnal ſpectre, an enemy to women lying in, and to new born children; and is what the *Latins* call *Striges Lamiæ*.

[b] Gen. xvii.

of his foreskin ſhall be circumciſed. This cannot be done before the eight days are expired: but it may be put off, if the child be weak or infirm, till he be well again.

III. The night before the day of the circumciſion is called the *watch*, for the whole family ſits up to watch the child. On the evening the father's friends come and viſit him, and the women the mother; that evening is ſpent in mirth and rejoicings.

IV. They chuſe a godfather to ſtand for the child whilſt it is circumciſed, and a godmother to carry it from the houſe to the ſynagogue, and bring it home again. They generally take ſome relation of the father's or mother's for this office. As for the *Mohel*, or *Circumciſer*, they may chuſe whom they pleaſe; for whoever is able to perform that office, is allowed to do it. It is accounted a great praiſe amongſt the *Jews* to be a *Circumciſer*, and if the child's father is one of them, he himſelf may circumciſe his own child.

V. On the morning are provided, either in the ſynagogue, or in their own houſe (when the ceremony is to be performed there) two ſeats with ſilk cuſhions; one of which is deſigned for the godfather who holds the child, and the other for the prophet *Elias*, as ſome ſay, whom they believe to be inviſibly preſent at all their circumciſions; becauſe of his extraordinary ſtrictneſs in the obſervation of the law. A croud of people meet on theſe occaſions, and the circumciſer comes with a diſh in his hand, wherein are his inſtruments and other things neceſſary; ſuch as a raſor, aſtringent powders, linen, lint, and oil of roſes. Beſides theſe, ſome have a porringer full of ſand, wherein they put the foreſkin after it is cut off. They ſing hymns till the godmother comes, who brings the child in her arms, being accompanied by ſeveral women; but none of them go any farther than the door of the ſynagogue. There ſhe delivers the child to the godfather, and preſently the whole aſſemby cries aloud, *Baruch aba, the father is welcome.*

VI. The godfather ſitting down on his ſeat, lays the child on his knees; the man who is to circumciſe him unwraps the ſwadling clothes. Some uſe a pair of ſilver tongs to hold that part of the foreſkin which is to be cut off. Then the circumciſer taking his raſor, ſays, *Bleſſed be thou, O Lord, who haſt ordained unto us circumciſion.* At theſe words he cuts off the thick ſkin of the prepuce; and then with the nails of his thumbs tears off a thinner ſkin remaining. During this the father gives thanks unto God for this injunction, and the by-ſtanders wiſh him the happineſs of bringing up his child till he be old enough to marry. The man who circumciſes the child goes on with his buſineſs, and two or three times ſucks the blood that runs from it, and ſpits it out into a cup full of wine: afterwards he takes ſome dragon's blood, powder of coral, and other things which he lays on the circumciſed part to heal it, and binds up the whole with a bolſter dipped in oil of roſes.

VII. This being done, he takes a cup of wine, and having bleſſed it, he ſays another bleſſing for the child, at the ſame time giving him the name his father intends him, and pronouncing theſe words out of the xv. of *Ezekiel*, *I ſaid unto thee, when thou waſt in thy blood, live*, &c. he in the mean while wets his lips with that wine, into which he has ſpit the blood. After this they repeat the cxxviii. *Pſalm* intirely, *Bleſſed is every one that feareth the Lord.* This being performed the godfather returns the child to the godmother, in order to carry it home again, and put it into his mother's hands. And all the ſpectators at departing ſay to the father: *May you too be preſent at his wedding.*

VIII. The circumciſer afterwards ſends ſweetmeats, or any other preſent to the child's mother; the godfather and godmother, relations and friends do the ſame. When the father and mother are poor, they ſend them money, but no more than what they pleaſe.

IX. On

IX. On the ſame morning the father, according to his abilities, entertains the perſon that circumciſed his child, the godfather and godmother, his relations and friends. And at the end of the entertainment, they add bleſſings and prayers for the child, beſeeching God that he may live to a good old age, in the fear of the Lord.

X. The child is generally well in the ſpace of twenty four hours. For which reaſon, ſome *Jews*, on the third day, ſend ſweetmeats to the parents and friends of the child; that they may rejoice together at his recovery.

XI. There are no ceremonies for girls, excepting only that in the beginning of the month after the mother goes out, the daughter is carried to the ſynagogue; there the reader, ſaying a bleſſing for the child, gives her the name which her father has deſigned her. Amongſt the *Germans*, it is cuſtomary for the reader to go to their houſes, where taking the child out of the cradle, he bleſſes her and gives her a name. When a male child dies uncircumciſed before the eight days are over, ſome will circumciſe him with a reed before they bury him.

CHAP. IX.

Of the Redemption of the Firſt-born.

I. THE firſt child which a woman bears, if a boy, belongs to the prieſt, though his father then has, or has had children by another wife, [i] as I have already obſerved, according to the precept which ſays: [k] *Sanctify unto me all the firſt-born.* And afterwards: *All the firſt-born of man amongſt thy children ſhalt thou redeem*, &c.

II. This is what they do in obſervation of this precept. When the child is full thirty days old, they ſend for one of the ſons of *Aaron*, whom the father likes beſt. Several people being aſſembled in the houſe, the father brings a large ſum of gold and ſilver in a diſh or baſon, and the child to deliver into the hands of the prieſt, who ſays aloud to the mother: *Madam, is this boy yours?* To which ſhe anſwers, *yes. Had you never another child before*, continues the prieſt, *either male or female, or did you never miſcarry?* To this ſhe anſwers, *no. Since it is ſo*, adds the prieſt, *this child being your firſt-born belongs to me.* Then turning to the Father, he ſays unto him: *If you are deſirous to have this child, you muſt redeem it. I brought this gold and ſilver for that purpoſe*, replies the father. *You have then a mind to redeem it?* ſays the prieſt. *Yes, I have a mind ſo to do*, ſays the father. *Well*, ſays the prieſt aloud turning towards the aſſembly, *this child being a firſt-born is mine, as it is ſaid in* Numbers, *chap.* xviii. *ver.* 16. *And thoſe that are to be redeemed from a month old, ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels*, &c. *inſtead of which I content myſelf with this:* and at theſe words, he takes two golden ducats, or thereabouts, as he pleaſes, and then returns the child to his parents. This is alſo a day of rejoicing.

III. When the father or mother are of the race of prieſts or *Levites*, then they do not redeem their ſons.

[i] Part I, chap. xii. [k] Exod. xiii.

CHAP. X.

Of their way of inſtructing their Children, and of their coming to age.

I. AS ſoon as a child can talk, they teach him to read, and afterwards to tranſlate the Bible into the language of the country wherein they live, without any principles of grammar, which they call *Dichduch*. But when the child is ten years old, or thereabouts, then he may learn the grammar, if he has a mind to it. Grammar is ſeldom made uſe of amongſt [l] the *Jews*; and the greateſt part of them talk, read and write by rote, eſpecially the *Germans*.

II. They then make their youth read ſome of their interpreters upon the Bible, as [m] *Rabbi Salomon*, and an abridgment of the ceremonies and cuſtoms of the Rabbi's, ſuch as [n] *Rabenu Moſes* and others. Theſe books are very hard to be underſtood, becauſe they are printed without points, or vowels; and are written in a ſtile quite different from that of the Bible, ſo that they are not to be learnt [o] but by rote.

III. Such of the youth as are ingenious, immediately after thoſe books read the *Miſna*, and *Talmud*, which they take to be the beſt foundation of their ſtudies. Some of them apply themſelves to other ſciences, as I have obſerved in the ſecond chapter of the ſecond part.

IV. When a youth is thirteen years and one day old, he is accounted a man, and is obliged to obſerve all the precepts of the law. Therefore, they are called *Barmizva*; tho' ſome others call them *Minian*, [p] *from the word number*. As to affairs in general, he is then of age, and can make contracts; for he no longer depends on guardians; and may do what he pleaſes, as well in regard to temporal as ſpiritual affairs. With reſpect to girls, they are accounted women as ſoon as they come to be twelve years and a half old.

CHAP. XI.

Of the reſpect due to relations and others.

I. CHILDREN, among the *Jews*, think themſelves ſtrictly obliged to honour their parents. *Honour thy father and mother*, ſays the Decalogue; this the Rabbi's have explained at length, as well in regard to the duties of children to their parents during their lives, as after their deaths.

II. They

[l] That is the reaſon why ſo few of the *Jews* are able to teach the old, or the *Rabbinic Hebrew*, for want of method.

[m] He was a *Frenchman*, and has written commentaries upon the Bible and *Talmud*. *De Lira* has taken a great many things from him.

[n] The famous Rabbi *Maimonides* has compoſed a judicious abridgment of the whole *Talmud*, in the *Rabbinical Hebrew*, in a pure and eaſy ſtile.

[o] Yet the *Hebrew* of the Rabbi's may be reduced to rule and grammar, but this is difficult.

[p] *Minian*, ſignifies number: And there is a book of *R. Moſes*, intituled, *Minian hamitſvot*, that is to ſay; the number of the precepts, which the *Jews* are obliged to obſerve.

II. They alſo ſhew how a father ought to behave to his ſon, eſpecially when he is grown up, ſo as to give him no opportunity of tranſgreſſing againſt the reverence he owes his father.

III. They beſides draw this conſequence from that commandment, that we ought to honour an elder brother and a mother-in-law. Nay, they think that there is more reverence due to the man who hath inſtructed us in our religion, than to him who hath given us life; for the latter only gives us being, but the former makes that life happy. They require alſo that a man ſhould both by word and actions honour learned and pious men, [q] the aged, and even ſuch as are not *Jews:* becauſe they are, according to the Rabbi's, as it were, ancient citizens of the world, who having ſeen more events, have alſo more experience: [r] *With the ancient is wiſdom, and in length of days, underſtanding.*

[q] Levit. chap. xix. [r] Job xii.

The END of the fourth Part.

AN

AN HISTORICAL

DISSERTATION

CONCERNING THE

CEREMONIES and CUSTOMS

Which are at this time obſerved amongſt the *JEWS.*

PART V.

CHAP. I.

Of the Heretical Jews: *with a Supplement concerning the* Caraïtes *and* Samaritans.

I. I Do not intend to ſpeak of the different hereſies, which broke out a little before the deſtruction of the ſecond temple: my deſign in this work being only to treat of thoſe things which are in uſe at preſent. Of all the hereſies which prevailed at that time, there is only one that has [a] been tranſmitted to our days. Thoſe who follow it, are accounted hereticks by the *Jews*, though they obſerve the law of *Moſes*, and are called *Caraïm*, a noun derived from *Micra*, ſignifying, *the pure text of the Bible*; becauſe they adhere to the Pentateuch only, [b] and obſerve it in its literal ſenſe, rejecting all the interpretation, paraphraſes, and conſtitutions of the Rabbi's.

[a] The author has forgot the *Samaritans* of our days. See the Supplement.
[b] This is not true, as you will ſee lower, and eſpecially in the Supplement, wherein I have corrected ſeveral things againſt the common opinion concerning the *Caraite Jews.*

II. As they will not recede from the letter of the Scripture, they muſt certainly be reformed *Sadducees*; the difference is that the old *Sadducees* denied the immortality of the ſoul, and conſequently paradiſe, hell, purgatory, the reſurrection of the dead, and ſome other things. But the preſent *Caraïm*, leſt they ſhould render themſelves odious to all religions which admit of theſe truths, have ſubmitted to, and even received ſome of the ancient traditions, in order to make themſelves more agreeable to the *Jews*, under whoſe name they go. Yet I do not queſtion, but that they take their riſe from the *Sadducees*, and that they were true *Sadducees*[c], before they had adopted this new belief of theirs.

III. There are ſome of them at *Conſtantinople*, *Cairo*, and other parts of the *Levant*, and even in *Moſcovy*, where they live after their own way, having their ſynagogues, and obſerving their own ceremonies and cuſtoms: ſtiling themſelves *Jews*, and inſiſting that they are the only true obſervers of the *Moſaic* law.

IV. They call the *Jews* that are not of their opinion *Rabbanim*, or *followers of the Rabbi's*. But theſe laſt hate the *Caraïm* mortally, and will neither make alliances nor converſe with them. They call them *Manzerim*, or *baſtards*, becauſe they keep none of the conſtitutions of the Rabbi's concerning marriages, divorces, or purifications of women. Nay, their hatred is ſuch, that if a *Caraïte* had a mind to turn *Rabbiniſt*, the other *Jews* would not admit him.

SUPPLEMENT.

Concerning the Caraïtes.

I. IT would be a hard taſk to determine exactly the time when *Caraïſm* began. Father *Morin*, who has treated of this queſtion, refers the origin of this ſect to the eighth century, preſently after the publication of the *Talmud*; and is of opinion, that this large work was publiſhed much later than moſt of the *Jews* believe, for in reality *Caraïſm* took its riſe from the publication of the *Talmud:* for it does not appear, that the word *Caraïte* was odious before that time, tho' it has been ſince. On the contrary, they called *Caraï*, a man who had a conſummate knowledge of the Scriptures. So that the origin of this ſect came from the learned *Jews* of that time, who oppoſed a thouſand idle conceits, which were publiſhed under the pompous name of traditions of *Moſes*; tho' the greateſt part of them had no other foundation, than the ambition of ſome of their doctors, who would have paſſed their private deciſions upon the people, as ſo many oracles pronounced on mount *Sinaï*. And as thoſe *Jews*, who would not admit theſe vain traditions, made uſe of the Scripture for the refuting of them, which they call *Micra*, they received from thence the name of *Caraïm*, as we have ſeen in our days ſome Proteſtants, who called themſelves *Evangeliſts*, becauſe they admitted of no other authority than that of the Goſpel, and rejected all traditions.

II. But thoſe *Jews* who declared themſelves for the *Talmud*, called the others *Samaritans* and *Sadducees*; not becauſe they were really ſuch, but becauſe they imitated them as to ſuch traditions, as they would not admit: notwithſtanding there have been *Jews* ſince that time, who have thought that a *Caraïte* was really a *Samaritan* and a *Sadducee*. They were the more confirmed in this error, becauſe they ſeldom applied themſelves to hiſtory

[c] This is not true. See the Supplement.

hiſtory or chronology. The author of this work, who knew that the preſent *Caraïtes* were not of the ſame belief with the *Samaritans*, to reconcile this contradiction, has imagined a new ſect of *Caraïtes*; as if the ancient ſect had only been *Samaritans* and *Sadducees*, and the modern had changed opinion, or at leaſt, that they were grown more moderate. But this notion of our Rabbi is founded only upon his ignorance of the *Jews*; and the arguments which he brings in ſupport of it, are not ſufficient to maintain his opinion.

III. The critics of our days, who have ventured to treat of the *Caraïtes* upon the authority of the *Jewiſh* Writings, have been greatly miſtaken; becauſe the *Rabbiniſts*, who are their enemies, have falſly charged them in all reſpects. Father *Morin*'s proceeding has been very different, he having made uſe of a commentary upon the Pentateuch written by a *Caraïte* author. As I have the ſame manuſcript in my poſſeſſion, I here purpoſe to ſhew wherein *Caraïſm* expreſly conſiſts, and what is the difference between the *Caraïtes* and *Rabbiniſts*. I ſhall begin with their opinion concerning the text of the Bible, becauſe our author herein confounds them with the *Samaritans*, who admit the Pentateuch only; and there are ſtill ſeveral learned men in our days, who think, that the *Caraïtes* differ much from the other *Jews* as to the text of the Bible: I cannot think where a certain Doctor of the *Sorbonne*, and Regius Profeſſor of the *Hebrew* tongue, found what he has lately written upon this ſubject, concerning the *Caraïtes*. He explains the word *Caraïm* or *Caraïtes* in theſe words: *That is to ſay, thoſe who admit of conſonants only, and no points in their Bibles, becauſe they think the points have no other authority than tradition.* A little after this he adds, *That the* Caraïtes *have by degrees got the better among the* Jews, *eſpecially among the* Talmudiſts *and allegorical writers: and that by degrees the notion has obtained that thoſe books of the law which have no points in them, were profane.* There is hardly one word of truth in the whole diſcourſe of this learned Profeſſor, as we ſhall ſee by the ſequel.

IV. The author of that *Caraïte* commentary before mentioned, calls himſelf *Aaron* ſon of *Joſeph*, and lived about the end of the thirteenth century. He admits of all the books of the Scripture contained in the canon of the *Jews*, and allows them to be *twenty four* in number, as the other *Jews* do. In order to diſtinguiſh them from human traditions, he ſometimes calls them *Prophecies*, thinking it inconſiſtent with the dignity of God, to rank his word and the writings of men in the ſame claſs; and herein blames the *Rabbiniſts*, who ſet the ſame value upon the fables of the *Talmud*, and the conceits of their anceſtors, as they do upon the ſacred books of the Scripture, and put them upon the ſame footing. He alſo ſhews that the *Caraïtes* do not reject all ſorts of traditions, but thoſe only that are falſe and ridiculous, ſome of which he mentions in the beginning of his work, where he makes very merry with them. He tells us what a ſtrange explanation theſe doctors give of the ſerpent mentioned in the beginning of *Geneſis*. For the *Rabbiniſts* and the *Cabaliſts* ſay, *that he was as big as a camel, that Samael* [d] *ſat upon him; nay, that God himſelf got up upon him, and ſported upon his back.* He in the ſame place relates ſome other allegorical and *Cabaliſtical* interpretations of theſe very doctors, which he refutes, and adds the following words: *In theſe and other explanations of this kind, they rely only upon the authority of their fathers.* Then breaking out againſt thoſe who abuſe the word of God after that manner: *Curſed be the man*, ſaith he, *who is ſo impudent as to behave in this manner.*

V. In order to ſhew, that they believe ſuch traditions as are rational and well-grounded, he diſtinguiſhes the traditions that are certain and conſtant, from thoſe which are falſe and dubious. And it appears, that his rules, for the authority of traditions, are the ſame as thoſe which the judicious *Vincentius Lirinenſis* has given us: ſo that he profeſſes not only to receive the Scripture, but alſo to adhere to reaſon and tradition, ſo far as it has been

[d] The Devil.

been certain and conſtant, but not to that of late or freſh invention. He ſubmits to the doctrine of the ancients, where it has ſuffered no variations, and where it agrees with authentic writings, approved by all the *Jews*. Upon this principle they acknowledge all the books of the Bible, as well as the *Rabbiniſts*, and what is more extraordinary, they receive them as they are now pointed: for they have no other copy but that of the *Maſora*. And if they ſometimes read in a different manner, they do it only as critics, in imitation of the Rabbi's *Juda*, *Jona*, *Abeneſra*, *Kimchi*, *Abenmelec* and other *Rabbiniſt* grammarians.

VI. Our *Caraïte*, who is very exact in his enquiries into the literal ſenſe of the text, often quotes the various readings in order to pick out the beſt. And herein he imitates the *Rabbiniſts*, who do the ſame. He is attentive to the ſmalleſt things in grammar, to make his literal ſenſe good. It would be needleſs here to produce any inſtances thereof; becauſe he uſes this method throughout the whole work.

VII. Neither ſhall I endeavour to refute the opinion of thoſe, who believe that the *Caraïtes* have copies of the Bible, different from the Vulgar. For it is ſufficient to obſerve (as I have done) that they admit, not only the four and twenty books of the Scripture, as all other *Jews* do, but that they alſo make uſe of the *Hebrew* copies, juſt as they now ſtand with the points of the *Maſſorets*.

VIII. As for their divinity, it is in no circumſtance different from that of the other *Jews*, excepting only, that it is more pure and free from ſuperſtition. For they give no credit to the *Cabaliſtic* explanations, or allegories, which indeed are without foundation. Beſides, our *Caraïte* plainly ſhews his belief concerning the nature of the ſoul, and a future life, in his explanation of theſe words of *Geneſis*, *Let us make man in our own image. The ſpirit of man*, ſays he, *takes its riſe and origin from things above, and his body from thoſe here below. For his ſoul*, adds he, *is of the nature of that of Angels.* And preſently after: *The world to come was made for the ſoul of man.* This opinion is directly contrary to that of the *Sadducees*, and evidently ſhews, that all the errors imputed to the *Caraïtes*, are mere calumnies.

IX. As for the ceremonies and cuſtoms of the *Caraïtes*, a man might compoſe a long treatiſe upon them: but I hope it may ſuffice to ſay in general, that the *Caraïtes* reject all the conſtitutions of the *Miſna* and *Talmud*, which are not conformable to the Scripture, or may be drawn as a neceſſary and manifeſt conſequence of it. I ſhall only produce three inſtances of this. The firſt is concerning the commandment of *Mezouzot*, or parchments, which the *Jews* faſten to all the doors they paſs through. The ſecond, concerning *the Tephilim*, or *Phylacteries*, which are mentioned even in the New Teſtament. The third is, the prohibition of eating milk with fleſh. Though the two firſt ſeem to be very expreſs and poſitive in *Deuteronomy*, where you have theſe words; [c] *Thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes, and thou ſhalt write them upon the poſts of thy houſe, and on thy gates:* our *Caraïte*, notwithſtanding, inſiſts, that this is a figurative way of ſpeaking; and that when God orders the *Jews* to write them upon the poſts, his deſign was, that both at coming in, and going out, they ſhould be always preſent in the mind. By theſe means the *Caraïtes* are diſcharged from the performance of an infinite number of ceremonies, or rather ſuperſtitions, which the *Rabbiniſt Jews* have invented concerning the *Mezouzot* and *Tephilim*. Hence is it alſo, that the *Caraïtes* turn the *Rabbiniſt Jews* into ridicule, when they ſee them ſaying their prayers, with theſe *Tephilim* on their forehead, as we have deſcribed them in the xi. chapter of the firſt part of this work; nay, they even call them *aſſes with bridles*. St. *Jerom* has not treated theſe *Tephilim* with the ſame freedom; for, in his expoſition on the words of

[c] Deut. vi. and xi.

of the Goſpel, wherein the *Phylacteries* are mentioned, he ſays: *The* Phariſees *by a wrong interpretation of this paſſage wrote the Decalogue of* Moſes *on parchment, which they rolled up and tied on their foreheads; and made a ſort of crown round the head of them, that they might have them conſtantly before their eyes.*

X. The third example is taken from this negative commandment not to eat fleſh at the ſame meal they eat any compound of milk; founded on this paſſage of *Exodus*; *Thou ſhalt not ſeeth a kid in his mother's milk.* But our *Caraïte* gives no manner of credit to thoſe traditions which give this paſſage a ſenſe ſo diſtant from the literal ſenſe of it; and he is of opinion, that this place is to be explained by that, where it is ſaid of a bird's neſt: *Thou ſhalt not take the mother with the young ones.* And when the *Rabbiniſt Jews* are hard put to it upon this ſubject, as I have been myſelf, they anſwer, *Ameru Hachamenu: This is the deciſion of our maſters or wiſemen*, for they believe, that the explanation of their fathers is not at all inferior to the very text of the Bible; and that God himſelf delivered that interpretation to *Moſes* on mount *Sinaï.*

XI. I ſhall not detain my reader with any other inſtitutions which are numberleſs, becauſe the greateſt part of them are no more than expoſitions of the *Rabbiniſts*, which the *Caraïtes* do not admit. They do not read the text of the Bible with the ſame view as the Rabbi's, who on the leaſt occaſion are pleaſed with inventing new deciſions. The *Caraïtes* read the Scripture in a rational manner, and explain it from itſelf, that is, what follows by what goes before. In ſhort, they reject all ſuch things as have not Scripture, reaſon, and an eſtabliſhed tradition for their foundation.

XII. Yet, as the *Caraïtes* ſubmit to good ſenſe and reaſon, they readily agree with the *Rabbiniſts* in ſome points of diſcipline, tho' they ſee well enough that the Scripture ordains otherwiſe. For example, they follow their calendar and the computations of Rabbi *Hillel*; becauſe, as they muſt have ſome ſettled method therein, they prefer this to the reſt: juſt as ſome Proteſtants make uſe of the reformed calendar, though they do not approve of it in all points.

XIII. They not only conform to the *Rabbiniſts* in their manner of circumciſing, but even make uſe of them ſometimes for the circumciſing of their own children. Nevertheleſs, circumciſion is ordained in Scripture, tho' the manner of circumciſing be not particularized; for inſtance, the *Jews* and *Turks*, who both circumciſe their children, differ in their manner of performing it. The *Turks* after they have cut off the ſkin never meddle with it after, but the *Jews* with their thumb nails tear the edges of the ſkin remaining after circumciſion in ſeveral places; and I believe this is the reaſon why circumciſed *Jews* heal ſooner than *Turks.*

XIV. The *Caraïtes* make uſe alſo of the *Taled*, which our author has mentioned in the firſt part of his book. Yet their *Taled* is ſomewhat different from that of the *Rabbiniſts:* for it is cut in a particular manner, and the ſtrings hanging like tufts, are alſo different.

XV. I ſhall only add to what I have ſaid of the *Caraïtes*, that our *Caraïte* never writes the name of *Jehovah*, or the *Tetragrammaton*, with theſe common letters, jod, he, vau, he, but with theſe three only, jod, vau, jod. This makes me believe, that the ancient *Caraïtes* did not read *Jehovah*, as we have it in our modern copies, but *Jave*, which manner of reading *Theodoret* attributes to the *Samaritans.* Unleſs theſe three letters may be termed an abridgment of the name of *Jehovah*, as we ſee other *Jews* often write it with two or three jods.

XVI. As to our author's aſſertion, that the *Rabbiniſts* hate the *Caraïtes* ſo far even as to call them baſtards, and to refuſe making alliances with them, or admit them when they have a mind to turn *Rabbiniſts*, it is an argument of the great veneration which the *Rabbiniſts* have for the traditions of their fathers. Yet I have heard that in the Eaſt, when a *Caraïte* is willing to turn *Rabbiniſt*, and to have children that may be accounted *Rabbiniſts*, they make him marry a ſlave, and the children proceeding from ſuch marriage are not looked upon as *manzerim*, or baſtards, but as *Rabbiniſt Jews*.

SUPPLEMENT.

Concerning the Samaritans.

I. WE have ſome reaſon to be ſurpriſed that the author of this treatiſe ſays nothing of the *Samaritans*; ſince he promiſed to ſpeak of all ſuch Hereticks as are at this time among the *Jews*. It is indeed very long ſince this breach began between them; but as it has been irreparable and ſtill continues, he might have ſaid ſomething of them. I will not here mention the origin of the *Samaritans*; for it is particularly ſet forth in the Bible; and there is no doubt but ſuch as bear that name in ſeveral parts of the world, are of the ſame ſect. My deſign is only to ſpeak of theſe laſt, whoſe memory has been revived in our days, upon account of their Pentateuch, which has been printed in the famous Bibles of *M. le Jai*, and the *Engliſh* Polyglot.

II. The modern *Samaritans* live at *Gaza*, [f] *Sichem*, *Damaſcus*, *Cairo*, and other parts of the Eaſt, where they have prieſts, deſcended, as they ſay, from *Aaron*. Their temple, or rather chapel, ſtands on mount *Garizim*, where they offer their ſacrifices. *Joſeph Scaliger*, who was informed of it, writ letters to the *Samaritans* in *Egypt*, and to the high prieſt of the whole ſect, who lives at *Sichem*. They anſwered all the difficulties which he had propoſed to them in his letters; theſe anſwers were dated in the 998. year of *Mahomet*'s *Hegira*, which anſwers to our 1590. but never came to *Scaliger*'s hands.

III. In the firſt of theſe letters, which is written in the name of the aſſembly of *Iſrael* in *Egypt*, they declare that they every year celebrate the Paſſover the 14. of the firſt month, upon mount *Garizim*, and that their then high prieſt was called *Eleazer*, the ſon of *Phineas*, the ſon *Aaron*. They then proceed to the ſolution of thoſe difficulties which were propoſed by him, but as theſe difficulties are more clearly explained in the anſwer written in the name of the high prieſt *Eleazer*, and of the ſynagogue at *Sichem*, directed to the ſaid *Scaliger*, I ſhall only mention this laſt, which will ſufficiently ſhew what the *Samaritans* are. The contents whereof are as follow.

1. The *Samaritans* keep the Sabbath according to the ſtrictneſs preſcribed in *Exodus*: for not one of them ſtirs from the place where he happens to be that day, except to the ſynagogue, where they read the law, and ſing praiſes unto God. They do not go to bed to their wives that night, neither do they, or any for them, kindle any fire during that time; whereas the *Jews* violate the Sabbath as to theſe points: for they go out of town, light their fire, and converſe with their wives, nor do they waſh after they have been with them.

2. They look upon the Paſſover as their principal feaſt, which with them begins at ſunſet, by the ſacrifice preſcribed in *Exodus* for that purpoſe. But they offer no ſacrifices, but

[f] Naplouſe.

but upon mount *Garizim*, where they read the law, and pray to God; after which the high prieſt bleſſes the whole congregation.

3. They alſo keep the feaſt of the harveſt for ſeven days; but do not agree with the *Jews* as to the day when it is to begin: for the *Jews* reckon from the next day after the ſolemnity of the Paſſover, whereas the *Samaritans* reckon their fifty days from the next day after the Sabbath, which falls in the week of the feſtival of unleavened bread; and the feaſt of the harveſt begins the next day after the ſeventh Sabbath following.

4. They keep the feaſt of expiation on the tenth of the ſeventh month, in which they ſpend the whole twenty four hours in praying, and ſinging, without eating any thing. For, excepting ſuch children as are at the feaſt, every body beſides faſts; but the *Jews* except thoſe that are under ſeven years of age.

5. On the 15. of the ſame month they keep the feaſt of tabernacles on the ſame mount *Garizim*.

6. They never defer the circumciſion longer than eight days, as it is ordered in *Geneſis*; whereas the *Jews* ſometimes put it off to a longer time.

7. They are obliged to waſh themſelves in the morning, after having converſed with their wives, or having fallen into any accidental pollution in the night-time; and all ſuch veſſels as can be polluted, become ſo by their touching them before they are waſhed.

8. They take away the fat of the ſacrifices, and give the prieſt the ſhoulders, jaws and belly.

9. They do not marry their own nieces as the *Jews* do, and have but one wife; whereas, it is lawful for the others to have ſeveral.

10. They believe in God, in *Moſes*, and in mount *Garizim*. And whereas the *Jews* (ſay they) put their truſt in others, we do nothing but what is expreſly commanded by God in the law; who therein made uſe of the miniſtry of *Moſes*. The *Jews* have abandoned what God has preſcribed in the law, to run after the inventions of their fathers and doctors.

11. This is the ſubſtance of the anſwer made by order of the high prieſt *Eleazer*, and written by his ſecretary *Abzebuta*, the ſon of *Joſeph Harmacus*, an inhabitant of *Gaza*. It is alſo obſerved, that this high prieſt had a ſon called *Phineas*, who exerciſed the ſame function in preſence of his father; that they conſtantly live in that holy place in the preſence of God, and that thoſe who have any difficulties to reſolve, come to them from all parts; ſo that they determine things according to the laws of juſtice and truth.

12. From *Aaron*, down to themſelves, they reckon 112 high prieſts, a liſt of whoſe names they keep; and inſiſt, that the *Jews* have no prieſts of the family of *Phineas*, and that they lie when they call the *Samaritans*, *Cutheans*; that they are deſcended from the tribe of *Joſeph the Juſt*, by *Ephraim*; that their *Samaritan* characters are thoſe which God made uſe of when he wrote the law, and that he communicated them to *Moſes*. To this the anſwer of the ſynagogue in *Egypt* adds, that the characters of the modern *Jews*, in their law, *is a way of writing invented by* Eſdras, *and accurſed for ever*.

IV. Several reflections might be made upon theſe two letters, but I leave them to the reader. I ſhall only obſerve, that the *Samaritans* are not infected with the errors of the *Sadducees*, and that in this reſpect the *Jews* bely them. What gave occaſion to this calumny is, that the *Samaritans* will not receive the vain traditions of the *Jews*, as I have already ſaid, in ſpeaking of the *Caraïtes:* and for this reaſon the *Jews* confound the *Samaritans* with the *Sadducees* and *Caraïtes*. For my part, I am of opinion, that we cannot now learn the purity of the *Jewiſh* law better than from theſe *Samaritans* of *Sichem*, who ſtill continue to offer ſacrifices according to the old inſtitution on mount *Garizim*, as Father *Morin*, and *M. Peyreſc* have obſerved. It would be well worth our curioſity to ſee the place where they ſacrifice, and to obſerve its form, ſtructure, order and proportion, and eſpecially the dimenſions and meaſures, both of the altar, and of the veſſels

which

which they make uſe of in their ſacrifices: ſo would it alſo to ſee their high prieſt dreſſed in his ſacerdotal robes, eſpecially on Eaſter day, when he is attended by all his inferior miniſters. I wonder how it comes to paſs that none of our travellers have had this curioſity.

V. Part of what I have ſaid of the *Samaritans*, is confirmed by *Benjamin* the *Jew* in his travels. This Rabbi, who lived in the twelfth century, ſays, that in his time there were but a hundred *Samaritans* in the ſynagogue of *Sichem*, and two hundred in that of *Egypt*; about three hundred in the ſynagogue of *Aſcalon*, and between three and four hundred in that of *Damaſcus*. He obſerves alſo, that they have prieſts of the family of *Aaron*, whom they call *Aaronites*, and who never marry unleſs it be with women of their own family, to keep the ſacerdotal race pure and unmixed with others; that theſe prieſts offer ſacrifices on mount *Garizim*, where they have a ſtone altar, which the *Iſraelites* erected after their paſſage over *Jordan*. He farther adds, that theſe *Samaritans* are of the tribe of *Ephraim*, and that they are ſtill in poſſeſſion of *Joſeph* the ſon of *Jacob*'s burying place; whom they ſtile their father. In ſhort, he ſays, that the *Samaritans* are very cautious of polluting themſelves by touching a dead body, or any place where they are buried; that they change their clothes when they are going to the ſynagogue, and waſh before they put them on.

VI. It is no new thing for the *Samaritans* to ſtile themſelves the deſcendants of the tribe of *Ephraim*, and the true ſons of *Jacob*, and to make it their boaſt, as may be obſerved, from theſe words of the woman of *Samaria* to our Lord: *Art thou greater than our father* Jacob? As to their ſepulchres, beſides what *Benjamin* ſays of the burial place of *Joſeph*, the *Samaritans* likewiſe ſhew thoſe of their prophets lying round their temple; amongſt others they have thoſe of *Eleazer*, and *Ithamar* the ſon of *Aaron*, and even that of his grandſon *Phineas*. They pretend alſo to have the tombs of *Joſhuah* and *Caleb*, and of two other men, whom they call *Abinon* and *Joſeph*, this laſt the ſon of *Carath* or *Pa-rath*. They likewiſe preſerve an inſcription in their temple written, as they ſay, by the hand of *Phineas* the ſon of *Eleazer*, grandſon of *Aaron*, in the 15. year from the going up of the *Iſraelites* into the Land of Promiſe.

VII. As thoſe calumnies, by the *Jews* uſually charged upon the *Samaritans*, are contradictory in themſelves, I ſhall not here detain my reader with a refutation of them: for they accuſe them not only of *Sadduceiſm*, but alſo of idolatry, and of worſhiping the image of a dove in their temple. They are no leſs unjuſt when they charge the *Samaritan* alphabet with wanting theſe three letters, he, heth, and gnain; and that likewiſe in the beginning of *Geneſis*, the *Samaritans*, inſtead of theſe words, *God created*, have written, *Aſima created*, but my own eyes can witneſs that in this alſo they are wronged; for we have at preſent an *Hebrew* Pentateuch in the *Samaritan* character, wherein thoſe three letters are to be met with, ſo that they have thoſe letters, and alſo the word *Elohim God*, as well as the *Jews*.

VIII. It muſt be owned that the *Samaritans* look upon the Pentateuch of *Moſes*, as the only authentic books of the whole Bible. They indeed have among them the hiſtory of *Joſhua*, and ſome few of the other hiſtories of the Old Teſtament, but they are different from ours: neither do they give any credit to them as divine books, and the rather as the *Jewiſh* canon, aſcertaining the number of the books of the Bible, is of a much later date than their ſchiſm, as well as the greateſt part of thoſe very books; which in their opinion were compoſed in favour of the poſterity of *David*, and to eſtabliſh it on the throne. For this reaſon they ſpeak of *Eſdras* as of an impoſtor, who (according to them) laid aſide the genuine primitive *Hebrew* letters for thoſe others, which the *Jews* ſtill make uſe of in the writing

writing of the Bible. And indeed St. *Jerom*, and the moſt celebrated critics of our days, are perſuaded that the *Samaritan* letters were the firſt *Hebrew* characters, and that *Eſdras*, after the return from the captivity, made uſe of the *Chaldee* letters, in which our Bibles are now written. He fell into this expedient, perhaps the better to diſtinguiſh the *Jews* from the *Samaritans*, to the end that there might be nothing common between them. It is likewiſe poſſible, that the people had uſed themſelves to that way of writing during their captivity, having learnt the *Chaldean* language; my argument for this conjecture is, that in order to underſtand the *Hebrew* text, they, at that time, were forced to make a *Chaldee* paraphraſe of it.

IX. The only difference betwixt the *Samaritan* and the *Jewiſh* Pentateuchs is in the letters. *The Samaritans*, ſays St. *Jerom*, *have the Pentateuch of* Moſes *written in as many letters as the* Jews; *they differ only in their characters and points.* Inſtead of this word *point*, we read *apex* in St. *Jerom*'s *Latin*, which is a ſmall fine ſtroke, with which the *Jews* adorn the top of ſome of their letters, placing it over them in the form of a crown. Theſe they uſe in the books read in the ſynagogues, and in their *Mezouzot*. Probably our Saviour meant thoſe ſmall ſtrokes, when he ſaid: *Iota unum*, [5] *aut unus apex non peribit à lege.* For the modern points, now in uſe, were not then uſed.

X. In ſhort, when, I ſay with St. *Jerom*, that the *Samaritan* Pentateuch differs from that of the *Jews*, in its characters only, I do not mean in a ſtrict ſenſe, but they are to be conſidered as two copies taken from the ſame original, which each nation has tranſcribed into its own characters: tho' indeed it was impoſſible but, in proceſs of time, ſome difference muſt happen in the various readings. St. *Jerom* points out ſome of them, as others had done before him. And it is by remarking all theſe circumſtances that the diſputes which have been, and ſtill continue to be upon this head, are to be reconciled. For were the *Greeks*, who acknowledge the Pope, to take a fancy to write the *Latin* Vulgate in *Greek* characters, and conſtantly have the ſame in common uſe, I doubt not but, in length of time, there would be ſome variation between thoſe two copies.

XI. The *Samaritans* have the Pentateuch not only in *Samaritan* characters, but likewiſe two tranſlations of it, one in *Arabic*, and the other in *Syriac* or *Chaldee*, which is what they call the *Samaritan* verſion, as if it were a peculiar language, tho' it is only a kind of *Syriac* or *Chaldee*, ſomewhat different from the common *Syriac*. Thoſe two verſions are alſo written in *Samaritan* characters, and placed with the text in three columns. *M. De Peyreſc* had a copy of theſe Tritapla, tho' a little imperfect. The *Hebrew-Samaritan* Pentateuch, and *Samaritan* verſion are printed in *M. Le Jay*'s Bible, and in the *Engliſh* Polyglot, the characters of which were taken from that copy preſerved in the library of the fathers of the oratory at *Paris* near the *Louvre*. Yet theſe printed copies have not that grandeur and majeſty which the manuſcript has. There are ſeveral of theſe *Samaritan* copies ſtill to be found in private libraries. But no body ever made ſo curious a collection of them as *M. De Peyreſc*. For beſides theſe Tritapla, he had ſeveral fragments of the works of particular men written in a language pretty different from the common *Syriac*, which may be called *Samaritan*. In ſhort, if we may believe *Poſtel*, the *Samaritans* have grammars too of their language.

XII. As the *Samaritans* write the text of the Pentateuch without points or vowels, we cannot know whether their way of reading agrees with that of the *Jews*, which is now fixed by the *Maſſoreths*. It would nevertheleſs be very curious to hear a *Samaritan* read the Pentateuch, that we might ſee whether it was perfectly agreeable to the *Jewiſh* way of reading, which we follow in all regards, becauſe we have no other. It is to be hoped,

[5] Matthew.

that ſome traveller, ſkilful in the *Hebrew* tongue, will one day or other ſatisfy our curioſity in this particular. Nay, the whole church might reap great advantages from it. I do not think the mention of the *Greek* verſion of the *Samaritan* Pentateuch neceſſary here, becauſe every one that is the leaſt acquainted with the *Greek* fathers, muſt know wherein it conſiſts. However, we are not to confound the generality of the *Samaritans* with a particular ſect of them, whoſe leader's name is *Doſitheus*, or *Douſis*, as the *Arabians* call him. This *Douſis* (according to what we are informed by a *Samaritan*, who has given us the hiſtory of his own nation) in ſeveral places altered the text of the Pentateuch; for which he was reproved by the high prieſt. He notwithſtanding had ſome diſciples, who made uſe of his corrupted Pentateuch, as may be ſeen more at length in the notes of *Abraham Echellenſis* upon the book of *Hebedjeſu*. [h] *Photius* too, mentions a certain *Doſitheus* or *Doſten*, a famous falſifier of the ſacred writings, who was a *Samaritan*, and lived at the time of *Simon Magus*. This man was head of that ſect among the *Samaritans* called *Doſtbenians*.

One of the moſt learned men of our age imagines that our *Hebrew-Samaritan* Pentateuchs claim this *Doſitheus* as their author [i]. But his opinion has not the leaſt foundation, for the *Hebrew-Samaritan* Pentateuch, which hath been lately printed, is the ſame with that read in all the ſynagogues of the *Samaritans*. Indeed I am not ignorant that ſome men of great learning, eſpecially in what relates to the eaſtern nations, are ſurpriſed to hear it advanced, that the modern *Samaritans* have a place on mount *Garizim* for offering of ſacrifices; becauſe, they ſay, that *Pietro della Valle*, who had been in perſon among the *Samaritans* of thoſe parts, does not ſay a word of it in his travels: and that their extreme poverty too, which they have been long reduced to, would not allow them to carry on their ſacrifices. But waving the neceſſity of inquiring into what *Pietro della Valle* has written concerning the *Samaritans*, or whether the *French* tranſlation of his travels be conformable to the *Italian*, or even whether he was at the pains of an exact information, in what related to them whilſt he was upon the ſpot, all arguments againſt facts which may be eaſily cleared are urged in vain. But this is certain, that in *Scaliger*'s time the *Samaritans* at *Naplouſe* had prieſts, ſince they deſired him, in their letter to him, to ſend them ſome fine linen for the veſtments of their high prieſt: and ſeveral memoirs too, concerning the ſacrifices of the *Samaritans*, were found amongſt *M. De Peyreſc*'s looſe papers, who had received his informations from travellers, whom he had deſired to viſit the *Samaritans*, in order to buy ſome of their books. The ſame *Samaritans* of *Naplouſe* have lately written to ſome doctors in *England*, whom they call their dear *Samaritan* brethren of *England*. In their letters they aſſert that they have a high prieſt, whom they pretend to be of the race of *Phineas*, and that their prieſts are of the race of *Levi*. And in their laſt letter, written in the year 1676, they acquaint them with the death of their high prieſt, and at the ſame time deſire them to aſſiſt them in their miſery, and to ſend their offerings to the holy mount *Garizim*, to ſupply them with veſtments for their prieſts. And laſtly, to ſend their gifts and alms to the ſepulchres of their fathers. Father *Morin*, who had alſo made inquiries into the *Samaritans*, has aſſured us, that they ſtill offer up ſacrifices on mount *Garizim*, and that the juriſdiction of their high prieſt, who reſides at *Naplouſe*, extends over all the *Samaritans*, to whom he every year, by his circular letters, notifies the Paſſover and the other ſolemn feſtivals.

[h] In his *Bibliotheca*.

[i] *Uſſerius Armach.*

CHAP.

CHAP. II.

Of their Divination and Witchcraft.

I.[k] THE *Jews* hold it as a very great ſin to give credit to any prediction whatſoever, whether by aſtrology, geomancy, chiromancy, or any other ſort of witchcraft or divination.

II. But they believe it to be a much greater ſin to apply to necromancy, magic, charms, theurgy, the calling down angels or devils, or conſulting the dead, in order to receive anſwers from them; and in a word, to do any of thoſe things which are mentioned in the xviii. chapter of *Deuteronomy*.

III. They are alſo forbidden to cut their ſkin, and to put ink, or other colours upon it, *Leviticus*, chap. xix. *Ye ſhall not print any marks upon you.*

IV. Beſides theſe, the Rabbi's have forbidden many other ſuperſtitions, which were uſed among the [l] *Amorites*, which they have ſtiled *Darche ha-Emori*.

CHAP. III.

Of their Proſelytes.

I.[m] WHEN a man has a mind to turn *Jew*, three Rabbi's, or other men of credit, are obliged to examine him artfully, to know what reaſon engaged him to it, and whether it be not for ſome worldly conſideration. For when they diſcover any ſuch thing, they diſmiſs him, telling him, that the law of *Moſes* is a very ſevere law, that its followers are at this time in a low and deſpicable condition, and that it is better for him to continue in the belief which he then profeſſes.

II. If notwithſtanding ſuch advice, the man perſiſts in his deſign, they circumciſe him; and, after he is healed, waſh his whole body in water, the three Rabbi's who have examined him being preſent. After which ceremony he is eſteemed as good a *Jew* as the reſt of them.

CHAP. IV.

Of their Injunctions upon Women.

I. EVERY thing that is forbidden men by negative precepts, is alſo forbidden women. But as for the affirmative precepts, the Rabbi's have determined that women are not obliged to obſerve thoſe which require a prefixed time for their execution, their opinion in this being grounded on the weakneſs and delicacy of the ſex, the

[k] This chapter was omitted in the firſt edition.
[m] This chapter was left out in the ſecond edition.

[l] The ways of the *Amorites*.

the obedience which they owe to their huſbands, and the duty they are obliged to pay them.

II. Theſe three therefore are the only precepts recommended to them in particular; the firſt is, carefully to avoid their huſbands in the time of their monthly pollutions, and not to approach them again till they have bathed. The ſecond, when they have done kneading their bread, to make a cake, which formerly was offered to the high prieſt, and is now thrown into the fire. [n] And the laſt, to light the Friday night's lamp againſt the eve of the Sabbath, as I have already mentioned.

III. Yet there are ſome amongſt them who are more zealous than the men, who not only take care of the education of their children, but alſo reclaim their huſband's from vice, and bring them to a virtuous courſe of life.

CHAP V.

Of their Slaves.

AMONGST the ancient *Jews* there was a great diſtinction made betwixt their ſlaves, becauſe ſome of them were *Hebrews*, and ſome *Canaanites:* but at this time, except in the Eaſt and in *Barbary*, they purchaſe none. They, who have any, make uſe of them, keep or ſell them, according to the cuſtom of the place where they reſide; and in caſe their ſlaves have a mind to turn *Jews*, they circumciſe and waſh them, and then ſet them at liberty.

CHAP. VI.

Of their Confeſſion and Penance.

I. THEY practiſe no other confeſſion, but that which they make to God in their prayers. They generally have one ready made, according to the order of the alphabet, which they call [o] *Viddui.* Every letter denotes a capital ſin, ſuch as they often fall into: but thoſe who are men of capacity, enter into particulars, and obſerve the kinds and circumſtances of them.

II. It is their cuſtom to make this confeſſion on Mondays and Thurſdays, and on every faſt day. They make it alſo ſeveral times privately during the faſt of expiation, which I have deſcribed [p]. Moreover, when they are ſick, or in any imminent danger, they repeat their confeſſion every night before they go to bed, and every morning when they riſe.

III. The days appropriated to penance begin on the firſt of the month *Elul*, and continue till the day of expiation; but it is more generally obſerved from their new-years-day to that of expiation: as for him who finds his conſcience charged, all times are convenient. If he has not underſtanding enough of himſelf for this purpoſe, he takes the advice of a Rabbi; or if he has any inſight into the matter, he applies to treatiſes written upon

[n] Part III. chap. i. [o] Confeſſion. [p] Part III. chap. vi.

upon penance, and there he finds what penance is moſt proper for his ſins, whether abſtinence, faſting, diſcipline, alms, prayers, or good works; in order to atone, as far as he is able, for the ſin committed.

CHAP. VII.

Of their Sickneſs and Death.

I. THEY eſteem it a good work to viſit the ſick, and to aſſiſt them under all their neceſſities.

II. When a man thinks himſelf in danger of death, he ſends for ten perſons, more or leſs, as he thinks fit, amongſt whom there muſt be a Rabbi; and in their preſence he repeats the general confeſſion, that I have juſt now ſpoken of, and then makes a prayer, wherein he prays to God for the recovery of his health, or, if it be his will, to put an end to his life; he then commends his ſoul to him, and begs that his death may be accounted an expiation for his ſins. In caſe he has any ſcruple of conſcience, or ſecret to reveal, he declares it to the Rabbi. After this he begs pardon of God, and of all thoſe whom he may have offended, and forgives alſo thoſe who have offended him, and his enemies too. If he has any children, or ſervants, he calls them to his bed-ſide and gives them his bleſſing; and if he has a father or a mother he receives it from them. When he has a mind to make his will, and to diſpoſe of his eſtate, he may do it juſt as he thinks proper.

III. Some *Jews* cauſe a public prayer to be made for them in the ſynagogue, and change their name, as a ſign of their change of life. At ſuch a time, they promiſe and give alms to the ſynagogues and to the poor.

IV. When the ſick perſon is like to die, or in great danger, they do not leave him alone, but ſit up with him day and night. For they think it a meritorious action to be preſent at the ſeparation of the ſoul from the body, eſpecially when it is a learned or good man: grounding their opinion on the xlix. Pſalm ver. 10. *That he ſhould not ſee the grave*, &c. The perſon who is preſent, when the ſick man expires, rends ſome part of his clothes, according to the ancient cuſtom.

V. Some of the *Jews* will have all the water in the houſe, or in the neighbourhood, thrown into the ſtreet at this time. This is looked upon as an ancient cuſtom, to ſhew that ſomebody is dead in that part of the town.

CHAP. VIII.

Of the Dead, and of their Funerals.

I. WHEN a man is dead, they lay his body on the ground in a ſheet, covering his face, and ſetting a lighted taper by his head.

II. Immediately linen drawers are prepared, and ſomebody ſent for to ſew them, which the women generally do out of charity; the corpſe is then thoroughly waſhed

with warm water, wherein camomile and dried roſes have been boiled. Which being done, a ſhirt and drawers are put on; over which ſome put a kind of rochet of fine linen, his *Taled* or ſquare cloak with the ſtrings that hang at the corner of it, and a white cap on his head. Being ſo dreſſed, they lay him in a coffin made on purpoſe, with a linen cloth under, and another over him. If the deceaſed is a man of note, in ſome parts they make the coffin with a picked top; and if a Rabbi, they place a number of books upon it. Then they cover it with black, [q] and carry it out of the houſe.

III. Then the aſſembly croud round it, and as the *Jews* look upon the following a corpſe, and the carrying it to the grave, as a very meritorious action, they all carry it by turns a little way till they come to the grave. In ſome places ſeveral perſons accompany the corpſe with burning tapers, and ſing in a plaintive tone. In others, this is not obſerved; the relations who are in mourning follow the corpſe weeping.

IV. Thus the dead are carried to the burial place, which is generally a field employed for that purpoſe, called *Beth Hachaim*, or *houſe of the living*, they looking upon the dead as living, becauſe of their ſouls. One of the company makes an oration in praiſe of the deceaſed, in caſe he deſerved it. They alſo repeat a prayer, which they call *Ridduc addin*, *the juſtice of the judgment*. It begins with theſe words of *Deuteronomy*, chap. xxxii. ver. 4. *He is the rock, his work is perfect; for all his ways are judgment*, &c.

V. A little bag of earth is laid under his head, the coffin is nailed up, and carried to a grave made on purpoſe, near the place where the family of the deceaſed are interred. In ſome countries, when the coffin is almoſt got to the grave, if it be a man, ten men turn ſeven times round it, ſaying a prayer for his ſoul, but in other parts this is not practiſed. The neareſt relation tears ſome little part of his clothes, then the corpſe is let down into the grave, and covered with earth, every one throwing in an handful upon the corpſe, till the grave is filled.

VI. [r] The *Jews* look upon it as ſinful, either in man or woman, to tear their fleſh, or their hair on this occaſion, either when they lament over the deceaſed, or at any time afterwards; as it is preſcribed in *Deuteronomy*, chap. xiv. *Ye ſhall not cut yourſelves*, &c.

VII. At their going away, every one tears up two or three handfuls of graſs, and throwing it behind him, repeats theſe words of the lxxii. Pſalm, ver. 6. *They of the city ſhall flouriſh like graſs of the earth.* This they do in token of the reſurrection; they waſh their hands, ſit down and riſe again nine times, repeating the xci. Pſalm, *He that dwelleth in the ſecret place of the Moſt High.* After which they return to their reſpective habitations. Theſe are the uſual ceremonies of the *Jews* at their burials; and if any of them differ, it is only in a few inconſiderable circumſtances.

[q] This cuſtom, as well as many others which our Rabbi takes notice of, are uſed in ſome particular places only. And the *Jews* obſerve even ſome of the cuſtoms of the places wherein they live.

[r] This is not in the firſt edition.

CHAP.

CHAP. IX.

Of their Mourning, Prayers, and Commemoration of the Dead.

I. THE neareſt relations of the deceaſed, whether they be father, mother, children, huſband, wife, brother, or ſiſter, when they are come home ſit down on the ground, and pull off their ſhoes; upon which bread, wine, and hard eggs are brought them, and then they begin to eat and drink, Prov. xxxi. 6. *Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy heart*, &c. He that ſays the uſual grace at meals, generally ſubjoins a word or two of conſolation. In the Eaſt, and in many other places, it is cuſtomary for relations and acquaintance, every night and morning, for ſeven days, to ſend proviſions for ſplendid entertainments to the neareſt relations of the deceaſed; and they themſelves likewiſe eat and condole with them.

II. As ſoon as the dead body is carried out of the houſe, his quilt is folded up double, blankets and ſhirts rolled up, and left upon the bed; then a lamp is lighted up at the bed's head, which burns for a week together.

III. The neareſt relations of the deceaſed continue in the houſe for a week, ſitting all that while on the ground, and eating in that poſture except on the Sabbath; when they go with their friends to the ſynagogue, and receive more viſits of conſolation from their acquaintance on that day, than on the others. During theſe ſeven days, they muſt do no manner of buſineſs. The huſband and his wife cannot lie together, and have at leaſt ten perſons to pray with them every night and morning. Some add to their prayers the xlix. Pſalm, *Hear this all ye people*, &c. and afterwards pray for the ſoul of the deceaſed.

IV. At to mourning, they follow the faſhion of the country where they live, there being no expreſs command relating to it.

V. The ſeven days being expired, they go to the ſynagogue, where many of them cauſe lamps to be lighted. They alſo have prayers ſaid, and promiſe alms for the ſoul of the departed. This they do again at the end of the month and year: and if the deceaſed be a Rabbi, or a man of diſtinction, they, on thoſe days, make an *Eſped*, that is, a funeral oration, or panegyric on him.

VI. It is cuſtomary for the ſon of the deceaſed to go to the ſynagogue every day, morning and evening, and there to read the prayer called *Cadiſh*[f], for the ſoul of his father or mother; this he does for eleven months together; ſome of them faſt every year on the day whereon either of them died.

VII. In ſome places they ſet a tomb-ſtone over the grave, whereon is engraven the name of the deceaſed, and a line or two in praiſe of him; together with the day, month, and year of his deceaſe.

[f] Holy.

CHAP.

CHAP. X.

Of Paradise, Hell, and Purgatory.

I. HAVING told the reader, that the *Jews* pray for the souls of the departed, I must give him their reason for it. They believe that there is a paradise, which they call [t] *Gan heden*, where the blessed enjoy the beatific vision. As for hell, which they call [u] *Ghehinnam*, they believe that the souls of the wicked are tormented there with fire and other punishments; that some of them are condemned to suffer those pains for ever, without any hopes of a release; and that others are to remain there only for a certain time. And this is what is called purgatory, which is not distinguished from hell, as to the place, but only as to the time.

II. [w] They are of opinion, that every *Jew*, who is not an heretic, and has not sinned against the precepts of the Rabbi's, never remains above a year in purgatory, and these, they think, make the greatest number. For they believe there are very few, who remain in hell for ever, because of their sins.

CHAP. XI.

Of the Metempsychosis, or Transmigration of Souls, and of the Resurrection, and last Judgment.

I. SOME *Jews* believe, with *Pythagoras*, that souls pass from one body to another; this they call [y] *Ghilgal*, and endeavour to confirm it by several passages of Scripture, most of them taken out of *Ecclesiastes* and *Job*. But this opinion is not general, neither is a man accounted a Heretic, whether he believes it or not.

II. They believe the resurrection of the dead; and it is one of the thirteen articles of their Belief, to be firmly persuaded, that all the dead shall rise again at the last day; and that God will then pronounce an universal judgment on mankind, both in body and soul, as it is written in *Daniel*. [z] *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

CHAP. XII.

Of the thirteen Articles of their Faith.

HAVING [a] now given an account of the ceremonies and customs at present in use amongst the *Jews*, nothing more remains than, in this last chapter, to give their thirteen articles of faith, which contain their whole belief, according to what Rabbi

[t] Garden of pleasure.
[u] It is thus pronounced in the *Chaldee*; but in the *Hebrew*, *Gehinnom*. It is the valley of the children of *Hinnom*, so famous in the Bible; from thence came the word *Gehenna*.
[w] This was left out in the second edition.
[x] This is not in the second edition.
[y] Revolution. As if the souls were perpetually revolving from one body into another.
[z] Daniel xii. 2.
[a] This whole chapter was left out in the second edition.

Rabbi *Moſes* [b] the *Egyptian* has ſaid of it, in his explanation of the *Miſna*, in the treatiſe *Sanedrin*, chap. *Helec*. Which is received amongſt the *Jews* without any oppoſition or contradiction.

I. That there is a God, Creator of all things; the firſt principle of all Beings, able to exiſt without any other part of the univerſe; tho' without him nothing in the world can exiſt.

II. That God is one ſole and indiviſible Being, but of an unity different from all other unities.

III. That God is incorporeal, and that he has no corporeal quality whatſoever, either poſſible or imaginable.

IV. That God is from all eternity, and that all things exiſting, himſelf only excepted, had a beginning in time.

V. That God alone is to be ſerved and worſhiped, and that no other being is to be ſerved or worſhiped, either as mediator or interceſſor.

VI. That there has been, and may ſtill be prophets qualified to receive the inſpirations of God.

VII. That *Moſes* was a greater prophet than any other, and that the degree of prophecy which God honoured him with, was peculiar, and far above what he granted to the reſt of the prophets.

VIII. That the law which *Moſes* left them, was entirely dictated by God himſelf, and that it does not contain one ſyllable belonging to *Moſes*, and conſequently that the explanation of thoſe precepts handed down to them by tradition came wholly from the mouth of God, who delivered it to *Moſes*.

IX. That this law is immutable, [c] nor can any thing be either added to, or taken from it.

X. That God knows and directs all human actions.

XI. That God rewards ſuch as obſerve his law, and puniſhes them who tranſgreſs it; that the beſt and greateſt reward is the life to come, and the ſevereſt puniſhment the damnation of the ſoul.

XII. That a Meſſiah ſhall come, endowed with a far greater merit than all the Kings that have lived in the world before him; that tho' his coming be delayed, none ought therefore to doubt this coming, nor fix a time for it, much leſs pretend to gueſs at it from Scripture, ſince there never will be any King in *Iſrael*, but ſuch as ſhall be of the line of *David* and *Solomon*.

XIII. That God ſhall raiſe the dead, as we have ſaid in the foregoing chapter.

Theſe are the fundamental articles of the *Jewiſh* faith, and thus I conclude my diſcourſe upon their belief and practice.

[b] This is the ſame man who is called, *Maimonides* or *Rambam*; that is to ſay, Rabbi *Moſes Ben Maimon*, who was the moſt learned and leaſt ſuperſtitious of all the *Jews*.

[c] See the Supplement, where this pretended immutability of the law is treated of, which the *Jews* commonly oppoſe to the Chriſtians.

The END of the fourth Part.

SECOND

DISSERTATION

UPON THE

CEREMONIES of the *JEWS*,

Wherein thoſe CEREMONIES are compared with the

DISCIPLINE of the CHURCH,

Which may ſerve as a SUPPLEMENT to the firſt
DISSERTATION.

By *F. SIMON.*

II. DISSERTATION

UPON THE

CEREMONIES of the *JEWS.*

CHAP. I.

The firſt Principle of Religion in which both Jews *and* Chriſtians *agree.*

An Enquiry into this Principle.

BOTH *Jews* and Chriſtians agree in this, that their reſpective religions are founded as well on the word of God as on tradition. Indeed we may ſay, that they both acknowledge but one principle of belief, which they call revelation, or the word of God revealed unto men. For whether this word be written or unwritten, it is ſtill the ſame, provided it be certain, that it comes from God. And it is for this reaſon, the *Jews* do not ſcruple placing their traditions in the ſame rank with the law of *Moſes*; nay they ſay, that the written law would be no more than a body without a ſoul, or a lamp without light, were it ſeparated from the *Oral Law*, or tradition. They are obliged, under pain of excommunication, to believe, that God dictated all that is contained in the Pentateuch, even to the leaſt ſyllables of it, to *Moſes*; and moreover, that he alſo delivered to *Moſes*, on mount *Sinaï*, the interpretation of that law; which interpretation, as they pretend, was preſerved amongſt them, without interruption, from the time of *Moſes*, till at laſt they were obliged to ſet it down in writing. [a] *Moſes*, with his own hand, writ ſeveral copies of the law before his death, and gave one to every tribe; and beſides thoſe copies, put one into the ark. He afterwards by word of mouth communicated

[a] *Ramban* in his preface to the treatiſe *Jad. Hazeka.*

the interpretation of the ſaid law to the *Sanhedrim* of his time. *Joſhuah* alſo, after the death of *Moſes*, taught that interpretation, which *Moſes* received immediately from God, to the elders in his days; and they, who ſucceeded him as chief of the *Sanhedrim*, did the ſame to others; ſo that were we to believe the *Jews*, their religion ſubſiſts down to our days in its primitive purity. But tho' their principle concerning traditions, conſidered in general, may be true, yet it is an eaſy matter to ſhew the falſity of it, by examining into particulars; not only the prophets, as well as our Saviour, having condemned ſeveral of their traditions; but alſo their own doctors agreed concerning the true ſucceſſors, who have preſerved thoſe traditions, and as we find different catalogues of them made by different authors. This alone is ſufficient to create a ſuſpicion, and make them leſs worthy credit.

Yet no body can deny, but that this principle of tradition in general, muſt neceſſarily be admitted for the preſervation of a religion in its purity, as the author of the treatiſe intitled, [b] *Cozri*, has made appear by ſeveral convincing arguments; which evidently prove, that the various opinions of Philoſophers and Heretics concerning religion, proceed from the inconſtancy of their principles, they not being grounded on any conſtant tradition. As to thoſe *Jewiſh* traditions which our Lord rejected, his deſign was only the aboliſhing ſome falſe traditions, which the *Jewiſh* doctors had added to the old ones; and when this all-wiſe Teacher refers us to the written law, *Scrutamini ſcripturas*, we are not to imagine his intention was to refer us to the bare text of the Scripture; but to that text as explained by the doctors who had ſucceeded *Moſes*. [c] *They ſit*, ſays he, ſpeaking of thoſe doctors, *in* Moſes's *ſeat; all therefore whatſoever they bid you obſerve, that obſerve and do*; and this conformably to the words of the law. [d] *If there ariſe a matter too hard for thee in judgment, thou ſhalt come unto the prieſts, the* Levites, *and unto the judge that ſhall be in thoſe days.* And if we ſtrictly examine the teſtimonies, which the apoſtles have brought from the Old Teſtament in confirmation of their doctrine, we ſhall find that they quoted them in that ſenſe only, which was generally received in their time. St. *Irenæus*, *Tertullian* and the reſt of the earlieſt fathers of the church, had recourſe to that very tradition in their controverſies with Heretics, and to the ſucceſſion of Biſhops in the principal churches, and eſpecially to that of *Rome*, which they acknowledge to have been founded by the chief of the apoſtles St. *Peter* and St. *Paul*. And for this reaſon, we ſee ſeveral of thoſe who were preſent at the Council of *Trent*, made no ſcruple to put the old traditions upon an equality with the holy Scripture, and looked upon them as revelation. [e] *Tanto le tradizioni quanto le ſcritture ſon parole di Dio e primi principii della fede, con accidental differenza trá loro, che quelle rimaneſſero ſcritte ancora ne' libri, e queſte ſolamente ne' cuori.* This very way of expreſſion is entirely agreable to that of the *Jews* when they mention their traditions; and *Tertullian* formerly ſaid, that the church alone was the true and legitimate proprietor of the holy Scripture, *Scriptura ſacra Eccleſiæ Catholicæ poſſeſſio eſt propria.* In the ſame manner the *Jews* ſay, that the ſynagogue is the ſole miſtreſs of it, and that other nations have nothing but the letter, and not the ſpirit of it. But to ſay the truth, there is at preſent ſo great a number of traditions amongſt the *Jews*, that the whole life of *Moſes* could not have been long enough to have received them from God on mount *Sinaï*, where they ſuppoſe he received them in the ſpace of forty days which he paſſed on the mount. This is not ſo much the fault of tradition itſelf, as of thoſe who have been the depoſitaries of it, therefore we muſt not always look upon this grand maxim of the *Jews* as infallible, *Halakah le Moſce mi Sinaï, It is a deciſion received by* Moſes *on mount* Sinaï, no more than to this principle of our divines, *This is an apoſtolical tradition*; ſince it is certain, that neither the one nor the other are infallible; and that even in the firſt ages of Chriſtianity, there have been ſome learned men who have given the name of apoſtolical traditions to ſome opinions of their own both ſingular and hetorodox. Wherever the *Jews* can

[b] Cozri. [c] Mat. xxiii. 2. [d] Deut. xvii. [e] *Palavic.* Hiſt. of the Council of *Trent*, chap xiv.

can prove, that a thing has been conſtantly received amongſt them, eſpecially from the time of *Moſes*, then there will be no room to queſtion the truth of that tradition. [f] *Vincentius Lirinenſis* has laid down the ſame rule in regard to the Catholics, to whom he propoſes the belief of thoſe things which have been believed in all places, at all times, and by the whole world: *Id teneamus quod ubique, quod ſemper, quod ab omnibus creditum eſt.* Wherefore the fathers of the Council of *Trent*, gave the name of infallible to ſuch traditions only, as we have received immediately from our Lord by the apoſtles, [g] or from the apoſtles themſelves to whom the Holy Ghoſt had revealed them, and which afterwards deſcended to us without interruption.

Now tho' the *Jews* ſhew an extraordinary zeal for ſuch traditions as they pretend to have received from their forefathers, and maintain them with ſo much obſtinacy as to think, they have a right to kill thoſe who oppoſe them, yet they never could agree amongſt themſelves as to the authors from whom they have received them; as it is eaſy to prove by comparing the books written upon this ſubject: as the commmentaries, for inſtance, made on the treatiſe intitled, [h] *Pirke avoth, the chapters of the fathers. Iſaac Abrabanel* has indeed done his utmoſt in order to juſtify this pretended uninterrupted tradition, but found it impoſſible to come at it. His diſpute was againſt Rabbi *Moſes*, who had written a treatiſe concerning thoſe who were to be joined together in the ſucceſſion. Neither *R. Joſeph Hajon, R. David Ganz*, the author of *Jubaſin*, or *the book of deſcents*, nor the reſt of thoſe *Jews* who have written on this queſtion, agree amongſt themſelves: ſo that in favour of their connection, moſt of them are forced to ſuppoſe that ſome of their doctors lived ſeveral centuries together; the better to ſodder together the broken links of the chain of their ſucceſſion. The *Jews* have had one advantage in this particular above other nations, even above the *Greeks*, I mean their impoſing upon the whole world without fear or ſhame. Their books are full of fictitious ſtories, and it is ſurpriſing that at preſent there ſhould be any Chriſtians capable of believing their dreams and idle conceits, eſpecially relating to their traditions. Yet they generally agree in this, that from *Joſhua* the ſucceſſor of *Moſes*, till *R. Juda* called the Saint, who firſt collected all their traditions, and committed them to writing, there was firſt a body of elders, who received the interpretation of the law from *Joſhua*; that to this body ſucceeded the prophets, the firſt of whom was *Samuel*, and to them ſucceeded the great aſſembly or ſynagogue held under *Eſdras*, and partly compoſed of prophets. [i] *R. Moſes de Cotſi* a learned *Jew*, for the continuation of this chain of tradition, and at the ſame time in order to ſhew that it remained uninterrupted, during the captivity of the *Jews* at *Babylon*, brings in ſome men of reputation of the tribes of *Juda* and *Benjamin*, who were carried captives to *Babylon*; nay, he goes ſo far as to aſſure us, that theſe illuſtrious perſons there founded the famous academy of *Nahardea* on the *Euphrates*; which academy as well as their traditions were afterwards preſerved, and the latter taught to thoſe who returned with *Zerobabel* and *Eſdras* from *Babylon* to *Jeruſalem*, where an academy was founded in imitation of that at *Babylon*, that at *Nahardea*, however, ſtill ſubſiſting, becauſe all the *Jews* did not return to *Jeruſalem*. In ſhort, theſe their traditions were continued down from *Eſdras*, who was the head of the aſſembly, which is commonly called the Great, till the time of this *R. Juda* whom we have mentioned, who collected them towards the end of the ſecond century, under the empire of *Commodus*, or, as ſome will have it, under *Antoninus Pius*. Now that the tradition of the *Jews* received no alteration during all that time, as they pretend, without producing any public records for it, I do not ſee why we ſhould believe them more in this, than in many other things.

[f] Vincent. Lir. adv. Hær. c. 3. [g] Concil. Trid. Seſſ. 4. [h] *Abrav.* in his preface on *Nahalot Avoth.*

[i] *R. Moſes de Cotſi* in his large treatiſe on the commandments of the law.

CHAP.

CHAP. II.

Of the Theology of the Jews, *together with ſome reflections thereupon.*

THE whole belief of the *Jews* is included in thirteen articles, which they call fundamental articles of their religion; in this they follow *R. Moſes*, ſon of *Maimon*, who diſpoſed theſe articles into order; the firſt of which is concerning the exiſtence of God. The ſecond, of his unity. The third, of his ſpirituality, and the great impoſſibility of his being corporeal. The fourth, relates to his eternity, a perfection peculiar to himſelf only. The fifth, to the worſhip and adoration due to him only. The ſixth, relates to prophecy, *viz.* that there have been prophets amongſt the *Hebrews*, and that there may be more. The ſeventh, regards the prophecy of *Moſes* in particular, which was peculiar to him; and above the degree of prophecy communicated to the reſt of the prophets. The eighth, ſpecifies that the law of *Moſes* does not come from him, but that God dictated the whole to him, as well as the explanation of that law. The ninth, that this law is unalterable, and that no perſon is allowed to add to, or take from it. The tenth, eſtabliſhes the providence of God, and the care he takes of his creatures. The eleventh, imports, that God will reward ſuch as obſerve the commandments of the law, and that he will puniſh ſuch as tranſgreſs it. The twelfth, that the Meſſiah is to come, and that though he delays his coming, yet ought it not to be doubted of, nor the fixed time of his coming determined. The thirteenth and laſt is, concerning the reſurrection of the dead. Theſe thirteen fundamental articles of the religion of the *Jews*, ſeparate and diſtinguiſh them from all other nations, as the only confidents of God, and his true children, to whom the inheritance was promiſed; and thus they look upon thoſe who deny theſe articles, as abominable and deſerving death. Wherefore the *Jews* would be much to be feared, were they inveſted with power; for though they outwardly confeſs, that the Chriſtians are not to be comprehended under their denomination of abominable, as believing the unity of God as well as the *Jews*; yet they rank Chriſtians in the ſame claſs with idolaters, becauſe of the myſtery of the Trinity, looking upon them as really multiplying the Godhead by multiplying the perſons of it. Altho' the *Jews* generally admit the opinion of Rabbi *Moſes*, concerning theſe thirteen principal articles of their religion, yet there are ſome doctors among them, who do not follow it in all points; amongſt others [k] *R. Haſdai*, *R. Joſeph Albo*, and *Don Iſaac Abrabanel*. Their doubts deſerve mentioning, as they may contribute to the clearing up of the Chriſtian religion. Firſt then, they ſay, that it is difficult enough to underſtand that article, which eſtabliſhes the worſhip of one only God; and at the ſame time forbids all recourſe to any other, either as a mediator or interceſſor; ſince the *Jews* addreſs themſelves to the angels, whom they pray to in their neceſſities.

In the ſecond place, the article concerning the immutability of the law ſeems contrary to the practice of God himſelf, ever ſince the beginning of the world, he having at firſt given peculiar commandments; and forbidden the eating of any fleſh. Yet he afterwards gave precepts of a different nature to *Noah*; he ſome time after ordered *Abraham* to be circumciſed; and laſtly, *Moſes* received ſeveral other commandments from God. Thus it ſeems unreaſonable to ſay, there ſhould be but one only law, and that in no wiſe ſubject to alteration. Neither can it be ſaid, that nothing can be added to, or taken from it; ſince it is certain, that *Solomon* and others ſtill added ſome things to it; but this prohibition affects only particular perſons, who can neither add any thing to the law, or diminiſh from it, upon their own private authority.

Thirdly,

[k] *R. Haſdai* in the treatiſe *Or Adonai*. *R. Joſ. Albo* in the treatiſe *Ikkarim*. *R. Abrabanel* in the treatiſe *Roſamana*.

Thirdly, the article concerning the coming of the Meſſiah does not ſeem to be fundamental, ſince *R. Hillel* was of opinion, that the *Jews* ought no longer to expect their Meſſiah, he being, according to his opinion, already come in *Hezekiah*'s time. Notwithſtanding which, this doctor was not the leſs a member of the whole *Jewiſh* communion on that account.

In the fourth place, there ſhould ſeem to be many other things deſerving a place among the fundamental points of the *Jewiſh* belief; ſuch as the ſeveral attributes of God, which *R. Moſes* has not mentioned, where he ſpeaks of the fundamental articles of religion; and beſides theſe, the creation of the world, the free will of man, our belief of ſuch miracles as are contained in the law, the immortality of the ſoul, prayers, the uſefulneſs of penance, and many other points which the *Jews* are obliged to believe; from whence it appears, that they have many more articles of faith than *R. Moſes* hath ſummed up. Tho' indeed the ſame Rabbi does ſpeak of other articles in another place; yet it may be ſaid, that his intention was only to point out the principal and fundamental articles; and it is partly after this manner, that *Abrabanel* endeavoured to juſtify him.

But it will be proper to ſhew the various methods which the *Jews* have, at different times, made uſe of for explaining their divinity. Moſt of the ancient *Jews* have had recourſe to allegories and fables, with which they have ſo filled their books, that there is a kind of mythology amongſt them as well as amongſt the Heathens; and in my opinion, what has chiefly contributed to the ignorance of the ancient *Jews*, is their having ſome conſtitutions, which forbid them the reading of the philoſophers, and other prophane authors. Notwithſtanding which, ſome of them have applied to the Platonic philoſophy, in which they have blended their own idle conceits; and from hence has proceeded the greateſt part of their cabaliſtic learning. To this ſtudy of the Platonic philoſophy, we muſt likewiſe aſcribe ſeveral of thoſe ways of ſpeaking, to be found in their old allegorical books, which are not very different from thoſe which the Chriſtians make uſe of, to explain the myſtery of the Trinity.

But after the *Arabians* had ſpread abroad the philoſophy of *Ariſtotle*, and eſpecially his logic and metaphyſics, into ſeveral provinces, ſome of the *Jews*, who were not ſo ſcrupulous, applied themſelves to thoſe ſtudies; nay, they even tranſlated the books of this philoſopher out of *Arabic* into the *Hebrew* of the Rabbi's. From that time, the divinity of the *Jews* ſeems intirely altered, at leaſt their way of explaining it, which occaſioned great confuſion and diſorder amongſt them; and ſo much the rather, as they, who had applied themſelves to the reading of the old books, and the traditions of their fathers, were offended at ſeeing their divinity overrun with metaphyſics, and the art of reaſoning bear a greater ſway than their authority. *R. Moſes* having publiſhed his book, intitled, *Morch Nevokim*, was accuſed by ſome of their other doctors with having corrupted religion, by mixing too much philoſophy with it, as may be ſeen by the letters of the chief Rabbi's of thoſe times, and by thoſe of *R. Moſes* himſelf too. The *Jews* however have by degrees accuſtomed themſelves to theſe ſubtilties, and at laſt reliſhed the writings of that Rabbi. As for the other articles of the *Jewiſh* belief, it is certain, that they reverence angels as well as we, whoſe names and offices too they pretend to know. Yet the greateſt part of thoſe names were invented by their cabaliſtical divines, who gave them ſuch different names as moſt properly agreed with the effects they were thought to cauſe: therefore we ought to diſtinguiſh what they believe concerning angels, from what they do not. [1] Their belief is, that all things below are ſubject to the ſuperior powers, and that there is no kingdom, but what depends on ſome angel or other, the *Hebrews* only excepted, who depend immediately upon God, and have no need of a mediator. In this ſenſe, the fifth article of their belief is underſtood, as explained by *R. Moſes*, whereon he ſays, that no other power than God alone, no, not even as a mediator or an interceſſor, is to be ſerved or worſhiped.

[1] *R. Abrabanel Roſamana.*

We are not always to take what the *Jewiſh* doctors ſay, in their writings concerning angels, in the literal ſenſe, it being nothing but allegories and conceits forged at pleaſure by people, who made a wrong uſe of their leiſure hours, and of the fooliſh credulity of the ſimple vulgar; not to mention their introducing the names of them for the ſolving ſome difficulty or other, as the poets formerly brought in their Gods upon no better occaſions. Theſe were the inventors of the cabala, which is a chimerical art or ſcience, without the leaſt foundation: and therefore thoſe *Jews*, who apply themſelves to it, are for the greateſt part fanatics, and ſo poſſeſſed with their own fancies, as to think themſelves able to work miracles by the means of this art.

They divide their cabala into ſpeculative and practical. This laſt ſerves for the working of their pretended miracles, which they do, by pronouncing ſome of the names of God, and of angels, or ſome verſes of the Pſalms, adapted to their ſcience. The *Jews*, eſpecially thoſe of *Poland*, and of ſome other places in the North, are ſo ſuperſtitious this way, that if any of them happen to be condemned to death, he has recourſe to this practical cabala; but we do not ſee it has ſtood them in any ſtead, unleſs in the hiſtories which they have publiſhed concerning the wonders performed by it; nay, it happens ſometimes ſo unfortunately, that their judges, being ignorant of the vanity of that art, condemn them as conjurers. And indeed the fooliſh effects of magic, which we read of in the books of *Agrippa*, and in ſome other modern authors, who have been taken for great conjurers, are generally taken from the *Jewiſh* cabala, to which other fictions have been added, the better to impoſe upon the common people.

In order to give a fuller explanation of the *Jewiſh* belief upon the worſhip of angels, to whom they pretend no addreſſes ought to be made as mediators or interceſſors, we muſt obſerve, that this does not ſeem intirely to agree with their own writings; for we there find prayers directed to angels, begging their aſſiſtance. *Joſhua* bowed to an angel, and the *Jews* themſelves acknowledge the angel *Michael* as their head and patron. And they are ſo uſed to aſcribe every thing to their angels, eſpecially when they ſpeak after the cabaliſtical doctors, that they even aſcribe moſt of their actions to them. The ſect of the *Sadducees* alone denied the exiſtence of angels, as if all that is ſaid of them in the books of *Moſes* was a mere allegory: but our Saviour himſelf has condemned this ſect, and approved of the common belief of the *Jews* concerning the exiſtence of angels, which was afterwards confirmed by the apoſtles, and admitted by the whole church.

In ſhort, the *Jews* believe alſo that there is a hell, a purgatory, and a paradiſe: and though it be a hard matter to prove theſe three articles of their belief, by formal quotations from the law of *Moſes*, yet none dare deny them. It is of no great conſequence whether their purgatory be a different ſtate, and not a different place from that of hell, as the Chriſtians in the Eaſt diſtinguiſh it; it is ſufficient if they own that there is a paradiſe where the ſouls of the bleſſed are in glory, and a hell where the ſouls of the wicked are tormented with fire and other puniſhments; and that ſome are condemned to thoſe puniſhments for ever, and others for a certain time only. But I know not how the Rabbi's come by one opinion of theirs, that ſuch *Jews* as are not Heretics, or have not ſinned againſt ſome chief point of the law, remain no longer than one year in purgatory. For thus they not only expiate all ſlight faults in purgatory, but enormous crimes too, for which they are certainly detained a much longer time; this the *Jews* look upon as a ſpecial privilege granted to them alone, becauſe, they being the true children of God, (according to their opinion) it is for them chiefly, that God has made another world, out of which they exclude all other nations, except ſuch as believe the unity of a God, and ſome other fundamental articles mentioned in their writings: for we are not to imagine that the *Jews* abſolutely damn all other nations for not receiving their law; ſuch a general unity in religion throughout the world being reſerved for the time of the Meſſiah, in which they perfectly agree with us.

It would be to no purpoſe to make any reflections here upon the affinity there is between the belief of the *Jews*, and that of the Chriſtians, concerning moſt of the articles we have already ſpoken of: for undoubtedly the chriſtian religion took its origin from that of the *Jews*, which muſt be looked upon as its baſis and foundation: and to uſe the words of St. *Auſtin*, they are eſſentially but one religion. Wherefore our Lord aſſures us, that he did not come to aboliſh the religion of the *Jews*, but to give it its perfection; and what is ſtill more obſervable is, that he left nothing behind him in writing, for the eſtabliſhment of his new law, but what ſtill adds a greater perfection to the old one. The moſt learned amongſt the *Jews* themſelves agree with us in this, that the Meſſiah will add new and greater perfections to the law of *Moſes*.

CHAP. III.

Of the Morality of the Jews, *compared with thoſe of the* Chriſtians.

THE baſis and foundation of the *Jewiſh* morality is no other than that of the Decalogue, for which the Chriſtians are indebted to them. The love of God, in preference to that of all the creatures in the world, is no leſs preſcribed to them by their doctors, than it is to us, excepting only, that moſt of their reflections have ſomething that is peculiarly affected or rather ſuperſtitious in them, which is not to be attributed to any defect in their law, but entirely to their doctors.

In my opinion we do an injury to the *Jews*, when we ſay, they acknowledge no other righteouſneſs than what conſiſts in the ceremonies of their law, as if they thought, for example, that they had expiated their ſins, by waſhing their bodies. On the contrary, they firmly believe, that all external ceremonies were inſtituted only as ſo many motives to internal ſanctity. Their faſtings, and other external mortifications muſt be internal too, and come from the heart; and they are of opinion, that beſides outward and ceremonial penance, if I may thus expreſs myſelf, we ought alſo to have a true contrition and a ſincere repentance of our ſins, in order to ſatisfy God's juſtice. I need not bring any proofs, that this is the belief of the *Jews*, ſince moſt of their books of morality and repentance are full of theſe maxims. This I thought fit to obſerve, that they might not be reproached with ſo much freedom as they generally are, with being bigotted to the letter of the law, without minding the ſenſe. Far from this they inſiſt, that in order to attain to the ſenſe and ſpirit of the law, we are not abſolutely to reject the letter, which is as it were an admonition as to the internal meaning of the law itſelf.

But there is a great deal of probability, that the *Jews* have reformed their doctrine concerning the true ſpirit of the *Moſaic* law, by the help of thoſe excellent inſtructions, which they have drawn from the writings of the Chriſtians. When *Jeſus Chriſt*, ſpeaking of charity, ſays to his diſciples, that [m] he gives them a new commandment, he does nothing more than renew the old precept, which had been corrupted by the falſe interpretations of their doctors. The love of our enemies, for inſtance, is preſcribed in as ſtrong a manner by the law, as by the Goſpel; but there was a neceſſity, that our Lord ſhould renew that precept, becauſe it was not practiſed at that time among the *Jews*; and for this reaſon, he ſays to his diſciples: *Mandatum novum do vobis, ut diligatis invicem.* To ſhew them in a clearer manner how highly they think of neighbourly love, [n] their doctors affirm, that the world is eſtabliſhed on three foundations, *viz.* the law, prayer, and mercy. Nevertheleſs we may ſay, that they are much more addicted to the ceremonies

[m] John xiii. 34.

[n] Treatiſe of *Avoth*, or of the fathers.

monies of their law, than to the performance of good works; and this, becauſe they are overburdened with a vaſt number of precepts, which chiefly conſiſt in external acts.

The miſerable condition which they have been reduced to for theſe many ages, is no trifling motive towards making them more wicked; eſpecially thoſe who live in *Europe*, unknown, and in an obſcure manner; ſome of whom believe, that it is enough for a *Jew* to keep his religion to himſelf, without being obliged to make external profeſſion of it. Upon this principle, many of them make no ſcruple to embrace the Chriſtian religion, whilſt at the ſame time they are *Jews* in their hearts. There are in *Spain* a great number of thoſe Chriſtians in appearance, and *Jews* at heart, whom the ſeverity of the Inquiſition in that country will never be able to deſtroy, becauſe there is no nation in the world ſo firmly perſuaded of their religion as the *Jews*. There are not ſo many of them in *France*, and they have good reaſons for it.

The uſury which they daily practiſe is alſo to be attributed to the miſerable condition they are in. For as they have not the ſame liberty as the Chriſtians have to purchaſe lands, and poſſeſs real eſtates, they are forced to improve their money in ſome other manner, in which they trade as the reſt of the world do in other merchandiſes. And this perhaps might not be blameable, if their law had not forbidden all kind of uſury: but they reſtrain this prohibition, and pretend, that it extends no farther than to their brethren only. Therefore they readily lend them money, not only without any hopes of profit, as *Jeſus Chriſt* has ordered in regard to his diſciples in the Goſpel; but they will not even receive any intereſt for it, under any pretence whatſoever, when offered them. This is inviolably obſerved even amongſt the *Caraïtes*; which ſhews, that they take the command of *Moſes* concerning uſury in the ſtricteſt ſenſe, at leaſt as to their brethren. For as to Chriſtians, they look upon them, as I have obſerved above, as idolaters who multiply the Deity, and for that reaſon, think they have a right to deſtroy them as much as is in their power. They on their ſide upbraid us with not ſtrictly obſerving the prohibition of *Jeſus Chriſt*'s injunction to us not to practiſe uſury with our brethren, in any manner whatſoever; nay they pretend, that according to that prohibition, even contracts authoriſed by any government whatever are uſurious. Far from applying the law of uſury to thoſe only who are in want, and who have need of help, they ſay poſitively, that taking intereſt from the rich is no leſs an uſury than if it were from the poor.

CHAP. IV.

Of the Commandments, Ordinances, and Judgments of the Jews.

SAINT *Peter* the apoſtle was in the right to call the ceremonies obſerved amongſt the *Jews* under the Old Teſtament, a yoke, which neither themſelves, nor their fathers could ever bear; ° *Jugum quod neque nos, neque patres noſtri portare potuimus*: yet the modern *Jews* look upon them as a ſpecial bleſſing from God towards their nation, and a prerogative of their religion, above all the religions in the world. Tho' indeed they do not think themſelves obliged to obſerve them all, in order to eternal life, it being impoſſible for them to keep a great many of them, whilſt without a temple and without ſacrifices.

They divide the commandments or precepts of the law, into 613. capital commandments, which are ſubdivided into an infinite number leſs eſſential, deduced with infinite ſubtilty from them. Theſe ſix hundred and thirteen precepts are contained, according to

° Acts xv. 10.

to their opinion, in this *Hebrew* word *Tora*, which ſignifies law, and whoſe letters make up the number of 611, and in order to find out the two other remaining commandments, [p] they ſay, that God himſelf gave the two firſt relating to his unity, [q] and to the prohibition to worſhip any ſtatues or images. So that according to this opinion, by theſe words of *Deuteronomy*, [r] *Moſes commanded us a law*, is underſtood the 611 precepts only; but this is nothing more than a nicety of the cabala, which is called *Gematric* [s]. Wherefore the moſt learned of the Rabbi's believe, that the words of the law, wherein the unity of God is mentioned, do not expreſs a commandment peculiar and diſtinct from the others; but that they are, as it were, an introduction to the whole Decalogue [t]. Some other *Jews*, by the help of a ſubtilty like that of the cabala, pretend that theſe 613 commandments of the law are all comprehended in the words of the Decalogue, which according to them contain 613 letters. And becauſe the number of thoſe letters is in reality 620, ſome have alſo extended the number of their precepts to 620. But we ſhall not detain the reader with theſe ſubtilties, which take their riſe from the philoſophy of *Pythagoras* and *Plato*. Not but that theſe reflections on numbers are to be met with in the works of thoſe fathers of the church, who had applied themſelves to the Platonic philoſophy. But they do not lay ſo much ſtreſs on them as the *Jewiſh* doctors, who have made an art of it, which they call, as we have already obſerved, the gematric, or geometrical cabala.

They farther divide theſe 613 precepts, into 248 affirmative, and 365 negative commandments. The 248 affirmatives anſwer to ſo many members, ſay the Rabbi's, to be found in the body of man: and [u] becauſe the book of *Eccleſiaſtes* ſays, that *to keep God's commandments is the whole duty of men:* they add, that all the parts of a man are ſupported and kept up by theſe precepts, as if each limb anſwered to ſome one particular commandment. As for the 365 negative commandments, they make them anſwer the 365 days of the ſolar year, ſince we are not only obliged to accompliſh the law of God with all our limbs, (to ſpeak in the *Jewiſh* way of thinking) that is to ſay, with all our ſtrength, but likewiſe all the days of our life. Had theſe numbers been invented only to put us in mind of our obligation to love God with all our heart, the *Jews* could not be accuſed of ſuperſtition: and beſides, the fooliſh conceits of the ancient Heretics, which were grounded on a like principle, would not perhaps appear ſo ridiculous, as when they are literally underſtood. It was in this manner that *Baſilides* comprehended a vaſt number of ſecrets under the word *Abraxas*, a word forged on purpoſe to repreſent the number 365, according to the letters of the *Greek* alphabet, and at the ſame time to denote the 365 days of the year. By the ſame method might be explained ſeveral other myſterious fictions of the old *Gnoſtics*, who often agree with the *Jewiſh* doctors on this ſubject. But this would be digreſſing too far.

There is alſo another diviſion of the commandments of the law, according to the ſeveral names which *Moſes* uſed, whereby to expreſs theſe commandments. Theſe names are, *Mitſvoth*, *Precepts*; *Hukim*, *Statutes or Ordinances*; and *Miſpatim*, *Judgments*. They call *Mitſvoth* or *Precepts*, thoſe whereof the reaſon is clearly expreſſed in the text of the law itſelf: as for example, the reaſons for which the *Jews* are obliged to obſerve the Paſſover and keep the Sabbath, are clearly expreſſed in the Pentateuch. Their ſtatutes, on the contrary, or ordinances, called *Hukim* in *Hebrew*, do not at the ſame time contain the reaſon of them in the very words of the law. God was pleaſed that it ſhould lie concealed from the *Jews*. In ſhort, the judgments which *Moſes* calls *Miſpatim*, are precepts of the underſtanding, as the *Jewiſh* doctors expreſs themſelves, and ſuch as our own reaſon would lead us to, even tho' they were omitted in the law.

Beſides theſe commandments contained in the law of *Moſes*, the *Jews* acknowledge ſeveral others, which they call the Precepts of the *Hacamim*, that is to ſay, of their *Wiſemen*,

[p] *R. Bechai* upon the law.
[q] *Eliezer Pirke.*
[r] Deut. xxxiii. 4.
[s] *Mecilta Raſci Albo. Abrab.*
[t] *R. Abraham Seba.*
[u] Eccl. xii. 13.

Wiſemen, or *Doctors*, to whom they allow the ſame right of making new ordinances as *Moſes* had, according to times and occaſions. This right is founded on the words of God himſelf, who commands them to go to the elders of the *Sanhedrim* for a reſolution of ſuch difficulties as might ariſe from the law. *Moſes* was the firſt who made ſeveral ordinances of this kind in the conſiſtory of his time. *Joſhua* did the ſame after him, as well as they who ſucceeded him in that dignity. Wherefore the *Jews* think they are no leſs obliged to obey the conſtitutions of the *Sanhedrim*, than the commandments of the law, tho' the ordinances of the former are inferior to thoſe of *Moſes:* the reaſon they give for this is evident; for they pretend that thoſe ſenators were directed by the Spirit of God, and conſequently infallible in their determinations. Under this name of *Wiſemen*, they comprehend not only the elders of their *Sanhedrim* or conſiſtory; but alſo the prophets that have ariſen amongſt them at different times, and who doubtleſs had a right to ſit in their aſſemblies.

CHAP. V.

Of the great Conſiſtory or Sanhedrim *of the* Jews. *Of the Place where it was held, ſome Light given to ſeveral Circumſtances on this Subject, with relation to what is obſerved amongſt* Chriſtians.

THE great conſiſtory, or Sanhedrim of the *Jews*, takes its riſe from *Moſes*, as we have already obſerved. It was compoſed of LXXI elders, one of whom enjoyed the title of head or preſident; [x] and it is the ſame whom the *Jews* ſtill call *Hannaſi*, the *Prince*. Beſides this preſident, there was a ſecond or vice-preſident, to whom they give the title of *Ab* or father of the conſiſtory. As for the others, they were all equally called elders or ſenators. As to their way of placing themſelves, it was in the form of a ſemi-circle, in the middle of which ſat the *Naſci* or preſident of the aſſembly, and at his right-hand the vice preſident, and the others according to their rank on each ſide of the *Naſci*. Some add a third elder, who was called only *Hacam*, *Wiſeman*, who ſat on the left of the preſident: ſo that the *Naſci*'s vicegerent, and this *Hacam* were like two aſſiſtant counſellors. It was proper to obſerve their way of ſitting, becauſe it was from theſe conſiſtories that it was tranſmitted to the ſynagogues, and afterwards to the churches or firſt meetings of the Chriſtians, as we ſhall ſee hereafter.

This great conſiſtory could not be held any where but at *Jeruſalem*, in a place called *Liſcat Hagazit*, the *ſtone conclave*, which was adjoining to the temple, or rather a part of it; juſt as our councils generally meet in churches. This *Liſcat Hagazit* was much the ſame with what was formerly called *In Trullo* at *Conſtantinople*. The Talmudiſts call it a *Baſilica*, and all cauſes of moment were finally determined in that place: this obſervation gives light to theſe words of St. *Luke*, [y] *It cannot be that a prophet ſhould periſh out of* Jeruſalem. When the caſe was ſuch, as it could not be poſitively determined by tradition, then each ſenator had a caſting, as well as a deliberative voice.

When the *Jews* returned from *Babylon* to *Jeruſalem*, the holding of one of theſe grand aſſemblies was neceſſary to ſettle and regulate the affairs of the ſtate. It was compoſed, as they imagine, of 120 of their leading men, over whom *Eſdras*, ſurnamed the *Scribe*, preſided as the *Naſci* or head. They ſay farther, that in this aſſembly were preſent

[x] *Rambam* in his treatiſe of the *Sanhedrim*.

[y] Luke xiii. 33.

ſent the prophets *Haggai*, *Zachariah*, *Malachi* and ſome other great men inſpired by God, as *Daniel*, *Nehemiah*, *Mordecai*, *Zorobabel*, *Azariah*, *Miſhael* and *Ananiah*. Tho' we are not to give credit to every minute circumſtance, that the *Jews* have given us concerning this aſſembly, yet we may conclude from them in general, that prophets and other eminent perſons were admitted to ſit there together with the elders as ſenators.

There was nothing more auguſt in the commonwealth of the *Hebrews*, than this *Sanhedrim*, which had the power, as the *Jews* expreſs themſelves, of making *ſuch la tora, a hedge to the law*, becauſe it had an authority of explaining it, as it thought moſt proper according to times and occaſions. [z] In this ſenſe *R. Moſes* calls it, *The foundation of the Oral Law*, and the pillar of true doctrine. Wherefore thoſe who refuſed ſubmiſſion to it, were looked upon as rebels and excommunicated perſons. To this without doubt the Son of God alludes, when he pronounces this ſentence againſt thoſe who in time to come will not ſubmit to the determination of the church or of the congregation: [a] *Sit tibi ſicut Ethnicus & Publicanus.* And indeed, if we compare the diſcipline of the church in its meetings or councils, with that of the ſynagogue, we ſhall find but a ſmall difference betwixt the one and the other. In the firſt place, our Lord *Jeſus Chriſt* in eſtabliſhing his new law (he being the ſupreme Legiſlator, of which *Moſes* as it were the interpreter only, was the figure) was in his qualifications not at all inferior to *Moſes*; and as *Moſes* had left the ſame power to *Joſhua*, and to the elders of his time, concerning the interpretation of the law, *Jeſus Chriſt* alſo left St. *Peter* to ſucceed him, as the *Naſci*, or head of his church; and St. *Paul* calls ſome of the apoſtles pillars. *Jacobus & Cephas, & Johannes qui videbantur eſſe columnæ.* The Catholics attribute an infallibility to their councils, which infallibility they acknowledge to be in the church, in the ſame manner as the *Jews* were perſuaded of the infallibility of their great conſiſtory or *Sanhedrim*. * In this they have followed the apoſtles and elders, over whom St. *Peter* preſided as *Naſci*, or *Prince*, (holding this primacy in the church by a divine right) when they writ to their brethren of *Antioch*, *Syria* and *Cilicia*, what they had determined in their aſſembly: [b] *Viſum eſt*, ſay they, *Spiritui ſancto & nobis*; ſhewing by theſe words, that they were truly inſpired.

The biſhop of *Rome*, who is the true ſucceſſor of St. *Peter*, has alſo ſucceeded him in the quality of *Naſci* or head of the church. But we ought not to reſtrain the place of this infallibility or inſpiration to the city of *Rome*, as the *Jews* did to that of *Jeruſalem*. Neither is it true, that the council of the Pope alone and his clergy repreſent the ancient *Sanhedrim*. That *Sanhedrim* is repreſented by the whole church alone, of whom the ſucceſſor of St. *Peter* is the *Hannaſci* or *Prince*. In this ſenſe the ancient fathers, ſpeaking of the biſhop of *Rome*, always gave him the preference over the other biſhops, *Prærogativam ſuffragii*. Moreover, as the elders in the *Jewiſh Sanhedrim* had all of them a caſting vote; in like manner in our councils, the biſhops have alſo a definitive vote as well as the Pope, who is the *Naſci* or preſident. The reaſon why the conſiſtory of *Rome* has not the ſame authority under the new law, which the *Sanhedrim* of *Jeruſalem* had under the old law, is, that the religion which the Meſſiah was to give us was not to be confined to an inconſiderable corner of the earth, as the *Jews* themſelves agree with us in this particular. Neither can it be ſaid at preſent, [c] *Notus in Italia Deus*, as it was ſaid formerly, *Notus in Judæa Deus*. So that the Chriſtian religion not being fixed to any one determinate place, but on the contrary, being ſpread all over the world, *In omnem terram exivit ſonus eorum*; [d] the great aſſembly, which we call General Councils [e] cannot be compoſed but by calling together all the elders who have ſucceeded the apoſtles; that is to ſay, the biſhops over whom the Pope is *Hannaſci* or head, as ſucceſſor of St. *Peter*. Therefore the queſtion ſo generally propoſed in the ſchools, whether the councils are ſuperior

[z] *Rambam.*
[a] Mat. xviii. 17.
* The author ſpeaks here and in all other places as a Catholic, which is to be obſerved.
[b] Acts xv. 28.
[c] Pſalm lxxv. (or lxxvi.)
[d] Pſalm. xviii. (or xix.)
[e] Epiſtle to the *Romans*, chap. x. 18.

perior to the Popes, or the Popes to the councils, does not ſeem to have any foundation, and is intirely uſeleſs; ſince the councils, which repreſent the ancient *Sanhedrim*, are aſſemblies which ought to be compoſed of the preſident and elders, that is to ſay, of the Pope and biſhops; this queſtion was chiefly debated during the ſchiſm, and at ſuch a time we are to argue after a different manner.

The authority of the great conſiſtory, or *Sanhedrim* of the *Jews*, ſubſiſted as long as the republic; only that the *Jewiſh* doctors make ſome diſtinction as to inſpiration, during the courſe of time it ſo ſubſiſted. They generally believe that prophecy, or divine inſpiration, laſted till the fortieth year of the ſecond temple, to which ſucceeded another kind of inſpiration called by them *Bathkol, the daughter voice*, which is oftentimes mentioned in the *Talmud*. There ſeems to be an alluſion made to this voice in the New Teſtament, where it ſpeaks of ſome voices heard in the air, as coming from heaven. When all form of government ceaſed among the *Jews*, and they were diſperſed all over the earth, they obſerved no other rules, than ſuch as had been preſcribed by the preceding conſiſtories. Therefore they carefully collected all thoſe conſtitutions, as we ſhall ſhew more at large in the ſequel of this diſcourſe, when we come to ſpeak of their *Talmud*, which is much the ſame thing with them, as the collections of the canon law into one body with us. [f] Rabbi *Moſes* indeed obſerves, that even after the collection of the *Talmud*, there were other conſiſtories held. But thoſe meetings were provincial only, and ſo of no authority, but in the province where they were held; becauſe the great conſiſtory of *Jeruſalem* alone had power to oblige the whole nation of the *Jews* to the obſervation of its deciſions. A man may compare theſe conſiſtories held by the *Jews* in ſome provinces, with our provincial councils. But this ſhall ſuffice concerning the great conſiſtory of the *Jews* and their other aſſemblies. We ſhall hereafter ſee what was their diſcipline during the whole time of their captivity, and by what methods their religion has been kept up in the midſt of all their calamities.

CHAP. VI.

Of the Synagogues of the Jews, *and of the Officers or Miniſters of thoſe Synagogues. The Origin of our Churches or firſt Aſſemblies. The firſt eſtabliſhment of our Biſhops and Prieſts.*

BESIDES the temple, there was a great number of private ſynagogues in *Jeruſalem*, of which mention is made in the New Teſtament too, where we ſee the ſynagogue of the *Alexandrians*, and of ſome others, ſpoken of. [g] The doctors or Rabbi's taught the law in thoſe ſynagogues, which likewiſe ſerved for ſchools; this was practiſed in the time of *Jeſus Chriſt* and his Apoſtles, who there aſſembled with the reſt of the *Jews*, in order to hear the expoſition of the law, and the inſtructions of the Rabbi's. As this was the place for hearing trials, and giving judgment, the manner of ſitting, uſed in the great conſiſtory, was obſerved. And ſo in the firſt place there was a preſident, called in *Greek*, *Archiſynagogos, the head of the ſynagogue*, whom the *Jews* at this time call the head of a *Kahal*, that is to ſay, of a congregation. Thoſe who ſat on each ſide of this preſident in a ſemi-circle, as we have already obſerved, took all of them the title of *Zekenim, elders*, and lower down on different ſeats ſat their diſciples, who ſtudied the law.

Theſe

[f] *Rambam* preface to *Jad. Hareca.*

[g] Acts vi.

Theſe diſciples, who were called *Talmide Hakamim, The diſciples of the Wiſemen*, were divided into three different claſſes. Thoſe of the firſt claſs were choſen to ſupply the vacant places of the *Hakamim* or *of the Wiſemen*, thoſe of the ſecond were promoted to the firſt, and ſo thoſe of the third gradually to the ſecond. The people were ſeated in the area, which anſwered to the nave of our churches, ſo that the preſidents and elders of the ſynagogue turned their backs to the people, who were ſeated on mats or carpets in the area. When S. *Paul* ſays, that he was brought up at the feet of *Gamaliel*, he means, that he had been the diſciple of that doctor, ſitting at his feet amongſt his other diſciples. The author of the commentaries upon the epiſtles of St. *Paul*, which ſome have aſcribed to St. *Ambroſe*, clearly and in a few words explains what we juſt now obſerved concerning the ſynagogues of the *Jews*. *Hæc* [h] *traditio ſynagogæ eſt*, ſays this author, *ut ſedentes diſputent ſeniores dignitate in cathedris, ſequentes in ſubſelliis, noviſſimi in pavimento ſuper mattas.*

Had our painters been well acquainted with the diſpoſition of the ſynagogues, they would not have repreſented *Jeſus Chriſt* ſitting in the middle of the doctors in a high pulpit above the reſt, as if he had been the head of a ſynagogue, though he was but twelve years of age; which is grounded on theſe words of St. *Luke*. [i] *Invenerunt illum in templo ſedentem in medio doctorum, audientem illos & interrogantem eos.* He ſat on one of the benches amongſt the other diſciples, and he had the liberty of propoſing his queſtions as a diſciple, ſince thoſe places were really ſchools, where they were at once inſtructed both in their law and traditions, which is obſerved to this day. For this reaſon, they diſtinguiſh two different ſorts of ſchools, one of which was called *Beth-hammikra, the houſe or place of reading*; becauſe the text of the law was there read; the other was called *Beth-hamidras, the place of interpretation or enquiry:* by which means the *Jews* pretend to have preſerved among them the two laws, which they ſay *Moſes* received on mount *Sinai*, which are the written law, that is to ſay, the five books of *Moſes*, and the Oral Law, which contains their traditions. But *Jeſus Chriſt* ſhews them, on ſeveral occaſions, that under the plauſible name of traditions, they had corrupted the law by their falſe explanations.

We are now come to the firſt churches or meetings of the Chriſtians, who in their beginnings could not hold any, except under the name of *Jews*, the Emperors not having granted them that privilege. Therefore all laws made concerning the *Jews*, either favourable or not, were equally applied to the Chriſtians, who were looked upon at that time as a peculiar ſect of the *Jews*, much like *Phariſees* or *Sadducees*. This gave the Apoſtles an opportunity of preaching their doctrine the more eaſily, without being condemned as broachers of new doctrines, inaſmuch as they took refuge under the *Jews*. St. *Paul* himſelf ſometimes behaved thus, publicly teſtifying that he was a *Jew*, and of the ſect of the *Phariſees*. [k] *Ego Phariſæus ſum filius Phariſæorum.* We ought not therefore to wonder, that the firſt Chriſtians, who moſt of them had been *Jews*, and generally as well as they aſſembled at the temple and in the ſynagogues, ſhould in their firſt aſſemblies obſerve the ſame diſcipline as the *Jews* practiſed. This will ſtill appear plainer by the parallel we ſhall draw between them.

As there was in every ſynagogue a preſident, or head appointed to preſide over the other elders; ſo in the aſſemblies of the Chriſtians there was a head, whom ſome of the fathers of the church have alſo called the *Preſident*, tho' he be generally called elder or biſhop in the books of the New Teſtament. They who held the firſt rank in the ſynagogues were generally called *Zekenim, Elders*, in imitation of the 70 elders whom *Moſes* had conſtituted to be the judges of the *Sanhedrim*. Even he who preſided over the reſt, took the name of elder, being only, as it were, dean of the reſt. In the firſt aſſemblies of the Chriſtians, they who held the firſt rank, took alſo the name of *Presbyteri, Elders*, or *Prieſts*. The preſident or biſhop, who was the head of thoſe elders, aſſumed likewiſe the dignity of an elder; for which reaſon the name of biſhop in the New Teſtament is ſometimes confounded with the name of prieſt or elder. And thus they who were igno-

[h] *Ambroſ.* Comm. in Ep. ad Cor. i. 14. [i] Luc. ii. 46. [k] Acts xxiii. 6.

rant of this origin of the word prieſt, have falſly imagined that at the riſe of Chriſtianity there was no difference between biſhops and prieſts.

For this very reaſon, the council of the firſt Chriſtian aſſemblies was called *Presbyterium*, or *a council of elders*. The biſhop preſided in it as the head and firſt elder, ſitting in the midſt of the other elders, in the manner we have already obſerved, in ſpeaking of the conſiſtories of the *Jews*. *In cathedrâ ſeniorum laudent eum*, ſays the royal prophet. The prieſts or elders, who ſat on each ſide of him, had each reſpectively their ſeat as judges, and for that reaſon are called by the fathers, *Aſſeſſores Epiſcoporum*. Nothing of any moment was put in execution, till it had been firſt debated in this aſſembly, where the biſhop made but one body with the other elders or prieſts; becauſe the juriſdiction now called *Epiſcopal*, did not depend on the biſhop alone, but on all the elders too over whom the biſhop was preſident. And this was practiſed at *Rome* likewiſe for ſeveral centuries.

It ſeems very probable, that the name of cathedral church is derived from this ancient manner of ſitting in the firſt churches or aſſemblies of the Chriſtians; which is the reaſon, the feaſts of the chair of St. *Peter* at *Rome* and *Antioch* are ſtill obſerved, they being the two cities where that holy Apoſtle preſided over a fixed and ſettled conſiſtory. But the reader will obſerve, that by the word cathedral church, I do not mean ſuch cathedral churches or temples as they are at preſent conſtituted. The word *Eccleſia* in its primary ſignification means no more than an aſſembly, and it is certain, that 'till *Conſtantine*'s time the Chriſtians had not the liberty of building temples for their meetings. There can be nothing more ridiculous than what ſome writers, and amongſt others the *Spaniards* ſay, concerning the antiquity of their cathedral churches, which they pretend to have been built in the time of the Apoſtles, as if a cathedral church in thoſe days had been any thing elſe but the ſee of a biſhop attended by a certain number of elders. Yet if we are to believe the new breviary of the *Carmelites*, there was a church built on mount *Carmel* in honour of the holy Virgin by thoſe prophets that ſucceeded *Elias*, who viſited, and were viſited by the virgin. But this is wretched trifling.

This conformity of diſcipline between the church and the ſynagogue will ſtill farther appear, if we reflect on the ancient cuſtoms of the church. In former times, for inſtance, none but biſhops had the care and direction of ſchools, and it is not to be doubted, but that as the ſynagogues of the *Jews* were ſchools wherein the law was taught, or that there were ſchools built near the ſynagogues; ſo in the ſame manner the biſhop and elders, or prieſts, had the care of ſchools amongſt Chriſtians, as there have been at *Alexandria* from the earlieſt ages of Chriſtianity. Some remains of this cuſtom ſtill appear in moſt cathedrals, where there are offices to which the care of ſchools is annexed. At *Paris*, for inſtance, this duty lies upon the chantre, and on him who enjoys the office of chancellor at *Rouen*. The council of *Trent* had ſome deſign to reſtore the uſe of thoſe ſchools under the name of ſeminaries, which are quite different from thoſe which moſt of the biſhops in *France* are continually ſetting up in their dioceſes. The intention of the fathers of that council was not, that ſuch as were deſigned for the prieſthood ſhould only learn a few ceremonies relating to the adminiſtration of the ſacraments; but that thoſe ſeminaries ſhould be real ſchools, where young men might be educated almoſt from their infancy, in order to be ſerviceable to the church when they were grown up to years of maturity.

CHAP.

CHAP. VII.

A Continuation of that Conformity to be found between the Church and Synagogue. Some other Offices belonging to the Synagogue.

THE church farther held this in common with the ſynagogue, that in the beginning the Chriſtians acknowledged no other judges of their differences, but the tribunal of the biſhop and elders. Wherefore St. *Paul* forbids the faithful, whom he calls ſaints, (juſt as the *Jews* too called themſelves) to have recourſe to any other judges but the elders of the aſſembly, to whom he gives the name of *Wiſemen*, which is the ſame name that the *Jews* gave to their doctors. [1] *Is it ſo that there is not a hacam or doctor amongſt you*, ſays this holy apoſtle, *no not one that ſhall be able to judge between his brethren? Sic non eſt inter vos ſapiens qui poſſit judicare inter fratrem ſuum?* In my opinion they have miſtook St. *Paul*'s meaning who have thus tranſlated his words into *French*. *Is it ſo, that there is not a wiſeman amongſt you?* For in this place the word *wiſeman* is a title of office, and ſignifies an *Hacam* of the aſſembly, that is to ſay, an elder or doctor.

The Chriſtian church has alſo viſibly imitated the ſynagogue in her manner of ordaining miniſters, by the impoſition of hands, which the *Jews* ſtill to this day call *Semica*. So that making a man a doctor, or impoſition of hands on him, are ſynonymous terms amongſt them. *Moſes* was the firſt author of this ceremony, for he laid his hands on *Joſhuah*, who was appointed to ſucceed him, as well as on the other elders of the *Sanhedrim*, who were immediately filled with the Holy Ghoſt. After the example of *Moſes*, the heads of all the conſiſtories, after *Moſes* and *Joſhua*, likewiſe practiſed this impoſition of hands on thoſe who were choſen elders of the *Sanhedrim*. However the *Jewiſh* doctors obſerve, that it was not abſolutely neceſſary to receive impoſition of hands from the *Naſci*, or Prince of the *Sanhedrim*; but that the elders who had once received that impoſition had a right to practiſe the ſame on others, and that they ought to be at leaſt three in number; in the ſame manner as it was eſtabliſhed in the beginning of the church, that there ſhould be at leaſt three biſhops preſent at a biſhop's ordination. Beſides impoſition of hands, they thought fit afterwards to ſubjoin ſome words to that ceremony, expreſſing the action that was performed; as for example, *I lay my hands on thee*, or *receive thou the impoſition of hands*; which is perfectly conformable to our manner of ordaining and of adminiſtring the other ſacraments.

There was alſo in the temple, and afterwards in the ſynagogues, a miniſter or officer, perfectly reſembling our deacons; he was called the *Sciamas* or miniſter of the temple, and even to this day the *Syrians* uſe this word *Sciamas* to ſignify their deacons and other inferior miniſters. The *Jews* commonly call him *Hazan*, becauſe his buſineſs is to inſpect every thing done in the ſynagogue, and eſpecially the reading of the law. Wherefore, in our church, the deacons are not only to provide for all things neceſſary in the aſſembly, but are alſo appointed to read the Goſpel; which is ſtill exactly obſerved amongſt us.

We do not find in the books of the New Teſtament, that the Apoſtles conſtituted any other miniſters beſides thoſe already mentioned, *viz*, biſhops, prieſts and deacons. But under this name of deacon are to be included all inferior miniſters, as indeed the word deacon in *Greek* ſignifies all ſorts of miniſters. The *Syrian* churches generally uſe but one word, to denote all ſuch miniſters as are inferior to deacons, the ſame is done alſo by the *Jews*, for their word *Hazan* ſometimes ſignifies the porter of the ſynagogue. The *Levites* performed that office in the temple; they took care to open and ſhut the doors, and ſung in the deſk whilſt the ſacrifices were offered.

This

[1] 1 Cor. vi. 5.

This very regulation too has been tranſmitted from the temple of *Jeruſalem* and ſynagogues to the church, where there are alſo porters and chantres; but it happened in proceſs of time, that thoſe whoſe proper buſineſs was ſolely the miniſtry of the Goſpel, were alſo obliged to ſing: and indeed ſinging is now the chief employment of the canons, who were formerly the biſhop's counſellors, and with him as elders, compoſed what was then called the *Presbyterium.*

CHAP. VIII.

Some Reflections on the Prayers of the Jews, *and their Conformity with the Prayers of* Chriſtians.

THE *Jews* have a great number of prayers, whereof they have made ſeveral collections; and though they have at all times been obliged to pray to God, yet, it is very probable that during all the time they had ſacrifices in the temple, they had not the ſame ſet forms of prayer, which they uſe at preſent in their ſynagogues. The prayers they now uſe, may be called a ſupplement to, or alternative for their ancient ſacrifices; for this reaſon their ſynagogues are by them called ſmall temples. And as two ſacrifices were daily offered in the temple of *Jeruſalem*, one in the morning, and the other in the evening, ſo they have morning and evening prayers in their ſynagogues, to anſwer to thoſe two ſacrifices. Beſides the daily ſacrifices, there was another ſacrifice offered up on holy days, for the ſolemnity of the feaſt; wherefore the modern *Jews* add a new prayer on feaſt days called *Muſaph*, that is to ſay *addition.* We ſhall farther obſerve, that they have not only morning and evening prayers, to repreſent the morning and evening ſacrifice; but likewiſe prayers for the night, which anſwers to thoſe that remained after the evening ſacrifice.

The Chriſtians, as well as the Jews, have fixed a time for prayers; and though they are bound to pray to God without ceaſing, *ſine intermiſſione orate*[m], as the Apoſtle expreſſes himſelf, yet they have ſet hours to pray together in common; and theſe public prayers have more efficacy, and are more acceptable to God. It is true, that *Jeſus Chriſt* chiefly preſcribed private prayers; but he did not thereby diſapprove public prayers, ſince he was often preſent at them amongſt the *Jews*; he blamed only the affectation of ſome *Jewiſh* doctors, who prayed in public, that they might be ſeen of men, *ut videantur ab hominibus.*

Yet it ſhould ſeem, that our Lord [n] intended to condemn thoſe long prayers the *Jews* made publicly in their ſynagogues, when he forbids his diſciples to uſe ſuch prayers as the Heathens did, who thought they ſhould be the ſooner heard for their much ſpeaking. He gives them the very form of their prayers, rejecting all the reſt which he thought little edifying. *Sic ergo orabitis, pater noſter qui es in cælis.* After this manner therefore pray ye; *Our Father which art in heaven,* &c. To this I anſwer, that it is not likely that *Jeſus Chriſt* intended wholly to condemn the prayers which the *Jews* commonly uſed in their ſynagogues, but only thoſe of ſome private Rabbi's, who were every day inventing new ones. No other prayers are, as I take it, condemned by *Jeſus Chriſt* but ſuch, and in order to bring his diſciples to an entire diſuſe of them, he gave them a ſet form for their private devotions, without forbidding them to aſſiſt at public prayers in the ſynagogues.

And this is the very fault of ſome Chriſtians; wherefore the councils were obliged to condemn ſome prayers, which had been introduced into the office of the church, and compoſed according to the various fancies of men. Neither are we to believe, that the uniformity of prayer now in the *Latin* church, has been conſtantly the ſame; for the Monks

[m] 1 Theſſ. v.

[n] Mat. vi. 7.

Monks and Friers are as much diſtinguiſhed from the reſt of the clergy by their offices, as by the rules of their reſpective orders, wherein they imitate the ancient *Jewiſh* Rabbi's, who compoſed private prayers for their diſciples, beſides the public authorized by the ſynagogues.

The *Jews* have alſo different ways of praying, which they expreſs by different words. [o] St. *Paul* ſeems to have alluded to theſe words in his firſt epiſtle to *Timothy*, wherein he exhorts them to offer up ſupplications, prayers, interceſſions, and thankſgivings for all men. He might have ſaid prayers only, if there had been no ſuch diſtinction at that time, as there is ſtill to this day in the *Jewiſh* books of prayer: for they call *Bakaſot*, *petitions*, *requeſts*, or *ſupplications*, which St. *Paul* expreſſes by the word *Deeſis*. They give the name of *Tephillot*, to what the ſame apoſtle calls *Proſeuchas*, *vows*, or *prayers:* and ſo on as to the reſt.

St. *Auſtin*, who had no opportunity of ſeeing the *Jewiſh* rituals, has endeavoured all he could to diſtinguiſh the difference between theſe various prayers, which are expreſſed in the *Latin* verſion of the New Teſtament by theſe words, *obſecrationes*, *orationes*, *poſtulationes*, *gratiarum actiones*. He explains them with relation to the prayers then uſed in the church, which are ſtill retained to this day. [p] *We ſhall call prayers*, ſays that holy doctor, *ſuch as are uſed in the celebration of the ſacrament, before the offering on the altar is conſecrated, and ſuch as are uſed at the bleſſing and conſecration, orationes:* but though theſe two ſorts of prayers are really diſtinct, and the conſecrations are called by the *Jews* bleſſings and thankſgivings, yet I think it would be more proper to explain thoſe different words by thoſe ſeveral ſorts of prayers, which were then uſed in the ſynagogues of the *Jews:* for St. *Paul*'s meaning is, that Chriſtians ſhould, in their aſſemblies, pray for Princes, and for all ſorts of people in the ſame manner as the *Jews* then did in their ſynagogues.

I ſhall not here loſe time in the mention of ſome other prayers, common both to *Jews* and Chriſtians: ſuch, for inſtance, as they uſe before a journey by land, or voyage by ſea; there was no neceſſity for Chriſtians to follow the example of the *Jews* in ſuch prayers, the dangers which men are expoſed to ſufficiently admoniſhing them that they have occaſion for God's aſſiſtance. I ſhall only obſerve, that the *Jews*, as well as the Catholics, in their prayers rely on two things, *viz.* on the goodneſs and mercy of God, and on the righteouſneſs and integrity of their forefathers. For this reaſon, the *Jews* mention *Abraham*, *Iſaac*, *Jacob*, and ſome others, as well patriarchs as prophets. *Do this for us*, ſay they to God, *thro' the merits of all thoſe juſt and holy men, who have ariſen in every age amongſt the* Iſraelites. *Le maan zecout col hatſadikim ve habaſidim ſcchajou becol dor ncemanim al Iſraël.*

Nor is it neceſſary to enlarge upon the diverſity we find among the *Jews* in their common-prayer-books. It is ſufficient to obſerve in general, that they have different uſages in relation to this point as well as we, and that ſuch cuſtoms are ſet down in the beginning of each *Seder tephillot*, *order of prayers*. The *Spaniards*, for example, add theſe words, *ccminhag kahal kados ſepharad*, *according to the cuſtom or uſage of the* Spaniſh *aſſembly*. The *Italians* have alſo theſe words, *according to the cuſtom of the* Italian *aſſembly*. The *German*, *Poliſh* and other nations obſerve the ſame method; under the denomination of *Germans*, the *Poliſh Jews* are comprehended, becauſe their cuſtoms are not at all different.

To the foregoing obſervations, I ſhall only add, that none, neither women, nor children, can be excuſed making their addreſſes to God; as we may pray at any time according to the obſervation of the Rabbi's, and as this nation is not confined to any ſet hour. St. *Paul* perhaps alluded to this reflection of the Rabbi's, when he exhorted the [q] *Theſſalonians* to pray to God without ceaſing; not that they were to ſpend whole days and nights in prayer, but becauſe we may pray at all times, and at all hours.

Their prayers generally begin with praiſing God, and ſo proceed to the imploring ſuch things as they ſtand in need of. They may alſo begin with petitions, and then praiſe God and bleſs his holy name. *Jeſus Chriſt* ſeems to have followed the former method in the

[o] 1 Timothy ii. 1. [p] St. *Auſt.* Ep. to *Paulin.* [q] 1 Theſſ. v. 17.

prayer he has left us; for it begins with exalting the name of God. *Our Father which art in heaven, hallowed be thy name*, &c. the petitions come afterwards, *viz. Give us this day our daily bread*, &c. Several other obſervations might be made concerning the prayers of the *Jews*; but my deſign is to mention the moſt eſſential only, and ſuch eſpecially as may illuſtrate the Chriſtian religion.

CHAP. IX.

Of the Benedictions uſed amongſt the Jews; *and the affinity they bear to thoſe of the Chriſtian Religion.*

THE *Jewiſh* precept of bleſſing God is not a mere injunction of their Rabbi's, but is contained in the law, wherein it is ſaid, [r] *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he hath given thee.* [s] Neither can any one be diſpenſed from it, no more than from praying, becauſe we may bleſs God at all times. But as the Rabbi's are extremely ſubtil and nice in explaining the law, *R. Moſes* is of opinion, that the words of the law oblige them only to bleſs God after they have eaten, and made an end of their meal, becauſe of theſe words in the text, *When thou haſt eaten and art full.* Yet the generality of the Rabbi's preſcribe bleſſings both before and after eating, which precept they have extended to a great many other things.

The ſame cuſtom of bleſſing both eatables and drinkables was tranſmitted from the ſynagogues to the firſt meetings of the Chriſtians; *Whether therefore ye eat or drink*, ſays St. *Paul*, [t] *whatſoever ye do, do all to the glory of God.* Theſe bleſſings are alſo called thankſgivings or praiſes; and thus we are to underſtand thoſe other words of St. *Paul* in the ſame place; *If I by grace be a partaker, why am I evil ſpoken of, for that for which I give thanks. Jeſus Chriſt* himſelf alſo exactly obſerved theſe benedictions; this we find by his bleſſing the five loaves in the wilderneſs, [u] *benedixit illis.* The bleſſings which he pronounced on the bread and wine diſtinctly at his celebrating the laſt Paſſover with his Apoſtles, are related with the very ſame circumſtances as are to be found in the *Jewiſh* rituals. Wherefore I ſhall chiefly inſiſt on this, and at the ſame time ſhew in what reſpect *Jeſus Chriſt* followed the *Jewiſh* form, when he ſpoke theſe words over the bread he bleſſed. *This is my body*, &c.

We ſhall then obſerve, in the firſt place, that the perſon of the greateſt dignity amongſt the *Jews* always pronounces the *Baraca*, or bleſſing on the bread and wine; wherefore *Jeſus Chriſt* performed it himſelf, being with his diſciples as their maſter and doctor. St. *Luke*, who gives a more exact and particular account of this hiſtory, than either St. *Matthew* or St. *Mark* takes notice of two cups, over which our Lord pronounced this benediction, becauſe in reality the *Jews*, when they celebrate the Paſſover, begin with the bleſſing of a cup which they fill with wine; and this firſt bleſſing of the cup is called, by way of diſtinction, *the bleſſing of the cup uſed in eating.* They drink four cups during this feaſt, but only bleſs the firſt and the laſt; it is at leaſt the common cuſtom amongſt all the *Jews*, except the *Germans*, who repeat the benedictions over all the cups.

However it may be as to theſe different cuſtoms at preſent obſerved amongſt the *Jews*, it is likely that *Jeſus Chriſt* followed the practice of his own age, and that St. *Luke* related it after the ſame manner as it was tranſacted, whilſt the other *Evangeliſts* only mention it in general. I know it may be ſaid, that St. *Luke* has here uſed an expreſſion pretty common amongſt the *Hebrews*, who often repeat the ſame thing; or that by theſe

[r] Deut. viii 10.
[u] Luc. ix. 16.
[s] *Rambam.* Treatiſe of bleſſings.
[t] 1 Cor. x. 31.

theſe two different cups, he expreſly intended two different Paſſovers of our Saviour with his diſciples; as if he had in the firſt obſerved the ceremony of the Paſſover according to the ancient law, and from thence taken occaſion to inſtitute the Paſſover of the new law. But this has no manner of foundation from the text of the Goſpel, and it is more natural to ſay, that *Jeſus Chriſt* celebrated the Paſſover in the ſame manner as was uſed at that time amongſt the *Jews*, nay even to ſuch a nicety, that the three *Evangeliſts* call the wine which was in the cup, *The fruit of the vine*, conformably to what we ſtill read in the *Jewiſh* ritual: *Bleſſed be thou O Lord our God, King of the world, for having created the fruit of the vine, bore peri hag gephen.*

It is farther very probable, that *Jeſus Chriſt* having bleſſed and broken the bread according to the cuſtom of the *Jews*, imitated alſo the ſame *Jews* in theſe words, *This is my body*, juſt as they ſay in the *Chaldee* or *Syriac*, when they eat unleavened bread, *Ha lahma ania di acalou abbatana be area Miſraim. This is the bread of affliction, which our fathers did eat in the land of* Egypt. Yet ſome of them repeat theſe words in their mother tongue, and others ſay them in any language that is underſtood by all the by-ſtanders. But our divine Maſter ſignified to his diſciples, that it was no longer required of them, *to eat the bread of affliction*, which their fathers had eaten at their coming out of *Egypt*; but that being the Author of a new covenant, he gave them his own body and blood inſtead of that bread. *Take ye*, ſays he to them, *and eat, what I give unto you is my body*; and having bleſſed the wine in the cup, he offered them that hallowed wine, as the *Jews* commonly call it; that is, which was truly changed into his blood, and ſaid unto them, *drink ye all, for this is my blood, the blood of the new covenant*; alluding to thoſe words which *Moſes* pronounced for the confirmation of the covenant which God had made with the *Iſraelites* in the Old Teſtament; [w] *Behold the blood of the covenant, which the Lord hath made with you. Hic eſt ſanguis fœderis quod Dominus pepigit vobiſcum.* As then the blood of the victims under the old covenant was really ſhed, ſo we ought not to doubt but the blood of *Jeſus Chriſt*, who was truly the Paſchal Lamb, was alſo ſhed for the confirmation of his new covenant with us. [x] *Hic eſt ſanguis meus Novi Teſtamenti qui pro multis effunditur in remiſſionem peccatorum.*

To conclude on this head, our Saviour ſeems to have alluded to the manner of ſpeaking before mentioned, when he tells us in the vi. chapter of St. *John*, that he is the bread of life; [y] *I am*, ſays he, *the bread of life; he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.* This is not unlike thoſe other words that we find in the *Hagada* or *Hiſtory*, which the *Jews* repeat at the celebration of the Paſſover. *This is the bread of affliction which our fathers did eat in* Egypt, *whoever is an hungry let him come and eat; thoſe that ſtand in need, let them come and celebrate the Paſſover*; that is to ſay, let them eat the Paſchal Lamb in order to obtain life. [z] *This is the bread which comes down from heaven*, adds our Lord in the ſame place, *that a man may eat thereof and not die.* As what had happened under types and figures only in the Old Teſtament were verified in him, *hæc omnia in figuris contingebant illis*; he often took opportunities of inſtructing the *Jews* therein, by raiſing their minds to heaven by allegories, which, at the ſame time, were the true ſenſe of the Scripture at the time he ſpoke to them; as when he tells them, that their fathers who had eaten manna, were nevertheleſs dead, becauſe indeed the greateſt part of them died in the wilderneſs, and ſo did not enjoy the land of promiſe; and that he was the true heavenly bread, that contained in it everlaſting life, whereof the land of promiſe was the figure.

[w] Exod. xxiv. 8. [x] Mat. xxvi. 28. [y] John vi. 35. [z] Ver. 50.

CHAP.

CHAP. X.

Of the Jewiſh *Feſtivals, and of their Conformity with thoſe of the* Chriſtians.

AS the Chriſtian religion differs not from that of the *Jews* in the eſſential part of it, and as they both tend to the ſame end; ſo we ought not to wonder, that the Chriſtians keep moſt of the *Jewiſh* feaſts after their own manner. I ſay after their own manner, becauſe they have not retained what is merely ceremonial: as for example, there is a great deal of difference between the Paſſover of the Chriſtians and that of the *Jews*, the latter being only the figure of the other. This St. *Paul* inſinuates to the *Corinthians*, when he exhorts them to keep the Paſſover, [a] *with the unleavened bread of ſincerity and truth.* At the ſame time telling them, that they have no other Paſchal Lamb but *Jeſus Chriſt. Paſcha noſtrum immolatus eſt Chriſtus.* We beſides ſing the *Hagada* or hiſtory of that feaſt in our churches, and this in relation to the *Hagada* of the *Jews.* And as in their hiſtory of the Paſſover, they mention the difference between this night and the other nights of the year; ſo in the ſame manner the Chriſtians bleſs that night when *Jeſus Chriſt* triumphed over death, *hæc nox eſt in qua deſtructis vinculis mortis Chriſtus ab inferis victor aſcendit.* The *Jews* in their *Hagada* acknowledge, that they were *Pharaoh*'s ſlaves in *Egypt*, from whence the Lord their God delivered them with a mighty hand; and the Chriſtians acknowledge the ſame, when they thank God for their redemption on this night from ſin and the tyranny of the Devil, of which *Pharaoh* was the type. Laſtly, the more expreſly to ſhew wherein conſiſts the Paſſover of the Chriſtians, they have added theſe words, alluding to the Paſſover of the *Jews*, *hæc ſunt feſta paſchalia in quibus verus ille Agnus occiditur, cujus ſanguine poſtes fidelium conſecrantur.*

The Chriſtians moreover keep the feaſt of the Pentecoſt, but after a different manner from the *Jews.* For on this day God gave the law to the *Iſraelites* on mount *Sinaï*, which was all on fire, becauſe of the lightning and thunder with which it was ſurrounded; and on the ſame day the Apoſtles alſo received the new law, being filled with the Holy Ghoſt, who deſcended on them with a great noiſe, as it is obſerved in the *Acts* [b]. Thus the Pentecoſt of the Chriſtians was chiefly inſtituted in order to keep holy that day on which the new law was engraved by the Holy Ghoſt on the hearts of the Apoſtles, juſt as the ancient law was delivered to *Moſes* upon that day engraved on tables of ſtone.

Beſides theſe two great feſtivals, which are equally kept both by *Jews* and Chriſtians, as has been already obſerved, *Saturday* was for a long while kept by the church (eſpecially the eaſtern church) as a day of meeting, as well as *Sunday.* For this reaſon, the old canons forbad all faſting on that day, becauſe mirth and chearfulneſs, and not grief and ſadneſs were deſigned to be the ſigns of feſtivals. Yet the Chriſtians never obliged themſelves to obſerve the ceremonies that were merely *Jewiſh*, in the keeping of the Sabbath, but rather ſhewed a regard to the cauſe of its inſtitution, *viz.* the creation of the world. And as this cauſe was independent of the ancient ceremonies of the law, they thought themſelves equally obliged with the *Jews* to have a regard for that day; as it is obſerved in the old book of conſtitutions attributed to St. *Clement*; *Ye ſhall keep as holy days, both* Saturday *and* Sunday, *becauſe the firſt is conſecrated in memory of the creation, and the other in memory of the reſurrection.*

There are ſtill ſome remains of that old ceremony in the *Latin* church, in the office for *Saturday* in Paſſion week, and for the eve of the Pentecoſt, which may be called the two ſolemn *Saturdays* of the Chriſtian religion, as the *Jews* called the *Saturday* of the Paſſover, *Sabbath gadol, the great Saturday.* In our churches the ſervice is the ſame on

[a] 1 Cor. v. 8.

[b] Acts ii.

on thoſe two days as it was formerly on all other days of meeting. They read at that time ſomething out of the law and the prophets, according to what is ſtill obſerved in the ſynagogues. As for example, the leſſon for the *Saturday* in Paſſion week begins with theſe words of *Geneſis*, *In principio creavit Deus cælum & terram*; to ſhew that we on that day commemorate the creation. After which is read that place of *Exodus*, wherein the victory of the *Iſraelites* over *Pharaoh*'s army, at their paſſing thro' the Red-ſea, is mentioned.

I omit the other paſſages of the Scripture, which are read in the office of that day, becauſe every body may have recourſe to it in the book itſelf. What chiefly deſerves to be taken notice of, is the application which the church makes of it, by appropriating that leſſon to her ſelf, as if every thing tranſacted under the Old Teſtament, were only a figure of the myſteries fulfilled under the New. As in the prayer added to the words of *Geneſis*, wherein the creation of man is mentioned, the church takes notice of the ſecond creation of man, that is to ſay, his redemption; theſe are the words of it, *O God, who ſheweſt thy power in the creation of man, and who haſt ſhewed it ſtill more in redeeming him: Deus qui mirabiliter creaſti hominem, & mirabiliter redemiſti.* In the other prayer which is added to the words of *Exodus*, wherein the paſſage thro' the Red-ſea is commemorated, the church likewiſe ſubjoins the truth to the figure as well as in the firſt prayer, beſeeching God, that as he delivered the *Hebrews* from their captivity in *Egypt*, ſo he would be pleaſed to ſave all nations by the waters of baptiſm.

The ſame things may eaſily be obſerved in the office for the *Saturday* before *Whit-Sunday*; for on that day we read the Law and the Prophets, as on the *Saturday* in Paſſion week; and becauſe the *Jews* received the law on that day, [c] we read that part of *Exodus*, wherein is mentioned the manner in which God gave his law on mount *Sinaï*. It is true, that in proceſs of time there has been conſiderable alterations in the office of the church, and that the ſame uniformity which we have at preſent was not at the beginning; yet it has ever been the cuſtom throughout the whole church to read leſſons out of the Law and Pſalms, and the Prophets too, or ſome other book of the Old Teſtament, according to the different feaſts; to which was afterwards added a leſſon out of the Goſpels, or the Epiſtles of St. *Paul*.

If there has been any variety, it was not conſiderable, and the cuſtoms of the ſynagogues differ as much, according to the different countries, as the manner of performing the offices of the church differ from each other. The church and the ſynagogue agree in one point, which is, that they have prayers for ordinary days, and other prayers for thoſe days which we now call *Feriæ*; and beſides theſe, they have alſo particular prayers appointed for feſtival days. It is true, the ſynagogue has this advantage over the church, that it is more ancient, and the firſt likewiſe to whom God communicated his holy word. St. *Paul*, ſpeaking of the *Jews*, ſays [d] *Illis credita ſunt eloquia Dei.* But this advantage is of no conſideration, inaſmuch as the ancient law expected its perfection from the Meſſiah; who was to renew it and take away all its imperfections. For inſtance, no man will ſay, that the firſt touches of a pencil upon a picture, are more perfect than the laſt that give the finiſhing ſtroke. It is the ſame thing as to the law, with reſpect to the Goſpel; the former is in reality but the firſt rough ſtrokes, and always ever continued in that ſtate, till at laſt *Jeſus Chriſt* came in order to complete that work, which till then remained imperfect. [e] *Finis enim legis Chriſtus.*

From whence we may eaſily diſcover why the Chriſtians have retained ſome of thoſe feaſts, which ſeemed to be appropriated to the religion of the *Jews*; and why to this very day they commemorate thoſe ancient feaſts in their office. If it be true, that *Jeſus Chriſt* did not come into the world to deſtroy the ancient law, [f] but to fulfil it, as he himſelf ſays, it was abſolutely neceſſary to preſerve ſo much of the law as was not merely ceremonial. And for this reaſon, we have retained the books of the Old Teſtament out of which

[c] Exod. xix. [d] Epiſt. to the *Romans*, chap. iii. [e] Rom. chap. x. ℣. 4. [f] Mat. chap. v. ℣. 17.

which we, as well as the *Jews*, read leſſons: but as for their rituals, they could not be followed; becauſe the ceremonies of the law were no longer to ſubſiſt entire after the coming of the *Meſſiah*. And the church reſerved only that part of it, which might be adapted to the practice of the new law.

CHAP. XI.

The State of the Jews *after the Deſtruction of* Jeruſalem, *and upon what they governed themſelves in matters of Religion. Of their* Talmud, *and the manner in which it was compoſed.*

IT appears, that the religion of the *Jews* was no longer to ſubſiſt intire after the deſtruction of *Jeruſalem*, the ſeat of the *Sanhedrim* or great conſiſtory, to whoſe deciſions all the *Jews* were obliged to ſubmit. Therefore the chief views to which the Rabbi's applied themſelves in their hiſtory, was to ſhew, that notwithſtanding the miſerable condition which their nation was reduced to, by ſo many baniſhments into different kingdoms, they nevertheleſs had not loſt their traditions, upon the ſuppoſition of certain famous ſchools or academies, where thoſe traditions have been always taught. Tho' they no longer had any infallible conſiſtories, yet they ſay, that they ever had a ſucceſſion of men who aſſumed the dignity of *Naſci*, or preſident of the *Sanhedrim*, and even to this day there are ſome perſons amongſt the *Jews*, who take that title to themſelves only as honorary.

The *Talmud* mentions two heads or chiefs of the tribe of *Judah*, whereof one was in *Paleſtine*, and the other in the territory of *Babylon*. The *Jews* go ſo far as to deduce the genealogies of theſe two chiefs, and ſeveral amongſt them pretend that the *Meſſiah* whom they expect, is to deſcend from one of theſe imaginary chiefs, who is that of *Babylon*.

As theſe chiefs governed all the *Jews* during their baniſhment, and there were ſeveral famous ſchools ſettled in thoſe places, thoſe ſame *Jews*, who could no longer conſult the oracle of the *Sanhedrim*, had recourſe from all parts to theſe two ſchools, which, according to their account, ſubſiſted till the year 1040. And tho' their deciſions were not of the ſame authority with the decrees of the great conſiſtory, they nevertheleſs were of great weight amongſt all the *Jews*, who were diſtinguiſhed into eaſtern and weſtern. Thoſe who followed the deciſions of the *Babyloniſh* ſchool were called eaſtern, and ſuch as ſubmitted to the *Paleſtine* ſchool, weſtern.

The *Jews* therefore, as near as poſſible, obſerved the ſame diſcipline after the deſtruction of *Jeruſalem*, as they had done before. And as they were diſperſed into ſeveral countries, they choſe ſeveral heads to govern them in their exile, whom they for this reaſon ſtiled, *Chiefs or Princes of the baniſhed*. Theſe chiefs are mentioned in the laws of the Emperors, under the name of Patriarchs. They ſent commiſſioners called *Selihim* or *Apoſtles*, through the whole extent of their juriſdiction. They likewiſe had prieſts or elders with them, who were appointed to determine all diſputes that aroſe upon matters of religion. The Emperors tolerated theſe kind of tribunals amongſt the *Jews*, and even honoured their patriarchs and miniſters with many privileges; but as this *Jewiſh* government in the dominions of thoſe Princes might have been attended with fatal conſequences, it was thought convenient utterly to ſuppreſs it. They nevertheleſs have, to this day, in many parts of the world, ſeveral officers or civil judges. But they dare neither ſhew their authority, nor puniſh the rebellious, leſt it ſhould come to the knowledge of thoſe Princes whom they are forced to obey.

Thus

Thus indeed they may have preſerved at leaſt part of their diſcipline. But as it was impoſſible to preſerve that great number of traditions which they had amongſt them, they thought it neceſſary to put them into writing, tho' they were to be taught by word of mouth only. And becauſe it might have been made an objection, that it was incredible, that all thoſe traditions could have been preſerved for ſo many ages, and in the general deſtruction of their whole government, they have had the cunning to ſuppoſe a particular order of wiſemen or doctors, who taught thoſe traditions ſucceſſively in their ſeveral ages, down from *Moſes* to the perſon who firſt committed them to writing. Some of them likewiſe add, (and amongſt others Rabbi *Moſes*) that each preſident of the *Sanhedrim* kept private notes of thoſe traditions, which however he publiſhed only by word of mouth. They likewiſe who received them from the mouth of thoſe doctors reduced them into writing for their private obſervations.

Therefore *Rabbi Judah*, to whom the firſt collection of theſe traditions is generally aſcribed, only made a collection of them from different manuſcripts that were extant in his time, and which he ſought with great care and induſtry. This Rabbi, who was the *Naſci* or Prince of the *Sanhedrim*, lived in the ſecond century under the two *Antonins:* but the *Jewiſh* hiſtorians do not exactly agree as to the time when he completed this collection, which was generally received by all the *Jews*, and taught without diſtinction in the ſchools of *Paleſtine* and *Babylon*. This collection has ever ſince been a rule for the *Jews* in all matters concerning religion, and was publiſhed by the name of the *Miſna*, which is to ſay, *repetition*, or rather interpretation of the written law. The ſtile of it is clear enough, but very ſuccinct. And becauſe the preſidents of the conſiſtories had moſt of them given various deciſions upon one and the ſame ſubject, *Rabbi Judah* reports them all; which makes his work obſcure, as he does not always hint at the opinion to be followed. However ſome of the *Jews* have, in ſome meaſure, cleared up this obſcurity, by ſetting a particular mark to the names of thoſe doctors, whoſe deciſions have the force of a law. And beſides, there are editions of the *Miſnajot*, wherein the deciſions, which they are to be directed by, are carefully diſtinguiſhed.

The treatiſe called the *Miſna*, which we juſt now ſpoke of, and which now is the text of the *Talmud*, being written in ſo conciſe a ſtile, that it cannot anſwer all the difficulties which daily ariſe concerning the law; the Rabbi's who ſucceeded Rabbi *Judah*, added ſome ſmall notes or commentaries to it, whereof ſome were called *Toſiphetot*, *additions*, by way of ſupplement: the reſt bear the name of *Barajetot*, that is to ſay, *gloſſes beſide the text*. But theſe ſmall notes not being yet ſufficient to reſolve all the queſtions propoſed upon the law, it was thought neceſſary to compoſe a more copious explanation of the *Miſna*, which they call *Gemara* or *Perfection*; and this *Gemara* is properly what the *Jews* at this time call the *Talmud*.

As they had two famous ſchools, as has been already obſerved, and as the *Miſna* was taught in both of them, ſo likewiſe have they compoſed two ſorts of *Talmuds*. The firſt is that of *Jeruſalem*, whereof the author is ſuppoſed to be *Rabbi Johanan*, principal or *Naſci* of the ſchool which was in *Paleſtine*. The age wherein he lived is not exactly known, and the *Jews* themſelves are thereupon divided; for ſome of them are of opinion, that he was living towards the end of the third century; and others ſay, it was towards the end of the fourth. The ſecond *Talmud* is called the *Talmud* of *Babylon*, becauſe it was compoſed by Rabbi *Aſſe*, head of a ſchool in that country, at the beginning, or, as ſome ſay, about the middle of the ſixth century; others however carry it a century higher, and pretend it was written about the beginning of the fifth century. However juſt theſe various opinions of the *Jewiſh* writers may be, who indeed ſeem to ground them on the different times when the *Talmud* was compoſed, they all agree in this, that the *Talmud* of *Babylon* was written at leaſt a hundred years after that of *Jeruſalem*. Beſides, when they mention the *Talmud*, they generally mean that of *Babylon*, which is more full and copious than that of *Jeruſalem*, which they ſeldom uſe, becauſe it is too compendious and obſcure.

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The *Gemara* or *Talmud* of *Babylon*, which is the rule whereby the *Jews* act in all their ceremonies and affairs, both civil and criminal, is written in the *Chaldean* tongue of thoſe days, which is hard to be underſtood, becauſe it deviates very much from the purity of the ancient *Chaldean* ſpoken at *Babylon*. Beſides this barbarous language, it is full of a vaſt number of uſeleſs queſtions and hiſtories, or rather of feigned ſtories, which the ignorant people believe to be true. But a man of the leaſt ſenſe may eaſily diſcover, that they are nothing more than allegories invented by men of no underſtanding, and only fit to expoſe the *Jews* to ridicule. There are even obvious falſities in this *Talmud* of theirs, chiefly as to hiſtory and chronology: but *Jews* of any capacity do not give credit to theſe kind of facts, till they have firſt enquired into the veracity of them. But it would be eſteemed a crime or a kind of apoſtacy, not to receive their deciſions or interpretations of the law, for which they have as great veneration as if they came immediately to them from the mouth of *Moſes*. *Halácah le Moſce mi Sinaï*, thus do they expreſs themſelves, *This is a tradition which God delivered to* Moſes *from mount* Sinaï: and under this ſpecious name of tradition, the *Jews* have received the idle notions of their doctors, as if God himſelf had revealed them. They are not allowed ſo much as to inquire into the truth of them, unleſs they intend to fall into the hereſy of the *Caraïtes*. If you aſk them the reaſon for all theſe gloſſes of their forefathers, which ſeem to deviate ſo much from the text of the law, the only anſwer they give you is this; *Ameru hacamenu*; that is to ſay, *Our wiſemen or doctors have ſaid this.*

CHAP. XII.

A Succeſſion of Jewiſh *Doctors, who came after the* Talmud. *Reflection upon the Riſe of thoſe ridiculous Traditions contained in the* Talmud. *Of their local Practices and Cuſtoms.*

THE whole body of *Jewiſh* tradition being contained in that collection called the *Talmud*, the *Jewiſh* doctors who came afterwards, were known by the name of *Seboreans*, that is to ſay, perſons who give their opinions, becauſe in reality their deciſions had not the force of a law with them. Rabbi *Moſes*, however, does not ſo much as mention theſe ſpeculative doctors in the preface to his abridgment of the *Talmud*; but immediately proceeds to thoſe who bear the title of *Geonim*, or *excellent*, becauſe they excelled all the reſt in their knowledge of the law. Theſe *Geonim*, who lived in the diſtrict of *Babylon*, compoſed ſeveral books for explaining the *Gemara*, and were conſulted by the other *Jews* from all parts: but the *Arabians* having invaded that country and deſtroyed the ſchools ſettled there, the *Geonim* retired into *Europe*, and chiefly into *Spain*, where Rabbi *Iſaac Alfes*, who lived towards the declenſion of theſe *Geonim*, made an excellent collection of the deciſions of the *Gemara*, without taking any notice of the uſeleſs diſputes and queſtions in it.

The *Jewiſh* doctors who ſucceeded Rabbi *Iſaac Alfes*, took upon them the title of *Rabbanim*, amongſt whom Rabbi *Salomon Iſaaki* of *Troyes* in *Champagne* was the moſt eſteemed for his knowledge of the *Talmud*. And indeed, the *Jews* prefer his commentaries upon that book to all others, and for this reaſon have given him the name of chief or head of the interpreters. This is the ſame Rabbi *Solomon* whom our *Jews* commonly call *Jarhi*, and who is the great author of *Delira*. It would be needleſs here to mention ſeveral other Rabbi's, who have made commentaries upon the *Talmud*, or abridged it.

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They who would apply themſelves to this kind of ſtudy, ſhould, above all others, chuſe that excellent abridgment, which Rabbi *Moſes*, the ſon of *Maimon*, compoſed in a ſtile very pure and eaſy to be underſtood. To this author may be added another *R. Moſes*, commonly called *Cotſi*, from the name of the town where he was born, who has, in a particular treatiſe, explained every thing relating to the 613 precepts or commandments of the *Jews*. But we have ſaid enough concerning the *Talmud*, and thoſe Rabbi's who have given any explanation of it. It is now time to offer my reader a few reflections upon that ſubject.

We cannot deny but that the traditions now contained in the *Talmud*, at leaſt the beſt part of them, are very ancient; ſince the primitive fathers of the church have not only mentioned them in general under the name of *Deuteroſes*, which ſignifies the ſame as the *Miſnajot*; but likewiſe have quoted ſeveral of them in the ſame terms, in which they are at preſent to be met with in the books of the *Jews*. To be farther ſatisfied, we need only peruſe the writings of *Origen*, St. *Epiphanius*, and St. *Jerom*, but chiefly the laſt, who quotes a great number of them, particularly in his commentaries upon the prophets. It is probable, that the *Jews* invented moſt of thoſe traditions, when they had no fixed oracle to conſult, and that ſome time after their return from *Babylon* to *Jeruſalem*, their doctors were deſirous of gaining a reputation by their new expoſitions of the law.

Theſe new expoſitions were the cauſe of their dividing into ſeveral ſects, which afterwards took a pleaſure in differing, as much as poſſible, from each other, as it generally happens on ſuch occaſions. The *Phariſees*, who preſerved the law with the traditions of their fathers, ſwelled the number of them, in order the more ſtrenuouſly to oppoſe the opinions of the *Sadducees*, who, on the contrary, would not admit of any. Theſe two ſects could never keep up to any medium, which would have been to obſerve preciſely ſuch traditions as were neceſſary for the interpretation of the obſcure paſſages in the law, and for the maintenance of diſcipline and good order in their government. This was the reaſon that obliged *Jeſus Chriſt*, not only to reprove the *Sadducees*, who overturned the beſt part of the *Jewiſh* religion, by denying all tradition, but likewiſe the *Phariſees*, who had made the religion of their fathers ridiculous, by adding many ſubtilties, which very much deviated from the text of the law, to thoſe very traditions.

This, in my opinion, is the riſe of all thoſe fables and vain allegories, now contained in the books of the *Talmud*. The *Phariſees* becoming at laſt the predominant ſect amongſt the *Jews*, during the time they were diſperſed, the moſt conſiderable patriarchs and maſters of the ſchools ſpread this doctrine throughout all the countries where there were any *Jews*. It was but a very ſmall number of doctors who made a ſchiſm, and vigorouſly oppoſed this prodigious number of traditions; not being able to bear that ſo many whimſical notions ſhould ſtand upon the ſame foot with the text of the law. For which reaſon, they were called by the name of *Caraïtes*, that is to ſay, a ſet of men who hold the text of the Scripture, tho' at the ſame time they reject only thoſe traditions which, in their opinion, were ill grounded: and even now they read the books of the *Talmud*, to which they conform themſelves in moſt things that relate to diſcipline.

Altho' the *Jews* pretend, that had it not been for the misfortunes of the times, their traditions had never appeared in writing; yet notwithſtanding, they could not well have avoided it, where they had ſo great a number of them. Tho' indeed they were not ſo careful as to make a collection of their chief traditions, which are loſt, and amongſt others thoſe which concerned their ſacrifices. Nay they do not know the names of a great many animals, which they are forbidden by their law to eat, and yet, they at this preſent time affirm, that they have preſerved the law of *Moſes* in its full purity, with the very explanation of it, which he received from the mouth of God upon mount *Sinaï*.

But if we will, with the leaſt application, examin into the ſeveral collections of conſtitutions, which the *Jews* have at different times made, we ſhall find nothing extraordinary

in them, nothing but what may be found in other religions, that all have their ceremonies, and in other books, wherein their diſcipline is contained: ſo that there is here no neceſſity to aſcribe them to God, as the author of them. We may therefore conclude, that theſe collections were made by the principals or heads of their famous ſchools, and afterwards diſperſed throughout their whole nation, for the convenience found in them. The doctors after this, in order to have them received with the greater authority, gave out, that the deciſions contained in thoſe books were delivered to *Moſes* with the text of the law; but they have derived ſo many extravagancies, and ridiculous ſubtilties from mount *Sinai*, that this circumſtance alone is ſufficient to prevent any credit, that might otherwiſe be given, to thoſe very things which in themſelves bear a probability of truth.

Beſides theſe conſtitutions contained in the *Talmud*, and to which all the *Jews* are obliged to ſubmit, they have particular cuſtoms, that vary according to the different countries they live in. Theſe local cuſtoms are called *Minhagin*, *cuſtoms*; and the better to retain them, they have written particular treatiſes of them. Theſe cuſtoms will appear even in their prayer books, wherein there is a difference, either as to the order, or to the things themſelves. The Rabbi's have likewiſe compoſed particular books bearing the title of *Dinim*, or *judgments*, which may be reduced to cuſtoms, becauſe the *Jews* differ alſo in them, and as thoſe *Dinim* only contain probable reaſons, why a ceremony may be performed in one manner preferably to another.

CHAP. XIII.

Of the Books for the Uſe of the Synagogues: and of the chief Study of the Jews.

WE have already obſerved, in ſpeaking of the prayers of the *Jews*, that they have books written in different manners, wherein all thoſe prayers are collected. Every nation, in this, follows its particular uſages, which nevertheleſs do not hinder them from agreeing in what relates to the body of prayers in general. Beſides theſe books of prayers, which they call *Sedec Tephillot*, or *order of prayers*, they have another book called *Mahazor*, which not only contains their office for the whole year, but alſo verſes or hymns ſung in their ſynagogues on particular Sabbath-days, and other holy-days; and theſe verſes are very difficult to underſtand, becauſe of their ſtile, which is conciſe and perplexed. I ſhall not here mention the *Sefer Tora*, or *Book of the Law*, whereof there are always ſeveral copies in every ſynagogue written in a manner wholly ſingular, and with a ſuperſtitious exactneſs. As for inſtance, ſhould the parchment whereon the law is to be written be prepared by a Chriſtian, or even by a Heretic *Jew*, or a *Samaritan*, it would be looked upon as profane, and could never be employed to this uſe. Therefore it is abſolutely neceſſary, that a profeſſed *Jew* prepare it, and this according to a certain meaſure, as well in regard to the height of the roll, as to the ſize of the page, and the diſtance of the lines from each other. They obſerve the ancient manner of writing their books upon long rolls, and I ſhould not find fault with their carefulneſs in marking the diviſions of the ſmall pages or columns in which the books deſigned for the uſe of the ſynagogues are written, were it not that they give ſuperſtitious reaſons for their acting in that manner: whereas we may plainly ſee, that all thoſe meaſures were only invented in order to make their volumes appear more beautiful and regular.

They are alſo very nice in their ink deſigned for the writing thoſe books. It muſt be made after a particular manner, the compoſition of which is deſcribed by the Rabbi's.

There muſt be nothing glittering, ſuch as gold or ſilver, on it, nor ſo much as green, or red, or the like. So that ſhould any one of the *Sefer Tora's*, or copies of the law appointed for the uſe of the ſynagogues, contain one ſingle letter that were of a different colour from that ink, which is compoſed by their direction, that *Sefer Tora* would be rejected as a profane book, and never could be uſed in any ſynagogue.

The ſame rules are obſerved in regard to ſome other ſmall volumes, which they alſo read in their ſynagogues upon ſtated days of the year. They have, for inſtance, the book of *Eſther*, which they call *Megillah Eſther*, *the volume of Eſther*, written upon a roll, with the ſame proportions as the book of the law: and what is moſt worthy of obſervation in theſe books, which are conſecrated to the uſe of the ſynagogues, is, that you only ſee the bare letters of the *Hebrew* alphabet, without any of thoſe points or vowels, which appear in the printed *Hebrew* Bibles, and fix the manner of reading them. It is probable, that in this they have retained the ancient manner of writing their books, before thoſe vowels or points were invented. There are none of thoſe accents ſeen in them, by which the *Jews*, at this time, are directed in the manner of reading the other Bibles, which are not appointed for the uſe of the ſynagogues; having no other accents in them but the very ſame, which at the ſame time ſerve to raiſe or lower the voice when they read, or more properly when they ſing the words of the law. Therefore, they are obliged to practiſe a long while, before they are able to read diſtinctly in the ſynagogues, where they admit of no books that are pointed or accented, like their other copies of the Scripture, whether printed or in manuſcript.

As to the chief ſtudy of the *Jews*, they think themſelves obliged, above all things, to apply themſelves to the ſtudy of the law and traditions contained in the *Talmud*. Their ſynagogues ſerve them for ſchools to this purpoſe, and it is very extraordinary to find any *Jew* but what can diſtinctly read the books of the law, and even has a part of it by heart; beſides having read ſome of the treatiſes of the *Miſna*, which is, as it were, the text of the *Talmud*: this is a maxim amongſt them, *As ſoon as a child hath attained the age of five years old, he ought to be ſet to read the text of the law, and at the age of fourteen, to the Miſna.*

Their method of inſtructing their children is very different from ours; for they are taught the *Hebrew* tongue, and even part of the *Chaldee*, but without any of the rules of grammar; which they never read: and therefore it is rare to find a *Jew* that can teach others what he knows of the Bible and *Talmud*, becauſe all the knowledge they have of them is grounded only upon a long practice.

As ſoon as they have attained to the age of thirteen, they are taught the commandments, which are exceeding numerous: and laſtly, if leiſure will permit them to ſtudy the *Gemara*, or the *Talmud*, they apply themſelves to thoſe ſtudies at the age of fifteen; but there are few *Jews* that have a perfect knowledge, or can give a good account of it; tho' it is publicly taught amongſt them, at leaſt in thoſe parts where they are at liberty to read it. Nothing in our ſchools can come up to the warmth of their diſputes, when they are diſcuſſing any point of the *Talmud*; for they have always reaſons *pro* and *con*, grounded upon the authority of their fathers, and on theſe occaſions they are ſo warm againſt one another, that, to hear them, one would think they had intirely loſt their reaſon. *Gens ratione furens & mentem paſta chimeris.*

As it is an extraordinary thing for the *Jews* to apply themſelves to the ſtudy of literature, nay as they have conſtitutions eſtabliſhed by their fathers, which forbid them to read the philoſophers, they ſeldom or ever cultivate their reaſoning faculty; and this makes them ſuch bigots to their religion, having imbibed, as it were with their milk, an infinite number of prejudices, from which it is almoſt impoſſible ever to reclaim them. And though the *Talmud* be a wretched jumble of inconſiſtent and improbable fictions; yet they pay as great a reſpect, and as ſuperſtitious a veneration to it, as if God himſelf had delivered it to their fathers, ſo great is the ſimplicity of the common *Jews*. For I do not ſpeak of

thoſe who are learned, and yet are, as well as the reſt, obliged to look upon that book as the rule of their faith; otherwiſe they would be charged with hereſy and impiety. *Loquuntur cum multis; ſed ſapiunt cum paucis.*

CHAP. XIV.

Of the Books at this Day extant amongſt the Jews, *and whether they may in any manner be uſeful to* Chriſtians.

THERE has been already publiſhed ſeveral catalogues of the *Jewiſh* books under the title of the rabbinical library. I might here mention many more, which have not yet been taken notice of: but I ſhould think it would be of more ſervice to give ſome account of the uſe that may be made of them, than barely to run over a liſt of their names. I muſt own, that there is ſcarce any ſcience, whereon we may not find a treatiſe written in rabbinical *Hebrew*, tho' to ſay the truth, very few of them are correct; beſides that, as to what concerns arts and ſciences, the *Jews* have only copied from the books of the *Arabians*, which they have tranſlated in their manner. Therefore were my opinion to be taken, the writings of *Jews* are only to be conſulted in what relates to their religion; and that too with judgment, unleſs we have a mind to join with them in their extravagancies.

In order to make a rational inquiry into this affair, we muſt conſider the religion of the *Jews* in itſelf, according to its conformity with the Chriſtian religion. If we conſider it in this manner, it will plainly appear, that thoſe books which only treat of Judaiſm, can be of no great ſervice to Chriſtians. As for inſtance, what advantage would it be to us to know the manner in which the *Jews* ought to pitch their tents or tabernacles, in order to celebrate the feſtival that bears that name? It is ſufficient for us to know in what that feaſt conſiſts, and the cauſe of its inſtitution: which may eaſily be learnt from the text of the Bible, or the comments, ſuppoſing any thing wants explanation. It is the ſame with all the other feaſts of the *Jews*, which the Rabbi's have treated after a very extraordinary manner. And as the *Miſna*, and *Gemara*, for the moſt part, contain only theſe kind of ſubtilties, they can be of very little uſe to Chriſtians, unleſs it be in regard to ſome particular treatiſes, wherein are to be found ſome ceremonies and cuſtoms conformable to our own, and which may give us ſome light towards the explanation of particular paſſages of the New Teſtament. Nay, I ſhould be ſatisfied with the abridgment of the *Talmud* compoſed by Rabbi *Moſes*, without conſulting either the *Miſna*, or *Talmud*, which we may give up to the *Jews*, unleſs we read thoſe books in order to make the *Jews* ridiculous, and convince them how ſtrangely they are opinionated in favour of the traditions of their fathers. To this end we need only read the works of Rabbi *Moſes*, which are not entirely free from theſe idle dreams, tho' ſome have inſiſted, that he was the only man amongſt the *Jews*, that had not been guilty of writing extravagantly, *Solus inter Judæos neſcit delirare* R. Moïſes. Indeed his book is not ſo full of abſurdities as thoſe of other Rabbi's; but however it cannot be ſaid, that he is entirely free from them: otherwiſe he would not be a ſtaunch *Jew*. We may indeed find a great number of Scripture paſſages explained in the *Talmud* by the ancient *Jewiſh* doctors; but very few of them have given a literal interpretation. Each doctor takes delight in ſhewing the brightneſs of his genius by allegories and childiſh alluſions, not at all ſuited to the ſubject. If they at any time follow the literal ſenſe, they do it after a *Jewiſh* manner, and conformably to their ceremonies; ſo that thoſe books can be of uſe only to the *Jews*, for the interpretation of the Scriptures, or rather rivet them in thoſe religious prejudices, which they have imbibed.

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They have other books which may be of great ſervice to Chriſtians, for the explanation of the Old Teſtament. Such as their commentaries upon the literal ſenſe of the Bible, which are but very few in number. For the major part of the *Jewiſh* writers, and chiefly the moſt ancient amongſt them, have choſen rather to ſtick to the allegorical ſenſe than to explain the text, ſo that thoſe famous commentaries which bear the title of *Zohar*, and for which the *Jews* have ſo great a veneration, as alſo the *Medraſcim*, with other allegorical comments, can be of no manner of uſe to any but *Jews*. The collection of the Rabbi's firſt inſerted in the great Bible of *Venice*, whereof there are ſeveral editions, and afterwards in the Bible of *Bâle* may be of great help towards the better underſtanding the literal ſenſe; to which we may add the commentaries of *Don Iſaac Abrabanel*, upon the greateſt part of the Scriptures. I might likewiſe here mention other *Jewiſh* authors, who have literally explained the text of the Old Teſtament; but this laſt interpreter contains them all.

As to their divinity, we ought, in my opinion, to read only the works of thoſe who have explained the chief articles of their religion; and were I to make a choice from amongſt a vaſt number of that kind of books, I ſhould prefer the *Sepher ikkarim*, or, *Book of principles* of *Joſeph Albo* a *Spaniſh Jew*, thereto adding a few other Rabbi's, who have examined into the principles of Rabbi *Moſes* upon this ſubject, and amongſt others *Don Iſaac Abrabanel* already mentioned, and Rabbi *Haſdaj*. We muſt above all things carefully conſider the reaſons which they give to prove; that as God himſelf is not ſubject to any change, ſo the law which he has once delivered, ought likewiſe to be free from any alteration: for they thereby pretend to ſhew, that the Chriſtians ought not entirely to have aboliſhed the ceremonies of the law of *Moſes*. But the objections which they lay down to themſelves in this matter, and which they cannot reſolve, is a plain indication of the falſity of their principle. Beſides theſe, it would be convenient to peruſe ſome other Rabbi's, who have written concerning the principles of the *Jewiſh* religion before Rabbi *Moſes*, and amongſt others, the treatiſe of *Saadias Gaon*, entituled *Sepher emunoth*, or, *The Book of the Faith*. For tho' that work was written at a time when the *Jews* were more ſtudious of the extavagancies of the *Talmud*, than of the explanation of their theology, and tho' this author is not very correct; we may however find (by comparing his opinion with that of Rabbi *Moſes)* that the theology of thoſe *Geonim*, or *excellent men*, did not entirely agree with that of the preſent *Jews*. Theſe *Jewiſh* divines write not only concerning their own doctrine, but beſides, they often undertake to refute the belief of the Chriſtians; and therefore their books may give us ſome light into thoſe matters of controverſy, which have been more learnedly handled, and more explicitly by Rabbi *Lipman*, in a work which he publiſhed under the title of *Sepher nitſakon*, that is, *The Book of Victory*.

I ſhall not take the trouble here to pick out the beſt books written by ſuch writers, who have made treatiſes of divinity according to the principles of the cabala, becauſe there is not one of them that has a grain of common ſenſe in them. And yet it is almoſt incredible how many *Jews* there are, (and particularly in the *Levant)* who apply themſelves to the ſpeculative cabala. What appears moſt reaſonable in this ſcience, is, the explanation of the attributes or properties of God, for inſtance, his unity and eternity: but at the ſame time, they ſay nothing that is good upon this ſubject, but what is taken from the philoſophy of *Plato*, to which they have added other refinements of their own, in order to ſuit the principles of that philoſophy to their law. There is a very ſmall book, entitled, *Sepher Jetſira*, or, *The Book of the Creation*, which they look upon as the groundwork of that divinity, by ſome of them thought to be compoſed by the patriarch *Abraham*, as if it contained that ancient patriarch's whole ſyſtem of divinity; tho' in reality there is nothing ſolid in it. But the *Jews* who, ſince then, have written upon this foundation, either by comments upon this ſmall work, or by entire treatiſes of cabaliſtic divinity, have wonderfully extolled the admirable ſecrets of that divine ſcience, even to a degree, that there have been many of the Chriſtians, and ſome at this very time, who give credit

to all the pretended myſteries of the *Jewiſh* cabala. We may ſee a great number of this kind of writings in the catalogue of *Jewiſh* books, formerly belonging to *Johannes Picus*, Count of *Mirandola*, and I do not doubt but that the *Jews*, who were leſs deſirous to enrich the library of that young nobleman, than themſelves, palmed many ſuppoſititious treatiſes of the ſame kind upon him. However, he that has any time to throw away, and is willing to be informed in the principles of that ſcience, may conſult the works of Rabbi *Moſes Cordovero*, who has reduced them into an abridgment, under the title of *Pardes Rimonim*, that is, *The Garden of Pomegranates*. But if that abridgment does not ſeem ſufficient, and any one has a mind to go to the bottom of that ſcience, he may read the following books, *viz. Meppetah Hakkabala, The Key of the Cabala, Sud Sudot, The Secret of Secrets, Sepher Babir, The illuſtrious Book, Sepher Happelia, The Book of Wonders.* I ſhall ſay nothing of the practical cabala, which is full of falſities, tho' ſuch as profeſs that art aver boldly, that they have experienced the truth of it by many trials, taking a pleaſure in deceiving thoſe who are willing to believe them upon their words. To this practical cabala we ſhall refer all ſuch books as have been written by them concerning the influence of ſtars upon ſome particular figures, which have given riſe to their *Taliſmans*, the ſecret force of their characters, and many other things of this kind, which have no other foundation than the ſuperſtition of the cabaliſtical doctors, who apply themſelves to geomancy, palmeſtry and metopoſcopy.

The *Jews* have alſo a great number of books of philoſophy, having tranſlated into rabbinical *Hebrew* all the works of *Ariſtotle*, together with the commentaries of *Averroes*, and of ſeveral other *Arabian* authors upon that philoſopher. Some authors too are to be found among them, who have written books of logic, natural philoſophy and metaphyſics; but they have entirely followed the principles and method of *Ariſtotle*, or rather of the *Arabian* philoſophers, who have commented upon that author. And therefore their books of philoſophy can be of uſe to their nation only, unleſs it be that by their means we may recover ſome of the *Arabian* writers, whoſe works are become ſcarce, and which are eaſily to be met with amongſt the *Jews*, who have tranſlated them. The printed copies of *Averroes* himſelf were tranſlated from the rabbinical *Hebrew*, and not from the *Arabic*. They have beſides ſome works under the name of *Ariſtotle*, which we have not in *Greek*; but in all probability, theſe works were counterfeited by the *Arabians*, and afterwards tranſlated by the Rabbi's. The *Jews* of *Italy* have likewiſe tranſlated ſome books of that philoſopher from the *Latin*; but I am of opinion, that we need not conſult thoſe tranſlations, for a ſyſtem of *Ariſtotle*'s Philoſophy, which we may read in *Greek*, or at leaſt in *Latin*, having tranſlations of his works that are far more correct than thoſe of the Rabbi's.

A complete library might be made of the *Jewiſh* authors, who have written upon mathematics, and medicine: but moſt of their works are only tranſlations at a good diſtance from the *Arabian* text. For example, as to the mathematics, they have tranſlated *Ptolemy*'s *Almageſt*, with the abridgment of it from the *Arabic*. And beſides thoſe, we have the works of *Alphraganus*, with ſeveral other writings of that kind in rabbinic *Hebrew*. Yet we cannot ſay that they are mere tranſlators, they having alſo compoſed divers books of arithmetic, geometry, aſtronomy and aſtrology, in imitation of the *Grecians* and *Arabians*. *Aben-Eſra*, who is one of their moſt learned interpreters of the Scripture, has himſelf ſingly written upon all the branches of mathematics, together with a treatiſe upon the *Aſtrolabe*, which bears the title of *Sepher Aſtrolab le Aben-Eſra*. Rabbi *Mardochai-ben Comtino* upon the ſame ſubject, calls his book, *Sepher tikkon celi hannechoſet*, that is, *A Treatiſe upon the compoſition of the brazen Inſtrument*. This Rabbi has likewiſe written upon geometry and aſtronomy.

As the *Jews* have long followed the mathematician's method for the regulation of their calender, and do not now reckon the firſt day of the moon from the day of the *Phaſis*, when it begins to appear, they have been under a neceſſity of applying to aſtronomical ta-

bles, to regulate their feſtivals. For this we may ſee the treatiſe of Rabbi *Iſaac ben Joſeph*, entitled, *Jeſud Olam*, or, *The Foundation of the World*, and the aſtronomical tables of *Emanuel ben Jacob baal haccenaphaim*; whereto may be added the calender of the *Hebrews*, publiſhed by *Munſter*.

As for their books of phyſic, which are alſo very numerous amongſt the *Jews*, we ought only to look upon them, for the greateſt part, as tranſlations made from the *Arabian* authors, and even from ſome of our Chriſtian writers. They have, for inſtance, taken the works of *Hippocrates* and *Galen* from the *Arabians*: and beſides theſe, have tranſlated almoſt every phyſical book that has been written in *Arabic* into rabbinical *Hebrew*, tho' there are but very few to be met with in print, which makes them much ſcarcer in *Arabic*, than the rabbinical *Hebrew* tranſlations. They have alſo tranſlated into the ſame tongue the medicinal works of our phyſicians, whom they ſometimes mention, but particularly thoſe of *Montpelier*.

There have been *Jews* who have underſtood the *Greek* and *Arabian* tongues well enough to tranſlate the Aphoriſms of *Hippocrates*, with an explanation of *Galen* from *Greek* into *Arabic*: at leaſt ſuch a tranſlation is aſcribed to a particular Rabbi, called *Hanan ben Iſaac*, which was afterwards tranſlated by Rabbi *Nathan* from *Arabic* into rabbinical *Hebrew*, with additional notes. To conclude, I ſhall not here mention ſeveral treatiſes of chirurgery, which are alſo extant amongſt the *Jews*, as well as a great number of books, treating of medicinal herbs and plants; there being no probability that our phyſicians or chirurgeons will ever conſult them upon this ſubject.

CHAP. XV.

Judgment of ſome other books written in Rabbinical Hebrew.

NEITHER rhetoric nor poetry were ever in the leaſt cultivated by the Rabbi's, ſo that they have not many orators or poets amongſt them, the language called rabbinical *Hebrew* being very barren. Wherefore their preachers never ſtudy the art of ſpeaking: they generally apply themſelves to morality, which however they treat after a different manner from what we do, becauſe they therein comprehend that prodigious number of precepts, which they think themſelves bound to obſerve; from whence proceed thouſands of caſes, whereon they decide with all the ſubtilty imaginable. As they ſubmit entirely to the authority of their fathers, they conſult their *Talmud* upon all difficulties, and very often thoſe authors, who have written treatiſes, under the name of *Sceelot vereſchuvot*, that is, *Queſtions and Anſwers*, wherein they more readily find the ſolution of their caſes.

As to their poets; it is well known, that poetry is not of a long ſtanding amongſt the *Jews*, at leaſt in the preſent manner of it, and which they have ſome ages ſince reduced to an art in imitation of the *Arabians*. I have formerly peruſed an abridgment of all their philoſophy compoſed in that kind of verſe by Rabbi *Abraham ben Meſullam*. They have alſo ſeveral hymns in honour of ſome of their feſtivals, in their books of divine ſervice, called *Mahazor*, as we have already obſerved in another place. Moſt of the *Jews* themſelves prefix verſes to their Works; and what is more, ſome of them make whole orations in verſe. Not that they can be called poets tho' they write verſes. And yet at the ſame time, there never was a nation that dealt more in fables than the *Jews*, nor that was more fond of fictions in thoſe very days when they had not a poet amongſt them.

They have hiſtorians and chronologiſts too among them, tho' their number be ſmall and they very negligent, as to the affairs that particularly concern them. For which reaſon, they are much more ſo in their hiſtories of other nations, whoſe books they copy without

without the leaſt judgment, nor are they more faithful in their tranſlations. How many fables, for inſtance, do we find in the book of *Joſippus* or *Ben-Gorion*, which yet was taken from the real *Joſephus*? Should any *Jew* undertake a hiſtory, that ſingle circumſtance would be ſufficient to make a man believe it full of groundleſs ſuppoſitions. When I mention the hiſtorical writings of *Ben-Gorion*, or of the falſe *Joſephus*, I do not mean the ſmall abridgment publiſhed by *Munſter*, nor even another edition ſtill fuller; which he has given us with the *Latin* verſion; but the edition of *Conſtantinople*, which the ſame *Munſter* did not publiſh complete, there being many things omitted in his edition, both at the beginning and end, and even throughout the whole work.

Their books of chronology, printed under the title of *Seder olam Rabba*, that is, *Great Chronology*, and *Seder olam Zutta*, an *Abridgment of Chronology*, contain but very few things, as well as their *Sepher Hakkabala*, or, *Books of Traditions*, which is one of their moſt ancient hiſtories. Rabbi *Ghedalia*, who compoſed a chronological hiſtory under the name of *Scalſcelet hakkabala*, or, *The chain of Tradition*, has filled it with a vaſt number of fables and fictions; the chief deſign of the *Jews* in their hiſtories being, in effect, no other than to prove the ſucceſſion of their doctors and ſchools, the more effectually to refute the doctrine of the *Caraïte Jews*, who refuſe to ſubmit to that vaſt number of their traditions, which ſeem ſo ill grounned. It was for this very reaſon, that *R. David Ganz* has written a complete body of chronology, which comes down to our time, tho' indeed, in the ſecond part of it, he chiefly enlarges upon the chronology of other nations. But beſides that the *Jews* in general have very little knowledge of our hiſtory, they are generally guilty of great miſtakes in their tranſlations of our authors; ſo that it is to no purpoſe to conſult their books for facts, which we may be better informed of elſewhere. The book which they call *Jubaſin*, that is to ſay concerning their *deſcents*, is nothing more than a collection from different authors; but there are very few good tracts in that collection, the *Jews* not having capacity enough to make a proper choice.

Their ſucceſs has been full as bad whenever they have undertaken the hiſtories of other nations, having only tranſlated their books, and made abridgments of them without the leaſt judgment, which plainly appears by the abridgment they have given us in *Hebrew* of the hiſtories of the Kings of *France* and *Ottoman* Emperors; tho' it gives but a very ſmall account of the latter. The title of this hiſtory, which is ſet forth in the following terms, *Sepher dibre hajamim le malche Tſorphat u malche Beth Ottoman hatturg*, does indeed, at firſt ſight, preſent us with an idea of ſome extraordinary undertaking; yet in reality the performance is very mean. But as moſt of the *Jews* travel much, and are maſters of ſeveral languages, they might write excellent hiſtories, would they give themſelves the trouble. One of the beſt *Jewiſh* authors that we have, in my opinion, is *R. Azarias* an *Italian*, who has not given us any particular hiſtory, but only quoted ſome hiſtorical tranſactions in a book which he publiſhed under the title of *Meor-enaïm*, that is to ſay, *The Light of the Eyes*. He often refers to Chriſtian authors, whom he ſeems to have a better knowledge of than any other *Jew*.

As to grammar, the *Jews* undoubtedly are more learned therein than in hiſtory, or than any other of the ſciences. And yet they neglected it for a long time, not having turned their thoughts that way till towards the ninth century, when the *Arab* grammarians flouriſhed, whoſe example they ſoon followed. Nay they excelled them in a little time, by the ſubtilties which they invented in this art. But to ſay the truth, moſt of the rules contained in the books of the modern *Jewiſh* grammarians are of very little or no uſe.

Their moſt celebrated grammarians are *R. Juda*, *R. Jonas*, *R. Aben-Eſra*, *Moſes*, and *David Kimhi*: the two firſt made uſe of the *Arabic* tongue, and their works were afterwards tranſlated into rabbinical *Hebrew*; but I believe never printed. The grammatical works compoſed by *Aben-Eſra*, a learned *Spaniſh Jew*, are in great eſteem; you may find them printed at *Venice* in a collection of ſeveral grammarians. Yet the grammar of *R. David*

R. David Kimbi has been moſt generally approved, becauſe he writes in a more plain and methodical manner than any of the other *Jews*. It is alſo for the ſame reaſon that his *Hebrew* dictionary is preferred to all others; and indeed, it is almoſt the only one that is made uſe of. But ſuch as are deſirous of acquiring a perfect knowledge of the *Hebrew* tongue, muſt read all the grammatical works of *R. Elias Levita*, which contain a great number of grave and uſeful reflections, that are even abſolutely neceſſary for the underſtanding of the holy Text.

I ſhall not here ſay any thing concerning the rabbinical *Hebrew*, the tongue in which the *Jews* have written for ſeveral ages; both becauſe there is no grammar of it, and likewiſe becauſe that tongue differs according to the different writers. It is true, that the grounds of the rabbinical *Hebrew* were taken from the *Hebrew* of the Bible, which every one has imitated as exactly as he could; but the *Spaniards* have intermixed *Spaniſh* words with it, as the *French* have *French*; and all other nations have done the ſame. Yet if a man perfectly underſtands the *Hebrew* of the Bible, he may eaſily apprehend the writings of the beſt Rabbi's, who have made literal comments upon the holy Scripture; for they have but a very ſmall number of particular expreſſions, which may be learned in a ſhort time by practice; and beſides there are many dictionaries, wherein may be found the explanation of foreign words in any language whatever. The *Jews* generally make uſe of a dictionary, which they call *Aruc*, abridged by the *Conſtantinopolitan Jews* under the title of *Aruc hakketſer*, that is to ſay, *The little Aruc*. And in this dictionary you may likewiſe find the words of the *Talmud:* but as it is written in rabbinical *Hebrew*, it will be of little uſe, unleſs to thoſe who have already acquired a pretty good knowledge of the Rabbi's; I ſhould therefore rather refer you to the dictionary of *David de Pomis*, an *Italian Jew*, printed at *Venice* in the year 1587. There is one convenience in this dictionary, which is, that it is in two columns, the firſt of which gives the *Hebrew* words of the Bible, with their ſignifications in *Latin* and *Italian*, and the other column, the rabbinic *Hebrew* words, to which he has given the name of *Foreign Dictions*, in order to diſtinguiſh them from thoſe that are purely *Hebrew*. And to this he has added an explanation, written firſt in rabbinical *Hebrew*, and afterwards in *Latin* and *Italian*; ſo that by the help of this dictionary, the language of the Rabbi's may be learnt with much more eaſe, than by the large *Talmudic* and *Rabbinic* dictionary of *Buxtorfe*, tho' this latter be much more bulky.

CHAP. XVI.

Of the uſefulneſs of the Hebrew *Tongue, and whether it be neceſſary to a Divine, with ſome Reaſons for doubting it.*

WERE we to believe St. *Jerom* and St. *Auſtin*, it is impoſſible to acquire a perfect knowledge of the Holy Scriptures, which contain the chief grounds of our religion, without being learned in the *Greek* and *Hebrew* tongue, to the end that the originals may be conſulted, whenever any difficulties ariſe. I ſpeak, ſays St. *Auſtin*, to thoſe who underſtand the *Latin* tongue [c]; who ought alſo to have a knowledge of the *Greek* and *Hebrew*, that in caſe of any doubts, they may be able to conſult the original writings, tranſlated into *Latin*. *Latinæ quidem linguæ homines quos nunc inſtruendos ſuſcepimus, & duabus aliis ad Scripturarum cognitionem habent opus, Hebræâ ſcilicet & Græcâ, ut ad exemplaria præcedentia recurratur, ſi quam dubitationem attulerit Latinorum interpretum*

[c] St. Aug. Lib. II. of the Chriſt. Doct. chap. ii.

infinita varietas. When any civil affair is to be decided, a judge will not give judgment upon ſeeing the bear copies of deeds, but the original vouchers themſelves muſt be produced; it is not ſo in matters of religion, for the greateſt part of divines will not give themſelves the trouble to examine the original books, but are often content with ſuch tranſlations of them as are either obſcure or defective.

I muſt own, indeed, that it may be ſaid in favour of the age we live in, that it is needleſs to appeal to the originals, ſince the Council of *Trent* has declared the *Latin* verſion to be authentic; and beſides the great number of tranſlations made into different languages, from the very text of the Bible itſelf, may in ſome manner ſupply the place of originals. To which we may add, that there has been a prodigious number of men, eminent and learned in the oriental languages, who have explained whatever appeared difficult in the ſtile of the Scripture. This ſeems to me the moſt ſpecious circumſtance that can be alledged in behalf of thoſe divines who neglect the ſtudy of the *Hebrew* tongue, and are perſuaded, that if, on the one ſide, it be not wholly uſeleſs, at leaſt, on the other, that deficiency may be ſupplied by ſhorter and leſs troubleſome expedients.

But without our being under any neceſſity of giving the reaſons which induced the fathers of the Council of *Trent* to pronounce the ancient *Latin* verſion authentic; it is impoſſible for the Vulgate to have a greater authority now, than the *Greek* verſion of the *Septuagint* formerly had in the primitive ages of the church, it being held to be inſpired and prophetic to the time of St. *Jerom*, who was the firſt that began to doubt of it. Yet notwithſtanding this perſuaſion, the primitive fathers ever applied to the *Greek* tranſlations, from the original *Hebrew*, for the explanation of the Scripture. Had they been able to conſult the original themſelves, they would undoubtedly have done it; ſince they ſhewed ſo great a value for the immenſe labour of *Origen*, who had placed thoſe ancient *Greek* tranſlations in different columns with the verſion of the *Septuagint* in the middle. The commentaries of the *Greek* fathers upon the Old Teſtament cannot be read, but we ſhall often find the names of *Aquila*, *Symmacus*, *Theodotion*, with other ancient tranſlators, and the *Samaritan* interpreter too, who had alſo tranſlated the Pentateuch into *Greek* for the uſe of the *Samaritans*.

It may be ſaid, that we alſo have ſtill the ſame or even greater helps, for the explanation of thoſe difficulties which occur in the Vulgate, ſince we are not without good *Latin* tranſlations from the original. But this very thing makes the knowledge of the *Hebrew* tongue ſtill more neceſſary, in order to judge which of all thoſe verſions ought to be preferred, as has been judiciouſly obſerved by St. *Auſtin* in the words already quoted. Beſides, how many ambiguous and confuſed expreſſions are there, whereof we cannot well determine the ſenſe, but by conſulting the originals? Not but that all theſe various tranſlations give us a great light into thoſe difficulties; and tho' in St. *Auſtin*'s time too there was a *Latin* verſion, then called ancient and Vulgate, he nevertheleſs approved of the other various verſions, which were almoſt innumerable. *Latinorum interpretum*, ſaith he, *infinita varietas.* But with all theſe helps he requires a knowledge of the *Hebrew* tongue, in order to conſult the originals. *Ut ad exemplaria præcedentia recurratur*, in the words of that pious and learned man. It is very difficult perfectly to underſtand the force and propriety of *Hebrew* words by tranſlations only, even ſuppoſing them to be faithfully and correctly done, every tongue having its peculiar proprieties, which for the moſt part cannot well be tranſlated into another language. Of this many inſtances might eaſily be produced, but that would be going too much out of our way; and beſides, I believe that every one may be already convinced of this truth by his own experience.

I ſhall only add, that this application to the ſtudy of the *Hebrew* tongue habituates the mind to a greater exactneſs and readineſs in the ſtile of the Scripture, as we ſhall eaſily find by comparing the commentaries of St. *Jerom* and the Old Teſtament, with thoſe of the other fathers, who lived before, or even after him. How many uſeleſs queſtions do we meet with in the writings of ſome divines, for want of being able to conſult the originals

nals of the Scripture? Some of the moſt conſiderable amongſt them puzzle and confound themſelves extremely to know whether man is born with one ſingle original ſin, or with many, becauſe of theſe words in the Vulgate: *In iniquitatibus conceptus ſum & in peccatis concepit me mater mea*; but the *Hebrew* text, where it is, *In iniquitate & in peccato*, leaves no room for ſuch a queſtion.

Here we might produce ſome inſtances of the happy diſcoveries made in the Scripture chiefly in our age, through the knowledge of the *Hebrew* tongue; but it would be needleſs to enlarge any farther upon a ſubject, which has already been ſufficiently cleared up. Cardinal *Cajetanus* was ſo entirely perſuaded of the neceſſity of knowing the *Hebrew* tongue, for the better explanation of the books of the Old Teſtament, that not being at that time of a proper age for the applying himſelf to the ſtudy of it, he had recourſe to the aſſiſtance of thoſe who were moſt learned in that language, whether *Jews* or Chriſtians, in order to complete the commentaries which he has written upon thoſe books. Wherefore it would be beſt to make an early application to the ſtudy of the *Hebrew* tongue, and at an age wherein the memory is more capable of exerciſe than the judgment.

The ſix fathers of the ſociety, who, by the order of their General, compoſed a book which bears the title of *Ratio atque Inſtitutio Studiorum*, amongſt other things recommend to all thoſe who, for the future, ſhall dedicate themſelves to the ſtudy of the Holy Scriptures, carefully to examine the words of both the *Hebrew* and *Greek* texts, and uſe their utmoſt endeavours to reconcile them with the *Latin* verſion: [h] *Hebræa quoque & Græca explicanda ſunt atque examinanda, cum vel à Latina Vulgata editione diſcrepare videntur ad eorum conciliationem quoad ejus fieri poterit.* They at the ſame time complain how much the ſtudy of the Scripture was neglected by their ſociety; every one, ſay they, applying himſelf to ſchool divinity, as if a man could be truly a divine, without a perfect knowledge of the Holy Scriptures. And for this reaſon, they call thoſe kind of divines *mutilos & mancos Theologos.* Nor can they bear thoſe preachers, whoſe only ſtudy has been ſcholaſtic learning, becauſe they deliver nothing but their own thoughts to the people, or if they quote any paſſages of the Scripture, they never give them in their proper ſenſe. As this is the failing of moſt of our preachers now a-days, I thought it would not be amiſs here to repeat the very words of the book as they ſtand in the edition of *Rome*. *Concionatores etiam ſcholaſticis tantum imbuti ſtudiis, non rarò in ſuis evaneſcunt cogitationibus: de ſcripturis verò, quas vix primoribus labris deguſtârunt, aut nihil afferunt in medium, aut parum ad rem, alienis gloſſis & fucatis argutiis Scripturam adulterantes.*

CHAP. XVII.

An eaſy Method of learning the Hebrew *Tongue in a ſhort Time.*

I Venture to ſay, that no tongue can be acquired with more eaſe and in leſs time than the *Hebrew*; not only becauſe it contains but a very ſmall number of words, which are all comprehended in the books of the Old Teſtament; but alſo becauſe there are very few rules of grammar neceſſary for the learning of it. Wherefore, at firſt the plaineſt and moſt conciſe grammars ſhould be choſen; as for inſtance, the little abridgment of *Schickardus*, entitled, *Horologium Schickardi*, and the abridgment of the *Hebrew* grammar, by *Buxtorfe*. I propoſe theſe abridgments to thoſe who are beginners, becauſe every thing neceſſary is contained in them. On the other hand, as the *Jews* have refined too much upon grammar, one cannot have too ſhort an one, provided that every thing abſolutely

[h] *Ratio Stud.* printed at *Rome* 1586.

ſolutely neceſſary be clearly and fully explained in them, ſo as to be free from all obſcurities, *Brevis eſſe laboro, obſcurus fio.*

In the firſt place, as to the manner of reading *Hebrew*, a man ſhould be under no concern as to the pronunciation of ſome particular letters, becauſe there is no certain rule eſtabliſhed for them amongſt the *Jews*, who pronounce the *Hebrew* tongue differently according to the different countries they live in. However, were I to chuſe any particular pronunciation I would prefer the *Spaniſh* to that of all the other *Jews*, becauſe it is more ſimple and comes nearer to the pronunciation of the ancients. But it is ſufficient for this obſervation to be made in general, and only for our better information therein, that a learner may follow that method, if he thinks proper, after he has acquired a perfect knowledge of the *Hebrew*. For a beginner ought at firſt to ſtick to the pronunciation of the grammarian, whom he has made choice of.

In the ſecond place, as it is the cuſtom amongſt the *Jews* to uſe particular points inſtead of vowels, which they diſtinguiſh into long and ſhort, we ſhould chiefly obſerve which are the long, and which the ſhort, and by that means he may avoid ſeveral of the grammar rules, which are both troubleſome and difficult. For inſtance, without being obliged to obſerve all that the grammarians have ſaid relating to the *Dageſh*, the *Sheva* and other trifles, it is ſufficient to know, that in the pronunciation of the *Hebrew* tongue, one ought never to dwell on the ſhort, but only on the long; and that thus the letter following the ſhort vowel muſt be doubled, and is therefore marked with a point called *Dageſh*: or if it follows a *Sheva*, you muſt not dwell on the *Sheva*. For this reaſon, the word *Dibber* is pronounced with a double *B*, becauſe as there is a ſhort vowel under the *D*, it conſequently attracts the other letter after it, that we may not dwell on a ſhort vowel. It is the ſame with reſpect to the *Sheva*, when it comes after a ſhort vowel; and that is the reaſon why the grammarians ſay, that it is not then pronounced, but only after a long vowel. But without dwelling longer upon all the trifling rules of grammar, which only load the memory and puzzle the underſtanding; it is ſufficient to know, that the pronunciation always repoſes on the long vowel, and never on the ſhort.

As to nouns, whether ſubſtantives or adjectives, they are not attended with any difficulties in the *Hebrew* tongue; but it is not the ſame as to the verbs, whereof there are a great number of conjugations. It may be ſufficient at firſt to learn them together and in the groſs, to the end that when you want to explain any book of the Old Teſtament, you may look for them under their reſpective conjugations. By which means you will learn them in a very ſhort time, and even without difficulty; and which is more, whilſt you are thus practiſing, you will make a conſiderable progreſs in the knowledge of the tongue.

It is incredible to think how advantageous it is to begin a tongue with the explanation of authors; which ought to be done as ſoon as a man has the leaſt tincture of grammar, or even as ſoon as he is able to read. For inſtance, to what purpoſe do we read a whole grammar from the beginning to the end, then learn exactly the genders, declenſions, and other things of the like nature? as is the preſent cuſtom in our *Latin* ſchools, where *Deſpauterius* is learnt for many years, generally without any knowledge of what we read, for want of applying the rules to practice: would it not be of more advantage to children, at firſt to give them the moſt general and conciſe rules of the grammar, and afterwards lead them into the explanation of authors? They would then at once learn the rules and the uſe of them too, which would be much more eaſily comprehended by them, than the bare rules without exerciſe. For in ſhort, after the loſs of a great deal of time, we muſt come to that at laſt, and of all thoſe rules, we only retain ſuch as we learned whilſt we were exerciſing ourſelves in the explanation of authors.

Therefore, whoever has a mind to apply himſelf to the ſtudy of the *Hebrew* tongue, ought to follow the method which I have juſt laid down to him; and as much as poſſible, avoid reading any *Hebrew* grammars, which are, for the moſt part, overloaded with

an infinite number of rules. They may read them when they begin to be more advanced in the knowledge of that tongue. For then all thoſe rules will no longer perplex the mind: but firſt of all beginners ought to have this maxim perpetually before their eyes, *Uſus multus, præceptiones paucæ, Much exerciſe, and few rules.* And the better to acquire this practice by reading, all kind of books ought not to be indifferently read; but the hiſtorical books of the Bible ſhould be the firſt to begin with, becauſe they are leſs difficult than the others; and even of thoſe books, ſome are to be preferred to others.

Moſes, of all the *Hebrews*, was maſter of the greateſt perſpicuity of ſtile, which chiefly appears in the book of *Geneſis*; and what may be of great help to thoſe who begin to learn the *Hebrew* tongue, is, that in the firſt chapters of *Geneſis*, he often repeats the ſame words and expreſſions, by which means a man may retain them without difficulty. And tho' there are in theſe firſt chapters of *Geneſis* a great number of repetitions of this kind, yet there are alſo contained in them a vaſt quantity of words. After this, great progreſs will be made in the *Hebrew* tongue in a little time, as to whatever concerns the hiſtorical books of the Bible, the ſtile of them being extremely eaſy and ſimple. But it is quite another thing as to the other books, which are written either in a more conciſe or a more figurative ſtile; for which reaſon, it is beſt to obſerve ſome kind of order in reading them.

In my opinion, it would be better to read the Pſalms before *Eccleſiaſtes*, the *Proverbs*, or the *Canticles*. Theſe three laſt books are written in a very conciſe ſtile, and hard to be underſtood, but by ſupplying ſomething yourſelf in ſome places. And as the Pſalms may, in ſome meaſure, be ſaid to be a medium between hiſtory and thoſe books, the conciſe ſtile will thus by degrees grow familiar and eaſy. After theſe, the Prophets may be read, which however are rather more difficult in their explanation, upon account of the ſubjects they treat of, than in their expreſſions, which notwithſtanding are more figurative than any other part of the Bible, becauſe the Prophets were the *Jewiſh* orators: and therefore they frequently employ all thoſe figures peculiar to orators; this we ſee chiefly in *Iſaiah*, who, beyond diſpute, is the moſt eloquent of all the Prophets. Now for our laſt leſſon, we may reſerve the book of *Job*, whoſe expreſſions are full of the boldeſt and ſublimeſt figures, not to mention his way of ſpeaking by half words only, and ſentences. It might perhaps be here convenient to ſhew which of the verſions of the Bible are the beſt and moſt uſeful towards acquiring the knowledge of the *Hebrew* tongue; but as this would require too long a diſcuſſion, I ſhall adviſe my reader rather to chuſe a learned and judicious maſter, to direct him through all theſe paths and turnings, than to apply to thoſe books that cannot anſwer, and to which conſequently we cannot propoſe ſuch difficulties as may ariſe.

CHAP. XVIII.

Of the Liturgies and Maſſes of the whole body of Chriſtians throughout the World.

THOUGH we have already given an account of the riſe of ſome of the ceremonies obſerved by the Chriſtians, ſo far as they regard the *Jews*, and chiefly as to what relates to the prayers and offices of the church, yet ſtill we ſhall here give you an entire diſcourſe upon the Maſs; which the eaſtern Chriſtians call Liturgy, and which is the principal office of our religion; to the end that the different ceremonies practiſed in different churches, may be fully and completely known and underſtood. But notwithſtanding all thoſe different cuſtoms, yet they all agree in the ſubſtance of this office,

fice, and takes it's birth from the *Jewiſh* ſynagogues, which the Apoſtles imitated in the firſt aſſemblies that were held by them.

The word Liturgy was taken from the New Teſtament, wherein it commonly ſignifies an office or public miniſtry; and in this ſenſe is applied to the miniſtry of the Goſpel, as well to preaching as to the adminiſtering of the ſacraments. [1] Wherefore St. *Paul*, in order to ſhew that God had appointed him for this holy miniſtry, ſpeaking to the *Faithful* at *Rome* ſays; that God had done him the grace to chooſe him for the *Leitourgos* or *Miniſter* of *Jeſus Chriſt*, to preach his Goſpel unto the nations. But the eaſtern church has confined this word to the particular office of the Maſs, which they call *Liturgy*.

This office of the Liturgy, conſidered in its riſe, muſt be allowed, like all other offices, to have been at firſt more plain and ſimple; to which, in proceſs of time, ſome additions were made, but ſtill without altering any thing eſſential in it. The Liturgy has ever, from the beginning, conſiſted of particular prayers attended with praiſes and thankſgivings, repeated over the bread and wine, in order to ſanctify them [and conſecrate them, by changing them into the body and blood of the Son of God, by vertue of the ſacramental words which the prieſt pronounces] in imitation of our Lord *Jeſus Chriſt*'s action at the Paſſover, which he celebrated with his Apoſtles. They afterwards brake the bread and diſtributed it to thoſe who were preſent at the ceremony where the prieſt or elder preſided, after the ſame manner as the father of the family amongſt the *Jews*, or the moſt diſtinguiſhed perſon in the company bleſſes the bread, and afterwards the wine in the cup, and diſtributes them both to thoſe who are ſeated at table with him, after firſt taking a part of both.

There is no doubt but that our Lord, at the laſt Paſſover, as related by the Evangeliſts, followed the cuſtom which the *Jews* obſerved in thoſe days, at the celebration of the Paſſover. When he bleſſed or conſecrated the bread and wine, he uſed prayers, bleſſings and thankſgivings, after the ſame manner in which they performed the ceremony of the Paſchal Lamb, by them called the ſanctification or conſecration of the Paſſover. Wherefore our Lord commanded his Apoſtles to obſerve that ceremony for ever in remembrance of him, as the *Jews* did that of the Paſſover, in remembrance of what had paſſed when they came out of *Egypt*. And what creates a nearer reſemblance between theſe two ceremonies, is, that as the Paſſover of the *Jews* is a repreſentation of what paſſed at their departure out of *Egypt*, when their deliverance from the captivity they were then under was completed; in the ſame manner the office of the Liturgy amongſt Chriſtians, contains the principal myſteries of their religion, chiefly that of the death and reſurrection of our Lord, who has delivered them from the bondage of ſin. This is what may be obſerved in all the writings of the *Greek* authors, who have written upon the Liturgy.

Beſides theſe prayers, praiſes, bleſſings and thankſgivings, wherein the Liturgy properly conſiſts, the Epiſtle and Goſpel are read, which were formerly accompanied with paſſages of the Pſalms and Prophets, whereof there ſtill remain ſome inſtances in the Maſs, which having been ſince ſhortned, only ſome particular verſes of the Pſalms are repeated; whereas they were formerly ſung or recited from the beginning to the end. What is now called the Anthem, was formerly the whole Pſalm, which was ſung throughout, and whereof we now only repeat a verſe or two. The word Anthem is derived from the *Greek* word *Antiphona*, becauſe thoſe Pſalms were repeated alternately in the aſſemblies. It is for this reaſon too, that we find ſome particular verſes of the Prophets and other books of the Bible in the Maſs, which being abridged, at this time only contain a part of what was formerly longer. This appears plainly in the Anthem called *Offertorium*, and which generally contains but a verſe or two of a Pſalm: inſtead of which, in the primitive church, the whole Pſalms were ſung whilſt the people were making their offerings.

However

[1] Epiſt. to the *Romans*, ch. xv. ℣ 16.

However it is to be obſerved, that the reading of the books of the Old Teſtament, the Epiſtles and Goſpels, and the ſinging of Pſalms, are not peculiar to the office of the Maſs: for at all times, when the primitive Chriſtians met, thoſe books were read, as appears by the Epiſtles of St. *Paul*, and the works of the Holy Fathers. It is not therefore (as we have already hinted) to be doubted but this cuſtom came from the *Jewiſh* ſynagogues, where the law, and ſome paſſages of the Prophets were read with great attention. It is alſo very likely, that the cuſtom of reading the Epiſtle and Goſpel in the deſk takes its riſe from what is obſerved in thoſe ſynagogues, where the reader ſtands in a place raiſed ſomewhat above the reſt, in the form of a deſk.

In a word, the leaſt reflection on the ancient manner of performing the Liturgy, as we ſee it in the books of *Juſtin Martyr*, and other Fathers of the church, will ſhew us, that the greateſt part of it proceeds from the cuſtoms, obſerved by the *Jews* in the ſynagogues, and from them handed down to us by the Apoſtles in the firſt aſſemblies of the primitive Chriſtians. But time has produced ſome alterations, according to the difference of the place; yet not ſo, but that all the different Liturgies which are ſcattered throughout all the parts of the world, agree in ſubſtance and fundamentals with the primitive Liturgy. We come now to a detail and inquiry into the particulars of this diverſity of Maſſes or Liturgies.

We may in general divide them into eaſtern and weſtern. Under the name of eaſtern Liturgies, we ſhall include the Liturgies of the *Greeks* and *Melchites*, which are the origin and ſource of all the other eaſtern Liturgies; thoſe of the *Chaldeans* or *Syrians*, which is but one and the ſame name for the *Neſtorians*, the *Jacobites*, and *Maronites*; thoſe of the *Cophti* or the Chriſtians of *Egypt*, and thoſe of the *Ethiopians*; the Liturgies of the *Armenians* written in the old *Armenian* tongue; thoſe of the *Iberians* or *Georgians*; thoſe of the *Mingrelians* written in their own language; the Liturgies of the *Albanians*, the *Sclavonians* and *Muſcovites*, to which we may add the *Circaſſians*, and other Chriſtian inhabitants of *Tartary*. From whence we may eaſily judge how numerous thoſe Chriſtian nations are, who, to this very day, obſerve the eaſtern form in their Liturgies.

This difference of form between the eaſtern and weſtern Chriſtians, as to their Liturgy, conſiſts chiefly in a particular prayer, by the eaſterns called, the Invocation of the Holy Ghoſt; and wherein, according to them, in ſome meaſure conſiſts the conſecration of the bread and wine, and not in theſe words only, *This is my body*, and what follows. This Prayer or Invocation is expreſſed almoſt in the ſame terms in the Liturgies of all thoſe nations which I have juſt mentioned, whereas not one of the *Latin* Maſſes in uſe among the weſtern Chriſtians have it. Under the name of *Latin* Maſſes, we likewiſe comprehend thoſe churches which have formed their worſhip according to that of *Rome*; part of the *Sclavonians* for inſtance, inhabiting the borders of *Dalmatia*, have tranſlated the *Roman* office into the *Sclavonian* tongue, and reformed their Liturgy to it. The *Greeks* too, under the juriſdiction of the *Latin* biſhops, have likewiſe introduced ſome alterations into the ancient *Greek* Liturgy. We may ſay the ſame thing of the Liturgies of the *Maronites*, of part of the *Neſtorians* and *Armenians*, who have alſo reformed their Liturgies, to a nearer reſemblance with the *Latin* Maſs; but theſe alterations are eaſily diſcovered, if we will take the trouble to compare them with other Liturgies of thoſe very nations, and to ſeparate them from what belongs to the rites of the eaſtern church.

As to the firſt authors of the Liturgy, and the tongue wherein it was firſt compoſed, there have been many things ſaid upon this ſubject which do not bear the leaſt appearance of truth. It is very probable, that all the Liturgies we have, came firſt from the *Greeks*; for the expreſſions of them are *Greek*, and ſeem to have been tranſlated from the *Greek*. However we are not to imagine that the Apoſtles celebrated the Liturgy in the *Greek* tongue as it is now, full of expreſſions and terms not in uſe in the primitive times of the church. But from the obſervations which we have juſt made, that all the Liturgies ſeem to have been tranſlated from the *Greek*, we may infer this conſequence, that the

Greek

Greek churches were the firſt who compoſed a body of Liturgies, upon which the other Chriſtian nations afterwards formed theirs. Nay it is very probable, that the Apoſtles, in their firſt aſſemblies, celebrated the Liturgy in *Greek*, as the *Greek* tongue was in thoſe days more univerſal than any language in the Empire, and as many underſtood it at *Rome* itſelf. Beſides that the *Greek* tongue was ſpoke in moſt of the firſt churches, that were founded by the Apoſtles; and this is the reaſon why they never writ to the faithful, even to thoſe that were at *Rome*, but in that tongue.

To this we may add, that in the firſt meetings of the Chriſtians, the New Teſtament was read in *Greek*, before every nation had made a tranſlation of it into their own tongue; and I doubt not in the leaſt, but that the Pſalms were alſo ſung or repeated in that very tongue, ſince at that time the *Greek* verſion of the *Septuagint* was read in moſt of the ſynagogues.

It is true, that the mother tongue of moſt of the Apoſtles was the *Syriac*, and that the *Jews* of *Jeruſalem*, and the other neighbouring countries in all probability, uſed to read the *Hebrew* Bible in their ſynagogues; but this at moſt, only proves that ſome of the primitive Chriſtians celebrated the Liturgy in the *Chaldee* or *Syriac*, and that the leſſons out of the Prophets, and the reading of the Pſalms was performed in *Hebrew* in their aſſemblies: which is nothing if compared with all the other parts of the world, where the *Greek* tongue was in uſe. Beſides there was not then a body of Liturgies written in *Syriac* or *Hebrew*, as has been reported by ſome authors. There is nothing more falſly grounded than what thoſe authors pretend to prove, that St. *Peter* and ſome of the other Apoſtles celebrated Maſs in *Hebrew*; for the *Hebrew* tongue had then been long out of uſe amongſt the *Jews*. Now St. *Paul* tells us, that in the firſt aſſemblies of the Chriſtians the Liturgy and other prayers were performed in a tongue underſtood by thoſe congregations; and this too is confirmed by Cardinal *Bona*, who tells us, that the Apoſtles read the prayers of the Liturgy in the language of the country where they happened to be.

Yet we ought not to conclude, from what that Cardinal ſays, that the Apoſtles were really the firſt authors of all the Liturgies, publiſhed in ſo many different languages throughout the univerſal church: for it is certain, that the Liturgies in the *Chaldee* or *Syriac* tongue, as thoſe for inſtance, of the *Neſtorians*, the *Jacobites* and *Maronites*, are not the ſame Liturgies which the Apoſtles might have uſed in that tongue, in the diſtrict of *Jeruſalem*; becauſe the *Syriac* of thoſe Liturgies is different from the *Syriac* which the Apoſtles ſpoke in their age and country: beſides, as it has been already obſerved, theſe *Syriac* Liturgies were tranſlated from the *Greek*. This alſo muſt be obſerved, in regard to all the other Liturgies.

Were it true, that the Apoſtles celebrated the Liturgy in the tongue of thoſe churches which they founded, we cannot infer from thence, that they are the real authors of all the Liturgies which at this time go under their names in the eaſtern churches. One need only caſt an eye upon thoſe Liturgies to be convinced, that they could not be in uſe till many ages after the Apoſtles. The *Greeks* have three very noted Liturgies, which bear the names of St. *James*, St. *Baſil*, and St. *John Chryſoſtome*: but the two laſt only are in ordinary uſe amongſt them. Were we to take the trouble of enquiring into the reaſons why they gave thoſe names to theſe three Liturgies, no others would be found but what are aſcribed to a very uncertain tradition, to which no credit is eaſily to be given; becauſe the moſt learned *Greeks* themſelves do not agree on this article. I know, that this opinion is grounded upon the authority of *Proclus*, who aſſures us that St. *James* was the firſt author of the *Greek* Liturgy, and that this Liturgy having received ſeveral additions by length of time, [k] St. *John Chryſoſtome* and St. *Baſil* thought fit to make an abridgment of it, from whence aroſe the names of the Liturgies of St. *John Chryſoſtome* and St. *Baſil*. But nothing of *Proclus* can be produced, wherein this is quoted; there is indeed a fragment

[k] Procl. Lib. de Trad. Div. Liturg.

ment wherein it is mentioned, but we are not even certain that this is really his[l]. The editor who cauſed ſome of the *Greek* and *Latin* works of this *Proclus*, archbiſhop of *Conſtantinople*, to be printed at *Rome*, ſpeaking of this fragment, only ſays, that the tranſcriber who copied the *Greek* Liturgies, made nothing more than an abſtract of ſome letters or treatiſes of *Proclus*, which he placed at the head of the Liturgies, in order to give them the greater authority, and that he quoted the words of *Proclus* as he thought proper, but not directly the text of them.

Yet it ſeems but reaſonable, that this fragment of *Proclus* ſhould be conſidered as his, or at leaſt, that what is therein mentioned is not grounded on the ſingle teſtimony of a tranſcriber, who endeavoured to gain ſome credit to the Liturgies he was then publiſhing. For the *Greek* biſhops aſſembled in the ſixth Council, which is ſtiled *in Trullo*[m], aſcribe that Liturgy to St. *James*, which we have under his name; and the greateſt part of the *Greek* authors ſince his time are likewiſe of the ſame opinion, not only in regard to that Liturgy, but alſo to the other two which they believe in reality to be St. *John Chryſoſtome*'s and St. *Baſil*'s. To which I reply, that the Fathers of that Council followed the common notion in this point, which was grounded on nothing more than a popular tradition, without enquiring into the bottom of it.

This is ſo true, that *Theodorus Balſamon*, being deſired to give ſome information whether the Liturgies read in [n] the churches of *Jeruſalem* and *Alexandria*, under the names of St. *James* and St. *Mark*, were truly theirs, ſent this anſwer: *That neither the Holy Scriptures nor any Council had attributed the Liturgy which bore the name of St.* Mark, *to him*; *that the* 32. *canon of the ſingle general Council in* Trullo *had attributed to St.* James *that Liturgy which went under his name: but that the* 15. *canon of the Apoſtles, and the* 59. *canon of the ſynod of* Laodicea, *in their catalogue of the books of the Holy Scriptures, compoſed by the Apoſtles, and appointed for the ſervice of the church, took no manner of notice of the Liturgies of either St.* James *or St.* Mark. We might produce many more inſtances of this kind, to prove that neither St. *James*, nor any of the Apoſtles were the authors of thoſe Liturgies, which at this time go under their names. *Euſebius* and St. *Jerom*, who have given us pretty correct catalogues of the ancient eccleſiaſtical authors, certainly would not have omitted the Liturgies aſcribed to the Apoſtles, had any of them appeared in their time.

It ſeems ſtrange to me, that *Leo Allatius* and Cardinal *Bona* ſhould believe that the Liturgy, which goes under St. *James*'s name, and is the foundation of all the others, was really compoſed by him, and has only been ſince enlarged. But their proofs, in ſupport of ſuch aſſertion, are not at all concluſive. Therefore it is more reaſonable to ſay, that neither St. *James*, St. *Mark*, St. *Peter*, nor, in ſhort, any other Apoſtles, are the authors of thoſe Liturgies ſaid to be theirs, their names having been made uſe of only to give a ſanction to the Liturgies by degrees introduced into the ſeveral churches; and which have no other authority than the cuſtom which has been conſtantly obſerved in all churches (from the very time of the Apoſtles) of compoſing prayers and thankſgivings in the manner above ſet forth.

As to the Liturgies aſcribed to St. *John Chryſoſtome* and St. *Baſil*, it cannot poſitively be ſaid, that they are the authors of them; becauſe the church of *Conſtantinople*, and the other *Greek* churches had their Liturgies long before. Theſe two fathers might poſſibly have made ſome little reformation in the ancient Liturgies; tho' we have not any certain proof for this. In ſhort, in the conſtitutions which go under the name of St. *Clement*, we meet with a very ancient form of Liturgy; but there is no probability that he was the author either of it, or of the conſtitutions.

After ſpeaking of the *Greek* Liturgies, it is almoſt needleſs to ſay any thing of thoſe of the other churches of the *Levant*, which have only tranſlated the *Greek* Liturgies into their own tongue, and publiſhed them under different names, in order to give them the more

[l] Vincent. Ricard. [m] Can. 32. [n] *Theod. Balſ.* jur. Græc. Rom. Lib. V.

authority. We find a far greater number of Liturgies written in *Chaldee* and *Syriac*, than in *Greek*. The *Jacobites* themſelves have above forty, all different, and under different names. The *Maronites*, who publiſhed their * *Miſſal* at *Rome* in the year 1592, printed but twelve Liturgies in it, tho' they have a greater number, and moſt of them the ſame as the *Jacobites* uſe. This perhaps was not taken notice of, when that *Miſſal* was printed with ſome alterations; for the Liturgy of *Barſuſanus*, a famous *Jacobite*, was inſerted.

The *Chaldeans*, who have a Liturgy of St. *James*, written in their own tongue, and tranſlated from the *Greek*, generally believe that this Liturgy is the ſource and foundation of all the reſt, and that it was really written by St. *James* whoſe name it bears: yet as they give no reaſon for it, they are not to be believed. All they rely on is a popular tradition, without enquiring whether it be fact or no. The *Miſſal* of the *Neſtorians*, whereof I once had a copy, does not contain ſo great a number of Liturgies; but that which is the moſt remarkable of them, in this *Miſſal*, which the *Neſtorians* who live about *Babylon* generally uſe, is one that goes under the name of *Neſtorius* himſelf, and is much longer than any of the others. If it be true, that *Neſtorius* compoſed a particular Liturgy, he undoubtedly compoſed it in *Greek*. And indeed, this is the opinion of *Ebed-Jeſu* in his catalogue of eaſtern writings, wherein he obſerves, that the Liturgy of *Neſtorius* was tranſlated from the *Greek* into either the *Chaldee* or *Syriac* by *Thomas* and *Maraba*. The ſame *Neſtorians* have two other Liturgies in their *Miſſal*, one of which is aſcribed to the twelve Apoſtles, and different from that which bears the ſame title in the *Miſſal* of the *Maronites*. However, we muſt not believe that theſe two Liturgies were actually compoſed by the Apoſtles; but it is likely that they were ſo called, as being read on thoſe days which were conſecrated to the memory of the Apoſtles.

The Chriſtians of the *Indies*, who are commonly known by the name of the Chriſtians of St. *Thomas*, are alſo of the ſect of theſe *Neſtorians*. They acknowledge one only patriarch, to whom they give the title of patriarch of *Babylon*, whoſe juriſdiction extends as far as the *Indies*. Wherefore you will find the ſame *Neſtorian Miſſal* at *Goa*, *Cochim*, *Angamala*, and all over the *Indies* wherever there are any Chriſtians of St. *Thomas*. But we are to obſerve, that *Alexis Meneſes*, a Monk of the order of St. *Auſtin*, a famous miſſionary in thoſe countries, who was afterwards made archbiſhop of *Goa*, and aſſumed the dignity of primate of the Eaſt, cauſed ſome copies of it to be reformed, pretending that there were errors in their Liturgies. But after having carefully examined them, I found none in them, only that they give *Neſtorius* the title of Saint. In my opinion, there was no neceſſity for ſo great an alteration as he made in the *Latin* verſion of that Liturgy, which is aſcribed to the Apoſtles, and is printed ſeparate in the *Bibliotheca Patrum*.

° The author of the hiſtory of *Alexis Meneſes* has alſo inſerted that Maſs of the *Neſtorians*, with a preface at the beginning, amongſt *Meneſes*'s works: and in order to ſhew the neceſſity there was of reforming that Liturgy, he aſſures us there were ſome things in it intirely *contrary to the reality of the ſacrament of the Euchariſt*, before it was reformed by a *Neſtorian* archbiſhop, who reſtored the form of the conſecration, wherein it was aſſerted, that the ſacrament of the Euchariſt contained the body of our Saviour only figuratively. And to the end that there might be no doubt for the future, that the real preſence and true body of *Jeſus Chriſt* was in that ſacrament; theſe following words, ſays he, were added; *Hoc eſt in veritate corpus meum: hic eſt in veritate calix ſanguinis mei, qui pro vobis & pro multis effundetur in debitorum propitiationem & in peccatorum remiſſionem.*

But I take upon me to affirm, that in the genuine manuſcript *Miſſals* of the *Neſtorians*, written even before *Meneſes*'s voyage to the *Indies*, and which are at this day uſed by thoſe *Neſtorians*, called *Schiſmatics*, there is nothing like thoſe pretended errors. It often happens,

* A Maſs-book. of the Chriſtians of St. *Thomas*.

° Orient. Hiſt. concerning the progreſs of *Alexis Meneſes* in the reduction

pens, that the miſſionaries give us a wrong idea of the eaſtern Chriſtians, they not having acquired a perfect knowledge of divinity, and therefore condemning whatever is not agreable to their opinion as heretical and erroneous. But this I propoſe to ſhew in a particular treatiſe by itſelf.

The *Jacobites*, as I have already hinted, have alſo a great number of Liturgies written in the ſame tongue as thoſe of the *Neſtorians:* yet it is very eaſy to diſtinguiſh the one from the other in the manuſcript copies; not only becauſe their characters are different, but likewiſe becauſe they make uſe of different expreſſions, eſpecially in ſpeaking of the bleſſed Virgin, whom the *Neſtorians* always call *Mother of Chriſt*, and never *Mother of God*, as the *Jacobites* and *Maronites* do. Beſides, theſe *Jacobites* are not very exact in quoting the true words of our Saviour, as they are written in the Goſpel. As for inſtance, in a manuſcript copy of one of their Liturgies, which they ſay is *Matthew* the paſtor's, we read that *Jeſus Chriſt took leavened bread, wherein was hidden the myſtery of life.* In the ſame Liturgy, inſtead of theſe words; *This is my body*, it is, *This is my fleſh.* In another Liturgy aſcribed to St. *Peter*, you read, *This bread is my body*, and not, *This is my body.* But theſe differences, and ſome others of the ſame nature, proceed, for the moſt part, from their making no difficulty to inſert the explanation they give to the words of our Lord, inſtead of the words themſelves.

There was alſo a *Miſſal* printed at *Rome* in the *Chaldee* or *Syriac*, containing twelve Liturgies, under the names of St. *Xyſtus* Pope of *Rome*, St. *John Chryſoſtome*, St. *John* the *Evangeliſt*, St. *Peter* the chief of the Apoſtles, St. *Dennis*, St. *Cyril*, *Matthew* the paſtor, *John* the patriarch, ſurnamed *Suſan*, St. *Euſtathius*, St. *Maruta*, Metropolitan of *Tagrita*, St. *James* the Apoſtle and brother to our Saviour, St. *Mark* the *Evangeliſt*, with a ſecond Liturgy of St. *Peter* the chief of the Apoſtles. The *Maronites* and *Jacobites* believe, that all theſe Liturgies were really written by thoſe to whom they are aſcribed, wherein they give evident proofs of their ignorance.

At the ſame time, there was likewiſe another book printed ſeparate at *Rome* in *Chaldee* or *Syriac*, for thoſe who officiate at Maſs, and anſwer the prieſt, or more properly who celebrate the Liturgy with him. For it is the cuſtom amongſt all the eaſtern Chriſtians, in this ceremony, to ſpeak almoſt as much as the prieſt who offers up the ſacrifice: and to the end that they might know what they ſaid, this book is, in *Chaldee* and *Arabic*, printed in two columns, whereof the one is *Chaldee* and the other *Arabic*. A part of the rubrics too of this *Miſſal* is alſo publiſhed in *Arabic:* which has not been obſerved in the Liturgies, unleſs in that attributed to St. *Cyril*, which is likewiſe publiſhed in *Chaldee* and *Arabic*; no doubt becauſe it was taken for granted, that the *Chaldean* prieſts, who celebrated the Liturgy in the *Chaldee*, muſt have a knowledge of that tongue, which is the ſame thing amongſt the *Maronites* as the *Latin* tongue with us. The *Arabic* is at this time their mother tongue, and there are a great many prieſts amongſt them, who can only read the *Chaldee* Liturgies, without underſtanding them.

However, if any one has the curioſity to have a *Chaldee Miſſal*, according to the uſe of the *Maronites*, perfectly exact, he muſt have recourſe to the manuſcript copies, and rather to thoſe uſed by the *Jacobites* than to thoſe of the *Maronites:* becauſe the miſſionaries who have from time to time been ſent to mount *Libanus*, have made ſome alterations in them. It was, in my opinion, needleſs to reform this *Miſſal* in the edition printed at *Rome*, becauſe that reformation chiefly falls on the prayer called the Invocation of the Holy Ghoſt. Now it is certain, that this very Prayer or Invocation may be ſeen in the *Greek* Liturgy; and that the very *Greeks* reſiding at *Rome* are allowed to make uſe of that Liturgy. I could ſay a great deal more concerning the Liturgies of the *Maronites*, had I not already wrote a particular treatiſe upon that ſubject.

The *Ethiopian* Liturgies are not to be ranked in the ſame claſs with thoſe called *Chaldean* or *Syriac*, tho' the *Ethiopians* call the old *Ethiopian* tongue, *Chaldean* or *Ethiopian*; thoſe Liturgies differing very much from each other, both in their contents, and in the tongue wherein

in they are written. *Francis Alvares*, who had been preſent at the Maſs of the *Ethiopians*; and lived amongſt them, aſſures us, that their Liturgy is very ſhort; quite different from the *Ethiopian* Maſs printed in the *library of the Fathers*; this laſt Liturgy being pretty long: Wherefore it is probable the *Ethiopians* have two ſorts of Liturgies, ſome whereof are ſhorter, and ſome longer, and that on common days they make uſe of the ſhorteſt, and chiefly that aſcribed to *Dioſcorus* patriarch of *Alexandria*, and printed in *London* both in the *Ethiopian* and *Latin* tongue. [p] There have likewiſe been ſome *Ethiopian* Maſſes printed at *Rome* in the *Ethiopian* language, among which may be found that entitled, *Canon univerſalis Æthiopum*, together with two other. It is to be obſerved, that in the year following a *Latin* verſion of that Liturgy was alſo printed at the ſame place, and afterwards reprinted in the *library of the Fathers*.

But I know not upon what motive the author of the *Latin* tranſlation of that Liturgy has not followed the *Ethiopian* original with any tolerable exactneſs, from which he ſometimes deviates without any reaſon. However we may plainly ſee, that in the prayer, called the Invocation of the Holy Ghoſt, he endeavoured to make his tranſlation agreable to the clergy of *Rome*, and to the *Latin* divines, who believe the conſecration to be over the very moment that Invocation is begun. But the *Ethiopians* are of the ſame opinion as all the reſt of the eaſtern Chriſtians, that the conſecration is not entirely over, till the words of the Invocation are quite ended. And indeed the *Ethiopians*, who have printed the *Ethiopian* text of this Liturgy, have made no alteration in that part of it.

It is certain, that when the *Ethiopians* had thoſe Liturgies printed at *Rome*, they endeavoured as much as poſſible to paſs for orthodox, and to conform themſelves to the opinion of the church of *Rome*; in order (at leaſt in appearance) to unite their church to that of *Rome*, whoſe aſſiſtance they were in need of at that time, becauſe of the wars they were then engaged in. Therefore the Liturgies which they have printed ſhould be read with caution, and compared with ſome of the beſt manuſcripts, whereby they may be rectified.

Beſides theſe, they have other Liturgies under the names of St. *John* the *Evangeliſt*, St *James*, St. *John Chryſoſtome*, the bleſſed Apoſtles, St. *Cyril*, St. *Gregory*, and ſome whoſe authors are not mentioned. And thus the *Ethiopians* flatter themſelves with having very ancient Liturgies, as if they were really compoſed by thoſe perſons whoſe names they bear: but it may be obſerved, that the *Ethiopian* church has been long dependent on that of the *Copti* in *Egypt*, from whom ſhe has received the beſt part of her offices.

Theſe *Copti* have alſo particular Liturgies written in the *Coptic* language, which at this time are only uſed at divine ſervice, becauſe very few people underſtand it, the *Arabic* being more generally uſed. This *Coptic*, which *Kircher* the Jeſuit pretends to be a mother tongue, independent of all others, has received a vaſt many alterations from the *Greek*, whereof it ſtill retains all the characters, with a prodigious quantity of words intirely *Greek*. In the *library of the Fathers*, we meet with three of their Liturgies which are aſcribed to St. *Baſil*, St. *Gregory*, and St. *Cyril*, and were tranſlated by a *Maronite* of mount *Libanus* from an *Arabic* verſion. But whether it be that the tranſlator made uſe of bad copies of thoſe Liturgies, or that he had not a perfect knowledge of the *Arabic*, it is very certain that there are many faults in his *Latin* verſion. However we muſt obſerve, that as the *Coptic* is known but by very few people, the *Copti* commonly join an *Arabic* verſion to thoſe Liturgies written in *Coptic*, in order to underſtand them, tho' at the ſame time their Liturgy is read in *Coptic*.

Victorius Scialac a *Maronite*, and author of the *Latin* tranſlation of thoſe *Coptic* Liturgies, obſerves, that the lateſt *Coptic* Liturgies have been corrected by the *Latins*, ſince the union of the *Coptic* church with that of *Rome* in the time of *Clement* VIII. But this is very improbable, becauſe that union which they pretend happened under Pope *Clement*

[p] In 1548.

ment VIII, was not found to be real. What may be depended upon is, that by a peruſal of them, they will plainly appear to be taken from the *Greek* Liturgies.

I am likewiſe of opinion, that amongſt the Liturgies of the eaſtern church, we may place thoſe in uſe amongſt the *Armenians*, becauſe they alſo read the Prayer called the Invocation of the Holy Ghoſt [q] at their celebration of Maſs. A copy of this Maſs has been printed at *Rome* in the *Armenian* tongue, together with a *Latin* tranſlation; but the cenſors at *Rome* have reformed it in ſome places without any occaſion. And for this reaſon, that abſtract of the *Armenian* Maſs, which is at the end of the firſt volume of the treatiſe, entitled, *The Perpetuity of the Faith*, is not conformable to that reformation, tho' the *Armenian* patriarch who ſent this abſtract was of the *Latin* communion, and even then reſided at *Rome*. Biſhop *Uſcanus*, who likewiſe gave an abſtract of the *Armenian* Liturgy to the author of *The Perpetuity of the Faith*, ſeems to pay a greater regard to the correction of the *Roman* cenſors; for after having publiſhed his abſtract conformable to that reformation, he is content with ſaying only, that there are others whoſe Liturgies follow a different reading, as if that diverſity proceeded from a difference of copies, and not from the *Roman* cenſors. Beſides theſe *Armenian* Liturgies written in the *Armenian* tongue, I remember formerly to have met with a large manuſcript, containing ſeveral *Syriac* Liturgies according to the uſe of the *Jacobites*, amongſt which was one written in the *Syriac* language according to the uſe of the *Armenians*. After having examined it, I found it was nothing more than an abridgment of the *Greek* Liturgy, aſcribed to St. *James*; which very well agrees with what ſome of the ancient hiſtorians have ſaid concerning a part of the *Armenians*, who formerly uſed the *Syriac*, as well as the *Armenian* language.

The *Armenians*, as appears from *Galanus*'s hiſtory, make one of their patriarchs, named *John*, who lived ſome time after the Council of *Calcedon*, author of their Liturgy, and other prayers. But this ſhall ſuffice concerning the Liturgies that are in uſe in the eaſtern churches, my deſign being only to give a ſhort account of them. Yet before I conclude this diſcourſe, I ſhall add, that *M. Brerewood*, who has written a chapter expreſly upon thoſe Liturgies, in his treatiſe of different religions, has made ſeveral miſtakes; as, when he pretends, out of a compliment to the opinion of the Proteſtants, to ſay, that there are but three nations, where the Liturgy is celebrated in a tongue which is underſtood by the learned only, *viz.* the *Greek*, the *Latin*, and the *Chaldean* or *Syriac* tongue. But he did not conſider, that the *Copti* of *Egypt* celebrate their Liturgy in the old *Coptic*, which is ſcarce underſtood by any; that the *Ethiopians* alſo celebrate their Liturgy in the old *Ethiopic*, which is wholly different from the vulgar tongue. Beſides, the *Armenian* language, wherein the Liturgies of the *Armenians* are written, is not altogether the ſame with that which is ſpoken by the *Armenians* at this time. We proceed now to the Liturgies or Maſſes of the weſtern church.

CHAP. XIX.

Of the different Liturgies or Maſſes of the weſtern Church.

MOST of thoſe who have written upon the Maſs of the *Latins* are of opinion, that it was compoſed by St. *Peter*, and has received ſome few alterations only by length of time; but that prodigious variety of Maſſes which has perpetually appeared throughout the weſtern churches, and even in that of *Italy*, is a plain proof that St. *Peter* never left a particular form of Maſs to the church of *Rome*, no more than to that of *Antioch*, whereof alſo he was biſhop. How is it poſſible, that neither

[q] In the year 1642.

Euſebius nor St. *Jerom*, who ſpeak of the Epiſtles of this Holy Apoſtle, ſhould have omitted taking notice of this Maſs of St. *Peter*, were it true, that he had been the author of it? Wherefore the opinion of thoſe, who make him the author of the *Latin* Maſs, is rather grounded on a very uncertain tradition, than on any rational ſuppoſition.

[r] The Popes long complained of the great variety of offices uſed in moſt of thoſe churches, which were obliged to the church of *Rome* for their belief. *Italy*, ſays Pope *Innocent* I, in one of his Epiſtles, Gaul, Spain, Afric, Sicily *and the neighbouring iſlands, ought to conform themſelves to the church of* Rome *in their offices, ſince ſhe is the mother of them all; and all*, continues he, *ought in one manner to obſerve, what St.* Peter *eſtabliſhed in the church of* Rome, *and what has ever been practiſed therein, whereas on the contrary they act according to what is moſt agreable to them.* But it does not appear that St. *Gregory the Great*, who notwithſtanding was one of the moſt zealous defenders of the Holy See, gave himſelf any great trouble to introduce an uniformity of offices into the church, which had received their faith from that of *Rome*. [s] In his letter to *Auſtin*, who was then in *England* for the propagation of the faith, he tells him, that he gave him the liberty of following the cuſtoms either of *Rome*, *Gaul*, or any other church; becauſe indeed variety of offices or ceremonies can be of no prejudice to the fundamentals of religion.

The uniformity we now ſee in the *Latin* Maſs and other offices did not always ſubſiſt. *Charlemagne*, in compliment to the Popes, uſed his utmoſt endeavours to bring the different offices of divers churches to a conformity with that of *Rome*. His ſucceſſors alſo left nothing unattempted in order to introduce the *Roman* office into all their dominions. But notwithſtanding all their endeavours, and all the intereſt which the Popes had made to bring it to paſs, it is almoſt incredible to think how ſtrenuouſly they were oppoſed by thoſe churches, which they were attempting to ſubject to the *Roman* cuſtoms; each nation produced its reaſons againſt it, as if the religion of their Fathers was to have been forſaken.

I do not here pretend to give an account of all the different Maſſes in uſe in ſeveral of the weſtern churches, becauſe we have ſcarce any thing but fragments left of moſt of them. I ſhall only ſhew, that the *Roman* Maſs in former times was celebrated in very few places beſides *Rome*, and that in *Rome* itſelf ſome alterations were made in it; the Maſs in uſe at this time, which we pretend to be according to the *Roman* Ritual, not being the ancient entire *Roman* Maſs, but only an abridgment.

To begin with *Italy*, the church of *Milan* had formerly a Maſs, and even an entire office different from that of *Rome*, part of which continues in uſe to this day. It is commonly called the Office, according to the *Ambroſian* rite, to diſtinguiſh it from the *Roman*. Some authors, who have written concerning this *Ambroſian* Maſs, have ſhewed us at the ſame time in what it differs from that of *Rome*. [t] *Walafrid Strabo* inſiſts, that St. *Ambroſe* was author of it, and that he diſpoſed it in ſuch a manner, that it might equally ſerve his church of *Milan*, and all the other churches of his dioceſe. But in all probability, even before the time of St. *Ambroſe*, the church of *Milan* had an office different from that of *Rome*, as well as the other churches of *Italy*, which conformed to the *Roman* rite, with much leſs difficulty than that of *Milan*, this laſt ſheltering itſelf under St. *Ambroſe*'s authority.

Even at *Rome* there was a great variety of offices, as has been obſerved by *Peter Abalard*. Of all the churches in *Rome*, [u] ſaith this author, the church of *Lateran* only preſerved the ancient *Roman* office; all the other churches had their different offices. *Radulf* of *Tongres* likewiſe ſpeaking of the *Roman* office, [w] has obſerved, that there were two different kinds of offices at *Rome*, the one ſhort, and the other long; and that the latter, which was an abridgment of the other, was performed in the Pope's chapel, whereas the other was properly the *Roman* office. He afterwards adds, that the Pope's officers were

[r] *Innocent* I. [s] *Greg.* I. Ep. ad Aug. [t] *Walafrid Strabo.*
[u] *Abal.* in Epiſt. *Apol.* Adv. Bern. [w] *Radulphus* of *Tongres.*

were uſed to alter or abridge that office as they thought moſt convenient for the Pope and Cardinals; and that the Friers of the four leſſer orders choſe that office abridged, to conform themſelves to the Court of *Rome*. It is to be ſuppoſed, that by ſuch a way of proceeding, their deſign was to obſerve the rule left them by their patriarch, to follow the *Roman* order. In ſhort, the ſame author obſerves, that Pope *Nicholas* III. entirely aboliſhed that ancient *Roman* office, which was the true office of *Rome*, in order to give a ſanction to that of the Friers of the leſſer order. Wherefore new *Miſſals* and other office books were introduced in the room of the old ones, which are now called the *Roman* office; whereas, in my opinion, they ought rather to be ſtiled the office of the *Franciſcans*.

The *Gauls* alſo have had their particular office, as appears by the Epiſtles of St. *Jerom*, and of ſeveral of the Popes; and it was chiefly in theſe parts, that *Charlemagne* and his ſucceſſors uſed all poſſible means to introduce the *Roman* office. Pope *Adrian* ſent what is commonly called the *Sacramentarium* of St. *Gregory* to that Emperor, who had deſired it, in order to introduce the Maſs and other offices according to the uſe of *Rome*, into his dominions. *Pepin* had likewiſe ſome time before endeavoured to carry on the ſame deſign. [x] The Abbot *Hildwin* gives us an account of the Maſs in uſe amongſt the *French*, before they conformed to the *Roman* rite, and aſcribes the origin of it to St. *Dennis*, whom he calls the *Areopagite*; but without being at the trouble of enquiring into the truth of this origin, it is certain, that in that part of *Gaul*, now known by the name of *France*, they had a particular form of Maſs, different from that of *Rome*: and the ſame Abbot, in a letter which he wrote to the Emperor *Lewis*, takes notice of ſome particular *Miſſals*, according to the uſe of the *Gallican* church, which were very ancient, and made uſe of before the *Roman* rite was introduced into that church.

[y] The Maſs which *Matthias Flaccus Illyricus* had printed at *Strasbourg* in the year 1557, was eſteemed by ſeveral to be the Maſs of the *Gallican* church: but Cardinal *Bona* has lately endeavoured to prove the contrary by many reaſons, and to ſhew, that this Maſs was very different, in every circumſtance, from what the ancient authors have aſcribed to the Maſs in uſe in the *Gallican* churches. He beſides is of opinion, that the Maſs formerly called *Gallican* was taken from the Maſs in uſe at *Toledo*, and all over *Spain*, and is nothing more than what we now call the *Moſarabic* Maſs. But his reaſons conſiſt of circumſtances which only prove, that both theſe Maſſes agreed in many points.

It is not to be doubted, but there was a particular Maſs appointed in *Spain*, for the uſe of thoſe churches which had any dependence on the *Greeks*, ſince that Maſs is extant to this day. And tho' *Gregory* VII. ſubſtituted the *Roman* Maſs in its room, yet it hath been impoſſible to aboliſh the celebration of it in ſome of the *Spaniſh* churches, and amongſt others in that of *Toledo* and *Salamanca*, where it is uſed at this very time. The *Spaniards* ſhewed an extrarodinary zeal for the preſervation of their ancient ceremonies, as well as extraordinary ſteadineſs againſt admitting the *Roman* office. The *Arragonians* were the firſt who received it under Pope *Alexander* II, who for that purpoſe ſent a Cardinal into *Spain*, with the dignity of Legate. [z] *Sancius* too, King of *Arragon*, after his acceſſion to the kingdom of *Navarre*, which he obtained by the management and aſſiſtance of Pope *Gregory* VII. obliged the churches of *Navarre* to receive the Maſs and other offices of the church of *Rome*, already eſtabliſhed in the kingdom of *Arragon*: as may be ſeen by thoſe letters which that Pope writ to *Sancius*, and to the other *Spaniſh* Kings.

Alphonſo King of *Caſtile* did not ſhew ſo ready a compliance to the earneſt ſollicitations of that Pope. The *Caſtilians* too refuſed to receive the *Roman* Maſs; and the King himſelf never would have agreed to it, had not his Queen, who was of *France*, where the *Roman* rite was admitted, prevailed on him by her importunities. The *Spaniards* are abundantly furniſhed with hiſtories and miracles in ſupport of their ancient *Gothic* Maſs: but as theſe hiſtories ſeemed to me ſomewhat fabulous, I thought it needleſs to quote them.

[x] *Abbas Hilduinus.*

[y] *Flaccus Illyricus*, Card. *Bona*, Lib. I. *Rer. Lit.* chap. xii.

[z] *Pet. de Marca* in Hiſt. *Bearn.*

them. Only it is to be obſerved, that this Maſs of the *Spaniards* is the very ſame printed in the *library of the Fathers*, under the title of *Miſſa Moſarabum*; and is ſo called from the *Arabs*, being once maſters of *Spain*. The Chriſtians of thoſe countries were at that time commonly called *Moſarabes*, that is to ſay, mixed with the *Arabs*.

It were to no purpoſe to enter into a long detail of that variety of Maſſes and other offices of the church, that have been eſtabliſhed in other countries beſides what I have mentioned. Even that part of the world now called *England* had its offices, and all its different ceremonies, long before St. *Gregory* ſent *Auſtin* to convert that people. For this *Auſtin* was not the firſt who preached the Goſpel to the *Engliſh*, whoſe country was then known by the name of *Britain*. *Auſtin* ſettled Chriſtianity but in one part of it; moſt of this iſland having been converted to the faith long before. *Hoc in Eccleſiis tuis faciant*, ſays St. *Jerom* in one of his Epiſtles, *quod Romæ, ſive quod in Oriente, quod in Italia, quod in Creta, quod in Cypro, quod in Africa, quod in Illyrico, quod in Hiſpania, quod in Britannia*. All the churches in general, who acknowledged the church of *Rome* as their mother, did not agree with her either in what concerned their Maſs, or their other offices; for even the biſhops of the great churches took the liberty to add to, or retrench from the office as they thought proper, nay often without the authority of any Council. The churches had not ſo great a regard to the ordinances of *Charlemagne* and his ſucceſſors, who had eſtabliſhed uniformity of office in their dominions, but from time to time they would make ſome alteration or other in it. The Monks and Friers chiefly, who generally ſet a greater value upon themſelves than other men, were alſo reſolved to be diſtinguiſhed by a particular office: which liberty was carried to ſuch a degree, that at laſt Pope *Sixtus* V. was obliged to create a congregation at *Rome*, called *De 'riti*, in order to enquire into theſe new offices which daily ſprung up and encreaſed, and to prevent their future multiplying. So that ever ſince that time they have been obliged to have the approbation of that congregation *of rites*, to give a ſanction to their new offices.

Notwithſtanding all theſe differences, which are of no great moment, we may ſay, that the ſubſtance of the Maſs has ever been the ſame in the weſtern church, and that the *Latin* Maſſes have ever had a nearer relation to each other, than to the Liturgies of the eaſtern churches, which have in all of them, as I obſerved before, the prayer called the Invocation of the Holy Ghoſt, which does not appear in the *Latin* Maſs; unleſs it may be ſaid to be contained in the following prayer: *quam oblationem tu Deus, in omnibus quæſumus, benedictam, adſcriptam, ratam, rationabilem, acceptamque facere digneris, ut nobis corpus & ſanguis fiat dilectiſſimi filii tui Domini noſtri Jeſu Chriſti*. This prayer, methinks, is the ſame with that which the eaſtern Chriſtians call the Invocation of the Holy Ghoſt. All the difference is, that in the Maſs of the eaſterns that prayer is ſaid ſome time after the prieſt has pronounced theſe words, *This is my body*, &c. but in the *Latin* Maſs before it; and this agrees much better with the general and received opinion of our ſchools, which is, that the conſecration chiefly conſiſts in the words juſt mentioned; whereas the eaſtern churches believe, that thoſe words are only quoted as the hiſtory of what paſſed when our Lord eat the laſt Paſſover with his Apoſtles. For which reaſon, they afterwards addreſs their prayer to the Holy Ghoſt, to beſeech him to change the bread and wine into the body and blood of our Saviour *Jeſus Chriſt*. (Tho' this has been explained by the *Greek* church at the Council of *Florence*, where they declared, that they believed the conſecration conſiſted in theſe words, *This is my body.)*

The END of the ſecond Diſſertation.

INDEX

INDEX.

Containing the Chapters of the first DISSERTATION.

PART I.

CHAP. I. THE *origin of the* Jewiſh *Ceremonies and Cuſtoms; into how many parts they are divided, and in what they differ* Page 35

CHAP. II. *Of their Houſes* 36

CHAP. III. *Of their Kitchen and Table-furniture* 37

CHAP. IV. *Of their Sleep and Dreams* ibid.

CHAP. V. *Of their Clothes* 38

CHAP. VI. *Of the Decency to be obſerved at eaſing themſelves* 40

CHAP. VII. *Of their manner of waſhing their Hands and Face.* ibid

CHAP. VIII. *Of their Purity* 41

CHAP. IX. *Of their Bleſſings* ibid.

CHAP. X. *Of their Synagogues or Schools* 42

CHAP. XI. *Of their Prayers, of the Cloak or Long Robe, of the Forehead-pieces, and of the Pentateuch* 43

CHAP. XII. *Of the Prieſts and* Levites, *of the Preſents made them, and Tithes* 46

CHAP. XIII. *Of Agriculture and Cattle* 47

CHAP. XIV. *Of their Charity towards the Poor, and to Animals* 48

PART II.

CHAP. I. OF *their Language, Pronunciation, way of Writing, and Preaching* Page 51

CHAP. II. *Of their Studies and Academies, of the riſe and contents of the* Gemara *or* Talmud 53

CHAP. III. *Of the Creation of their Rabbi's, of their Authority, and of their Excommunications* 54

CHAP. IV. *Of their Oaths and Vows* 55

CHAP. V. *Of their Trade and of their Uſury* ibid.

CHAP. VI. *Of their Contracts, Writings, Witneſſes, Judges, and Judgments* 56

CHAP. VII. *Of Meats at all times prohibited, and of their manner of eating* 57

CHAP. VIII. *Of their Drink* 59

CHAP. IX. *Of their way of making their Bread* ibid.

CHAP. X. *Of their way of eating at Table* 60

PART III.

CHAP. I. OF *the Sabbath-day* Page 62
CHAP. II. *Of the new Moon, of the Names of the Months, and of the intercalary Month* 65
CHAP. III. *Of the Passover* 66
CHAP. IV. *Of the Festival of Weeks, or Pentecost* 68
CHAP. V. *Of their New-year's-day, and of the Month* Elul 69
CHAP. VI. *Of the* Chipur, *or Day of Expiation* 70
CHAP. VII. *Of the Feast of Tents or Tabernacles* 71
CHAP. VIII. *Of their Fasts, both ordained and voluntary* 72
CHAP. IX. *Of the Feast of* Hanuca *or* Lights 74
CHAP. X. *Of the Purim* ibid.

PART IV.

CHAP. I. OF *unlawful Conversation with Women* Page 77
CHAP. II. *Of Matrimony* 78
CHAP. III. *Of Betrothings and Marriages* ibid.
CHAP. IV. *How a Woman may obtain a Divorce, and in what manner a Man is punished who abuses a Maid* 80
CHAP. V. *Of Women in the time of their Impurity, and of their Lyings in* ibid.
CHAP. VI. *Of Jealousy and Divorces* 81
CHAP. VII. *Of the* Ibum, *and* Caliza 82
CHAP. VIII. *Of Circumcision* 83
CHAP. IX. *Of the Redemption of the First-born* 85
CHAP. X. *Of their way of instructing their Children, and of their coming to age* 86
CHAP. XI. *Of the respect due to Relations and others* ibid.

PART V.

CHAP. I. OF *the Heretical* Jews: *with a Supplement concerning the* Caraïtes *and* Samaritans Page 89
SUPPLEMENT *concerning the* Caraïtes, *wherein the Rise of that Sect, and the manner how they differ from the other* Jews *are treated* 90
SUPPLEMENT *concerning the* Samaritans *of our time, wherein is given an abstract of two Letters written to* Scaliger, *by two famous Synagogues of the* Samaritans 94
CHAP. II. *Of their Divination and Witchcraft* 99
CHAP. III. *Of their Proselytes* ibid.
CHAP. IV. *Of their Injunctions upon Women* ibid.
CHAP. V. *Of their Slaves* 100
CHAP. VI. *Of their Confession and Penance* ibid.
CHAP. VII. *Of their Sickness and Death* 101
CHAP. VIII. *Of the Dead, and of their Funerals* ibid.
CHAP. IX. *Of their Mourning, Prayers, and Commemoration of the Dead* 103
CHAP. X. *Of Paradise, Hell, and Purgatory* 104
CHAP. XI. *Of the Metempsychosis, or Transmigration of Souls, and of the Resurrection, and last Judgment.* ibid.
CHAP. XII. *Of the thirteen Articles of their Faith* ibid.

INDEX.

Containing the Chapters of the ſecond DISSERTATION, which is inſtead of a Supplement to the Ceremonies of the *Jews*.

CHAP. I. *PRinciples of Religion wherein the Chriſtians agree with the* Jews. *An Enquiry into thoſe Principles. Moſt of the* Jewiſh *Traditions not grounded on a ſure Bottom* 109

CHAP. II. *Of the* Jewiſh *Divinity. Reflections upon that Divinity, which hath received ſome alterations from their Philoſophy. Of the* Jewiſh *Cabala* 112

CHAP. III. *The Morality of the* Jews *compared with that of the* Chriſtians. *Of their Uſury* 115

CHAP. IV. *Of the Commandments, Ordinances, and Judgments of the* Jews. *The Authority of the Rabbi's in regard to them* 116

CHAP. V. *Of the great Conſiſtory or Sanhedrim of the* Jews. *Of the Place where it was held. An Explication of that matter, ſo far as relates to the Diſcipline obſerved in the Church. A compariſon between the* Naſci *or Prince of the* Jews, *and the Pope; as alſo between their great Conſiſtory and the general Councils of the Church* 118

CHAP. VI. *Of the* Jewiſh *Synagogues, and Officers or Miniſters of them. The Foundation of the Churches or firſt Aſſemblies of the* Chriſtians. *The Origin of their Biſhops, Prieſts, and Deacons, with ſeveral Reflections on this Subject* 120

CHAP. VII. *A Continuation of the conformity which appears between the Church and Synagogue. Other Officers of the Synagogue. Of the Impoſition of Hands* 123

CHAP. VIII. *Reflections on the Prayers of the* Jews. *The conformity between their Prayers and thoſe of the* Chriſtians 124

CHAP. IX. *Of the Benedictions or Bleſſings in uſe amongſt the* Jews; *the conformity of them to the Benedictions of the Chriſtian Religion. In what reſpect* Jeſus Chriſt *obſerved the* Jewiſh *Rites in the laſt Paſſover* 126

CHAP. X. *The* Jewiſh *Feſtivals, and their conformity with thoſe of the* Chriſtians. *The reaſon why the* Chriſtians *have retained ſome of the* Jewiſh *Feſtivals in their Church* 128

CHAP. XI. *The State of the* Jews *after the total deſtruction of* Jeruſalem, *and how they were governed at that time in matters of Religion. Of the* Talmud, *and the manner in which it was compoſed by the* Jewiſh *Doctors. Two different* Talmuds *amongſt them. The Authority of thoſe* Talmuds 130

CHAP. XII. *Of the* Jewiſh *Doctors who came after the* Talmud. *Reflections on the Riſe of the ridiculous Traditions contained in the* Talmud. *Of their local Practiſes and Cuſtoms* 132

CHAP. XIII. *Of the Books for the Uſe of the Synagogues, and with what Caution the* Jews *write them. Of their chief Studies* 134

CHAP.

CHAP. XIV. *Of the Books at this Day extant amongſt the* Jews, *and whether they may in any manner be uſeful to the* Chriſtians Page 136

CHAP. XV. *The Author's judgment upon ſome other Books written in Rabbinical* Hebrew; *and to what Sciences the* Jews *principally apply themſelves. Their ignorance in Hiſtory and Chronology. Of the Tongue wherein they write* 139

CHAP. XVI. *An Enquiry whether the* Hebrew *Tongue be neceſſary to Divines. Reaſons which may be alledged in favour of thoſe Divines, who neglect the Study of that Tongue. An Anſwer to thoſe Allegations* 141

CHAP. XVII. *An eaſy Method to acquire the Knowledge of the* Hebrew *Tongue in a ſhort Time* 143

CHAP. XVIII. *Of the Liturgies or Maſſes which are celebrated throughout the whole World; but particularly of the different Liturgies that are in Uſe in the eaſtern Church. Some Conſiderations upon that Subject* 145

CHAP. XIX. *Of the different Maſſes which are in uſe in the weſtern Church. The Origin of the Maſs which is celebrated at this Time; and the Reaſon why it is ſo much abridged* 153

THE

THE THIRD

DISSERTATION

UPON THE

CEREMONIES of the *JEWS*,

BEING A

SUPPLEMENT

To the two foregoing

DISSERTATIONS.

By * * * *

SUPPLEMENT

To the Two foregoing

DISSERTATIONS.

IT might almoſt be imagined that after what Rabbi *Leo* of *Modena* and Father *Simon*, (who has given us a ſupplement to the Rabbi's work) have ſaid upon the cuſtoms of the *Jews*, nothing more could be ſaid; but we may take the liberty of ſaying with the learned [a] author of the hiſtory of the *Jews*, that *Leo* of *Modena* has omitted ſeveral things of importance. He does not always enter into a detail of the ceremonies and cuſtoms of the *Jewiſh* church; and as for Father *Simon*, his deſign is chiefly to ſhew us the conformity between ſome of the rites of the Catholic church, and thoſe of the ſynagogue, without giving us any great light into Rabbi *Leo*'s abridgment. It may therefore be neceſſary to make up the deficiency of thoſe two Diſſertations with the following remarks.

I. *Idea of the Diſperſion of the* JEWS.

ALL Chriſtian divines muſt be convinced that the diſperſion of the *Jews*, ever ſince the time of the deſtruction of their temple and city of *Jeruſalem* under *Veſpaſian*, is attended with ſuch particular marks of reprobation, that it is impoſſible not to diſcover the finger of God therein. This diſperſion is become a field fruitful in miracles, prodigies, and reflections. The Chriſtian and the *Jew* may both equally reap their harveſt in a field, where each of them diſcovers wonders, tho' each looks on them with a different eye. By the help of oratory, our Chriſtian preachers have, from time to time, found means to awaken, in the minds of their audience, an Idea of that reprobation into which the *Jews* are fallen. The reproaches daily caſt on that people, the contempt under which they live, the ſuppreſſion of ſuch ceremonies as are the moſt eſſential to their religion, the whole hierarchy of their church overthrown, their tribes and families confounded, and their ſacrifices aboliſhed; theſe, I ſay, are ſome of the tokens of that fatal reproba-tion. Yet on the other hand, in theſe very misfortunes the *Jews* find matter of glory and

[a] *M. Baſnage*'s Hiſt. of the *Jews*, Lib. I. chap. i.

and triumph, and conſtantly maintain, that [b] their nation is the heart of the univerſe. *The heart is the nobleſt part of man's body: yet, it is that which moſt ſuffers by the indiſpoſitions of that body, is conſumed by the paſſions, and afflicted with anguiſh: however no corruption can be formed in the heart, it being endued, as it were, with a genuine and inherent purity, and to the laſt, preſerving the power of throwing off all corrupt humours which deſtroy the other parts. That fine and delicate compoſition, whereof the heart is formed, indeed draws a number of diſtempers into it, which afterwards it expels by the vigour of its conſtitution.* The *Jews* go on, and ſay with the [c] Prophet, "that God acknowledges no other people amongſt all the nations "on earth but themſelves, and that for this reaſon he puniſhes their iniquities." But theſe iniquities are tranſitory, becauſe God will not permit them to deſtroy the heart, as they formerly deſtroyed the *Canaanites*, &c. The *Jews* ſuffer by the corruptions of their neighbours, as the heart ſuffers by the indiſpoſitions of the liver, ſpleen, ſtomach, &c. This ſufficiently ſhews, they have a quite different notion of their diſgraces and misfortunes from the Chriſtians.

We have no particular account of the diſperſion of the ten tribes whom *Salmanazar* carried away into *Media:* but however that may be, it is plain, that ſince that diſperſion the *Jews* have made a figure in ſeveral countries; and yet I am of opinion, that the world had no diſtinct knowledge of them till after the deſtruction of the kingdom of *Judah*. [d] *Joſephus* makes their number amount to infinite millions, even in the time of King *Ahaſuerus*. An author [e] named *Eldad* has given us the hiſtory of their diſperſion, and endeavoured to give a luſtre to it, by ſo many fables, that it does not in the leaſt fall ſhort of the mythology of the ancient *Greeks*. *Benjamin* of *Tudela* has alſo thrown the ſame embelliſhments into his ſubject, and gives a deſcription of a prodigious extent of land, of which his nation were the Lords proprietors, and of which no ſoul knows a ſyllable, but himſelf. *Peritzol*, another famous *Jewiſh* hiſtorian, has placed them in ſeveral parts of the world, where, as yet, they never have been found. For inſtance, he has imagined a community of *Recabites* in the deſert of *Cabor*; and beſtows on them a kingdom in the deſerts of *Arabia*. He has alſo peopled the borders of the river *Ganges*, the frontier places of *Bengal*, the *Philippine* iſlands, *&c.* with *Jews*. Laſtly, he has ſettled them an empire near a certain river called *Sambatius* or *Sabbation*, in the neighbourhood of *Preſter-John*'s dominions, ſo ſituated according to the account of this author, that we might think it lay upon the river *Thibet*. Were it true, that there ever was a *Jewiſh* ſettlement in thoſe countries, we might in all probability believe, that they were the remainder of the ten tribes. *Gulielmus de Rubruquis*, who travelled into *Tartary* in the year 1246. tells us, that about two days journey beyond *Derbent*, on the road to great *Tartary*, [f] he found a prodigious number of *Jews* in a city called *Samaron*; and he mentions an incloſed country towards the *Caſpian* Sea, where the *Jews* were confined. [g] *Carpin*, who travelled at the ſame time, likewiſe gives us an account of ſome of the *Jews* of *Tartary*, whom he calls *Brutaches* or *Baſtarques*. Other hiſtorians ſpeak of the [h] *Naphtalites* and *Danites* ſettled in *Great Tartary*, and of certain *Sadducees* on the frontiers of *Thibet*.

It is likewiſe believed, that the *Jews* of the ten tribes were diſperſed into the kingdom of *Cachemire*, a province belonging to the *Mogul:* but tho' this opinion be ſupported by ſome proofs which may be ſeen in the account given us by [i] *Bernier*; nevertheleſs we cannot thence infer that the *Jews* were maſters or ſovereigns in that country. We are alſo informed, that there are *Jews* [k] in a province of *China*, who have preſerved part of the Holy Writings, with the rites of their religion, and ſeveral of their traditions: but in their worſhip there appears a great mixture of *Chineſe* idolatry, and amongſt the reſt, that veneration

[b] *Vide* Buxtorf. Lib. Coſri. *Iſraëlitæ inter populos ſunt inſtar cordis ad reliqua membra.* [c] *Amos.*
[d] *Ant.* Jud. Lib. II. cap. v. [e] *V. Baſnage* Hiſt. of the *Jews*, Lib. VII.
[f] Page 272, 273. Edit. of *Paris* 1634. [g] Ibid. p. 377. [h] Vide *Schikkard.* in *Perſic.*
[i] Voyages Tom. II. Page 316. Edit. of 1709.
[k] Vide *F. Gozani*'s letter in the vii. collection of *Edif. Letters of ſome miſſionaries.*

veneration they pay to *Confutius*. [l] We ſhall not enlarge upon the ſovereignty of the *Jews* in ſome particular provinces of *Ethiopia*; were we to give credit to the accounts of thoſe countries, this nation is very numerous there; as we may ſee in the *Hiſtory of Ethiopia*, written by *Ludolphus*.

Some too pretend to find *Jews* in *America*; tho' their reaſons for it [m] are exceeding frivolous; however, not only the *Jews*, but likewiſe the Chriſtians themſelves have given into this notion. You may ſee what Mr. *Baſnage* [n] has ſaid upon this head. 'Tis true indeed, one of our modern travellers tells us, [o] *That the* Indians *upon the coaſts of* Peru *near the river* Plata; *have a great many cuſtoms in common with the* Jews, *as well as the* Calchaques, *who live between* Peru *and* Tucuman; *that they have a kind of circumciſion, and never eat ſwine's fleſh.* Other authors are of opinion, that there is a great affinity between the worſhip and cuſtoms of the *Jews*, and thoſe of the inhabitants of *Lapland*. Were conjectures to be allowed, why might we not as well believe that the Chriſtians, and particularly the Catholics, had tranſmitted part of their worſhip and cuſtoms to the *Americans:* but it will appear in the ſequel of this work, how poſſible it might be, by ſtraining conjectures, to maintain that the inhabitants of *Mexico* and *Peru* have borrowed a great deal from Chriſtianity. Sure it is, that all thoſe general extravagant ſuppoſitions, grounded only upon a bare ſimilitude of rites and cuſtoms, can never prove, that a nation at ſo vaſt a diſtance from *Aſia* ſhould be deſcended from the *Jews*; nor is it leſs difficult to prove, that a captive nation, hated, deſpiſed, and oppreſſed by their neighbours, ſhould ever have found means to eſtabliſh themſelves in *Tartary*, &c. and by degrees become ſo powerful as to ſet up a government capable of making head againſt ſuch neighbours. However; a people, who [p] formerly looked upon themſelves as ſuperior to all the people on earth, may be pardoned a few fabulous relations, and [q] extravagant oſtentation: ſo that being trained up to miracles and prodigies, they imagined Providence neither could nor ought ever to ſpeak or act but in their behalf. We ſhall enlarge no farther upon the diſperſion of the *Jews*, and ſhall therefore refer the reader to [r] Mr. *Baſnage*'s hiſtory of them.

[l] *Vide* A curious account of the preſent ſtate of the *Jews* taken from an *Italian* author, in Mr. *Baſnage's* hiſtory of the *Jews*, Lib. IX. chap. 38. However there is room to believe, that the *Jews* did not leave *Aſia*, till long after the revolution of the kingdom of *Iſrael*; they firſt ſettled in *Media*, *Chaldæa*, *Armenia*, &c. After which they paſſed into *Europe* by the way of *Georgia*, the Black Sea, and *Muſcovy*; and ſo ſpread into *Tartary*, towards the northern parts of *India*, and as far as the borders of *China*. The revolution of the kingdom of *Judah* only completed what the other had begun. They thus ſettled amongſt foreign nations, preſerving their worſhip and cuſtoms, from which they often degenerated, and at laſt wholly loſt, in proportion to the diſtance in which they were placed from their riſe. Theſe alterations, 'tis true, affected the *Jews* very much at firſt; however we are not to imagine any impoſſibility in their forgetting the misfortunes and deſolation of *Sion*. There was but a ſmall number of pious refugees, who vowed never to baniſh from their minds the remembrance of their beloved *Jeruſalem*.

[m] The *Americans* are ſaid to compute their year by moons; that they offer up the firſt fruits to their idols; and that the greateſt part of the people of *America*, but chiefly the inhabitants of *Mexico* and *Peru*, have a tradition of the deluge among them; that thoſe of *Mexico* obſerve a grand *Jubilee*; that ſeveral of the *American* nations obſerved circumciſion, *&c.* But this alone is not ſufficient to prove, that the people of *America* are originally *Jews*. It is very uſual for men of different nations to obſerve the ſame cuſtoms, tho' at the ſame time they never communicated their thoughts to each other. The manner of calculating the year by moons is ſo plain and natural, that it is not at all ſurpriſing, that people, who had no other method of calculation, ſhould have choſen that way to judge of the courſe of time. As for circumciſion, their remembring the deluge, *&c.* Theſe, I ſay, might as well prove, that they were deſcended from the *Egyptians*, the people of *Colchis*, or the *Aſſyrians*, as the *Jews*.

[n] Hiſtory of the *Jews*, Lib. VII. chap. iv.

[o] *Coreat's* Voyages to the *Weſt Indies*. Tom. I. p. 291. Edit. of the year 1722.

[p] An inſtance of this appears in the hiſtory of the King of *Cozar*. Vide *Baſnage's* hiſtory of the *Jews*, Lib. IX. chap. i. and *Buxtorf.* Lib. *Coſri.*

[q] The *Jews*, notwithſtanding their weakneſs, ſtill conſider themſelves as the only nation beloved of God, as plainly appears by the works of the modern Rabbi's. It is difficult, or indeed impoſſible to lay aſide *that* pride which ſo noble an origin as that of the *Jewiſh* religion, inſpires them with.

[r] This hiſtory contains a great many curious things collected by the author concerning the ancient and modern eſtabliſhments of the *Jews*.

II. *Idea. Of the Perſecutions which the* JEWS *have ſuffered ſince the laſt Revolution of* JERUSALEM, *under the Emperor* VESPASIAN.

RELIGION for the moſt part ſeverely feels the decay and revolutions of kingdoms; and a man muſt have a more than ordinary courage, ſincerely to profeſs a religion deſpiſed, and out of faſhion by the prevalence of human paſſions. The deſtruction of *Jeruſalem* by the *Babylonians* proved a fatal blow to the *Jewiſh* religion; and tho' a conſiderable number of worthy men returned from that captivity, with them alſo returned a great many wicked wretches, who completed thoſe evils which the impiety of their anceſtors had begun; and mingled their own vices with thoſe of the colonies, that the King of *Babylon* had left in *Judea*, the natural and general conſequence of a mixture of different nations. The Vulgar imagine, that thoſe ancient captives were all Saints, whoſe ſole employment was to ſing Pſalms day and night to the honour and glory of God; but this is a miſtaken opinion.

The *Jews*, after their return from captivity, begun inſenſibly to forſake the purity of their morals and religious worſhip: when at the ſame time they grew more zealous for the obſervance of their rites and ceremonies. Might I venture to hazard a reflection, I could ſay, that for want of miracles and prophecies, which hindred them from taking that for religion, which was no more than the outſide and pomp of it, the *Jews* gave blindly into the idle traditions of their punctilious doctors, who raiſed themſelves upon the ruins of prophecy, and thought the ſurface and externals of the law neceſſary for ſupporting the ſplendor of a difficult and burthenſome diſcipline, which was no longer upheld by miracles. The whole form of the *Jewiſh* religion was thereupon entirely changed, and the *Jews* aſſumed the maſk of hypocriſy: but however incommodious the ceremonies and cuſtoms of men may appear, ſtill are they infinitely more eaſy than the reformation of the heart.

In the midſt of this corruption it was, that *Paganiſm* triumphed over the weakneſs and decay of the *Jewiſh* religion, by the formidable power of the *Romans*; and this [r] corruption ſeemed to ſpread over the *Jewiſh* church, in proportion as the time of its deſtruction grew near; and it was chiefly this very corruption which ripened them into that rebellion, that brought upon them the deſtruction of their ſtate. The *Roman* Emperors, under whoſe government the *Jews* were obliged to live, treated them with great ſeverity: but after the deſtruction of their capital city, they were treated with much leſs regard. *Domitian* loaded them with taxes, which he exacted with ſo much rigour, as to cauſe ſuch as were [s] ſuſpected of Judaiſm to be ſtripped ſtark naked, in order to know by ocular demonſtration, whether they were *Jews* or not; and even confounded them in the perſecution which the Chriſtians ſuffered under him. Their revolt under *Adrian* involved them ſtill in freſh calamities; and if we may credit [u] *Juvenal*, they were at that time reduced to ſuch extremities as to turn fortune-tellers for a livelyhood: not that we are to believe the whole nation took up with that deſpicable imployment. For beſides, that *Juvenal* had an averſion to the *Jews*, there is room to ſuppoſe, that none but the rabble followed that way of living. However, their diſtreſſes having made them diſaffected; they attempted a rebellion under the command of *Barcochebas*, who aſſumed the title of Meſſiah; but being ſucceſsful, the Emperor *Adrian* cauſed a great number of the rebels to be put to death, expoſed them to public ſale, and forbad them to ſettle in *Judea*.

Our

[r] *Vide* Joſephus. [s] *Suet.* in *Domitiano*, chap. xii. [u] *Sat.* 6.

Our deſign is to preſent the reader with a pretty complete idea of the miſery of the *Jewiſh* nation, through every age, ſince the birth of *Jeſus Chriſt*. The Rabbi's aſſure us, that the Emperor *Antoninus Pius* had a favourable opinion of Judaiſm, and likewiſe, that *Severus* and his ſucceſſors treated the *Jews* with a great deal of lenity; at leaſt we do not find, that they were very ſeverely uſed by thoſe Pagan Emperors. But as ſoon as the Chriſtians came to be maſters of the *Roman* Empire, they did not ſhew ſo much favour to a nation, looked upon as the ſworn enemy to *Jeſus Chriſt*; they called to mind that they had crucified the Meſſiah, and thought themſelves bound to revenge the wrongs which he had ſuffered at their hands. *Conſtantine* began by laws that were pretty mild, but *Conſtantius* treated them with more ſeverity; and publiſhed a decree which made it death for any *Jew* to marry a Chriſtian. The Emperor *Theodoſius* indulged them ſo far as to grant them the exerciſe of their religion, which condeſcenſion ſeemed ſo dangerous to St. *Ambroſe*, that he employed all his eloquence, to prevent the evils he apprehended from it. The feſtival of the *Jews* in commemoration of their deliverance by Queen *Eſther*, was ſuppreſſed in the beginning of the fifth century: the Chriſtians believing, that they inſulted *Jeſus Chriſt* under the form of *Haman*; and the ſuppreſſing that feaſt was countenanced by the clergy. It is a pleaſure to mortify the enemies of one's religion, when the approbation of the prieſts go along with it; and it is in ſuch a caſe, no great difficulty to look upon it as one of the duties of Chriſtianity. We go on to the time of *Juſtinian*. This Prince would not ſuffer them to eat the Paſcal Lamb, and beſides prohibited the exerciſe of their religion in *Africa*; to force and authority, the Prince's charity and goodneſs was ſuperadded, and he determined to labour [w] at converting them. They afterwards were treated either better or worſe, according to the temper of *Juſtinian*'s ſucceſſors; but *Heraclius* having openly declared himſelf their enemy, perſecuted them on many occaſions, and uſed violence to bring them over to the Chriſtian religion. [x] He even cauſed them to be perſecuted in the dominions of the neighbouring Princes; for at his requeſt the King of *Spain* put a great number of them to death, out of this religious principle, which allows a man to deſtroy the body in order to ſave the ſoul; nor were they much better treated in *Spain*, by ſome other of the *Viſigoth* Kings. *Chilperic* and *Dagobert* too, both Kings of *France*, ſet all engines to work for the converſion of the *Jews*, and had many of them baptiſed; that is, plunged them in water to make Chriſtians of them in outward appearance; for the ſigns and ceremonies employed to engage a man in any religion do not impreſs it on his heart. Hiſtory tells us, that *Leo* the *Iſaurian* likewiſe was full as zealous in the converſion of the *Jews*, and endeavoured to make them Chriſtians.

In the Weſt, the reign of *Charlemagne*, and afterwards of *Lewis* the *Debonair*, were favourable enough to the *Jews:* tho' indeed, not at all to the good liking of *Agobardus* biſhop of *Lions*. For notwithſtanding his great wiſdom and moderation, he uſed his utmoſt endeavours to exaſperate his Sovereign againſt them by his writings [y], which were ſomewhat paſſionate. They were notwithſtanding ſtill tolerated under the reign of *Charles the Bald*, tho' at the ſame time, in order to make them more odious to the people, they were from time to time accuſed of abetting the enemies of the [z] government.

The

[w] A holy *Hermit*, whoſe name was *Simon* of *Emeſa*, at this time converted a *Jewiſh* glaſs-maker in the following manner. This man was endeavouring to make a glaſs, and every time he blew, inſtead of a glaſs he made croſſes. Hereupon the Saint told him, that he never would ſucceed in making glaſſes, till he had firſt ſigned himſelf with the ſign of the croſs; immediately the workman believed the Saint, and was converted to the Chriſtian religion.

[x] *Vide* The Hiſtory of the *Jews* by *Baſnage*.

[y] See extracts hereof in the Hiſtory of the *Jews* by Mr. *Baſnage*.

[z] We ſhall only produce one inſtance hereof. In the beginning of the thirteenth century, the archbiſhop of *Toledo* plundered the *Jews* of his dioceſs, and performed this fine expedition at the head of the rabble; he gave it out, that the *Jews* had deſigned to deliver up that city to the *Moors*. It was about this time too, that the armies of the *Cruſados* then aſſembled near *Toledo*, upon their expedition for the conqueſt of the Holy Land, thought themſelves obliged (in honour to *Jeſus Chriſt*) to deſtroy thoſe, who had formerly crucified him; and put to death many thouſands of the *Spaniſh Jews*, and ſacrificed them as ſo many offerings agreable to God, in order to bring down his bleſſings on them. On the other hand the zealous *Jews* aſcribed theſe misfortunes to ſome particular formalities, which had not been ſtrictly obſerved, in their manner of making their *Teffilins*. *Vide* the *Miſnah*, Tom. I. p. 9.

The *Jews* were likewiſe ſupported by the *Mahometans*, when that religion began to gain ground; which from its birth made a vaſt progreſs by the ſucceſs of its arms, and the diviſions of the Chriſtians, and ſeemed to ſhew a great regard for Judaiſm: yet the *Caliphs* and other *Mahometan* Princes did not think themſelves always bound to favour the *Jews*. *Cader* perſecuted them ſeverely in order to get their eſtates, which were very conſiderable, into his hands, and this perſecution continued for many years. And about the ſame time, the *Caliph Hakim*, who reigned in *Egypt*, and ſet himſelf up as head of the religion of the *Druſes*, likewiſe treated the *Jews* with the ſame ſeverity.

The zeal of ſome *Jews*, who were for converting the *Mahometans* in the kingdom of *Granada*, brought upon them a violent perſecution about the middle of the eleventh century; and the followers of the Cruſade publiſhed by the Chriſtians of *Spain*, about the end of that century, would fain have exterminated all that profeſſed the *Jewiſh* religion, had the King of *Caſtile* complied with the ſollicitations of the zealous *Nicholas* of *Valencia:* but in *Germany*, the warmth of theſe holy confederates fully repaired the loſs of ſo many victims, and deſtroyed ſeveral thouſands of thoſe unfortunate wretches, at *Worms*, *Triers*, *Spire* and *Mentz*. About fifty years after this pious expedition, a Hermit named *Rodolphus* ſounded the alarm againſt them, pretending charity required the total deſtruction of the enemies of the Chriſtian religion. This man undoubtedly had aſſumed a miſſion very different from that of *Jeſus Chriſt*, who had brought peace into the world, and reproved his Apoſtles, who were for having the *Samaritans* deſtroyed by fire from heaven. The perſecutions of thoſe cruſades were general, and all *Europe* felt the dire effects of them.

We think we have ſomewhere taken notice, that the perſecutions which the *Jews* have ſuffered under the *Mahometans*, have neither been ſo general nor ſo violent as thoſe under the Chriſtians. *Schach Abas*, who reigned in *Perſia* about the end of the ſixteenth century, perſecuted them, in order to compel them to embrace the *Mahometan* religion; and in the ſeventeenth century, one of the prime miniſters of *Perſia* renewed the perſecution againſt them: but we do not find, that the ſpirit of perſecution amongſt the eaſtern people, was continually renewed by the ſanctified madneſs of their Derviſes. One of the hotteſt perſecutions which the *Jews* ſuffered in the Eaſt, reduced a great number of them to turn. The famous [a] *Maimonides* endeavoured to give his brethren ſome conſolation, and foretold them a deliverance, which never came to paſs. And tho' predictions of this kind (which are as ill grounded as thoſe of aſtrologers) ſerve only to deceive the credulous people, yet methinks our Rabbi's enthuſiaſm was here excuſable, ſince he thereby endeavoured to prevent the apoſtaſy of the *Jews*. They were again perſecuted in the Eaſt, [b] towards the end of the thirteenth century, and were as cruelly treated by the *Cruſades*, in all places thro' which they paſſed. But as for *Raimond* of *Pennaforta* [c], he was more charitable, and endeavoured to bring the *Spaniſh Jews* over by force of argument.

They were likewiſe inhumanly perſecuted under the reign of *Ferdinand* the *Catholic*, who baniſhed them his dominions in the year 1492, and allowed them only four months to ſettle their affairs in order to depart from *Spain*; which time was afterwards reduced to the ſpace of one month at the requeſt of a [d] zealous eccleſiaſtic. Eight hundred thouſand *Jews* then left *Spain*, who carried away with them immenſe riches, and of this prodigious number of fugitives, many periſhed either by ſhipwreck, hunger, or other calamities, and very often by the cruelty of thoſe to whom they applied for refuge. The *Genoeſe* were reſolved not to loſe this opportunity of ſignalizing their zeal for the Chriſtian religion; and the buſineſs was to relieve the hunger of theſe poor fugitives, and at the ſame time ſave the ſoul by means of the extreme neceſſities of the body. The *Genoeſe*

[a] He lived in *Egypt* in the 12. century.
[b] *Raimondus* of *Pennaforta*, was general of the *Dominicans* in the year 1255. His legend tells us, that he embarked on his cloak, and returned to *Barcelona*, to avoid the corruption of the King of *Aagon*'s court.
[c] Chiefly in the country of *Chorazan*.
[d] *Turrecremata*.

Jeſe therefore went out to meet the *Jews* with a croſs in one hand, and bread in the other, which they diſtributed only to thoſe who paid homage to the croſs; and this may be called a Maſter-piece in the way of converſion. The ſoul of man is in ſuch hard ſubjection to the indigencies of the body, that the former generally finds it a very difficult taſk to bear up whilſt the latter is ſuffering; but the worſt of it is, that the ſoul has its relapſes, when once the ſufferings of the body are over.

We muſt here by no means omit the famous troop of ſhepherds at the beginning of the 14. century. Theſe fanatics, who were headed by a Prieſt and a Monk, committed ſtrange diſorders in [f] *France*, during the reign of *Philip the Long*, and chiefly deſtroyed the *Jews* without mercy. They alſo treated them as cruelly in *Spain:* but at laſt the Kings of *France* and *Spain* were forced to uſe their utmoſt endeavours to deſtroy thoſe wretches, who carried deſolation before them wherever they went; and the plague itſelf was reſolved to have a ſhare in the deſtruction of that wretched generation; tho unluckily indeed it proved yet more fatal to the *Jews.* They were accuſed of having bewitched and poiſoned the waters; but being cleared of that accuſation, they were only condemned to embrace the Chriſtian religion, upon pain of being burnt alive; and thus many thouſand of the *Jews*, who refuſed to turn Chriſtians, were condemned to the flames.

There was alſo a ſect called the *Flagellants* or *Scourgers*, who towards the middle of the 14. century diſtinguiſhed themſelves in *Germany.* Theſe people, who were more charitable and devout than the other Chriſtians of their time, took upon them to ſcourge their naked bodies with rods pointed with iron, in order to relieve ſouls in purgatory, and atone for the tranſgreſſions of men. Before they began the performance of ſcourging, they with a loud voice read their commiſſion, contained in a letter which God had written to them, and delivered to them by an angel, with expreſs command to perform the penance abovementioned: and they extended their commiſſion over the *Jews*, and thought themſelves bound to deſtroy and burn them, in order to make their penance more meritorious in the eye of God.

In *Italy* Pope *John* XXIII. declared himſelf an enemy to the *Jews*, and perſecuted them ſeverely; and, as the Vicar of *Jeſus Chriſt*, the Lord of ſouls, and Supreme Governour of the world, decreed they ſhould be converted to the Chriſtian faith.. He alſo ſent letters into *Spain*, requiring them to labour at the converſion of the *Jews*; and accordingly the regency of that kingdom converted a prodigious number of them: but thoſe who would not enter into the way of ſalvation, were either burnt alive or compelled to fly the country. Two of the Popes, *Pius* V, and *Sixtus* V, baniſhed them out of the eccleſiaſtical dominions, except *Rome* and ſome other cities, and the reaſon alledged for permitting them to live at *Rome*, was the hopes they were in, that by converſing with the Chriſtians they might by degrees be converted, and that the continual preſence of the Pope would inſpire them with better notions. This was a ſtrong and ſolid way of reaſoning; but why ſhould not the common father of all Chriſtians grant the ſame favour to Heretics?

I muſt own, that the *Jews* often brought themſelves into trouble, either by their uſuries, or other exceſſes which were full as criminal; thoſe exceſſes cauſed their ruin in *France*, during the reign of *Philip le Bel*, under whoſe government they grew ſo powerful and numerous, that the *Jewiſh* authors pretend, there were more *Jews* baniſhed *France*, than ever went up out of *Egypt* in the time of *Moſes*; but baniſhment and the loſs of their eſtates were not the only misfortunes the *Jews* had to bear, for many of them were condemned to be burnt.

Let us now ſee, whether they were treated with more lenity in *England* than in other Chriſtian countries. *Henry* III. endeavoured to bring them over to the faith without uſing any violence: but that Prince's neceſſities made him caſt an eye upon the *Jews*; his firſt miniſter called upon them for large ſums of money, and upon their refuſal, they

[f] It is ſaid, that they firſt began their diſorders in *Spain*, and there took their riſe.

were accuſed of murder, that the King might have a lawful pretence to their eſtates, and ſo they were obliged at laſt to give up a third part of their wealth to enjoy the reſt in quiet; heavy taxes were often laid on them during this reign, till about the end of the 13. century, when they were entirely baniſhed. The hiſtory of *England* mentions the hardſhips they, from time to time, ſuffered at *Lincoln*, and in other cities in that kingdom.

In ſhort, the fortune and condition of the *Jews* have had their viciſſitudes, according to the zeal of the people, who were ſtirred up by the clergy, or to the political views of Chriſtian Princes. But the reformation of *Luther* and *Calvin* muſt have been favourable to them, they having ever ſince eſtabliſhed themſelves very advantageouſly in ſeveral Proteſtant ſtates. *Holland* forced, as it were, through the neceſſity of trade, to open her arms to all manner of ſects, received them in a more generous manner than any of the other Proteſtants, and the *Jews* at this very time are ſettled at *Amſterdam*; where they inhabit the fineſt part of that famous city.

What we have ſaid, is ſufficient to give the world an idea of the perſecutions which the *Jews* have ſuffered under the Chriſtians, in order to revenge the death of the Meſſiah; which perſecutions were however often grounded on flagrant villanies laid to the charge of the *Jews* by the wickedneſs of ſome particular men, and which the ignorant people, out of a blind zeal, puniſhed with all the fury that enthuſiaſm and bigotry is capable of.

III. *Crimes imputed to the* JEWS.

1. ONE of the greateſt crimes which the *Jews* are accuſed of, is the crucifying of children, which has often been laid to their charge, and it has even been affirmed, that they renew this ceremony [g] yearly. *Naucler* tells us, that it was a cuſtom amongſt the *Jews* to meet privately on Thurſday in Paſſion-Week, in order to ſacrifice a child out of hatred to the Chriſtian religion; and other [h] hiſtories ſay, that they were uſed to receive the heart of the ſacrificed child at their communion. The murder of a young man whoſe name was *Richard*, and imputed to them, was the cauſe of their baniſhment from *France* in the reign of *Philip Auguſtus*. We know not from whence this crime came to be ſo frequently imputed to the *Jews* all over Chriſtendom, ſo continually charged upon them by the hiſtorians of paſt ages, as even to tire their readers with it. It is very poſſible, that ſome of the *Jews* might be wicked enough to commit ſo horrid a villany; and this perhaps may be foundation ſufficient to charge the whole nation with it over and over again, with an addition of the moſt odious circumſtances. However, this pretended immolation of infants was of no ſmall advantage to the church, who under that pretence ſeiſed upon all the effects of the *Jews*.

Father *Daniel* ſeems to give credit to this [i] accuſation, and ſays, *That towards the time of* Eaſter *they maſſacred the children of the Chriſtians whom they ſtole away, and made an impious ſacrifice of them on the day of their communion, out of hatred to* Jeſus Chriſt, *&c.* But F. *Daniel* ought to have given us a deſcription of the *Jewiſh* communion; for it is proper for an author to have a perfect idea of thoſe things which he relates, if he propoſes to convince his readers.

Soon after the murder of young *Richard*, whom we mentioned before, the *Jews* aſſembled on the borders of the river *Seine*, where they crucified [k] another young boy, after

[g] *Vide* The quotations in *Baſnage*'s Hiſtory of the *Jews*, Lib. IX. chap. xii.
[h] *Albericus trium Fontium.*
[i] *Vide* The Hiſtory of *France*, 4. *Dutch* Edit. Tom. II. page 574.
[k] It is reported too, that the *Jews* crucified a child of eight years old at *Lincoln* in *England* in the year 1255. at *Prague* in the year 1305. And at *Saragoſſa* towards the year 1250. This laſt was a young choriſter named

ter ſcourging and crowning him with thorns. *Albericus trium Fontium*, a credulous and inconſiderable author, has charged them more than once with this crime.

2. The Vulgar have alſo accuſed the *Jews* of [l] *Witchcraft* and *Sorcery*; and upon this accuſation crowds of them were maſſacred in *England* about the end of the 12. century; for having dared to appear at the King's coronation, in oppoſition to an expreſs order to the contrary: but they were puniſhed for their curioſity; for the people having a notion, that the *Jews* intended to bewitch the King, ſhewed their zeal and affection to his Majeſty at the expence of *Jewiſh* blood. The commiſſion of one ſingle crime of this kind was ſufficient to charge them with it ten times over.

3. The *Jews* are likewiſe accuſed of having often abuſed the hoſt in an impious and prophane manner: for towards the end of the 14. century, they took a fancy to pierce one of them with the point of a knife; and it was affirmed, that the bleſſed and adorable hoſt confounded them in a moſt terrible manner by the blood flying out of it, into the faces of thoſe execrable wretches, who never could waſh it off. Nay, it even went farther, according to the account of the legendary writers of thoſe times; for the *Jews* having attempted to bury it under ground, in order to conceal their crime, it eſcaped out of their hands, and was ſeen aſcending up towards heaven, by a young cow-keeper who was in the fields watching his cows. The *Jews* all fell on their knees to worſhip the bleeding hoſt, and continued in this poſture ſo long, that the boy ran to acquaint the biſhop of what had happened; and the people being come to the place, they ſaw the hoſt with the wound ſtill bleeding; whereupon the *Jews* were [m] puniſhed after the ſevereſt manner, that the moſt tranſported zeal could invent; and a church was immediately built upon the very ſpot where the hoſt was ſeen; which afterwards became famous for its miracles, and for the extraordinary favours which it granted to thoſe who came thither to pay their devotions.

Another hoſt, which [n] a *Jew* had caſt into a pot of boiling water, produced as great a miracle as that we have been mentioning. Immediately after he had thrown the hoſt into the boiling water, there appeared to him a moſt beautiful child, whom this wicked and unbelieving *Jew* endeavoured to deſtroy; but the child avoided the blow by flying from one ſide of the boiler to the other, which wondrous eſcape converted the children of this impious *Jew*, who was burnt alive upon the impeachment of his own family [o].

4. They have likewiſe been accuſed of ſcourging crucifixes, and profaning images and croſſes; and indeed, we do not pretend to juſtify them intirely upon all theſe heads of accuſation; but I may venture to ſay, that it has been more than once imagined, that it was for the intereſt of religion to impute crimes to them. As for inſtance, when an *Italian* Monk, who, having hidden a crucifix under a dunghil, accuſed the *Jews* of committing that ſacrilege, and by this means cauſed them to be maſſacred [p] without mercy; ought we not to think this done from a charitable motive? Several of the converted *Jews* had relapſed into Judaiſm, and he had a mind to prevent their apoſtacy.

5. [q] They

named *Dominic*, who was famous for many miracles. This little Saint came into the world adorned with the marks of his glory and ſufferings: being born with a crown on his head, and croſſes on his ſhoulders.

Eduxit nitidam matris de ventre coronam.
Atque humeros crucibus rutilos oſtroque micantes.

[l] The *Crucifixion* of infants was, according to the authors of thoſe days, a neceſſary conſequence of the paſſion, imputed to the *Jews*, for all magic operations. Some people pretend, that they made uſe of the infant's heart and blood mixed with a conſecrated hoſt, in the performance of their inchantments. But not only *Jews* have been accuſed of conjuration and magic. It is well known by thoſe who are acquainted with ancient and modern hiſtory, that this ſtale imputation has been revived from time to time on other occaſions; and that the very Chriſtians themſelves have more than once accuſed each other with it.

[m] They were burnt in a ſlow fire, and live dogs were thrown in with them. *Vide* The Hiſtory of the *Jews* by Mr. *Baſnage*, Lib. IX. chap. xiii.

[n] At the beginning of the 14. century.

[o] One of theſe profaned hoſts performed a moſt extraordinary miracle. The fact was this. A ſervant maid who had been to receive the ſacrament at *Eaſter*, preſerved the hoſt and brought it to her maſter, who was a *Jew*. This man put it into a purſe with ſeven pieces of ſilver, which the profaned hoſt turned into ſeven other hoſts. *Vide* The writers of thoſe times.

[p] This ſtory is related upon the teſtimony of a *Jew*, by Mr. *Baſnage*, Lib. IX. chap. xix.

5. [q] They were likewiſe accuſed of having poiſoned the waters of ſeveral ſprings and rivers; and this cauſed a prodigious number of them to be maſſacred about the middle of the 14. century. It is reported, that the waters were in general poiſoned throughout *Spain*; it is pretended too, that the *Jews*, who undertook this with the aſſiſtance of the lepers of thoſe days, were bribed by the King of *Granada*, who was a *Mahometan*. The *Jews* were again accuſed of the ſame crime ſometime after, and were ſaid to have employed beggars to do it, who threw a compoſition of nails and fleſh of executed malefactors, *&c.* into the wells and fountains.

6. The *Jews* were indeed often guilty of treaſons and rebellions, whereof we have inſtances in hiſtory; and without going back to the firſt ages of the Chriſtian church, it is very ſure, that the *Jews* betrayed the Emperor *Juſtinian* in favour of *Coſröes* King of *Perſia*. The author of the *Life of St. Theodardus* ſays, that they invited over [r] *Abderamis* a *Saracen* Prince into *Languedoc*, by which means a vaſt number of Chriſtians were deſtroyed; but little regard is paid the author of that life, very incorrect, and written chiefly upon [s] hearſay: tho' they were afterwards much oftner accuſed of thoſe crimes; for ſome writers aſſure us, that they aſſiſted the *Normans* in ravaging *Aquitain*; nor was it for want of good will, if they did not often raiſe inſurrections under the command of thoſe impoſtors, who aſſumed the name and character which they refuſed to acknowledge in *Jeſus Chriſt* the Meſſiah of the Chriſtians.

We have here pointed out the chief articles of accuſation brought againſt the *Jews*, which we think ſufficient, without mentioning the uſuries, and other miſdemeanours laid to their charge in the ways of trade.

IV. *Their* IMPOSTORS *and falſe* MESSIAH'S.

THE ſubject is too extenſive to be purſued through all the ages of the church. *Hakem* is one of thoſe whom we ſhall here mention: he inſiſted upon the regard due not only to a man inſpired by God, as were the ancient Prophets, but alſo to one immediately united to him by the ſtrongeſt tye that could poſſibly be conceived. We are told, that in order to eſcape the cloſe purſuit of the *Saracens*, he threw himſelf into a large tub full of *Aqua Fortis*, in hopes that his body would be totally conſumed, and ſo to make the people entertain that opinion of him after his death, which he had endeavoured to inſtill into them during his life; but to the great misfortune of this impoſtor his hair was found [t] amongſt the *Aqua Fortis*; and it might be added, that his fat was found too in the ſame place, for *Aqua Fortis* cannot diſſolve it.

The famous *Zedechias*, a *Jewiſh* phyſician, uſed to divert the Court of *Lewis* the *Debonnaire* with ſwallowing carts loaded with hay, together with the horſes and driver, as ſome hiſtorians tell us; but in my opinion a man muſt have an uncommon faith, and an uncommon ſhare of it too, to believe it.

Another impoſtor appeared in *Perſia* in the year 1138, and cauſed an inſurrection among the *Jews*, who took him for the *Meſſiah*; but this impoſtor met with as little ſucceſs as that of an *Arabian*, who in the year 1167, pretended to be the fore-runner of the *Meſſiah*, and had a great number of followers; for they both were deſtroyed, being of

[q] *Faſcic. Temp.*

[r] Vide *Catel* Hiſtory of *Languedoc*, Lib. III. page 518.

[s] *Partim fidelium narratione*, Ibid. p. 523.

[t] *Empedocles* attempted to have almoſt the ſame thing believed, for he threw himſelf into the flames of mount *Etna*, to the end, that the people upon his diſappearing ſo on a ſudden might imagine he was become a God: but his ſhoes which either he had left behind him or had been thrown up by the force of the flames upon the ſide of the *Volcano*, ſoon diſcovered the extravagance of this impoſtor. Both theſe events bear a great affinity to each other, and in all probability are both invented ſtories; but that of *Empedocles* is of a very ancient date.

of no other advantage to the *Jews*, than that of leaving them to bear the punishment of their deceit.

Another *Jewish* impostor appeared in *Moravia* toward the end of the 12. century, and was followed by his own nation; this man boasted to have the art of vanishing out of sight whenever he pleased: but the *Jews* intimidated by the threats that were published against them upon his account, themselves delivered him up[t]. The impostor whose name was *Eldavid*, was put to death by his father-in-law, after having caused the *Jews* of *Persia* to rise in rebellion in the year 1199, or 1200.

The famous [u] *Sabathai Tzevi* was one of the most complete impostors that ever appeared amongst the *Jews*. He began to act his part in the year 1666, and chose a *Jew* whose name was *Levi* for his companion, who pretended to be the Prophet *Elias*. Part of the *Jewish* nation were taken in the snare, and flattered themselves with the hopes of seeing their laws and religion restored by the means of these impostors; but they met with a strong opposition from the *Jews* of *Smyrna*, who refused to acknowledge them, and even carried the affair so far as to condemn *Tzevi* to death. However, the false *Messiah* found means to elude the sentence, and taking advantage of the fear of some, and the weakness of others, had the assurance to take upon him the title of *King of the Kings of* Israel. After all this he was indiscreet enough to put himself into the power of his enemies; for after blotting the name of the *Ottoman* Emperor out of their prayer-books, and distributing the dignities of his new kingdom of *Israel* among his new subjects, he set out for *Constantinople*, where the *Grand Signior* had him seized; and some time after beheaded, tho' he had embraced the *Mahometan* religion. This man had some good qualities, he seemed humble and chaste; his discourses were pathetic, and he very much affected a plain manner of expressing himself.

From his ashes as it were sprung another false Messiah named *Daniel*, who in the year 1703, [x] asserted that *Tzevi* was not dead; that indeed he had concealed himself for a time; but that he would soon appear again, *&c.* This fanatic had found means to gain the reputation of an extraordinary man; for by uttering a few words, he contrived it so as to raise himself up into the air with such a force and rapidity, that one would have believed some supernatural power assisted him in the operation; and likewise by a slight known to such as are skilled in optics, caused a fiery globe to appear, which moved from place to place, and followed his motions, till at last it disappeared, after having remained some time upon his breast. We know not what fate afterwards attended this man; all that we are informed of concerning him, is, that he was only banished from *Smyrna*.

V. *The Punishments inflicted on the* JEWS; *and the Badges they have been obliged to wear, as a Distinction from* CHRISTIANS, &c. *The Laws of Princes, and Decrees of the Church against them.*

WE find no precedent either in ancient or modern history, whereby any religion or people have been distinguished in so odious a manner as *Jews* and Judaism. As to the visible marks of reprobation in these distinctions, that we leave to divines to discover; and shall pass on to those examples which history has transmitted to us.

[t] Vide *Basnage*'s History of the *Jews*, Lib. IX. chap. xi.
[x] Vide *Busnage*'s History of the *Jews*, Lib. IX. chap. 27.
[u] Vide *Joh. Leusd* de *Pseudo-Messiis*.

The *Caliph* [y] *Giafar Sadek* was the author of that famous law both againſt the *Jews* and Chriſtians, whereby the children of thoſe people, who ſhould become *Muſulmen*, were to be the ſole heirs to the eſtates of their family, which law was more prejudicial to them than the moſt violent perſecutions.

Abdalla, who ordered that the Chriſtians ſhould ſhave their faces and wear high crowned hats, did not ſhew more lenity to the *Jews*; for he cauſed them all equally to be marked in the hand. But the *Chaliphs* went farther, and in proceſs of time [z] obliged the *Jews* to wear a badge of yellow cloth upon their garments, in order to diſtinguiſh them from the *Muſulmen*.

[a] *Motawakel* made an order that the *Jews* ſhould be diſtinguiſhed from the *Muſulmen*, by wearing a leathern girdle. And he likewiſe deprived them of all employments, forbad them the uſe of horſes, and allowed them mules and aſſes only. All his laws which (as we are informed) are in force to this day, were made to expoſe the *Jews* to ſhame and ignominy; but there is ſomething ſtill more ignominious in the manner, wherein the Emperor *Adrian* treated them after the rebellion of the impoſtor *Barchochebas:* for he decreed that their ears ſhould be cut off. *Ptolomy Philopator* had long before made a law whereby all *Jews* were to have the figure of an ivy leaf marked on their body with a hot iron, which was the plant conſecrated to *Bacchus*; and this as a demonſtration of their having loſt their liberty; for the deſign of that Prince was to bring them over to his religion, by the fear of a puniſhment, ſo much the more ſhameful as ſlavery was the conſequence of it.

There is ſomething yet more remarkable in the manner of treating the *Jews* at *Toulouſe* in the 8. century: for it was the cuſtom there to buffet them three times a year at the door of one of the churches, appointed for that purpoſe by the biſhop; and it was the chief man amongſt them, who was thus treated in the name of their whole nation. The riſe of this cuſtom may be ſeen in [b] *Catel*, and in Mr. *Baſnage*'s hiſtory. The inhabitants of *Beziers* were formerly uſed to purſue the *Jews* [c] with ſtones, from the eve of *Palm-Sunday* till the laſt day of *Eaſter*; [d] but at laſt they bought off this treatment, by a fine to be paid to the biſhop.

In the Eaſt, the *Caliph* [e] *Hakim*, ſaid to be the author of the ſect or religion of the *Druſes*, made a law that the *Jews* ſhould be obliged to wear a particular mark, whereby they might be known.

It

[y] He lived in the year 770.

[z] In *Perſia* the *Jews* actually wear a piece of ſtuff on their garments, as *Thevenot* tells us. *It is*, ſays he, *a ſmall ſquare piece of ſtuff about two or three fingers broad, that is fixed on their* Caba *or garment, which they wear on their ſtomach, about two inches above their waſte; it is no matter what kind of ſtuff it is made of, provided the colour be different from that of the garment upon which it is fixed.*

[a] This *Chaliph* lived in the year 846.

[b] This cuſtom was afterwards aboliſhed, and a fine ſet the *Jews* at eaſe. Violence in matters of religion, is more agreable to the taſte of the people, who always conſider whatever is done againſt the enemies of their belief as acts of real religion; but the tribute paid by the *Jews*, ſeemed more glorious, and proved of greater uſe to the church; the *Jews*, however, looked upon both the tribute and the buffeting as ſo many perſecutions. The deſign indeed was good, and every thing was performed in the name of the Lord; but the *Jews* might very well object againſt many of the proceedings of the Chriſtians, and on this occaſion deny, that they were influenced by the Spirit of God, becauſe their behaviour was a contradiction to the morality of the Goſpel. And indeed, they choſe an ill time to recriminate upon them with falſhoods and calumnies, whilſt the viſionary empty notions, and ridiculous employments of the Monks, were ſufficient matter for reproach. But above all things, they ought not to have forgot thoſe drawers, which the Nuns of *Treves* made after a certain manner, in order to inſpire the men with criminal deſires. I muſt own, the ſubject is too particular and too ludicrous not to mention it, when a man is obliged to enter into diſpute with an ill-natured and partial diſputant.

[c] They were not ſatisfied with purſuing them in this manner; but they likewiſe broke their windows and beat down the doors of their houſes, and often even ſtoned them in the ſtreets; and thus the people prepared themſelves for the communion at *Eaſter*. At laſt one of their biſhops could not ſuffer ſuch diſorders, and therefore redeemed the *Jews* from the tyranny of the people by a fine of about four marks of ſilver, which agreement between the biſhop and the people was concluded in the year 1160.

[d] Vide *Catel*'s Hiſtory of *Languedoc*. *Baſnage*'s Hiſtory of the *Jews*, Lib. IX. chap. iii. The cuſtom of buffeting the chief of the *Jews*, which we mentioned, ſubſiſted for many centuries.

[e] This *Chaliph* reigned in the beginning of the 11. century.

It is thought, that in the 12. century a remarkable ceremony took its riſe, which the *Jews* are obliged to obſerve at the inſtallation of a new Pope. [f] They are to wait for the Pontif on the road to St. *John de Lateran*, and there on their knees preſent him with a copy of their law; at the receiving of which he thus addreſſes them, " I revere the law which " God gave to *Moſes*, but condemn the falſe ſenſe you give it, by in vain expecting the " Meſſiah, who has been long come, and whom the church believes to be *Jeſus Chriſt* " our Lord." And of the riſe of this cuſtom, take the following account. When Pope *Innocent* II. upon his retreat to *France*, made his entry into *Paris*, they went out to meet him with great ſolemnity, and in a very reſpectful manner preſented him with the holy books of their law, which the vicar of *Jeſus Chriſt* received from them.

It was decreed in one of the Councils [g], that the *Jews* ſhould wear a wheel upon their breaſt, to which ſome of the other Councils added capes, and ſleeves as long as the cape [h], but without plaits; and in the beginning of the 12. century, they were ordered to wear red hats at *Toulouſe* and all thereabouts. The uſe of the wheel was confirmed in the 14, to which was added the horn, as a badge for the female ſex of all ages among them; and *Philip the Bold* ordered them to wear a horn upon their hats, which proved a fatal diſtinction to them; for by thus diſtinguiſhing them from the Chriſtians, they were expoſed to the inſults of the populace. They were alſo forbidden bathing wherever the Chriſtians bathed. King *John* reſolved to have them diſtinguiſhed by their colours, and ordered them to wear red and white. [i] One of the Councils in the 14. century decreed the women, as well as the men, ſhould wear a red wheel. The hat with a horn on it was ordered for the badge of the men in ſeveral places, an order which was confirmed by the Council of *Saltsbourg* in 1420. The Council of *Cologne* in [k] 1442, preſcribed the wheel to be worn by *Jews* on all cloths made of yellow threads, and the women wore two blue ſtrings on their head. Two [l] Popes dreſſed up the heads of the men in a yellow hat, and of the women in a veil of the ſame colour, a faſhion which the men follow at *Avignon*; but at *Venice* the hat is red, and as it is very common to turn that into an ornament, which was originally a diſgrace, the *Venetian Jews* make their hats of the fineſt ſcarlet lined with black *Taffeta*. In the Eaſt, the high crowned hat, the turban, and violet coloured ſhoes are part of the *Jewiſh* dreſs at *Conſtantinople*, to the end, that the faithful followers of *Mahomet* and *Ali* may be known from all other unbelievers, as well circumciſed as uncircumciſed; they are beſides in the utmoſt contempt amongſt the *Mahometans*. Cardinal *Borromeo*, archbiſhop of *Milan*, canonized by the church, forbad the *Jews* to appear without their yellow hat and veil, to ſtir out of their houſes for three days before *Eaſter*, or to live near any church; and before his time, the Council of *Baſil* [m] had decreed moſt of the ſame things. At the cloſe of this article let us not omit the ill complexion of the *Jews*, their bad ſcents, and the blood with which their children come into the world. Theſe are viſible marks of the reprobation of this people, and of God's wrath againſt them, if we are to hearken to ſome of the Chriſtians. A Chriſtian poet * tells us, that their ill ſmell is taken away by the grace of baptiſm.

The reſidence of the *Jews* at *Augsbourg*, whilſt their affairs oblige them to ſtay there, is ſold them very dear, for they pay a *German florin* for every hour; nor are they allowed to ſtay longer than three at *Trent*. Formerly they might ſtay three whole days there, but this was intended as a chaſtiſement upon them, for their vigorous defence of *Buda* againſt the Emperor. And they are thus puniſhed for their fidelity to their Prince; for ought they not to have known, that there is none due to infidels?

We

[f] *Cum Pontifex ad montem Jordanum pervenit, Judæi illi obviam veniunt, genuflexi legem Pontifici offerunt, linguâ Hebraicâ legem laudantes & hortantes Pontificem ut illam veneretur. Pontifex verò illis auditis reſpondet, ſanctam legem laudamus & veneramur, utpote quæ a Deo Moyſi tradita eſt; obſervationem verò vetam, & vanam interpretationem damnamus & improbamus, quia ſalvatorem, quem adhuc fruſtrà exſpectatis, Apoſtolica fides jampridem advenisſe docet*, &c. V. Sacrar. Ceremon Eccleſ. Rom. Lib. I. fol. xvii. Edit. 1516 fol.

[g] That of *Narbonne* in 1227.

[h] *Baſnage*'s Hiſtory of the *Jews*, Lib. IX. chap. xv.

[i] That of *Ravenna* in 1311.

[k] The *Jews* of *Francfort* were alſo obliged to wear it.

[l] *Paul* IV, and *Pius* V.

[m] In 1434.

* *Avitus.*

We ſhall not enter into a minute account of all the heavy taxes at different times laid upon them; [n] the unjuſt releaſe of debts which any Chriſtian had contracted with them, the permiſſion of withholding their wages from them, and of killing them with impunity; the injunction laid upon them to make no defence when attacked in their religion; [o] the rape of their children, *&c.* but it will not be amiſs to ſay one word of ſome of the ordinances of the church concerning them.

[p] One of the Councils enjoins them to keep their houſes ſhut up at the approach of the hoſt, and another to ſay nothing contemptuous of the Virgin *Mary*, the ſaints of the church, or of the Chriſtian religion; which two decrees muſt be highly approved for their wiſdom; for if it is never allowable to inſult or give offence to ſuch as are of a different religion from our own, certainly it is leſs ſo to ſuch as profeſs a religion which is not the prevailing. The ſame approbation ought to be given to thoſe decrees enjoining all *Jews* to reſpect the miniſters of the church, not to intermarry with Chriſtians, not to poſſeſs any Chriſtian ſlaves, nor to diſinherit their children for going over to Chriſtianity: but we are far from ſaying the ſame thing of thoſe regulations, which forbad a Chriſtian under any indiſpoſition to have recourſe to a *Jewiſh* phyſician, or to take a *Jew* as a witneſs, though acknowledged to be a man of ſtrict probity, and to have no other blemiſh than that of circumciſion; and of thoſe which releaſed a Chriſtian from any debt contracted with a *Jew*, provided the former made oath that it was an uſurious contract.

VI. *Saints of the* Jewiſh *Church, ſince the ſecond Deſtruction of* JERUSALEM; *and ſeveral Miracles performed by them.*

A Fruitful ſource of prodigies and miracles are to be found in the hiſtory of JOSEPH *Ben Gorion*, who may very juſtly be called the [q] *Jacobus a Voragine* of the *Jews*: but without going thither for them, we ſhall barely confine ourſelves to a few remarkable inſtances.

Maimonides is too noted an example to be omitted. The birth of this *Jewiſh* doctor in 1131, was owing to a reſolution of his father to break thro' that celibacy in which he had before determined to live. However *Maimon*, the father of *Moſes Maimonides*, would not venture upon any thing in ſo weighty an affair, without ſome particular expreſs revelation. He flattered himſelf, that an order from heaven might well diſcharge him from a vow raſhly entered into; and his hopes were not in vain: for he learnt in a dream, that he was from that time allowed to marry, and the daughter of a butcher was pointed out to him in his ſleep, who was the mother of *Maimonides*, and died in bringing him into the world. The father, who had taken a liking to matrimony, ſoon brought young *Moſes* home a mother-in-law of a very ill temper. He was beaten and ill uſed, whereupon making his eſcape to the top of the ſynagogue, he there fell aſleep, and from a dull heavy lad before, became at his waking a man of parts and wit. Nor was this the firſt miracle of the kind. *Heſiod*, a mean ſhepherd of *Bœotia*, had, eighteen hundred years before *Maimonides*'s birth, dreamt that he was become a poet, and upon waking found himſelf really ſo. This *Jew* had afterwards a ſhare in the Sultan of *Egypt*'s favour, which drew upon him the jealouſy of the *Mahometan* phyſicians. They forced him to drink poiſon, preſuming that *Maimonides*'s ſkill muſt give way to the ſtrength of it. He ſwallowed it without receiving any harm, and on his ſide killed ten of thoſe phyſicians by forcing them to undergo the ſame trial.

He

[n] In 1391. in the reign of *Wenceſlas*.
[o] See the citations in *Baſnage*'s Hiſtory of the *Jews*, Lib. IX. chap. xv.
[p] *Baſnage*'s Hiſtory of the *Jews*, Lib. IX. chap. xiv.
[q] Archbiſhop of *Genoa*, and author of the *Golden Legend*, he lived towards the end of the 13. century.

He was then accuſed of an attempt upon the Sultan's life, and thereupon ordered to have his veins opened; but he ſaved his life by a vein unknown to every body but himſelf, which none of our moſt ſkilful anatomiſts have ſince diſcovered. So long as this vein remains unopened, there can be no effuſion of blood. Whilſt *Maimonides* was going to the grave, a gang of thieves ſet upon the proceſſion, which took to their heels, and left the dead corps, which the thieves endeavoured to throw into the ſea; but the wretches little thinking they had to do with a ſaint, could not compaſs their deſign of carrying him away.

Rabbi [r] *Juda the Pious* was very near dying before he was born, [s] a hay cart having like to have cruſhed his mother, then with child of him, to pieces, who unfortunately happened to be between the cart and the wall; but God commanded the walls to give back, ſo that the big bellied woman had room to ſave herſelf in the hollow of it.

The *Jews* honour the memory of their ſaints and martyrs by a ſort of *Diptics*[t]. Amongſt theſe we meet with one *Iſaac de Caſtro* of *Tartas*, whom the *Portugueſe* burnt alive at * *Lisbon*, he ſuffering with great conſtancy. The *Jews* of that nation at *Amſterdam* look upon him as a ſaint. Of this number is reckoned one *Sylva* a phyſician, whom the *Spaniards* would have burnt too; but a violent tempeſt put out the fire. This miracle is one of thoſe of the moſt modern. The chains fell from the feet and hands of another going to be burnt in *Portugal*, and he had the good fortune to eſcape, or rather vaniſh, by the help of an inviſible power. Another named *Lopez de Vera*, who turned *Jew*, and afterwards called himſelf *Juda the Believer*, ſuffered burning with ſo great a conſtancy, and ſuch ſtrong aſſurances of his eternal ſalvation, that his judges were almoſt confounded at it. By theſe examples one may judge that the conſtancy of martyrs is not always the effect of divine aſſiſtance, and that ſtrong prejudices often inſpire men with a wonderful intrepidity. Wherefore it is no wonder to find martyrs of all religions. Shall we call it fanaticiſm, paſſion, obſtinacy, or hypocriſy, that beſtow on man a ſupernatural ſtrength, and make him forget all tenderneſs for himſelf? Be it what it will, we ſhall not determine any thing in the caſe, that we may not ſeem to reflect on or weaken that famous deciſion, *that the cauſe, and not the ſuffering, makes the martyr:* but ſure it is, that martyrs to morality are very rare, [u] whilſt thoſe to tenets regarded as the foundation of religions, are innumerable. However, let us ſee an inſtance or two more of the ſaints of the *Jewiſh* church, and of their miracles.

The uprightneſs of [w] *Jochanan* was very exemplary. He always took care not to be above four cubits diſtant from ſome houſe of prayer, when he was to make water. He celebrated all feſtival days with great devotion, and the better to ſolemnize the Sabbath, drank to exceſs. The irregularity of ſuch a devotion is eaſily ſeen.

When [x] *Juda the Holy* was interred, day was prolonged, and night kept back, till each man was returned home to light the lamp deſtined for the day of their Sabbath. The *Daughter Voice* pronounced all that had attended the funeral, ſaved, except one ſingle perſon who died of deſpair. This *Daughter Voice* was generally a good or bad omen, drawn from the firſt words ſpoken, by the firſt perſon that was heard, or met by the conſulter in his way; theſe were reſpected as an oracle of heaven, and there have been *Jews* whoſe fanaticiſm has riſen to ſuch a pitch as to prefer ſuch chance words to the prophecies of the Old Teſtament. It was in the ſame manner that the Heathens ſought their deſtiny in the verſes of *Homer* and *Virgil*, and that ſome ſuperſtitious Chriſtians formerly enquired the ſucceſs of their enterprizes in the bible, opened at a venture in two or three different places.

Eccleſiaſtical dignities and employments being naturally ſuperior to all other, it is not difficult to conceive how the perſuaſion obtained, that God diſtinguiſhes them by certain

[r] He lived in the 12. century. [s] At *Worms*. [t] This is the cuſtom in ſeveral places. * In 1647.
[u] It were no difficulty both in ancient as well as modern hiſtory to meet with perſons, who have had very imperfect notions of their duty, and whoſe virtue has been very moderate; who yet on occaſion have been ſufficiently ſtored with blind faith and prejudices, to be able to ſuffer death with conſtancy.
[w] He lived in the time of the Emperor *Veſpaſian*. [x] He lived under *Antoninus Pius*.

particular marks of his favour. To be a prieſt or a doctor is ſufficient to be thought the depoſitary of the ſupreme Being, and what is ſtill more, to be perſuaded that one is ſo. Thence the miraculous operations aſcribed to thoſe religious functions. The *Traditionaries* were formerly among the *Jews* of the number of thoſe privileged perſons, being the conſervators of their traditions, and having the care of handing them down to lateſt poſterity. Theſe traditions conſiſt in an infinite number of holy trifles, and inconſiderable circumſtances, which yet are ſo neceſſary to the faithful *Jew*, that without them, it is impoſſible for the law of God given to *Moſes* to direct him in the path to heaven; it was but juſt, that the cares of ſo arduous an employment ſhould be ſweetened with many extraordinary prerogatives, and accordingly thoſe excellent guides enjoyed that of working miracles; they had an abſolute power over the Devil; they put a ſtop to and diſſolved magical operations; they foretold or foreſaw the death of the ſick; but we ſhall purpoſely omit the names and miracles of theſe *Traditionaries*, they being to be found in the *Talmud*.

VII. *Sects of the* JEWS.

THERE are two ſects which the *Jews* look upon as ſchiſmatics, heretics, and excommunicated, The *Samaritans*, and *Caraïtes*.

SAMARITANS.

WE ſhall make the following addition to what F. *Simon* has ſaid of them in the preceding Diſſertations.

If we may give any credit to the relation [y] of a *Samaritan* of *Naplouſe*, the ancient *Sichem*, "The *Samaritans* there conſiſt of five or ſix families, who have perpetuated themſelves in it, and notwithſtanding the miſeries and revolutions they have undergone, have ſtill the ſatisfaction of ſeeing the religion they profeſs never wholly ſtifled at *Naplouſe*. The *Samaritan* added, that he was in hopes that as long as mount *Garizim* ſtood, God would have adorers upon it; that indeed, by a juſt vengeance on the ſins of his people, he had permitted the deſtruction of the temple there, to which their forefathers went up to ſacrifice to the true God; but that the followers of his religion had never yet been deprived the pleaſure of often viſiting that mountain, there to ſend up their prayers and wiſhes for the re-eſtabliſhment of this holy temple, and to offer to God at leaſt a heart inviolably fixed in a religion, which he took to be the moſt ancient, as well as the moſt holy religion in the world." The author of the relation whence theſe words are taken, travelled in 1697, and 1698, and if the teſtimony of the *Samaritan* be true, it may be concluded, there is neither temple nor ſacrifice on mount *Garizim*. However, we doubt whether it be exact.

1. The *Samaritans* curſe *Mahomet*, which curſe is at the end of a chronicle they call the book of *Joſhua*, but *Mahomet*'s name is written in *Samaritan*, that the *Turks* may have no knowledge of a curſe ſo offenſive to their religion.

2. They mortally hate the other *Jews*, which is returned upon them.

3. The name of [z] *Jehovah* we know is not to be pronounced by a *Jew*. Neither is it by the *Samaritans*, who uſe the word *Sema* inſtead of it.

4. They have a confuſed idea of the Meſſiah, but we are informed they make honourable mention of him, without running into abuſes againſt the Chriſtians.

5. In

[y] *Travels to mount* Sinai *and* Jeruſalem *by* Moriſon, printed in 1704.

[z] Formerly that *Jew*, who ſhould pronounce the word *Jehovah*, ran the riſque of his life, nor did the High Prieſt himſelf pronounce it but once a year in the temple at *Jeruſalem*.

5. In their computation of years, they follow the *Mahometan Hegyra.*

6. They deny the exiſtence of angels, and explain ſuch paſſages as mention them by the word *Command* or *Virtue*, [a] *God ſent an angel:* that is a *Command. The angel of God did ſuch a thing*, that is God's *Virtue* wrought, *&c.* Yet ſome of the learned inſiſt that the *Samaritans* really believe the exiſtence of them.

7. The High Prieſt is judge of the people, and all things are decided by his opinion, and at this tribunal. Their High Prieſts too pretend to be deſcended from *Aaron.*

8. They are more rigid obſervers of the Sabbath than the *Jews.*

9. They proſtrate themſelves on the earth in their adorations to God on mount *Garizim*, which they call *The Houſe of God.*

10. They ſacrifice their Paſchal Lamb on mount *Garizim* only, and it is dreſſed with bitter herbs, and eaten with leavened bread.

11. Their 7. month begins with the feaſt of *Trumpets*, and ten days after follows that of expiation. [b] Their faſt is more ſtrict than the *Jewiſh.*

12. Their feaſt of *Tabernacles* is on the 15. of the ſame month, when they ſet up tents, and divert themſelves for ſeven days, and on the eighth and laſt of the feſtival, a hymn is ſung to the praiſe of God.

13. They carefully examine whether the conjunction of the ſun and moon be at night, or in the day before noon; and if it falls out before ſix a clock, that day is the firſt of the month; but if at ſix, or a little after, the month does not begin till the next day. If the conjunction be lunar, the month is but of 29. days, and 30. if it be ſolar. If the new moon falls on the 11. of the month [c] *Adar*, a month is intercalated, and they reckon 13. to that year, and the month immediately following is the firſt of it. But if the month begins on 12. of *Adar*, or ſome few days after, it is the firſt month of the year, which then conſiſts of 12. months only.

14. On the third and fourth day they pour what they call the water of ſeparation on every thing that has been defiled by the touch of women; and this they do for ſeven days on a woman, who has any fluxion. She who has lain in of a ſon ſeparates for 40. days, and 80. of a daughter.

15. They believe a general judgment, which is to be a day of vengeance to the wicked, and of peace and reward to the good.

Moſt of theſe remarks are taken [d] from ſome letters written by the *Samaritans* about the year 1690.

CARAITES.

THERE are *Caraïtes* in the Eaſt, and in *Poland* and *Lithuania* too, whom the reſt of the *Jews* often purpoſely confound with the *Sadducees*; and endeavour to make them odious under the name of [e] *Cutheans* or *Samaritans*, *Epicureans*, &c. Theſe *Caraïtes* are much leſs ſuperſtitious than other *Jews.*

1. They reject the pretended [f] Oral Law delivered to *Moſes* on mount *Sinai*; and in this regard behave towards the *Jews* as the *Calviniſts* do towards the Chriſtians. This Oral Law of *Moſes* is a commode invention, contributing towards bearing up the yoke of ſo many trifling punctilio's, which their Doctors have introduced into the *Jewiſh* church, and which they have inſenſibly handed down and made to paſs as eſſential to religion.

2. The conſequence whereof is, that theirs is a more refined Judaiſm, adhering cloſely and even ſcrupulouſly to the text of the Scripture, upon pretence that [g] tranſlations, however

[a] *Baſnage*'s Hiſtory of the *Jews*, Lib. II. chap. ii. [b] See above F. *Simon.* [c] It anſwers to *February.*
[d] *Baſnage*'s Hiſtory of the *Jews*; and Dr. *Prideaux*'s Connexion. [e] *Buxtorf.* Synag. Jud. Lib. I. chap. i.
[f] Or *Tradition.* F. *Simon* ſoftens this article extremely, and pretends they reject only ſuch as are falſe, or doubtful. See Art. iv. and v.
[g] Yet they read the Scripture and their Liturgies in the language of the country where they reſide; at *Conſtantinople*

ever juſt, ſtill always weaken the force of the original, They require a blind faith, and allow of no doubts upon the exiſtence of God, or the divinity of the law.

3. The *Caraïtes* inſiſt that the High Prieſt or ſome Prophet (that is ſome man of ſkill and experience, for it does not ſeem conſiſtent that prophecy ſhould be here concerned) had the care of appointing the feſtivals and years, during the continuance of the *Jewiſh* ſtate: whereas the reſt of the *Jews* make it the proper buſineſs of the Prince of the *Sanhedrim*. The latter inſiſting upon the neceſſity of aſtronomical calculations to regulate their years by, and the former upon the firſt appearance of the new moon, rejecting all calculation and intercalations as not of *Moſes*'s inſtitution; all this may be ſeen more at length in *Baſnage*'s Hiſtory of the *Jews*, Lib. II. chap. xvi. It cannot be doubted, but that this conduct of the *Caraïtes* is owing to a ridiculous prejudice; for *Moſes*'s character could poſſibly have no influence to hinder the bringing a cuſtom, of itſelf indifferent as to religion, to perfection. But many dangerous ſuperſtitions are to be aſcribed to this blind reſpect paid to ancient errors, and founders of cuſtoms without knowledge or examination of them.

4. The *Caraïtes* differ from the reſt of the *Jews* in ſome points of inceſt, and prohibited degrees of marriage.

5. It is their opinion, that God's attributes are God himſelf, and that as a cauſe he often produces different effects by one and the ſame operation; that he influences all human actions, and lends them his aſſiſtance, but ſo as it depends on themſelves to determine. *Every thing is in the hand of God, except the fear of God.* Health and ſickneſs, which they aſcribe to the ſoul, as diſpoſed to comprehend or not comprehend truth, is a notion of the *Stoics*.

6. They believe there are puniſhments and rewards after this life.

7. They expect the Meſſiah, but are againſt loſing any time in calculating his coming, believing it may be delayed upon account of their ſins, and of the ſlowneſs of Saturn's periodical revolution, which is [h] the ſtar of the Sabbath, and of the *Jewiſh* nation. It is a queſtion to be aſked them, what relation there is between the planet of Saturn and the Meſſiah, and how they are ſure that Saturn preſides over their Sabbath, or ſheds his influence over the *Jewiſh* nation?

8. They ſuffer no image, ſtatue, or other figure in their houſes, and are againſt all ſorts of traffic.

9. In praying they turn their face towards *Jeruſalem*. They compoſe themſelves in their meditations, and at that time endeavour to avoid all diſtraction; and pray in *Hebrew*, imagining that tongue really holy.

10. They are ſaid to practiſe morality much more ſtrictly than other *Jews*.

11. They pay an exceſſive veneration to their maſters, inſomuch that diſciples never ſit down without their permiſſion, and when they are going home, walk backwards with their face towards them. Theſe maſters are ſaid to be very charitable, and to teach ſuch as cannot pay them *gratis* [i].

The *Caraïtes* and *Rabbiniſts* (ſo are ſuch *Jews* called as oppoſe the *Caraïtes)* curſe each other heartily, and never make alliances by marriage, or any other way; and it is with great difficulty they admit any *Caraïte* to become their proſelyte; it is a common ſaying with them, that a *Caraïte* muſt firſt turn *Mahometan*, or *Chriſtian*, before he can be received as a *Rabbiniſt Jew*. Might not one ſay, they conſider this mutual hatred as an article of their faith? So ſtrictly do they obſerve it; and indeed in this point the Chriſtians do not fall ſhort of them.

ſtantinople in *Greek*, at *Caffa* in *Turkiſh*, in *Perſia* in *Perſian*; and in *Arabic* in all places, where the *Arabic* is the vulgar tongue. See Dr. *Prideaux*'s Connexion, Tom. IV. p. 72. *Amſterdam* Edit. 1722. and *Baſnage*'s Hiſtory of the *Jews*, Lib. II. chap. xvi.

[h] *Baſnage*'s Hiſtory of the *Jews*, Lib. II. chap. xvi.

[i] F. *Simon* has been exactly copied, in what relates to the *Samaritans* and *Caraites*, by Mr. *Jovet* in his *Hiſtory of all Religions*.

SADDUCEES.

ACcording to Mr. *Baſnage* [k] the *Sadducees* began to appear 240. years before Chriſt, tho' their riſe be of greater antiquity [l]. At firſt they diſtinguiſhed themſelves only by refuſing to acknowledge the authority of tradition. It is pretended too, that they preferred the books of *Moſes* to the reſt of the ſacred writings, looking upon the latter only as [m] compoſed by men venerable upon account of their ſanctity.

1. They ſeem to have denied that Providence had any influence over human actions. The truth is, they ſet up abſolute liberty.

2. They rejected the exiſtence of angels, the immateriality of the ſoul, and the reſurrection; imagining there was no other Spirit beſide God.

They believed there was no other felicity to be expected, but that of this preſent life: that the rewards and puniſhments God had ordained, related to this only; and that no other motive to ſerve God was to be regarded except that.

Principles ſo ſeducing and proper to lay conſcience aſleep, drew over ſeveral perſons of diſtinction to their party. However, their practical morality was not ſo looſe as might be believed, ſince they puniſhed crimes with great ſeverity; and the *Jewiſh* hiſtory repreſents them as auſtere in point of manners. Thus their ſpeculations can hardly be brought to agree with their practice.

This ſect ſubſiſted long after the deſtruction of the *Jewiſh* ſtate, and ſeems even to have been confounded with the *Caraïtes* and [n] *Samaritans*. Be that as it may, according to Mr. *Baſnage*, they are ſaid ſtill to continue in *Afric*; tho' he brings no voucher for it.

PHARISEES.

ALL modern *Jews*, except the *Caraïtes* and *Samaritans*, may come under the denomination of *Phariſees*; Judaiſm holding traditions as divine commands, and obſerving them many times more ſtrictly than the law given to *Moſes*. *At preſent*, ſays one writer, *The* Jewiſh *religion is nothing more,* [o] *than an edifice built upon* Phariſaical *tradition, and in no manner upon the foundation of the Law and the Prophets.* And indeed it is certain, that the *Jews*, who live amongſt us, carry the merit of their *traditions*, and the glory of the *Talmud* containing them, to a prodigious height; but it is too great an hyperbole to ſay, [p] *It is become their Bible*, becauſe the ſacred writings are in continual uſe among them, and all their leſſons, prayers, *&c.* are directly or indirectly taken out of the Bible; let us take the middle way. The modern *Jews* may paſs for *Phariſees* in their reſpect for *Tradition*, and in their ſtrict practice of the commands of their *traditionary* Doctors: but this ſtrictneſs does not make them *Phariſees* in their tenets, ſince they declare in their confeſſion of faith, *that the law delivered to* Moſes *is unalterable, and that God is never to give them any other.* Beſides there is a difference too in the practice of the modern *Jews* and the *Phariſees*; for generally they are far from affecting ſuch an extraordinary ſanctity, and there are few to be met with among them, who take the pains to put on the *Phariſaical* maſk.

Another difference between the preſent *Jews* and the *Phariſees*, is the reſurrection of the dead. The *Phariſees* [q] believed the *Metempſychoſis*, or tranſmigration of the ſoul from one body to another, and this is what they called reſurrection: [r] but denied this tranſmigration to men of the blackeſt guilt, and delivered over their ſouls to eternal ſufferings

[k] Hiſtory of the *Jews*, Lib. II. chap. xiv.
[l] See Dr *Prideaux*'s Connexion, &c.
[m] *Baſnage*'s Hiſtory of the *Jews*, Lib. II. chap. xiv.
[n] *Baſnage*'s Hiſtory of the *Jews*, Lib. II. chap. xv.
[o] Dr. *Prideaux* in his Connexion. [p] Idem. [q] *Joſephus*. [r] *Prideaux*, Ibid.

for the ſins they had committed here: and that the ſouls of middling ſinners received their puniſhment in the bodies into which they tranſmigrated. But the modern *Jews*[r] believe the ſame reſurrection as the Chriſtians.

The *Phariſees* have been charged with ſetting up a ſort of fate or deſtiny, which made mankind neceſſary agents, but this notion has been ſoftned by others, it being a ſentiment which diſhonours the Deity, ſuppoſing the *Phariſees* by ſuch a fatality mean any thing elſe but God's Providence. They therefore ſay, the *Phariſees* believed, that from the beginning God had impreſſed a certain force upon all creatures, whereby they acted and moved, without any neceſſity for God continually to co-oporate with them. Some accuſe them with making ſecond cauſes depend on the [s] influence of the ſtars, and pretend that this is the ſort of fatality which the *Phariſees* maintained. But in whatever ſenſe this tenet be underſtood, it will be found to rob mankind of their liberty.

The ancient *Phariſees* practiſed ſeveral ſorts of penance, which would be now no way inferior to thoſe of the Monks of *la Trape*, and many other penitents. For inſtance, they deprived themſelves of ſleep, a thing of ſuch abſolute neceſſity to life: they ſtrewed pebbles, briars, and thorns in their beds; they faſted often and long; they whipped themſelves 'till the blood followed the ſtripes; they tore their fleſh; they affected walking with their eyes down, or ſhut, and without minding how they went, to the end they might beat their head againſt the wall. [u] They wore the law on their forehead, their ſleeves, and the borders of their clothes. They viſited the ſepulchres of the ſaints of *Iſrael*, and adorned them with monuments of their piety; but notwithſtanding all this, the Scripture deſcribes them as a more flagitious race than the *Sadducees* their adverſaries. And it is obſerved, that notwithſtanding thoſe auſterities to which the *Phariſees* ſeemed outwardly to devote themſelves, they were deep in the intrigues of the great men. To be plain they were great dablers in politics [w].

HALF-JEWS, SABBATITES *or* SABBATARIANS, ESSENES, HERODIANS, *&c.*

IT is pretended by ſome, that there appeared *Half-Jews* in *Sileſia*, and other places, at the time of *Calvin*'s reformation, and that there are ſome to be met with in ſeveral countries. [x] The world has given them one *Seidelius* for their head. Theſe people maintain, that the Meſſiah does not relate to the Heathens, and that he was only deſigned for the *Jews*, they being the nation whom God really honoured with his alliance. *Seidelius* farther believed, that all religion conſiſted in the Decalogue. [y] *He placed ſacrifices and ceremonies in the number of rites particular to the* (Jewiſh) *nation, which might indeed be of ſervice in the worſhip of God.*

There are *Sabbatarians* in *England*, and elſewhere. They differ from the reſt of the *Jews* only in a much more ſtrict obſervance of the Sabbath [z].

As for the *Eſſenes* and *Herodians*, their ſects going no lower than the firſt ages of Chriſtianity, we ſhall refer the reader to the learned, who have treated of them.

In

[r] Some of them hold the *Metempſychoſis*.

[s] The modern *Jews* are ſtrongly prejudiced in favour of this influence. Nor are they ſingle; for many Chriſtians have endeavoured to eſtabliſh it; and indeed this doctrine muſt be allowed to be commode, for if it takes off the glory of acting well, ſo does it the ſhame too of doing ill.

[u] By their *Totaphots*, and *Phylacteries*.

[w] See what *Joſephus* ſays concerning *Alexander Jannæus*.

[x] *Baſnage*'s Hiſtory of the *Jews*, Lib. IX. chap. xxxiv.

[y] Theſe are M. *Baſnage*'s words.

[z] This we have ſaid upon the credit of ſome of the *Jews*, to which we will ſubjoin what a ſenſible and judicious writer relates in his *Memoirs and Obſervations upon* England, *p.* 367. Edit. 1698. "There is a parti-
"cular ſect---- of men known by the name of *Sabbatarians* (or ſeventh day men) they make profeſſion of
"expecting the millenary reign ----- They are called *Sabbatarians*, becauſe they will not reſt on *Sunday* but
"*Saturday*. They leave off work early on *Friday* night, and are rigid obſervers of their Sabbath. They ad-
"miniſter baptiſm to adult perſons only---- Moſt of them will neither eat pork, blood, nor any thing
"ſtrangled----Their morality is ſevere, and all their outward behaviour pious and Chriſtian like. Theſe
"*Sabbatarians* therefore, are nothing elſe but Chriſtians judaiſing in certain points.

In *Holland* the *Jews* make two ſeparate bodies, who are ſworn enemies to each other[a]. The *Germans* are divided from the *Spaniſh* and *Portugueſe*, by a few ceremonies and arbitrary cuſtoms. The difference conſiſts in the practice of them, and not at all in the œconomy of their religion; but is however a ſtrong obſtacle to their uniting. Theſe *Germans* go much beyond the reſt in their ſuperſtitions, but are withall extremely treacherous. The *Portugueſe Jews* will not admit them into their ſynagogue, nor intermarry with them. One ſingle family of *Benjamite Jews* has the privilege of a place in the *Portugueſe* ſynagogue at *Amſterdam*; becauſe they formerly received the fugitive *Jews* of *Spain* and *Portugal* with great charity, and by their interceſſion with the leading men of the republic contributed to their ſettlement there. The *Italian Jews* too are conſidered as *Benjamites*, but leſs deſpiſed than the *German*; and yet a *Portugueſe* would refuſe his daughter to an *Italian*.

CHINESE JEWS.

THESE may be looked upon as a particular ſect. F. *Gozani* makes the difference between them and other *Jews*, conſiſt in the following particulars.

1. Tho' they allow of neither ſtatue, nor image, yet they place the frame, whereon is written the Emperor's name, in *Moſes*'s ſeat, which would be thought a prophanation by the *Jews* of *Europe*.

2. They have incenſe pots to honour the memory of the holy patriarchs, *&c.*

3. They mix a great number of fables and ridiculous tales, with the true facts recorded in Scripture, in which perhaps they would not be outdone by the Rabbi's and other *European Jews*. It would be worth knowing whether it is in the commentary or the text, that they mix thoſe fictions.

4. They honour *Confutius*, and appear among the *Chineſe* at the ſolemn ceremonies performed in honour of him.

5. In ſpring and autumn they pay funeral honours to their anceſtors, as the *Chineſe* do, and ſet meat before them; but they abſtain from ſwine's fleſh.

6. They do not ſeem to have the leaſt idea of the Meſſiah.

VIII. *Confeſſion of Faith of the* JEWS. *Other Articles of their Belief, not generally received.*

THE faithful *Jew* muſt not depart from this profeſſion of faith, including the thirteen following fundamentals of his religion[b].

1. I believe with a full and perfect aſſent, that God for ever bleſſed is the Creator and Preſerver of all creatures; that he created every thing, and will create every thing to the end of all ages.

2. I believe, *&c.* that God is one, and that there is nothing like unto his unity; that he has been, is and ſhall ever be the only God eternally bleſſed.

3. I believe, *&c.* that God is incorporeal, impalpable, and not to be comprehended as matter is: in a word, that nothing exiſting is like unto him.

4. I believe, *&c.* that God is the beginning and end of all things.

5. I believe, *&c.* that God alone is to be worſhipped, and that no other Being whatever is to be worſhipped with him.

6. I believe,

[a] Among the *Portugueſe Jews* they are called *Benjamites*, or of the tribe of *Benjamin*.
[b] *Ex* Buxtorfii *Synag. Judaicâ*, cap. iii.

6. I believe, *&c.* that all that the Prophets have ſaid is true.

7. I believe, *&c.* the truth of the prophecies of *Moſes* our maſter, ([c] on whom be peace) I believe him to be the father and chief of the wiſe men his contemporaries, and of all that have ſucceeded him down to our time.

8. I believe, *&c.* that God delivered the law unto *Moſes* [d] our maſter, ſuch as we now have it.

9. I believe, *&c.* that God will never alter this law, nor ever give any other.

10. I believe, *&c.* that God penetrates into all the thoughts of man, and knows all his works.

11. I believe, *&c.* that God will reward the good, and puniſh the bad.

12. I believe, *&c.* that the Meſſiah is to come, and will always conſtantly expect him till he comes.

13. I believe, *&c.* that God will raiſe the dead. I know not the time of ſuch reſurrection, but yet it will be when it ſhall ſo pleaſe God eternally bleſſed. May his name be glorified for ever and ever. AMEN.

Theſe articles are enlarged upon and explained in [e] *Baſnage*'s Hiſtory of the *Jews*, and *Buxtorf*'s Synagogue. To theſe may be joined what F. *Simon* ſays of it in the preceding Diſſertations.

Beſides theſe fundamental articles, there are others, which perhaps are not univerſally received, nor yet abſolutely rejected.

1. The *Jews* have a great veneration for the angels, but neither worſhip, nor apply to them as mediators or interceſſors, and yet addreſs themſelves to them on [f] certain occaſions. There are ſome *Jews*, who, according to *Buxtorf*, aſcribe great virtue to a prayer they call the 72. verſes. Theſe verſes repeated with fervour have the power of bringing down the angels, and obliging them to aſſiſt the ſuppliant. *Roſs* tells us, "that the *Jews* "believe there is a good and a bad angel before the ſynagogue, to obſerve who prays "with moſt zeal and attention. Theſe angels take care of the houſes of ſuch, wherein finding every thing clean and neat, they depart with joy." Thus the good man talks [g] in the tranſlation of his book by *Thomas la Grue* maſter of arts and phyſician. But he ſhould at leaſt have told us the name of the author who ſupplied him with ſo remarkable a circumſtance.

2. They pray to their ſaints, as a learned [h] *German* tells us. [i] The pilgrimage of the *Jews* to the tomb of the Prophet *Ezekiel*, and the miracles they place to the account of this Prophet ſeem to confirm it. *Such fables would never be publiſhed among the* Jews, ſays Mr. *Bayle*, did the Invocation of ſaints appear a thing forbidden them [k].

3. They allow a Purgatory, and it is to releaſe their relations out of it; that they for eleven months repeat the prayer called *Cadiſh* every day. See *Buxtorf*'s *Synagogue*, and F. *Simon*'s firſt Diſſertation.

4. The church [l] prays for the dead. The relations of the deceaſed meet, and [m] pray for his ſoul amongſt themſelves night and morning, during the ſpace of ſeven days. They likewiſe beſtow [n] alms and make offerings in favour of the deceaſed's ſoul.

5. Their

[c] *Qui requieſcat in pace.* V. *Buxtorf.* ibid. This is an Oriental complement, conſtantly paid to the name of *Mahomet*.
[d] *Qui requieſcat in pace.*
[e] Lib. IV. chap. i. *Synag. Jud.* cap. iii.
[f] See a prayer addreſſed to the angels in *Buxtorf. Syn. Jud.* cap. viii. indeed it is not now in uſe.
[g] *Amſt.* Edit. 1672.
[h] *Baſnage*'s Hiſtory of the *Jews*, Lib. IV. chap. x. art. 7.
[i] V. *Bayle*'s Dictionary art. *Ezekiel*.
[k] This is not a tenet of religion with them. They have no prayer addreſſed to the holy patriarchs, but there is ſometimes this form in their prayers: *By the merit of* Abraham, Iſaac, *and* Jacob *we beſeech thee to hear us.* And they uſe it, the more, as they ſay, to humble themſelves before God, and not thinking themſelves worthy to be heard upon account of their own virtue, they have recourſe to that of *Abraham*, &c.
[l] *Buxtorf. Syn. Jud.* cap. xxix. *Tota Eccleſia ſingulis Sabbatis pro defunctis orat, maximè pro illis qui aliquid ad uſum pauperum vel ſynagogæ conſervationem legârunt.* He inſerts the burial ſervice.
[m] The reaſon why they pray in company, is their believing God to be ever preſent in an aſſembly of ſeveral praying together. Theſe private aſſemblies are not to conſiſt of above ten at moſt. If they exceed that number, the heads of the ſynagogue have a power to forbid them, upon account of the prejudice they might cauſe to public aſſemblies.
[n] Theſe alms are beſtowed with great oſtentation and vanity. Some *Jews* have aſſured us, that the great profits ariſing to the ſynagogue by ſuch offerings is the ſole reaſon of its continuing in uſe among them.

5. Their traditions, the neceſſity of which they conſtantly admit, are a very full and abundant ſupplement to the law received from *Moſes*. Perhaps theſe traditions are tacitly expreſſed in the 7, 8, and 9. articles of their confeſſion of faith.

6. They are divided in opinion as to the Meſſiah. Some believe his coming delayed upon account of the ſins of their nation. Some of the *Jewiſh* doctors tell us, there will come two, one poor and miſerable, and the other powerful and glorious. The latter is to reſtore them to their former ſplendor, to deſtroy their enemies, and to reign for ever. In ſhort, ſome of their doctors have written that the Meſſiah has been long come, and that it was in vain to expect him.

7. They do not always agree in their notions of paradiſe, hell, and the reſurrection. Some flatter themſelves that paradiſe will be a place full of all manner of delights, in which they include all ſenſual pleaſures; where the converſation of women will be allowed and admitted as a fundamental article of real pleaſure. We are convinced they ſpeak as they would have it, and that an infinite number of people would beforehand taſte a great pleaſure in thinking they ſhould be raiſed from the dead, would but religion ſecure this article to them as fact.

CONTINUATION

OF THE THIRD

DISSERTATION

CONCERNING

The Ceremonies of the *JEWS*, &c.

Containing an Explanation of the religious Ceremonies of the modern *JEWS*.

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The Ceremonies of the *JEWS*, &c.

Containing an Explanation of the religious Ceremonies of the modern *JEWS*.

[a] IN the ſecond part of this Diſſertation we propoſe, with as much care and exactneſs as poſſible, to ſhew the difference to be met with in the ſame ceremony amongſt the *Jews* of different rites; and theſe ceremonies we ſhall throw into three diſtinct claſſes, The firſt of which ſhall include ſuch as relate to eccleſiaſtical councils, places conſecrated to devotion, officers of religion, and certain helps deſigned for prayer; In the ſecond we ſhall treat of feſtivals and exerciſes of piety, both public and private; And the third ſhall be appropriated to ſuch ceremonies wherein religion neceſſarily intervenes.

THE ANCIENT SANHEDRIM.

WE muſt look for the riſe of this council in chap. xviii. of *Exodus*. *Moſes* aſſociated to himſelf 70 men to judge the people of *Iſrael*. This is the original of the great *Sanhedrim*, according to the opinion of many of the learned. However, others inſiſt it is of later date by ſeveral centuries, and muſt be looked for in the time of the celebrated *Maccabees*.

[a] This difference in ceremonies makes the difference in their rituals. And the different conjunctures, places, and people amongſt which the *Jews* have lived, are the occaſion of this difference. The *German*, *Poliſh*, *Bohemian*, *Lithuanian*, and *Ruſſian Jews*, follow the ſame ritual; but the *Spaniſh* and *Portugueſe* have another, which ſtill varies from that of the *Levantin* and *Italian Jews*. All theſe ſtill diſagree with thoſe of *Jeruſalem*, *China*, and ſome other parts of the world.

This council had once an almoſt uncontroulable and ſupreme authority; and infallibility in all its deciſions upon religious matters was aſcribed to it; but a point ſo tender and eſſential, which would have ſubjected the belief of all the faithful to 70 [b] perſons, is now conteſted. The power of judging ſovereigns is likewiſe attributed to it; but this point too is as much diſputed as the other. This council, beſides the a of interpreting the law, and cognizance of eccleſiaſtical cauſes, had the power of life and death. *Gabinius* governor of *Syria* aboliſhed all its privileges about 57 years before the birth of Chriſt.

The great *Sanhedrim* held its ſeſſions in the temple at *Jeruſalem*, and received appeals from the courts of juſtice of the other towns of *Judea*. Theſe inferior courts were called little *Sanhedrims*, and were compoſed of 23 perſons.

This is all that is neceſſary to be ſaid upon the ſubject of the grand *Sanhedrim* and inferior councils, they being both aboliſhed upon the deſtruction of *Jeruſalem*, without ever being able to re-eſtabliſh themſelves ſince that time; nor is any thing related of them in the hiſtory of our time, except that council the *Jews* held in *Hungary* in the laſt century. The ceremony and particulars of it, as related by Mr. *Baſnage*, Lib. IX. chap. xxxv. of his Hiſtory of the *Jews*, are as follow, and which he had from an *Engliſhman*, who pretended to have been preſent at it.

This council, held in the plains of *Ageda*, thirty leagues from *Buda*, was called to enquire into all matters relating to the Meſſiah, and after a ſerious examination, to determine whether he was come or not. Three hundred Rabbi's formed this venerable aſſembly, who encamped under tents, the largeſt of which was appointed for the hall, wherein the aſſembly was to meet, into which none were admitted who could not ſpeak *Hebrew*, and produce their pedigree. A preſident of the tribe of *Levi* was elected, who formed and propoſed all queſtions, ſeated at a table over againſt the eaſtern gate, and ſurrounded by all the doctors of the aſſembly ranged in a circle.

The firſt day paſſed in civilities; they kiſſed each other, and excluded all ſuch *Jews* as could not prove their deſcent. On the ſecond day the propoſition was drawn up in theſe terms; *We are to enquire whether the Meſſiah be come, or whether we are ſtill to expect him?* Some of the Rabbi's were inclined to think he was come; but it was carried in the negative, and concluded that the true cauſes of ſo fatal a delay was to be attributed to the impenitence and ſins of the people. The former were divided in their ſentiments, ſome of them finding the marks of the Meſſiah in *Elias*, and others in *Jeſus Chriſt*. One Rabbi inſiſted much upon the miracles wrought by the latter, but was ſharply rebuked. The fathers of the council next debated on the manner of the Meſſiah's coming, and decided that he would appear as a conqueror; that he would make no alteration in religion, and would be born of a virgin.

The council had now laſted ſix days, when ſix eccleſiaſtics from *Rome* preſented themſelves before the aſſembly; and after endeavouring to prove to the *Jews* that the Meſſiah was come, entred into a pompous deſcription of the magnificence of the ceremonies of the church, the dignity of its worſhip, the riches and authority of the viſible head of the church, the vicar of the Meſſiah. But things ſo contrary to the ſpirit of Judaiſm were unanimouſly exploded, and a ſort of curſe was pronounced againſt their *God-man*, the interceſſion of ſaints, the worſhip of images, and the adoration of the virgin.

It is with pleaſure we have related the hiſtory and ceremony of this council; but the authority of the *Engliſh* author is not of weight ſufficient to gain credit to it upon his bare word. For is it probable, that ſo ſolemn an aſſembly as this ſhould be allowed by any Prince? Or that the *Jews* could have the boldneſs to launch out into invectives againſt *Jeſus Chriſt*, &c. in the preſence of ſo many eccleſiaſtics come from *Rome?* That ſuch an aſſembly ſhould have made no noiſe in the world? And that we muſt rely on the integrity of a ſingle man, upon ſo important an article?

After

[b] 72 is the general opinion.

After the extinction of the *Sanhedrim*, particular tribunals for the decision of cases of conscience, and of disputes were set up in its room by the *Jews*. Those tribunals, afterwards called *Houses of Judgment*, were a very imperfect image of the *Sanhedrim*: yet they still subsist, but with an authority much more confined than formerly. Those whom they call *Parnasim* make up these inferior tribunals, who are laymen elected by plurality of voices, and [c] have the care of collecting the money for alms and offerings, and distributing it to the poor: they are the regents of the synagogue, provide all necessaries for the church, determine some sort of differences, and even in disputes upon religion. In short, they thunder out excommunication against rebels and apostates; but this is very rare.

THE SYNAGOGUE.

SYnagogues were settled at their return from the captivity. For their origin we must go up as high as the dispersion of the *Jews*, which made them necessary; for some of the people residing at so great a distance from *Jerusalem*, they found it impossible for them to go up to the temple of the capital, in order to pay their devotions in an exact manner; and therefore it was requisite to settle assemblies or synagogues in such places, where the Prince allowed them liberty of conscience. However, these first synagogues are not to be taken as temples; the law was explained, but no sacrifices offered in it; and they were obliged, as far as it was in their power, to go directly to *Jerusalem* to worship, which was the grand river of salvation into which the small streams were obliged sooner or later to carry their tribute. When there were men of a more than common piety in any town, the faithful met and paid their devotions at their houses. These were the assemblies which were really synagogues, tho' they did not bear that name. The rich sometimes took a director for their conscience; and the *Levite* mentioned in chap. xviii. ver. 19. of *Judges*, can be taken for no other.

At first the *Jews* built their synagogues without the city, and surrounded them with trees; but now they chuse some high ground in such cities as allow the exercise of Judaism. The building must be higher than the common houses; for, say they, *The House of our God must be lofty*. The inward part of it is very exactly described by *Leo of Modena* in his first Dissertation, chap. x. The doors of the synagogue must be so disposed, that the entrance may look towards the place of prayers: that is, if they pray towards the East, the door must stand West; and this is the custom, that they may bow towards [d] the ark at entring the synagogue.

The seats are let for money, which is a revenue set apart for the maintenance of the synagogue; but there must be no seats between the desk and the ark, because whoever should sit there, would turn his back upon the ark as he faces the preacher. Such a situation must needs reflect dishonour on the ark, and be matter of great scandal and offence to the faithful *Jew*.

The *Jews* must religiously observe the respect due to the synagogue, and forbear talking of business there [e], or even to think of any worldly interests. They must avoid sleeping too, and throwing their eyes about; but must continue in a modest posture, and not suffer themselves to run into any impurity. We shall farther enlarge upon the duties of a true *Jew*, when we come to the ceremonies to be observed at prayer.

The *Jews* call the synagogue, *Beth Hakkeneseh*, that is, *The House of meeting*.

Father *Gozzani* a Jesuit has given an exact and fine description of the *Jewish* synagogue at *China*, and this is what he says of it.

Their synagogue stands East, for the same reason that those of our *Jews* stand West; all of them equally looking towards *Jerusalem*, which is to the East of *Europe*, and the West

[c] *Vide* first Dissertation *upon the ceremonies of the* Jews, chap. xiv.
[d] The *Hechal*, where the books of the law are locked up. This *Hechal* is an imperfect representation of the place, where the *Ark* of the ancient *Jews* rested.
[e] And yet it is usual with them to talk of business in the midst of their prayers.

Weſt of *China*. It is divided into three parts, or naves, in which it reſembles our *European* churches. The firſt and holieſt in ſome meaſure anſwers to the *Hechal* of our *Jews*, and ſtill better to the *Holy of Holies* of the Old Teſtament: and there are kept the books of *Moſes*'s law. The head of the ſynagogue, who anſwers to the ancient High Prieſt, has alone the privilege of going into that ſacred place. F. *Gozzani* there ſaw 12 tabernacles made like arks for the 12 tribes of the *Jews*, and a 13 for *Moſes*, placed upon tables, each with ſmall curtains round it. Every one of thoſe tabernacles had in it five books of the Pentateuch, which they call *Kim*, written upon parchments and faſtned to rolls. The other part of this *Chineſe* ſynagogue, where, according to F. *Gozzani*'s relation, is ſeen a chair raiſed above the reſt of the ſynagogue, anſwers pretty exactly to that part of our ſynagogues, where the law is read on the Sabbath, and other ſolemn days. This chair is appointed for the ſame uſe amongſt them as the *Theba*. But it is very much otherwiſe as to the hall which F. *Gozzani* ſaw at his going out of the ſynagogue, and which makes the third nave; it very little reſembling the place where the people aſſemble in the *European* ſynagogues, but is much more like the *Veſtibulum* or portico of the ancient temple. There F. *Gozzani* ſaw a great number of incenſe pots deſigned for perfumes, with which they doubtleſs honour the memory of their great men.

This deſcription is taken from the VII. *Collection of edifying and curious letters of certain miſſionaries.*

THE DEDICATION *or* CONSECRATION *of the* SYNAGOGUE.

WE are here to deſcribe a particular ceremony, which muſt not be confounded with the feſtival called *Chanuccah*, which we ſhall ſpeak to when we come to the *Jewiſh* feſtivals.

[f] And this deſcription ſhall be that of the dedication of the *Synagogue* of the *Portugueſe Jews* at *Amſterdam*. This ſynagogue, which is the fineſt in the world, was dedicated with all imaginable ſolemnity the 10 of the month *Menahem*, in the year 5435, which anſwers to the 2. *Auguſt* 1675. The moſt conſiderable men amongſt the *Jews* there, carried the law richly adorned, in proceſſion, and diſtinguiſhed the entry of their ſacred books into the ſynagogue, by devotion and extraordinary alms. This piety of theirs was accompanied by a fine concert, and ſeveral pathetic ſermons on the ſolemnity of a day to be ranked among the happieſt which their nation ever ſaw ſince the deſtruction of *Jeruſalem*. This feſtival laſted eight days, and its anniverſary is celebrated on the 10. of *Auguſt* every year.

This ſynagogue ſtands Eaſt of the city; it is 150 foot long, and 100 wide, beſides the court and outward walls; and its height is 70 foot to the dome. Two galleries for the women run to the right and left the whole length of the ſynagogue, and five rows of lamps give light to it on the Sabbath. The *Hechal*, and *Theba* or deſk, are of a rare and precious wood called *Xacharanda*, that comes from the *Indies*. [g] Four of the beſt quality of the *Jewiſh* nation laid the four corner ſtones in the foundation of the ſynagogue.

[h] They have made a collection of the ſermons preached on this occaſion, the texts of which were choſen according as they thought moſt ſuitable to the dignity of the ſubject, and exaggerations were not at all ſpared. The Rabbi's gave full play to their imaginations, and found miracles in this conſecration. One *Jew* found the building of the ſynagogue, and the very name of *William of Naſſaw Prince of Orange*, then Captain General of the ſeven United Provinces, in *Iſaiah* [i]. This diſcovery was original.

ACADEMIES

[f] See the plate.

[g] Jeronimo Nunés d'Acoſta, Antony Alvarez, Manuel de Pinto, & David de Pinto.

[h] *Baſnage*'s Hiſtory of the *Jews*, Lib. IX. chap. xxxvi.

[i] It is to be obſerved, that women are in *Hebrew* called *Naſſim*. It is ſaid in *Iſaiah*, *that ſeven women ſhall take unto them a husband, ſaying we will eat our bread*, &c. Seven women (*Naſſim*) are in alluſion to *Naſſaw*; and the bread thoſe women were to eat was the Duke of *Villa-hermoſa*. Never was any thing better hit off.



B. Picart delineavit.

A. *l'Hechal ou on garde les livres de la Loy.*
B. *Theba ou Pupitre ou le Hazan et Hacham lisent la Loy.*
C. *Le 2 Galeries pour les femmes.*

LA DEDICACE DE LA SINAG



S PORTUGAIS, A AMSTERIDAM.

La dédicace de la Synagogue et l'entrée des livres de la Loy se celebra pendant 8. jours le 10e du mois de Menahem 5433. qui se raporte au mois d'Aout. 1673. on en fait la commemoration tous les Ans.

ACADEMIES AND SCHOOLS.

THE *Jews* call their academies *Bath Hammidraſch*, *Houſes of Interpretation*, the law with its gloſſes and *Rabbinic* commentaries being taught in them. This inſtitution of academies and ſchools amongſt them is of long ſtanding, in which the Prophets preſided; but we are not to ſuppoſe, that the gift of propheſy was acquired [k] there by human arts: but our opinion is, that the law was explained, virtue taught, and the myſteries of religion unfolded in them. Perhaps too muſic and poetry, two parts formerly eſſential to religious worſhip, were there taught.

The ſchools are generally in the neighbourhood of the ſynagogue, where all the trifling niceties of the *Talmud* are explained, and hot diſputes upon matters of very little uſe held. Eating and drinking is allowed in the ſchools, tho' not in the ſynagogue [l]; the deſire or neceſſity of application being ſuppoſed to require a longer ſtay in them; and yet among the *Jews* they are reckoned more honourable than the ſynagogues.

According to the Rabbi's, they are to go to ſchool [m] with joy and diligence, after being firſt waſhed, and fortified with the *Zizith* [n] and prayer. They muſt run into it with eagerneſs, but go out of it with regret; it being the place where they learn how to ſerve God, and all the time they are ſtrangers to that knowledge being ſo much time loſt. We muſt not omit that holy trembling, which whoever enters the ſchool or ſynagogue ought to be ſeized with, nor the iron fixed at the door of the *German* ſynagogues to ſcrape the dirt off their ſhoes; for, ſay they, according to *Moſes*, *the ground whereon they tread is holy*. One may plainly enough perceive, by theſe ſtrained applications and outſide fopperies, affected even to impertinence, that after travelling much ground in this road to arrive at the eſſence of religion, a man is farther from it than if he had remained in perfect ignorance.

JEWISH RABBI'S AND DOCTORS.

THEIR *Rabbi's* are at the ſame time their teachers and preachers. The name of *Rabbi* is very ancient, the words *Rabbi*, and *Rabboni* [o], which is equivalent to it, being to be found in the Holy Scriptures. The *Phariſees* formerly arrogated this title to themſelves, pretending to be the ſole maſters and doctors of the people: and carried this pretenſion of theirs to ſuch a pitch of inſolence, as to make the law ſubject to their deciſions, for which Chriſt very ſharply rebuked them.

It is very plain that titles are due to ſuch only as deſerve them, and that, according to the inſtitution of them, the wiſe, the learned, and all other great men may aſſume them. Now a-days theſe titles are ſunk very low in the world, and the names of Rabbi, Doctor, Maſter, *&c.* have very little or no credit. To aſſume them is almoſt a ſign of ignorance.

The *Jewiſh* doctors not ſatisfied with the name of Rabbi, however glorious it ought to have appeared to them, afterwards endeavoured to gain others; and in the Eaſt, gave themſelves that of *Mir*, *Mor*, and *Maran*, all three ſignifying *Lord*. In *Spain* they aſſumed the title of *Sage*, or *Wiſeman*; but this is ſaid to be inferior [p] to that of Rabbi. In ſhort, the heads of the academies entitled themſelves the refuge, the aſylum, [q] the bed of the law.

" [k] They learnt, ſays the *Diſcourſe on freethinking*, p. 225. to play upon inſtruments of muſic, and to drink,
" two qualifications, which they eſteemed very conducive towards obtaining the prophetic Spirit:" that is, according to *Dodwell* in the ſame treatiſe, a holy enthuſiaſm.

[l] *Buxtorf. Synag. Jud.* cap. x.

[m] See below

[n] See *Buxtorf. Syn. Jud.* cap. x.

[o] Or rather the ſame, for *Rabbi* is the contract of *Rabbenu*, our maſter.

[p] *Baſnage's* Hiſtory of the *Jews*, Lib. III. chap. xxx.

[q] *Marbitzi Tora*, that is, he that puts the law to reſt.

law. These titles are no ways below the abilities of these doctors, who think themselves infallible in their decisions. But besides the privilege of preaching and teaching, the Rabbi's have that of *binding* and *loosing*, that is, of deciding whether a thing be forbidden or allowed. They create new doctors, and confer ordination by imposition of hands, but they limit the power of these doctors according to their good pleasure. One is confined to the explanation of the law, or of such questions only as relate to it, another to the judging of disputes arising upon those questions. With these shining privileges, the respect due to the function of doctor is not always paid them, and they have more than once been exposed to the derision of their own people. However, they easily sit down with comfort under the contempt of the world, imagining, that under the sanction of so sacred an employment, the gate of paradise must always be open to them, were they the greatest sinners in the world. And it is thus, that they who are at the head of religion easily flatter themselves, that heaven is at all times their own, and cannot conceive, that after labouring, by their instructions, at the salvation of such a number of people, it can be possible for God to exclude them themselves. And yet, methinks, the example of *Moses*, who was shut out of the land of *Canaan*, after conducting the *Israelites* to the very borders of it, is no very favourable circumstance to the *Rabbi's*.

ELECTION *of the* RABBI'S, *and the* PRIVILEGES *annexed to their* OFFICE.

WE just now observed, that the Rabbi's lay their hands upon such as they receive into the orders of the *Jewish* church. The rise of this ceremony is to be found in the xxxiv. chapter of *Deuteronomy*. *Moses*, at his death, laid his hands upon *Joshua* his successor, and gave him his benediction. The ministers of the Reformed likewise lay their hands on the *Candidates*, whom they receive into the ministry. When the *Jewish* doctors have the power of *binding* and *loosing* given them [t], the five books of *Moses* with a key are put into their hands: doubtless supposing they would not venture to open those mysteries with arrogance, but at the opening them would banish all human prejudice and passion.

According to [r] *Buxtorf*, the Rabbi's are now elected without much ceremony. He that is to install the new Rabbi proclaims aloud to all the assembly, either on the Sabbath or some other solemn day, that such an one, for his learning and piety, deserves a place amongst the Rabbi's, exhorts the people to acknowledge and respect him as such, and denounces excommunication against such as shall not observe to do so. He then gives the candidate a certificate of his merit and capacity, and the ceremony often concludes with an entertainment given by the new doctor to the Rabbi's, and the rest of his friends. According to the author before cited, the young Rabbi need not be afraid of sinking under the weight of a rigorous examination. A little reading in the *Talmud*, together with some subtilty in disputing, and an assiduous application to the schools, qualifies a man for the dignity of a *Rabbi*.

The *Chazan* is to call the Rabbi elect aloud, and invite him by the name of *Rabbi such an one, son of such an one*, to approach the sacred books of the law: to which invitation our young doctor is not immediately to yield, but must first excuse himself upon his incapacity, and the weight of the burthen. After these preliminary compliments, he is to approach the law, with solemn pace, his head being covered with the *Taled*.

The *Mozeni* (a name signifying Instructor) is above the Rabbi's, and as it were President of them. This dignity, formerly unknown to the *Jews*, was invented in *Germany* about the 15. century.

The

[t] *Basnage*'s History of the *Jews*, Lib. VI. chap. v.

[r] *Synag. Jud.* chap. xlvi.



Dessin'd from Nature by B. Picart.

C. Du Bosc. Sculp.

The TALED or white veil which they wear on their heads in the Synagogue during the Divine Service. At each of the 4 Corners hangs the SISITH or Tassle with 5 knots.

B. Both Sides of the Arm represented with the TEFFILA on.

TEFFILA SCEL JAD or the hand TEFFILA represented at large with the knot in form of ד

C. TOTAFOT alias TEFFILA SCEL ROSC or the TEFFILA for the Head.

E. A Knot in form of ד *behind the Head.*

A Jew covered with the TALED having TEFFELIN on his Head and Arm.

A TALED, ou Voile blanc qu'ils mettent sur leur tête à la Synagogue pendant la priere, aux 4 coins duquel pend le SISITH, ou cordon à 5 nœuds.

BB. Le bras gauche vû en dehors, et en dedans avec la TEFFILA.

C. TEFFILA SCEL JAD, ou la TEFFILA de la main, en grand, le nœud en forme de ד

DD. TOTAFOT, ou TEFFILA SCEL ROSC, ou la TEFFILA de la tête.

EE. Nœud en forme de ד *derriere la tête.*

F. Juif couvert du TALED & ayant les TEFFILIN à la tête & au bras.

The duty of the Rabbi's is to preach up juſtice, virtue, and purity; to reſolve doubts and difficulties, to excommunicate ill livers, and ſuch as do not obſerve the Sabbath, and days of penance, to marry and divorce; to explain the law, *&c.* ſo that the function of a Rabbi is difficult to diſcharge, tho' of very little profit. There are few Rabbi's except him who at *Cologn* and *Francfort* is called the *firſt or grand Rabbi*, who make any advantage of his dignity, nor can the other Rabbi's create any new ones without his leave.

The privileges annexed to this office are to be free from taxes and contributions. If the Rabbi have any goods, he has a right to ſell them firſt and before others, that the time he paſſes in trading, may not be a hindrance to his ſtudies; in any law ſuit too, he is the firſt to be diſpatched, and is allowed to ſit upon the bench with the judges, *&c.* Some of thoſe privileges are aboliſhed, the *Jews* having now no ſovereign authority.

The CHAZAN, *the* SCIAMUS, *the* SACRIFICATOR, *the* COHEN, *or* PRIEST.

LEO OF MODENA has already mentioned the two former; and the two latter are at preſent ſuſpended or ſuppreſſed, there being now neither temple, victims, nor ſacrifices. So that we have nothing to add to what *Leo of Modena* has ſaid concerning them. The name of *Cohen* is little elſe but a title of honour.

The TALED *or* VEIL; *the* ZIZITH *or* TASSELS; *the* TEFFILIN *or* FOREHEAD-PIECES; *and ſome other* CUSTOMS *relating to* PRAYER.

THE [t] *Taled* is a white ſquare veil with ſtrings and taſſels. The *Jews* cover their head with it during their prayers at the ſynagogue, or twiſt it round their neck. When *Moſes* came down from mount *Sinai* to the camp of the *Iſraelites*, after having had the honour of converſing with God face to face, the glory of the divine Majeſty ſhone out upon the face of the Legiſlator, and the eyes of the people were dazled with it [u]. Whereupon *Moſes* was forced to cover his face with a veil, and this, ſay the *Jewiſh* doctors, was the firſt riſe of the *Taled*. It has been an opinion likewiſe, that the *Taled* was invented to prevent diſtractions during prayer; and indeed the devout cover themſelves all over with them. But however that may be, the *Jews* formerly wore a ſquare dreſs, to each corner of which hung a taſſel, which ſerved to diſtinguiſh the wearer for a *Jew*. In proceſs of time the dreſs grew out of vogue, to which the ſynagogue veil ſucceeded; yet the ſquare habit was not quite left off, but converted into a ſingle ſquare piece of ſtuff, of which *Leo of Modena* has given a deſcription. The faithful *Jew* muſt never be without it about him, as being a preſervation againſt temptation and ſin. The ſtrings and taſſels that belong to this piece of ſtuff are called *Zizith*. Each ſtring of the *Zizith* has five knots in it, upon account of the 5 books of *Moſes*. In the putting it on, care muſt be taken that it hang before and behind, for the real *Jew* ſhould be fortified and ſurrounded with the precepts of the law, as with a rampart. We ſhall omit the reſt of the allegories [w]. In the morning, when putting it on, they muſt ſay, *Bleſſed be God, who hath ſanctified us by his law, and ordained us to wear the* Zizith. This benediction is to be ſaid with the eye upon it, and concluded before it is quite upon the body. Some kiſs it in ſaying the benediction.

The *Zizith* includes the 613 precepts of the law [x]. This the *Jewiſh* ſages have taken the pains to calculate, and from thence ariſes that abſolute neceſſity they are under of being

[t] *V.* the plate. [u] Exod. chap. xxxiv. ẏ. 30. and fol. [w] *Buxtorf. Syn. Jud.* cap. ix. the *Portugueſe Jews* obſerve not theſe practices ſo ſcrupulouſly as the *German*. [x] V. *Buxtorf. Syn. Jud.* cap. ix.

being always covered with it, and making it a part of their devotion; for the *Jew* that is exact on this article, at the same time observes the 613 precepts, the consequence whereof is evident. We must refer to [y] *Buxtorf*, who gives proofs of the virtue of the *Zizith* taken from the writings of the Rabbi's.

Leo of Modena has given an exact description of the *Tessilin* or forehead-pieces, which the *Grecians* called *Phylacteries*. They are sacred among the *Jews*, who go up as high as *Moses*, for the institution of them, by virtue of what he says to the people; *Ye shall bind these words for signs upon your hands. They shall be unto you as frontlets between your eyes, and ye shall write them on the posts of your gates.*

The *Tessilin* for the arm is put on first, and then that for the head, but on the contrary, in taking them off that of the head first comes off, and then that of the arm. The ink used in writing the passages sewed up in them, must be black and extremely pure, and the letters separate and very distinct, and the passages written with the right hand, and without any rasure. In short, were there to be any defect in them, the prayer of him who should make use of them would be ineffectual, and God would not hear him. These *Tessilin* are generally used in a morning as soon as they are up, the mind being more free and disengaged; and in a better condition to pray without distraction: but if by mischance the *Tessilin* should fall off the arm or forehead, the *Jew* to whom such a misfortune should happen, as well as the bystanders (if they be *Jews*) must fast the whole day. When they are easing nature, they must put the *Tessilin* at least at four cubits distance from them, or, if they can find no better expedient, must wear them in a double purse, and lay them in their bosom over the heart. They must take care too, not to have them about them at a funeral.

Their women are not allowed the *Tessilin*, they being subject to certain infirmities; besides the doctors say, it is sufficient for them to say *Amen* to the prayers of their husbands. *Jews* of a piety above the common standard have sometimes carried the devotion of the *Tessilin* even into the bridal-bed; a wise and ingenious contrivance to sanctify an action, where sanctity seems very hardly practicable; and where too, the most solid piety runs the risk of falling into strange distractions.

Leo of Modena has already described the *Mezuza* [z]. The synagogue has none [a], it being a place appointed for public prayer, and no ordinary dwelling-place. The parchment of the *Mezuza*, whereon the passage is written, must be rolled from the end of the line to the beginning, that the passage may be read as the parchment is unrolled; and when it is putting into the pipe, God must be blessed, who hath ordained his people the *Mezuza*. It is from time to time visited to see if it do not spoil; and when they go to another lodging, the custom is to leave it in the house they leave; for did they not [b] the Devil would infallibly get into it. But this is a compliment they do not pay to the Christian, who takes the house after him; no, they carry the *Mezuza* away with them.

The BENEDICTIONS *and* PRAYERS *of the* JEWS.

THE *Jews* have an infinite number of benedictions extending to all sensible things; for they are neither to undertake nor touch any thing whatever without lifting up their hearts to God, and blessing him. This is in itself a very laudable practice, and it is easily agreed, that the first of all devotions is that which suffers man to do nothing without blessing the supreme Being at the same time; and yet nothing more easily becomes a mechanic [c] devotion. The hundred benedictions of the *Jews*, for instance, are said with great distraction and hurry, like that of a scholar hastening to the end of his task. And how comes this? Why because every thing reduced into system in the practice

[y] Id. Ibid.
[z] *Vide* first *Dissertation*, chap. ii. paragraph 2.
[a] *Buxtorf. Syn. Jud.* cap. xxxi.
[b] This is a superstition of the *German Jews*.
[c] Vide *Leo of Modena*'s first *Dissertation*, chap. ix.

Arbanaunsol.

A

B B Sumik. B B

C

D

F

Matsot.

E

Simurim.

G

K Mezuza

H

Lulab.

I

Sophar.

B Picart delin.

A. Vêtement que les juifs portoient autrefois, et qu'ils portent maintenant sous leurs habits ordinaires pour ne point choquer les manieres des païs ou ils vivent.

B. Les Cordons qui sont aux 4. coins.

C. Un desdits Cordons representé plus grand à 3. nœuds qui signifient le nom de Dieu.

D. Lampe Sabathique. E. Pain sans levain avec lequel ils font la Pâque.

F. Pain ordinaire sans levain qui se mange pendant la fête.

G. Rameau de Palme, de Saule, et de Myrthe, joints ensemble qu'ils tiennent à la main gauche, et le Citron H. dans la droite qu'ils approchent l'un contre l'autre, et les agitent vers les 4. vents.

I. Corne de Bellier avec laquelle on sonne aux jour de l'An et aux autres fêtes.

K. Baton, ou Canne creuse attaché aux chambranles de toutes les portes, au côté droit, dans lequel est renfermé un parchemin où est écrit les passages du Deuter. chap. 6. vers. 4. &c. et chap. 11. vers. 13. &c.

practice of religion depends upon an order prescribed by the church, and afterwards voluntarily imposed upon oneself. However it may be, one insensibly accustoms oneself to the system, and devotion becomes a task which must be done. The mischief is, that men look upon this systematical piety as an equivalent for their disorders, and strongly persuade themselves that it will appease the wrath of God. Hence proceeds the zeal of your professed devotees for forms, as well as that exactness of great numbers of wicked people in appearing at places set apart for devotion.

We just now said, that the benedictions of the *Jews* extend to all sensible things; and we shall add, that they sometimes have a strong tincture of pride in them, and that many of these benedictions descend to the smallest trifles, which would tire the reader; but we shall give him an instance of the former. Among the *Jews*, the men bless God [d] for being born of the male sex, which is injurious to God, who has comprehended both sexes equally under his covenant.

The first thing they are to do when they wake, is to bless and praise God, and to undertake nothing considerable till they have said their prayers. This too was a Heathen precept, which [e] *Virgil* has not omitted in one of his Eclogues. They are to go to the synagogue early in the morning with eagerness, and in a body, according to *Psal.* lv. ver. 15. God enters the synagogue as soon as ever the door is open, and is in the midst of the assembly provided there be ten persons [f]; at going in they say a few verses out of the *Psalms*, bow towards the *Hechal*, then say in a low voice, one verse out of chap. xxiv. of *Numbers*; and lastly, together with the rest of the assembly [g], repeat the prayers, which the *Chazan* or Chanter sings.

The reading of the [h] *Scheman* is performed in the manner *Leo of Modena* relates it. After this, [i] the whole assembly must rise, and pray to themselves standing. The *Chazan* generally begins. Then each man out of respect goes three steps back, and the *Chazan* begins to chant the eighteen [k] benedictions, which, according to them, are of great efficacy, and no other prayer can be named with them [l]. They must be repeated standing with the feet equally joined, like those of the angels, of whom *Ezekiel* says chap. i. ver. 7. *that their feet were streight*. After these benedictions they bow their head to the ground, then raise it a little, and say their private prayers sitting or standing. A longer detail of the different prayers used by the *Jews* would be tiresome and useless, and may be seen in *Buxtorf's Synagogue*.

As to the posture during prayer, they are, as much as possible, to remain standing, and that without leaning, with their head covered, and body girt with a belt, to separate the heart from the lower parts which are obscene; and the face and hands are to be carefully washed before they go to the synagogue. Nor are they to touch any thing dirty at their prayers, and the mind must have been prepared at least an hour for their prayers, before they repeat them.

The suppliant must turn towards *Jerusalem*, with his feet joined, his hands on his heart, and his eyes on the ground. He must, as much as possible, avoid gaping, spitting, blowing his nose, or [m] breaking wind backwards. At home they may pray aloud, to edify the servants; but at the synagogue it is sufficient the prayers be said softly, provided the suppliant observes to move his lips; for it is necessary the congregation be convinced that he prays; two circumstances may be added to prove the necessity

[d] *Buxtorf. Syn. Jud.* cap. x.

[e] *Ab jove principium, Musæ, Jovis omnia plena.*

[f] Some of the *German Jews* do more.

[g] There has been for some years a hot dispute between the *Jews* of *Amsterdam* upon this question: whether, at their coming into the synagogue, they are privately to begin the prayers, which the congregation are repeating after the *Chazan*, or whether they are to go on with the congregation in the prayer then repeating.

[h] For this *vide* the first Dissertation of *Leo of Modena*, chap. xi.

[i] *Basnage's* History of the *Jews*, Lib. VI. chap. xviii.

[k] The *Jews* ascribe them to *Esdras*.

[l] *Buxtorf. Syn Jud.* cap. x.

[m] If by mischance such a thing should happen, the prayer must be broken off, till the noxious vapours be dispersed; and when the devotee is much pressed by them, he must be so prudent as to go and discharge them at least four paces from the place where he is praying. When he has done he must offer this prayer to God, *and say* devoutly, *Lord, thou hast made openings to our body, which it is impossible to keep shut*, &c. This form of prayer may be seen in *Buxtorf's Synagogue*, chap. x.

ceſſity of this maxim. 1. A *Jew* who ſees another praying may ſay *Amen*, and thereby contribute to make the prayer agreable to God. The piety of the faithful muſt ſtrike the people, and manifeſt itſelf to the view of the public. Theſe *Phariſaical* maxims are much to the taſte of the modern *Jews*.

We ſhall omit ſome minute cricumſtances concerning the manner of praying, which may be ſeen in *Buxtorf*'s *Syn.* chap. x.

As to the prayers of the *Jews* againſt Chriſt and Chriſtians, and Apoſtates from Judaiſm, there are ſome examples to be met with in *Buxtorf*'s *Synagogue*; but were there no better proofs, it would be eaſy to reject the accuſation; they being forced applications owing to the hatred of ſome devotees. If it be true, that the *Jews* curſe Chriſt and Chriſtians, one may imagine it is done exceeding myſteriouſly [n].

In going out of the ſynagogue, they muſt avoid turning their back upon the *Hechal*, which contains the ſacred books of the law, but go out ſlowly, according to what is ſaid in *Job*, chap. xiv. ver. 16. *Thou haſt counted my ſteps.* Now God counts the ſteps of thoſe who go out of the ſynagogue, and rewards them. They are alſo to avoid turning their eyes upon objects that may raiſe luſtful deſires, nor muſt they paſs the gate of the ſynagogue without repeating an ejaculatory prayer to themſelves.

The ALMS *of the* JEWS, *their* VOWS, CONFESSION, PENANCE, FASTS, *and* ABSTINENCES.

LEO OF MODENA has treated of the alms of the *Jews* pretty exactly, and we agree with him, that they are [o] extremely charitable; and we ſhall only add one obſervation to what he ſays of their alms, which is, that they are not [p] to receive any charity of Chriſtians in public, nor of other ſtrangers, nor even of Chriſtian Princes. However, they receive them underhand, eſpecially if what their own people give be not ſufficient for the maintenance of the poor.

Of all things relating to religion, not one is ſo capable of leading piety aſtray as vows. A devout and zealous eccleſiaſtic ſhall ſuffer whole families to be robbed of their bread, under pretence of enriching a pariſh; without giving himſelf any concern about the injuſtice of ſuch as devote their eſtates to the church. Convents flow in wealth, which the devotion of Monks have no occaſion for, whilſt the children of ſuch as have devoted their patrimony to convents are begging alms. The jeſt is, that they conſecrate to God ſuch only as are uſeleſs to the world; and yet a maiden in the flower of her age, in high health, who probably might be tempted to have an inclination for her neighbour, is often forced to take the veil, becauſe ſhe has been devoted to God, whom ſhe does not love, and whom probably ſhe will have no thoughts of loving, at leaſt till ſhe begins to decline. The ſame thing happens to a vaſt number of young people, who are forced to make a vow of continence whilſt very young, tho' they may have excellent talents for propagation; which they are either obliged to bury, or employ irregularly. Love and hatred are the occaſion of very many raſh vows. In ſhort, vows generally create great abuſes in religion. We ſhall add nothing to what *Leo of Modena* has ſaid upon thoſe of the *Jews*.

The *Jewiſh* forms of confeſſion vary according to the country: beſides which they have their great and their little confeſſion, and both to be repeated ſtanding.

After

[n] All that *Roſſe* has ſaid in his treatiſe concerning the *Religions of the World*, of the manner wherein the *Jews* pray, is very confuſed and incorrect.

[o] Of this we have a very freſh Inſtance in the manner wherein they aſſiſted their brethren of *Avignon*, during the plague in 1721. The *Engliſh* and *Dutch Jews* remitted conſiderable ſums, and aſſiſted them with all things neceſſary to life and health.

[p] This is what *Buxtorf* ſays, *Syn. Jud.* cap. xliv. But *M. Baſnage* on the contrary, ſays in his *Hiſtory of the* Jews, chap. xix. *that they are to receive thoſe alms publicly.*

After confeſſion ſome of the zealots ſcourge themſelves; this is called [q] *Malkut*, but is neither general nor preſcribed. This ceremony is performed thus. Two of theſe devotees perform it by turns upon each other, and the patient lies along upon the ground with his face North and his back South, and never Eaſt and Weſt, becauſe it is the reſidence of God.

The penitent receives 39 ſtrokes with a bull's pizzle, confeſſes himſelf during the flagellation, and ſmites his breaſt. The operator performs his office repeating the 38. ver. of the lxxviii. *Pſalm*, and takes care to give a ſtroke at every word he pronounces [r]. The thirteen words of the verſe repeated three times make the number of 39 ſtrokes. The patient then riſes, and pays him who has diſciplined him exactly in the ſame coin. This cuſtom is founded upon a paſſage of *Deuteronomy*, chap. xxv. ver. 2. and mentions 40 ſtripes; but the reader may conſult [s] *Buxtorf*, for the way in which the Rabbi's explain the reaſon of fixing them at 39.

[t] *Buxtorf* too will furniſh him with the particular circumſtances of ſeveral private faſts, which the *Jews* voluntarily obſerve. On the eve of the faſt, he who has made a vow to faſt in private, offers to God *his blood, and the fat of his body* as a ſacrifice, which this voluntary penance is to bring down. The Rabbi's, the doctors of the law, and all perſons deſigned for teaching, are not obliged to theſe private faſts, repeated abſtinences exhauſting the body of its ſtrength; but they are to obſerve thoſe faſts which the church ordains. They are prohibited faſting on all feſtivals, on the Sabbath, and the day of the new moon.

The ABLUTIONS *of the* JEWS, *and the care they are to take of the* PURITY *of their* BODY.

THE *Jews* do the ſame thing upon a principle of religion, which phyſicians recommend by way of health. As ſoon as they are up, they eaſe themſelves; and as it was at ſuch time that the ancient *Jews* thought they ſtood moſt in need of the protection of their guardian angel, [u] when they ſat longer than uſual, they very civilly begged him not to be impatient, *&c.* After the diſcharge of nature, they are to avoid touching themſelves with their right hand, this hand being appropriated to writing the law, and handling the *Phylacteries* or *Teffilin*. In this condition, they are not to think of God, or pronounce his name. He who goes to rid himſelf of his load muſt turn to the North or South, and never to the Eaſt or Weſt, it being God's reſidence. All *Jews* do not think upon the particulars of this practice with the ſame exactneſs.

Immediately after they waſh, and the baſon is taken into the right hand, and by that given to the left, which is the other's ſervant. When the right is clean, it waſhes the left. They waſh up to the wriſt, and hold their fingers ſo that the water they have uſed may not ſoil them. There are other trifles to be obſerved, but we ſhall leave them to the enquiries of the curious, who will find them in *Buxtorf*'s [w] *Synagogue*, and *Baſnage*'s [x] Hiſtory of the *Jews*.

Such as affect devotion muſt have a larger doſe of patience than the reſt of mankind, for their punctilious regularity is never without ſome ſcruple; and the *Jews* (the *German* eſpecially) are largely furniſhed with them. For according to them, the water they have waſhed with muſt not be ſpilt, nor muſt they walk over it; nor ſcratch themſelves before the ablution, *&c.* They add, that the omiſſion of any of theſe circumſtances is terrible accidents. The face muſt be waſhed with the ſame care, and the particulars of liable to this ablution is in nothing ſhort of the former.

ECCLE-

[q] *Buxtorf. Syn. Jud.* cap. xxv.
[r] They are exactly 13. in the *Hebrew* text.
[s] *Syn. Jud.* cap. xxv.
[t] Ibid. cap. xxx.
[u] Ibid. cap. viii.
[w] *Syn. Jud.* cap. viii.
[x] Chap. xix.

ECCLESIASTICAL PAINS *and* EXCOMMUNICATION.

IT is the buſineſs of the *Parnaſſim* privately to cenſure ſuch as live not according to the law; and if the criminal ſtands out againſt ſuch cenſure, they are at liberty to make it public, which is done in a full ſynagogue on the Sabbath. The man who has converſed with a woman who is impure, muſt undergo the ſcourge, and faſt forty days. A bare kiſs of a woman in ſuch a condition, or even a touch only, expoſes the huſband to a forty days faſt, nor can he drink wine, nor eat any thing hot but on the Sabbath only.

The civil puniſhment for murther is baniſhment for three years; the eccleſiaſtical, ſcourging in the ſynagogue during the term of baniſhment, and crying out during the ſcourging, *I am a murtherer*. This perſon is to drink no wine, nor eat meat all the time of the penance, to let his beard grow, to wear dirty linen, and torn clothes; to go with his head bare, or at leaſt covered but once a month, and have the hand that committed the murther in a chain hung round the neck. There are ſome who wear a ſort of iron doubled over their naked fleſh, and others that lie at the gate of the ſynagogue, and expoſe themſelves to be trampled upon by ſuch as go thither to their devotions. A blow, theft, bearing falſe-witneſs, &c. are puniſhed with a penance proportionable to the crime. But the adulterer is puniſhed the moſt ſeverely. He is to be put into cold water for ſeveral days ſucceſſively in the depth of winter, and if the waters be frozen, he is go up to the chin in the ice, which is broke on purpoſe, and to remain ſo long till an egg is boiled hard. If the crime be committed in ſummer, he is to be expoſed naked to bees or ants. Theſe pains are repeated in proportion to the enormity of the crime; but if there be a complication of crimes, as, if the adulterer has returned often to it, *&c.* the penance continues for whole years.

[y] *Buxtorf*, from whom we have taken theſe particulars, does not tell us, whether theſe penalties ſtill remain in full force; there is no doubt but they are inflicted, at leaſt in part, if the caſe requires them. The inſtance of [z] *Acoſta* ſhews, that canonical penalties, tho' not ſo common as formerly, yet are not abſolutely forgotten.

Excommunication was undoubtedly eſtabliſhed by the *Jewiſh Sanhedrim* under the government of the *Maccabees*. And is a conſequence of the cognizance of crimes, and puniſhment of the guilty, which that tribunal aſcribed to itſelf. There is reaſon to believe, that excommunication is very different from that which is often mentioned under the old law, by the name of *Diminution or Retrenchment*. When the reign of *Tradition* began to be ſet up, the *Jewiſh* clergy neglected no means of crying up the authority of the church, and drawing a ſupreme reſpect to the deciſions of its doctors. This laſt circumſtance, perhaps, as much contributed to the birth of excommunication as the firſt. Excommunication appears to the eye of the devotee with the terror of hell flames, which make a much ſtronger impreſſion upon conſciences weakened by fear and ſuperſtition, than the ſword of juſtice.

The *Jews* have their greater and leſſer excommunication. The leſſer is, as they ſay, but of thirty days; but they may be freed from it at the very inſtant it is thundered out againſt them, of which an example is to be found in the Hiſtory [a] of the *Jews*. If a man is wanting in reſpect to God, he is excommunicated and abſolved almoſt at the ſame time. Failure in reſpect to a doctor of the ſynagogue likewiſe brings upon them excommunication. In ſhort, notorious and crying ſins, prophanation, atheiſm, debauchery, ſchiſm, and apoſtacy have the ſame puniſhment.

According

[y] *Syn. Jud.* cap. xlvii.
[a] *Baſnage*, Lib. VI. chap. xxi.
[z] *Bayle*'s Dictionary article *Acoſta*.

According to the Rabbi's, excommunication is ſo quick and piercing, that it penetrates into the body of the excommunicated perſon at 248 limbs; nor muſt any one come near him by the length of ſix foot. He is refuſed all human aſſiſtance, and that even by thoſe who belong to him; for if there be a corps in his houſe, or a child to be circumciſed, none muſt help him. Theſe are the ſurpriſing effects of bitterneſs of zeal[b]! The death of him is not lamented, a ſtone is ſet over his grave, to ſhew he deſerved ſtoning; and his relations are forbid going into mourning: no, on the contrary, they are to bleſs God for taking him out of the world, and the day of his death is a day of feaſting and jubilee, and muſt be ſpent in entertainments and diverſions; and by dreſſing themſelves in the moſt ſplendid manner. They are to ſignalize their extreme joy at ſeeing the church delivered from ſo wicked a member. A conduct ſo violent, and ſo contrary to humanity, is authorized by a ſentence ſtill more cruel and inhuman, which fully juſtifies this truth, *that it is better to fall into the hands of God than of man*; "*N. N.* is[c] excommunicated, "anathematiſed, curſed to execration, and exterminated by the book of the law, by the "precepts therein contained, by the curſe of *Joſhua* againſt *Jericho*, by that of *Eliſha* "againſt the children who derided him, by that with which he curſed *Gehazi*, &c." He is beſides curſed by heaven and earth, all the powers of darkneſs are let looſe againſt him, he is devoted to the maledictions of the angels; God is beſought that nothing good may ariſe from him, that his deſtruction may be ſpeedy, that all creatures may be his enemies, that a whirlwind may daſh him to pieces, that a fever and all other human infirmities may ſeize him, that his death may be unexpected and violent, that he may die in deſpair, and after all, that he may go into darkneſs. This ſentence is publiſhed with all imaginable ſolemnity, and repeated three times in threeſcore days; after which he is loaded with freſh curſes, if it be poſſible to find any more grievous; but if he be an apoſtate, they have a right to carry him off and kill him.

Excommunication may alſo fall upon beaſts. One of the *Jewiſh* Sages, but not yet arrived at that degree of patience which ſhews a man to be truly wiſe, excommunicated a dog, who had the inſolence to gnaw one of his ſhoes; and the excommunication gnawed the dog's tail with all the violence of material real fire.

M. *Bayle*'s dictionary will furniſh us with almoſt ſpeaking proofs of the evils that man is expoſed to, who falls under this thunder. *Acoſta*, abovementioned, found by woful experience, that canonical puniſhments are ſometimes accompanied with a fuller deſtruction, a more complete deſolation, than thoſe of the ſecular arm. It was nothing but incivility and rudeneſs from his brethren; the very children were encouraged to inſult him in the open ſtreet, and throw ſtones at his houſe; they ran after him with hootings, and loaded him with curſes; he was ſpit upon, and the little boys were exhorted to do the ſame; his relations fled from him as from one infected with the plague; and not a ſoul would go near him in his ſickneſs. Let us admire the virtue of the excommunication thundered out againſt *Acoſta*; ſo long as the impiety of this excommunicated *Jew* ſubſiſted, one of his brothers was thereby authorized to detain the unhappy man's effects. So that all theſe calamities conſtrained him to reconcile himſelf to the church, or at leaſt to feign it.

The conditions on which he obtained his abſolution were loaded with a penance inſupportable to a man of honour. "He was obliged to mount the pulpit before a very "numerous aſſembly, and read aloud a paper wherein he confeſſed he had deſerved a "thouſand deaths. Being come down, he was ordered to retire to a corner of the ſyna-"gogue where he undreſſed to the waiſt, and pulled off his ſhoes and ſtockings. The "porter then tyed his hands to a pillar, and the Chanter gave him the thirty nine ſtripes; "upon which the preacher came up to him, made him ſit down on the ground, and "declared him abſolved from the excommunication, and paradiſe was no longer ſhut to "him

[b] *Buxtorf. Syn. Jud.* cap. xxix.

[c] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. xxi.

" him as before. *Acoſta* then put on his clothes, laid himſelf on the ground at the door " of the ſynagogue, and they who went out, walked over him." This was the ceremony of the abſolution of this *Jew*, in Mr. *Bayle*'s own words.

The SOLEMNITY *of the* SABBATH.

THE Sabbath is of divine inſtitution, and to prophane it, is ſapping one of the foundations of the *Jewiſh* religion. Nor are the *Jews* content with thoſe advantages which God has promiſed to ſuch as ſhall exactly obſerve the devotion of this day, but their doctors have encreaſed them conſiderably. The Sabbath prayer, ſaid on *Friday* evening, gives a holy day to the ſouls in purgatory, which laſts all *Saturday*, and during thoſe 24 hours they haſten to draw water to refreſh themſelves; and for this reaſon the ſages have forbid drawing to the laſt drop of water of a reſervoir, that the ſouls may not want it. The day of the Sabbath the damned are permitted to change their poſture. This day is begun [d] ſooner than the others, on purpoſe to diminiſh the pains of purgatory. We deſignedly omit many other advantages, which both the living and dead acquire by the obſervation of the Sabbath.

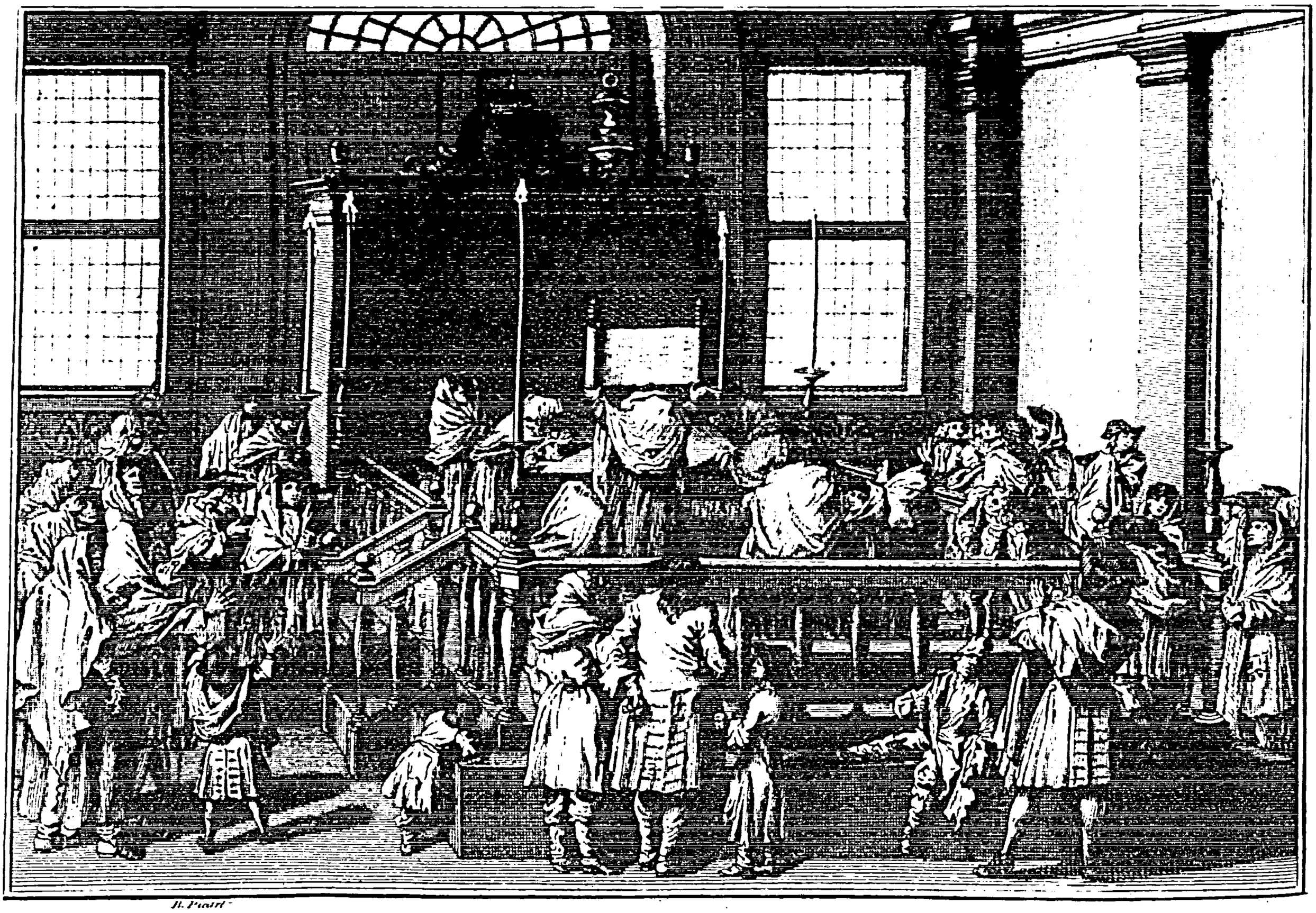
The Sabbath begins on *Friday* evening, half an hour before ſunſet, and the moſt miſerable *Jew* muſt then have his lamp lighted, tho' he were to beg oil to ſupply it. It is the women's buſineſs to light them; *Eve*, by ſeducing man to ſin, *having extinguiſhed the light of the world*; that is, not to talk in allegory, cauſed the death of man. She, who lights them, ſtretches out both her hands towards the luminary, after it begins to burn, and repeats a benediction appropriated to this ceremony [e]. The faithful *Jew* muſt always with his own hands do ſome work which may contribute to the glory of the Sabbath, tho' he had a regiment of ſervants at his heels. On *Friday* they pare their nails for the ſake of the Sabbath, and this is the ceremony obſerved in the operation. They begin with the left hand, and cut the little finger firſt, and then ſkip to the *middle finger*, then on to the *Index*, after that to the third, and ſo laſt to the thumb. In the right hand, they begin with the *ſecond* or *middle* finger, from that to the little finger, *&c.* Nor muſt they throw the parings on the ground, or trample on them; but hide them under ground, or burn them. At their *Friday*'s ſupper, which is the beginning of their Sabbath, the father of the family, or maſter of the houſe, conſecrates and bleſſes the bread and wine; and begins with the wine, during which he looks ſtedfaſtly on the Sabbath lamp. The ſtedfaſt attention is a ſort of remedy, which ſerves to repair the diminution of ſight ſuffered during the whole week before, which is a lucky diſcovery owing to ſome of their ſages. At the conſecration of the bread, the father of the family holds it up on high, between his hands, whilſt he pronounces the name of God. Two loaves are ſet upon the table in memory of the double portion of manna, which they gathered on *Fridays*. They are ordered to enjoy themſelves on this day, but above all, not to forget the poor and afflicted, nor conjugal duty. Nay it is of great importance to acquit themſelves well [f] on the night of the Sabbath; and ſuch conſiderable advantages ariſe from it, that he that ſhould refuſe to pay the marriage tribute to his wife on this day, would almoſt paſs for a madman. And we ſhall point them out. Their ſages have declared, that the work of marriage, warmly and zealouſly performed on the Sabbath, is a great honour to God, and as ſuch rewarded; for it ſhews a deſire to pleaſe God by enjoying themſelves always. They who have the good fortune to ſee this labour of the Sabbath crowned with any fruit may aſſure themſelves, that what they bring into the world is a choſen member of the *Jewiſh* faith, a child of grace, an accompliſhed diſciple of the wiſemen, and who will infallibly become one himſelf; but [g] the mind and heart muſt be lifted up to God, and remain ſo all the while this conjugal homage is mutually doing.

The

[d] *Buxtorf. Syn. Jud.* cap. xv. [e] Id. cap. xv. [f] Id. ibid.
[g] *Buxtorf. Syn. Jud.* cap. xv.



A. Les PRETRES descendans d'ARON donnant la BENEDICTION au PEUPLE.



B. Maniere d'EXPOSER la LOY au PEUPLE avant que de commancer à la LIRE.

The prayers and benedictions of the Sabbath are more numerous that those of the week. It must be agreed, that they would in general be good and edifying, did not a *Pharisaical* pride mix with them; for the *Jews* thank God, that separating them from the rest of the world, he has reserved and chosen their nation singly from all others. Their prayers never omit this distinction; and however humble they may pretend to appear in the eyes of God, they look upon themselves as much superior to the rest of mankind [h]. They may omit wearing their *Phylacteries* on the Sabbath.

[i] The grand ceremony of the Sabbath is the exaltation, or shewing of the law to the people; and this the *Chazan* performs, at the same time saying to the congregation, *Behold the law which* Moses *set before the children of* Israel, *the law of the eternal is perfect*, &c. Having thus shewed it, he lays it upon the desk, and calls out [k] seven of the congregation to read the section or lesson for the day. The *Cohen* begins, a *Levite* follows, and the seculars come after [l]. An eighth person reads some passages out of the Prophets, and this is called *Haphtara*; and any but women are admitted to read. After all this, the *Chazan* lifts up the book of the law, and blesses the people; after which it is put up, and the prayers are repeated.

There is a sermon on the Sabbath, and all other solemn days, which is in the vulgar tongue, but all passages out of the Bible, or doctors of the law, are quoted in *Hebrew*, and these sermons are often crammed with impertinent citations. Fable and obscure ideas, much noise and agitation to express a piece of nonsense very difficult to guess at, is sometimes all the merit of the preacher and his sermon. This is to be attributed to the wrong method of study, which the Rabbi's have chosen.

On the Sabbath [m], they have a sort of commemoration of the dead, and sometimes too a prayer for them; after which many offerings and charities are bestowed. Some *Jews* of understanding and credit have assured us, that this custom is purely political, and has been introduced only to turn to advantage the vanity of wealthy and considerable men, who affect to be lavish on these occasions; and this is a snare into which the superstitious afterwards fall.

After evening prayer the benediction is again said, and the *Jews* unanimously return thanks to God. Whatever religious ceremonies are afterwards performed, are only to separate the Sabbath from the following week, and are called *Habdalla*. Though *Leo of Modena* has [n] described this *Habdalla*, we shall describe it once more after *Buxtorf*, who gives it according to the manner of the *German Jews*. The master of the house performs this ceremony, standing in the presence of his family and domestics at home. A lamp or flambeau is lighted, and he has by him a box of perfumes, and the most exquisite are never too good for the *Habdalla*. He takes a glass of wine or beer in his right hand, and says aloud, *God is my Saviour, I will not be afraid*, &c. *Salvation cometh from God; I will take the cup of salvation*, &c. After that he blesses the wine, and at the beginning of the benediction pours a drop or two upon the ground. The benediction over, he takes the glass in his left hand and the perfumes in his right, blesses and smells to them, and makes the company do the same; then takes the glass into his right hand again, goes up to the flambeau, by it examines the nails of his left hand attentively; he then clenches that hand, and opens it again immediately a second time, examines the nails of that hand very near the light, and pronounces a third benediction, in which he blesses God the Creator of light. He goes thro' the same ceremony with the right hand, and concludes with taking the glass into the same hand, and blessing God, who hath separated *what is holy from what is prophane, light from darkness, the* Jews *from other nations, and the Sabbath from the other days of the week.* At repeating this benediction, he pours out a little wine, swallows a few drops, and then presents the glass to the company.

The

[h] Id. cap. xvi.

[i] *Basnage*'s History of the *Jews*, Lib. VI. chap. i.

[k] On festivals, more or fewer persons are called; and the number depends upon the solemnity of the day. The first day of the moon, four are called, on the day of expiation, six.

[l] *Leo of Modena* above.

[m] *Buxtorf Syn. Jud.* cap. xvi.

[n] *Leo of Modena* above.

The *Jews* ground the reaſon of this ceremony upon God's dividing the light from the darkneſs, and what he hath ordained in the 10. ver. of x. chap. of *Leviticus*, *to ſeparate that which is holy, from that which is prophane.* In ſhort, this ceremony repreſents the diſtinction God has made between them and other nations, who are prophane in regard to them. The perfumes at the concluſion of the Sabbath, and whilſt the *Habdalla* is performing, ſerve to correct the ill ſcent of hell, whoſe gate is then open to receive in the damned ſouls[o]. This is the opinion of the *German Jews*, but ſome very learned *Jews* ſay with more reaſon, that light and perfumes are emblems of the law of God given to the *Jews*, and of that holineſs [p], which we are never to loſe ſight of in the courſe of our labours. As to the nails, they are conſidered as an image of fruitfulneſs, as they grow very faſt; or as the emblem of ſtrength. There are ſeveral other reaſons given for this examination of the nails, which are more frivolous than the two former. The pouring out of the wine repreſents the plenty expected from our labours. Some *Jews* rub their eyes with it, and look upon it as an excellent remedy for ſtrengthening the ſight; and others make uſe of it as the catholics do holy water, ſprinkling their houſe, beds, cradles, young children, and every thing elſe that may be expoſed to the inſults of Satan.

THE NEW MOON.

THIS feſtival exempts women from all labour; but men are allowed to work at their vocation as uſual[q]. The *Jews* pretend the new moon is in a particular manner the feſtival of women, as a memorial of their liberality in giving their jewels to contribute to the magnificence of divine ſervice. This action, ſo glorious to a ſex, who place all their pride and happineſs in dreſs and appearance, and to whom nothing is ſo dear, was performed on the new moon of the month of *March*.

Some *Jewiſh* zealots faſt on the eve of this feſtival, and beg of God, that the new moon may be propitious to them.

Some days after this, the *Jews*, being met by night on a terraſs or open court, in ſome meaſure conſecrate this planet by praiſing God, *who hath been pleaſed to renew the moon, and who will, in the ſame manner, renew the* Jews *his elect*, &c. The prayer ends with a benediction addreſſed to God, thro' the moon, his creature [r]. Three leaps, which are to be looked upon as the tranſports of a ſacred joy, accompany this benediction; immediately after which, they ſay to the moon, *may it be as impoſſible to my enemies to hurt me, as it is for thee to touch me.* Theſe words are ſucceeded by imprecations againſt their enemies. However, this ceremony is not equally in uſe with all of them. As to eclipſes, ſome of the ſuperſtitious imagine them ill omens, but they have pretty well got rid of this folly; at leaſt ſuch as live among Chriſtians.

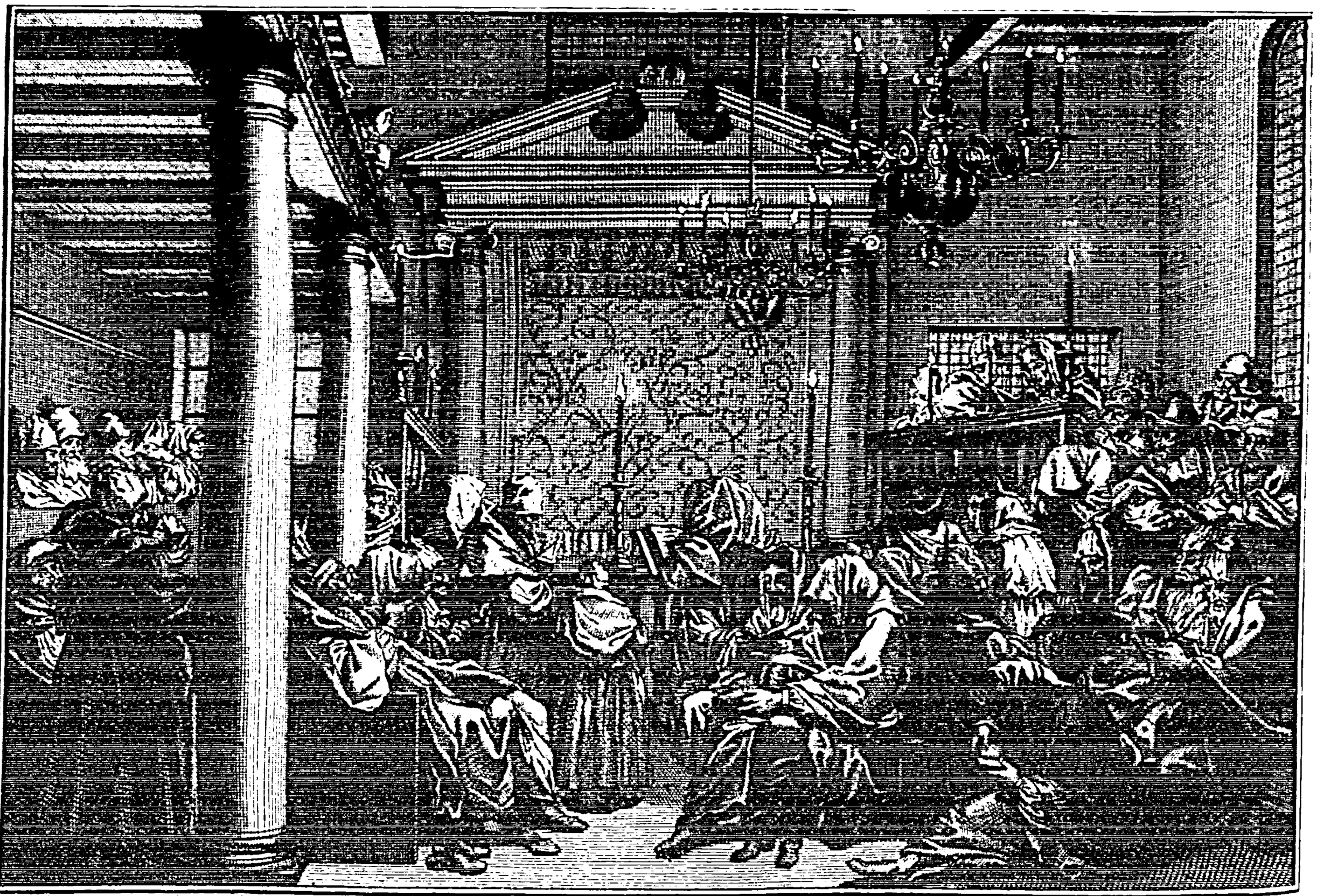
The PENANCE *of the Month* ELUL.

THIS month anſwers to our *Auguſt*, which the devotees paſs in penance and mortification; they examine their whole paſt conduct, and from that time take a firm reſolution to lead a better life for the future [s]. All this month the *Italian Jews* riſe before day, to pray, and confeſs to God, and to perform other acts of repentance; but the *German Jews* do this only four days before the new year. As ſoon as *Elul* is come in, a horn is ſounded night and morning in the ſynagogue, for which two reaſons are given. [t] *Moſes* went the ſecond time, very early in the morning on the firſt day of *Elul*, to the top of mount *Sinai*, to receive the new tables of the law from God's hands,

[o] *Buxtorf. Syn. Jud.* cap. xvi.
[p] An *Odor* is often taken in the Scripture for holineſs. It is commonly ſaid of a man who has led a good life, that he died in the *Odor* of ſanctity.
[q] *Buxtorf. Syn. Jud.* cap. xxii.
[r] Ibid. cap. xxxii.
[s] *Buxtorf. Syn. Jud.* cap. xxiii.
[t] Vide *Exodus*, chap. xix. and xxxiv.



Le SON du COR au PREMIER JOUR de L'AN.



Dessiné d'après nature et gravé par B Picart 1725

Le CHIPUR ou le JOUR du PARDON tel qu'il se celebre chez les JUIFS ALLEMANDS.

hands, and did not come down till the 10. of *Tisri*, the day of celebrating the feast of *Expiation*; and they say, he ordered them to sound a horn in the camp of the *Israelites*, whilst he was going up into the mountain, to the end, that they might no longer say, *we know not what is become of this* Moses, *&c.* 2. The sound of the horn revives in the sinner's mind the fear of God's judgments, and inclines him to repentance [a]. It is farther believed, that the sound of the horn stuns the Devil, and makes him forget that the new year begins so soon; which puts him out of a capacity of rising in judgment against them. However the sounding the horn is discontinued on the eve of the new year, nor do they celebrate the feast of the moon of *Tisri*, which is the first month of the year, or at least not till after the day of *Expiation*.

The penances of the month *Elul* consist in plunging themselves into cold water, confession, beating their breast whilst in the water with great blows of their fist, and disciplining themselves [w]. Such as have a real concern for the *Circumcision* of the heart, and of an entire regeneration, accompany the austerities of their penance with alms. On the eve of the new year they say all their prayers [x] fasting. The penitents persuade themselves, that God compounds with them, and forgives them at least a good part of their sins; for they are not of the same opinion as the *Calvinists*, that with all their repentance they are *unprofitable Servants*, but on the contrary, imagine, that their acts of contrition are exceeding meritorious.

The FEAST *of the* NEW YEAR.

ON new year's-day the horn is sounded, to advertise the *Jews*, that they are to hearken with attention and humility to the judgments of God, and thank him for his favours and support during the year that is just ended. This festival lasts two days, and the synagogue is to pray with a loud voice, and in humbler posture than usual. In *Germany* the *Jews* send their children to the *Grand Rabbi* to receive his benediction, and when they sit down to table the master of the house takes a bit of bread, and dips it in honey, saying, *May this year be sweet and fruitful*, and all the guests do the same. They seldom omit serving up a [z] sheep's head at this entertainment, and if the Rabbi's are to be believed, who are excellent judges on such occasions, they will observe on this day to eat fennel, garlick, and some other things of the same kind.

We have already mentioned the sounding of the horn, which is performed standing in the place where the law is read, the whole congregation remaining in the same posture. This is made of a ram's horn, being a monument of *Isaac*'s ram. It is crooked, as representing the posture of a man humbling himself. The time for blowing this horn is from sun rise to sun set.

The ancient *Jews* discharged their sins upon a he-goat, who afterwards was sent into the desert; but the [a] modern *Jews*, instead of a goat, now do it upon the fish. They go after dinner to the brink of a pond, and there shake their clothes over it with all their might. They take this practice from a passage of the Prophet [b] *Micah*.

[w] The *Malkut*.

[x] *Buxtorf. Syn. Jud.* cap. xxiii. This devotion does not hinder the *German Jews* from eating; so *Buxtorf* says, chap. xxiii. of his synagogue.

[y] See the figure of the horn in the cut.

[z] This mystical head represents that of the ram, sacrificed instead of *Isaac*. *Genesis* chap. xxvii. *Buxtorf. Syn. Jud.* chap. xxiv.

[a] The *Germans*. Vide *Buxtorf. Syn. Jud.* cap. xxiv.

[b] Chap. vii. ℣. 19. *He will have compassion on us; he will subdue our iniquities, and cast all our sins into the depths of the sea.*

The EVE *of the* CHIPUR, *or day of* EXPIATION.

THE ten firſt days of the year are ſet apart for repentance, and returning to God by a ſincere converſion. According to the *Jews*, the ſupreme Being, during the nine firſt days, examines the actions of men, and on the tenth pronounces ſentence. They faſt, pray often, afflict themſelves, and ſhew viſible marks of an extraordinary piety, to the end that on the day of the *Chipur*, they may be ſet down in the book of life, and blotted out of the book of death, wherein they might find their names without repentance.

The *Jews* have long practiſed the *Capara*, which was a ceremony performed on the eve of the Feaſt of Expiation. [c] The men choſe a cock, the women a hen, and big bellied women both. The father of the family, or maſter of the houſe holding the cock in his hand, repeated ſome paſſages out of the *Pſalms*, and the book of *Job*; after which they ſtruck their head three times with the cock, at each blow ſaying; *This cock ſhall ſtand in my place, he ſhall expiate my ſins, he ſhall ſuffer death, but I will enjoy life.* This ceremony thrice repeated, as repreſenting the expiation of his own ſins, thoſe of his family, and thoſe of his ſervants, was imitated from the [d] practice of the ancient High Prieſt. After the three blows given, he twiſted the cock's neck, and ſtrangled him, to ſhew the ſinner, he had deſerved to loſe his life; he cut his throat, to ſhew he ought to have had his blood ſpilt; he threw him with violence againſt the pavement, to ſhew he had deſerved ſtoning; and at laſt roaſted him, that the ſinner might thereby take the hint, do himſelf juſtice, and learn, he deſerved to be roaſted in fire everlaſting. The animal's entrails were thrown on the top of the houſe, for which remarkable cuſtom two reaſons were aſſigned. 1. They believe, that ſin proceeds from the heart and other entrails, ſo that a thing ſo deteſtable was to be left to the birds of the air; and it was for this reaſon, that the *Egyptians* formerly threw the entrails of the dead into the *Nile*. 2. It is poſſible, they endeavoured to imitate their anceſtors, under the ancient law of ſending a he-goat into the deſart loaded with the iniquities of the people. This cock was to be white, as moſt proper to be charged with ſins; for they ſuppoſed a cock of any other colour had his load already. After the cock was killed, they went to prayers in ſepulchres, and gave away the value of the cock, thus ſacrificed, in money to the poor. Formerly they left them the cock; but the poor afterwards reflecting on the quality of the fleſh thus covered with iniquities, refuſed it [e].

They likewiſe prepare themſelves for the day of *Expiation* by ablutions, order tapers or candles for that day, and every one carries his own to the ſynagogue [f]. In *Germany* every man has one, but not the women; in other places the women have them too. Zealots carry two, one to light the body, and the other the ſoul. They generally reconcile themſelves with all their enemies, and even ſeek them in order to make their peace, and aſk pardon of them, if they are the aggreſſors; and if the reconciliation is refuſed, they proteſt againſt ſuch refuſal before three witneſſes, and return three times to the charge; after which the penitent's conſcience is diſcharged from all rancour, and indeed ſuch a proceeding is very proper to procure peace and union. However great the offence may be, they have not always the courage to refuſe a reconciliation ſo importunately demanded; but may it not be inſincere, and may they not think they have a good right to diſcredit it, under pretence of patching it up again on the tenth day of another year? Be that as it will, two things contribute to make this method very uſeful; the effect it has on the conſciences of men of probity, and reparation to which it obliges the pride of others [g].

The

[c] *Buxtorf. Syn. Jud.* cap. XXV.
[d] *Leviticus*, chap. xvi. ℣. 17.
[e] This ceremony is very rarely practiſed.
[f] *Buxtorf. Syn. Jud.* cap. XXV.
[g] *Roſſe*, Author of the *Religions of the World*, in his deſcription of the ceremonies performed on the Eve of the *Chipur*, is, as uſual, very confuſed and careleſs.

The FEAST *of* EXPIATION, *or the* CHIPUR.

THIS is the feſtival ſpoken of in the book of *Leviticus*, chapters xvi. and xxiii. ver. 17. When the feſtival begins, they meet in the ſynagogue, where every man lights his candle, and ſings out the prayers and anthems in a loud, but mournful tone. We ought to do the *Jews* that juſtice which is due to them; they obſerve every thing that may be called the outſide of repentance with extreme care, and as imitation is prevailing on ſuch occaſions, the ſpectator himſelf can hardly forbear feeling a ſharp remorſe for his own ſins, at the ſight of ſo many external [h] ſigns of contrition at once appearing in a *Jew*, who is going to complete his repentance, and ſolemnly condemn himſelf before God, by a long enumeration of his ſins. This confeſſion is diſpoſed alphabetically, each ſin has its letter, and thus riſes more eaſily to the ſinner's memory.

The women too light up candles at home, and preſage good or bad luck, according as the light burns.

The *Jews* explain the affliction of the ſoul, ſpoken of in the xxiii. chap. of *Leviticus*, by a total privation of every thing that can recreate the body, or agreeably amuſe the mind; but children under eleven years of age; women with child, or newly delivered, or that ſuckle; ſick perſons, and old men; all theſe are excepted.

On the firſt evening of the feſtival, people of an irregular and ſcandalous life are admitted amongſt the congregation, and even invited; they being among the faithful, as *Galbanum* [i] among perfumes; and two Rabbi's who ſtand, one on the right and the other on the left of the Chanter, perform this ſolemn invitation, declaring to the congregation, *that they allow them to pray with the wicked.* After which the Chanter goes and opens the *Hechal*, and ſings a pretty long prayer, which the congregation ſay to themſelves; and which annuls all raſh vows, oaths, and reſolutions of the foregoing year, provided they were made freely and voluntarily.

Some penitents paſs the night, and ſometimes all the next day ſtanding, without ſhifting place, perpetually in prayer and meditation; but ſuch as paſs the night at home, muſt be again by break of day at the ſynagogue; and go on with their repentance. At the cloſe of the day, the Rabbi ſtretches out his hands towards the people, and gives them the benediction [k] of *Moſes*, which the people receive with great humility, covering their face with their hand, believing that God is behind the Rabbi; and that therefore man ought not to have the boldneſs to look at him. It was thus that the hand of God covered the face of *Moſes* whilſt that holy Legiſlator [l] humbled himſelf before God for the ſins of the *Iſraelites*; which is very probably the real origin of this cuſtom.

After the benediction the *Chazan* goes up into the pulpit, and ſounds the horn, and the new moon is kept, as ſoon as the ſolemnity of the *Expiation* is over. Some *Jews* prepare their tents for the Feaſt of Tabernacles immediately after the *Expiation.*

That *Jew*, who has perfectly performed the taſk of repentance, which the ſynagogue enjoins on account of the *Chipur*, may without fear treat common devotees with contempt, ſince God's own word aſſures him, that [m] *from thenceforth he may eat his bread with joy, and that God accepts his good works.* This is pure *Phariſaiſm*, but ſome are to be excepted, whoſe devotion is more nice, and who are for repenting ſo effectually, that the divine mercy might never be expoſed to any return to it in 24 hours.

The

[h] Theſe ſigns are dirty ragged clothes, mourning, or ſhrouds; a contrite and dejected air; a long beard; eyes caſt down, which penance has made languid, and diſpoſed to weeping; an holy eagerneſs determining the penitent to preſs thro' the croud of devotees, and be firſt in the ſynagogue; and ſo total a diſtraction, as to rob him of the uſe of his ſenſes, whilſt he is going over the alphabet of his ſins. In ſhort, an exact diet that exhauſts the animal ſpirits, leaving him but juſt enough to ſupport the body, during the meditation of the ſoul.

[i] Vide *Buxtorf. Syn. Jud.* cap. 26.

[k] *Numbers*, chap. vi.

[l] *Exodus*, chap. xxxiii.

[m] *Buxtorf. Syn. Jud.* cap. xxvi.

III. *DISSERTATION*

The FESTIVAL *of the* PASSOVER.

THE *Jews* obſerve this feſtival with great punctuality. The grain neceſſary for the unleavened bread is prepared at leaſt thirty days before, and the precaution taken in the choice and preſervation of it is altogether extraordinary. [n] For inſtance, it is never carried to be ground upon a horſe's back that has no ſaddle on, for fear of heating it; and the ſack, that has held this grain from one Paſſover to another, muſt be unſewed, waſhed, and ſewed again. The examinations of the leaven are innumerable, and the ſcruples, it gives to *Jews* of the leaſt delicacy in religion, are in no ſmall number [o]. The ſun itſelf is not bright enough to give light into thoſe creeks and corners of the houſe, where unluckily any crumbs of leavened bread may be ſlipt in; not content with the ſun's light they take [p] a candle, and if the maſter of the family has the leaſt ſuſpicion that his ſight is weak, he makes no difficulty of taking his ſpectacles, the better to look into the cracks and interſtices of the walls. But he is ſtill diſſatisfied with ſo ſtrict a ſearch; for after ferretting every where, by night, by day, by the ſun, by candle light, and with ſpectacles, he beſeeches God that he would pleaſe to make up the defects of his ſearch: *That all leavened bread in the houſe, as well what he has found, as what he has not, may become like the duſt of the earth, and be reduced to nothing.*

This Sabbath preceding the Paſſover [q] is called the *Grand Sabbath*; and there is then a ſermon upon the *Paſchal Lamb.* Two days at leaſt before the Paſſover all their utenſils are cleaned, and even very often bought new. Nor are the *Jews* leſs ſcrupulous as to the compoſition of their unleavened bread, than in their ſearch for the leavened bread, and in the preparation of the grain. The water for the paſte of their unleavened bread is examined and preſerved with all imaginable care; nor would it be amiſs for him who draws it [r], at the ſame time, to lift up his heart to God, and if he ſaid a prayer half aloud, the water would only be better for it; and the maſter of the houſe, or father of the family would do well, ſome way, to have a hand in making the unleavened bread; if he cannot, or muſt not ſet his hand to the paſte, at leaſt to ſtand by during ſo pious an operation; to give [s] free courſe to ſuch ſmall bits of paſte as fall off from the great lump, and full liberty to the cats and mice to eat them, ſtill as they roll down upon the ground; and to encourage the labourers at it by pious exhortations.

She who makes the paſte takes a lump, and makes a cake of, and burns it, which cake was, under the old law, the right of the prieſt. Care muſt be taken, not to make the paſte in any place expoſed to the ſun, and to knead without intermiſſion, leſt it ſhould ferment. This unleavened bread is made flat, generally round, and is very inſipid and full of eyes; but wealthy people, and ſuch as cannot bear with any thing miſerable, mix eggs and ſugar with this *bread of affliction and tears.*

All the leaven found in the narrow ſearch that has been made, and the veſſel too whereinto it was put, are both burnt. This is founded upon a paſſage in *Exodus* [t].

The table at which they ſit to eat their Paſſover, is covered and adorned by their women; and the maſter of the family with his children and ſervants ſit down to it. On this table are unleavened loaves, and a plate covered in which are three myſterious cakes, one for the High Prieſt, one for the *Levites*, and a third for the people, the ſhoulder-bone of a lamb, or at leaſt a part of one [u]. The ſhoulder, when ſerved up whole at this ceremony, has a hard egg with it, to which is added a meat repreſenting the bricks their anceſtors were formerly forced to make in *Egypt*, and is a compoſition of apples, almonds,

[n] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. ix.
[o] The *German Jews* obſerve theſe things with much more care than the reſt of them.
[p] It muſt be wax.
[q] *Buxtorf. Syn. Jud.* cap. xvii.
[r] Id. Ibid.
[s] The father on this occaſion ſays, *let all the bits of paſte, broken off the maſs, be free*; but all *Jews* are not ſo ſcrupulous as to the compoſition of their unleavened bread.
[t] *Exodus*, chap. xii. ℣. 12.
[u] The *Portugueſe Jews* have this bone on the table during the whole eight days of the Paſſover.

THE SEARCH for the LEAVEN &c.

A. The Mistress of the family puts Leavened Bread in various places, to the end that her Husband in his search may find it.

L' EXAMEN du LEVAIN &c.

A. La Maitresse de la maison, qui met du PAIN LEVÉ *en divers endroits, afin que son Mari qui en fait la recherche en trouve.*

THE PASSOVER of the PORTUGUESE JEWS.

1. A Dish containing a Shoulder bone of Lamb, and a hard Egg. 2. A Dish of bitter Herbs. 3. A Dish consisting of Figs, Apples, Almonds, Mus &c. hashed & broiled all together, representing the manner of their making Bricks in Egypt. 4. Sauce for the bitter Herbs. 5. Half. Leavened cake, which the Master of each family breaks in pieces & Distributes amongst the Guests. AB. On this occasion all of Jewish descents are included. 6. A napkin which covered the cake. 7. A basket containing y Mutzot or Paschal bread.

Le REPAS de PAQUES chez les JUIFS PORTUGAIS

1. Le Plat, où est un Os d'Epaule d'Agneau, avec un Oeuf dur. 2. Plat aux sont les Herbes amères. 3. Plat de Figues, Pommes, Amandes, Canelle &c. hachées et cuites ensemble, representant la matière dont ils faisoient les Briques en Egypte. 4. Plat avec la Sauce pour tremper les Herbes ameres. 5. Moitié des Gateaux Levées, dont le Pere de Famille rompt des morceaux, qu'il distribue à tous ceux qui sont à table. AB. tous les Domestiques Juifs sont à la même Table, avec lui. 6. Serviette, sous laquelle le Gateau a été caché. 7. Panier où sont les Matsot, ou Pain de Paques.

Drawn after the Life by B. Picart.

C. Du Bosc Fecit et Ex.

almonds, nuts, figs, &c. dreſſed in wine and ſeaſoned with cinnamon broke into pieces, to repreſent the ſtraw that was uſed in their brick making. Another plate holds lettuce, chervil, creſſes, wild ſuccory and parſley, which are the bitter herbs, to which they add a vinegar cruet by them.

[w] They are to ſit down to table with the air of people in haſte. After the conſecration of their Paſſover, a glaſs of wine is ſerved round to every one in company, and even to infants in the cradle: and they waſh their hands either before or after the conſecration. The maſter of the houſe muſt ſit at table in an eaſy chair, with his left elbow on the table, the gueſts being in the ſame poſture; this is an air of liberty they give themſelves, to ſhew that which their forefathers recovered by their departure out of *Egypt*. The glaſs being drank off, each man dips a few of the bitter herbs in vinegar, whilſt the maſter at the ſame time repeats a prayer agreable to the circumſtances of the ceremony. He then breaks the *Levites* cake in two, hides one of the pieces under his plate, to ſhew the manner in which the *Iſraelites* eſcaped, in haſtily hiding their unleavened bread, takes the other, and holding it up over the ſhoulder of the lamb, beſpeaks the family, who are likewiſe to lay their hands upon the ſame piece, in theſe words; *behold the bread of miſery and oppreſſion, which our forefathers did eat in* Egypt; *let him that is hungry draw near and eat. This is the ſacrifice of the Paſchal Lamb*, &c. The ſhoulder of the lamb is then again ſet upon the table, and wine again filled out, but the plate or baſket wherein the cakes were is ſet aſide [x]. This ſhoulder, ſay they, repreſents the *powerful arm of the Lord*, who delivered them from the oppreſſion of the *Egyptians*.

After this ceremony the father of the family orders an hymn to be ſung, conſiſting of a pious recital of the miraculous deliverance of their anceſtors, which is begun by a young child, whoſe buſineſs it is [y], likewiſe to put the queſtions concerning the ceremonies of the Paſſover, which the father explains the particulars of, giving a reaſon for each reſpective myſtery. When they come to that part of the hymn, where the ten plagues of *Egypt* are mentioned, they ſpurt a little of the wine out of the glaſs with their finger, thereby ſignifying their wiſhes *that thoſe plagues may be removed far from them*; at the ſame time raiſing their voices, which they had before lowered, they drink off the wine, and go on with the hymn. The maſter of the houſe waſhes his hands a ſecond time, there being reaſon to believe, they may be ſoiled ſince his ſitting down to table; takes one of the cakes, and after conſecrating breaks it, and preſents a piece to each of the gueſts; but leaves the others untouched, becauſe *in this night of tears and ſadneſs* they are to be content with a morſel of bread. This bread and the bitter herbs are to be eaten with the paſte already mentioned, after which they come directly to the [z] lamb. The meal being almoſt over, the maſter of the houſe takes half the cake which he had hid under his plate, eats a bit, and breaks off ſmall pieces for the reſt of the family [a]. This is the laſt thing they are to eat, but they drink a third or fourth glaſs of wine. At the fourth, the maſter taking the glaſs, begs of God *to pour out his wrath over thoſe nations, who acknowledge him not*. [b] Theſe four times they drink are ſo many myſteries. The Rabbi's have been careful in multiplying ties ſo proper to keep the vulgar in awe and admiration.

Many differences are formed amongſt the *Jews* between the ancient way of celebrating the Paſſover, and the modern [c]. 1. Formerly the lamb was eaten roaſted whole; but ſince their ſacrifices have ceaſed, which could not be offered any where but at *Jeruſalem*, they roaſt one part and boil another, or even cut it in pieces, which is enough to prevent its being ſacrificed. 2. The want of ſacrificing, obliges them now to ſuppreſs ſeveral

[w] This is particularly obſerved by the *German Jews*.

[x] *Buxtorf. Syn. Jud.* cap. xviii.

[y] In imitation of what is written, *Exod.* chap. xii. ℣. 26. and other places. *When your children ſhall ſay unto you, what mean you by this ſervice?*

[z] That is, where it is ſerved up to the Paſſover meal.

[a] *Buxtorf. Syn. Jud.* cap. xviii.

[b] Hereby are typified four benefits conferred by God on the *Jews*, and which are contained in the vi. chap. 6, and 7, ℣. Exod. Vide *Buxtorf. Syn. Jud.* cap. xviii.

[c] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. ix.

veral hymns relating to *the Paſchal Lamb*. 3. The diſperſion of the *Jews* likewiſe obliges them to beſeech God for the re-eſtabliſhment of *Jeruſalem*, of the Temple, and its ſacrifices, and to deliver them now, as he formerly did their forefathers from the tyranny of the *Egyptians*. 4. The modern *Jews* end their meal with the unleavened bread, whereas they formerly ended it with the lamb. 5. At eating the lamb they now omit girding their loins, taking a ſtaff in their hands, pulling off their ſhoes, all which was practiſed under the ancient law; but however, they take care to preſerve that humility and attention which are due to this religious ceremony. They hold their head down during the whole time of their eating, and ſuch *Jews* as are eminent for their piety, carry nothing to their mouth, without contemplating on the myſtery with veneration.

The FESTIVAL *of* PENTECOST.

THE *Jews* call the 50 days, reckoned between the Paſſover and the Pentecoſt, *Homer* days. The reaſon of this name of *Homer* is found in the xxiii. chap. 10. and following verſes of *Leviticus*.

At the Pentecoſt the ſacrifice of the day is read by five perſons; together with the hiſtory of *Ruth*, becauſe it frequently mentions the harveſt. They at this time regale with all ſorts of delicacies made of milk, which they look upon as the ſymbol of the law, upon account of its ſweetneſs and whiteneſs; and as the *Jews* value themſelves upon having, as far as is poſſible, the moſt expreſs and ſenſible images of every remarkable circumſtance that happened at the birth of their religion, they never omit at this time to ſerve up to table a pretty thick cake, which they call the *Cake of Sinai*, which is to put them in mind of mount *Sinai*, whereon God gave them the law.

This is what is moſt remarkable in this feſtival beſides what *Leo of Modena* has already ſaid upon it. It was formerly called the feaſt of the Harveſt, becauſe the firſt of their grain and fruit was then offered, which was the end of this ſolemnity: but this cannot be in *Europe*, harveſt falling much later than *Whitſuntide*. But it might bear this name in the land of *Canaan*, *Arabia*, and the neighbourhood of the *Red Sea*. Some inſtitutions, and even religious ones, at their riſe depended on times, places, and other circumſtances; and all of this ſort ſhould by degrees be aboliſhed, tho', on the contrary, mankind religiouſly adhere to them, even at a time when they are grown wholly uſeleſs. It plainly appears, that their uſeleſsneſs makes them ridiculous; and yet they will be continued to the dregs of time.

At the Pentecoſt the *German Jews* adorn their candleſticks, lamps, and the Pulpit of the *Hechal* with flowers and odoriferous herbs. The *Portugueſe* did ſo formerly, and the *Italian Jews* ſtill do ſo.

The FEAST *of* TENTS *or* TABERNACLES.

THIS feſtival is the image of the journey and ſufferings of the *Iſraelites* in the wilderneſs of the *Red Sea*, and of the uninterrupted cares of Providence, which preſerved them for forty years, in frightful and barren plains, without houſes, always expoſed to the injuries of the air, but without their being ever incommoded by them.

The *Jews* paſs the time of this feſtival under tents ſet up either before or behind their houſes, either in the court-yard, or the garden [d]. The tent muſt be no more than twenty cubits, nor leſs than ten ſpans high, and muſt, as far as they are able, be built in an agreable airy place, free from all ill ſmells. The rich adorn them with tapeſtry, over which they hang boughs of trees loaden with fruit: ſometimes oranges, limons, &c. ſome-

[d] See the cut.

the PROCESSION of PALMES of the PORTUGUESE JEWS

PROCESSION des PALMES chez les JUIFS PORTUGAIS

JEWISH ENTERTAINMENT during the FEAST of TABERNACLES.

REPAS des JUIFS pendant la FÊTE des TENTES.

B. Picart delineavit.

C. Du Bosc. Fecit.

ſometimes only boughs of barren trees, ſuch as gourds, or even no more than willow. The tents are hung with leaves on the outſide to the top, but not covered with them: nor muſt the leaves be ſuffered to die. In ſhort, they muſt neither be ſet up under any houſe nor tree.

During this feſtival, they appear at the ſynagogue with one [e] branch of palm-tree, three of myrtle, and two of willow all tied together, which they carry in their right hand, and in their left hand a branch of limon-tree with its fruit. Theſe they bring ſo near as to touch each other, and as they turn them round ſhake them firſt towards the Eaſt, then to the South, afterwards towards the Weſt; and laſtly, towards the North. There is a myſtery contained under each of theſe branches. The palm, bearing an inſipid fruit, is the emblem of the hopycrite; the myrtle, which tho' barren, has a moſt agreable ſmell, is that of ſuch as perform good works without the law: the willow is the ſymbol of the wicked, and the limon of the juſt. They go in proceſſion round the deſk with theſe branches in their hands, which was formerly performed round the altar at *Jeruſalem*.

The ſeventh day is a grand day. They then lay aſide all but the willow bough, and [f] go ſeven times round the deſk. The prayers are repeated faſter than uſual, for which they give this reaſon, [g] that during their journey in the deſart, they were obliged to be quick in every thing, even in divine ſervice. Seven copies of the law are taken out of the *Hechal*, the deſk ſet out with flowers; and becauſe this and the ſucceeding day, which is the eighth day of the feſtival, are days of rejoycing for the ſynagogue, they abandon themſelves to ſuch exceſs of joy, as ſurprizes thoſe who do not penetrate into the myſterious part of the *Jewiſh* ceremonies. They move and toſs themſelves too and fro with great agitation, repeating their prayers with much noiſe and haſte, and ſtrike the benches with their willow branches. The mind of man, always forward to make a diſadvantageous judgment of that which ſhocks him, and the myſtery of which he is ignorant of, can ſcarce refrain giving ſentence againſt religious acts where gravity is wanting. The coolneſs of piety agrees but ill with ſuch devout ſallies, and people little uſed to figure and myſtery, are indiſcreet enough to aſk thoſe who are pleaſed to ſerve God in that manner, whether it be allowable to jumble the worſhip of God with ceremonies that expoſe religion to the raillery and diverſion of wits and ſcoffers. The ſeven turns round the deſk are performed, as they ſay, in memory of *Joſhua*'s proceſſion round the walls of *Jericho*.

This feſtival begins at home with the bleſſings ſucceeded by a ſupper, and they divert themſelves at table in the beſt manner they are able. Private devotion muſt ſucceed the public; and the father of the family does not begin the conſecration of the feſtival, till after he has been at prayers in the ſynagogue till night. During the whole feſtival, they ought to lodge in their tents, but in the manner they are built, devotion could not be able to bear out againſt the weather, eſpecially in cold countries.

They leave their tents at the end of the eighth day towards night.

The FESTIVAL *of the* LAW.

THIS feſtival is on the ninth day from that of *Tabernacles* [h], is inſtituted by their Rabbi's, and celebrated on the 23. of *September*. The *Jews* rejoice at this time, becauſe God has been ſo good as to allow them once more to read and meditate on the law. It is well known, that the ſacred books of *Moſes* are divided into [i] 52. ſections or

[e] See the figure of theſe branches in the cut.
[f] This is performed by the *Parnaſſim*, and the reſt of their clergy; and this is the manner of the *Jews* of the *Spaniſh* Rite.
[g] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. xvii.
[h] *Buxtorf. Syn. Jud.* cap. xxvii.
[i] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. xxix. called xxxiv.

or leſſons, and that one is read every Sabbath; thus the laſt ſection falls upon the ninth day from the feaſt of *Tabernacles*, or the *Sunday* next to it.

The night on which the 9. day commences, after a few prayers, all the [k] books of the law are brought out of the ark, and carried in proceſſion round the deſk, at the head of which proceſſion the Chanter walks. The ſame ceremony is performed the next morning, and all thoſe books are carried back into the *Hechal*, except three[l]. Out of the firſt is read the end of the law, out of the ſecond the beginning, and out of the third, what concerns offerings in the xxix. chapter of *Numbers*. This is what *Buxtorf* ſays, but in general they only read the beginning and the concluſion of the law out of two different books. The two perſons appointed to read them, are called *Spouſes of the Law*. This is done in the midſt of the people's acclamations, and the Rabbi's pretend it is [m] an excellent preſervative againſt the calumnies of the Devil.

On the day whereon this ceremony is performed, all eccleſiaſtical officers are appointed, and chiefly ſuch as relate to their law; which are ſold to the beſt bidder, and the money ariſing from ſuch ſale is appropriated to the maintenance of the poor, and the repairs of the ſynagogue. *Buxtorf*, to whom we are obliged for the particulars, ſuch as he had actually ſeen them in the *German* ſynagogues, tells us what the offices are.

1. That of lighting the ſynagogue lamps.

2. That of diſtributing the wine, for the conſecration of the Sabbath and all other ſolemn days, to ſuch poor as are not able to buy themſelves.

3. That of rolling and unrolling the books of the law.

4. That of lifting up the books of the law, and preſenting it in this manner to the congregation.

5. That of touching the wood and ſtrings, uſed in rolling up, and faſtening the volume of the law. This wood is called the *Wood of Life*, and the young folks gladly purchaſe this office, flattering themſelves that by the touch of this wood, their life will be prolonged, their health preſerved, and themſelves made wiſe and prudent.

6. That of reading ſomething out of the law on ſolemn days.

7. That of officiating in the room of ſuch as acquit themſelves ill in any of the above functions.

The Sabbath ſucceeding this feſtival is called the *Sabbath* [n] *in the beginning*.

The FEAST *of* LIGHTS, *in* HEBREW, CHANUCCAH *or* DEDICATION.

LEO OF MODENA [o] has let us into the original of this feſtival. They not only light up lamps in the ſynagogue, in the order he obſerves [p], but at home too; and regularity of worſhip has preſcribed the light ſhall be on the left of him who comes into the houſe. The *Mezuza* is on the right, as is above obſerved; ſo that they walk between two [q] commandments. Their women light their lamps.

The commemoration of the *Dedication of the Tabernacle* is likewiſe celebrated on this feſtival, and the vii. chapter of *Numbers* read.

There are particular prayers for this feſtival, and among the reſt one in praiſe of God, *who hath ordained the lighting up of lamps* on ſolemn days. This feſtival laſts eight days, becauſe in the time of the *Maccabees*, thoſe famous champions and deliverers of the *Jewiſh* nation, the circumciſion, which is to be performed on the eighth day, was ſuſpended, or ſuppreſſed by the enemies of Judaiſm.

The

[k] The repreſentation of one of theſe books of the law may be ſeen in the cut, wherein are the inſtruments for circumciſion.

[l] *Buxtorf. Syn. Jud.* cap. xxvii.

[m] Ibid.

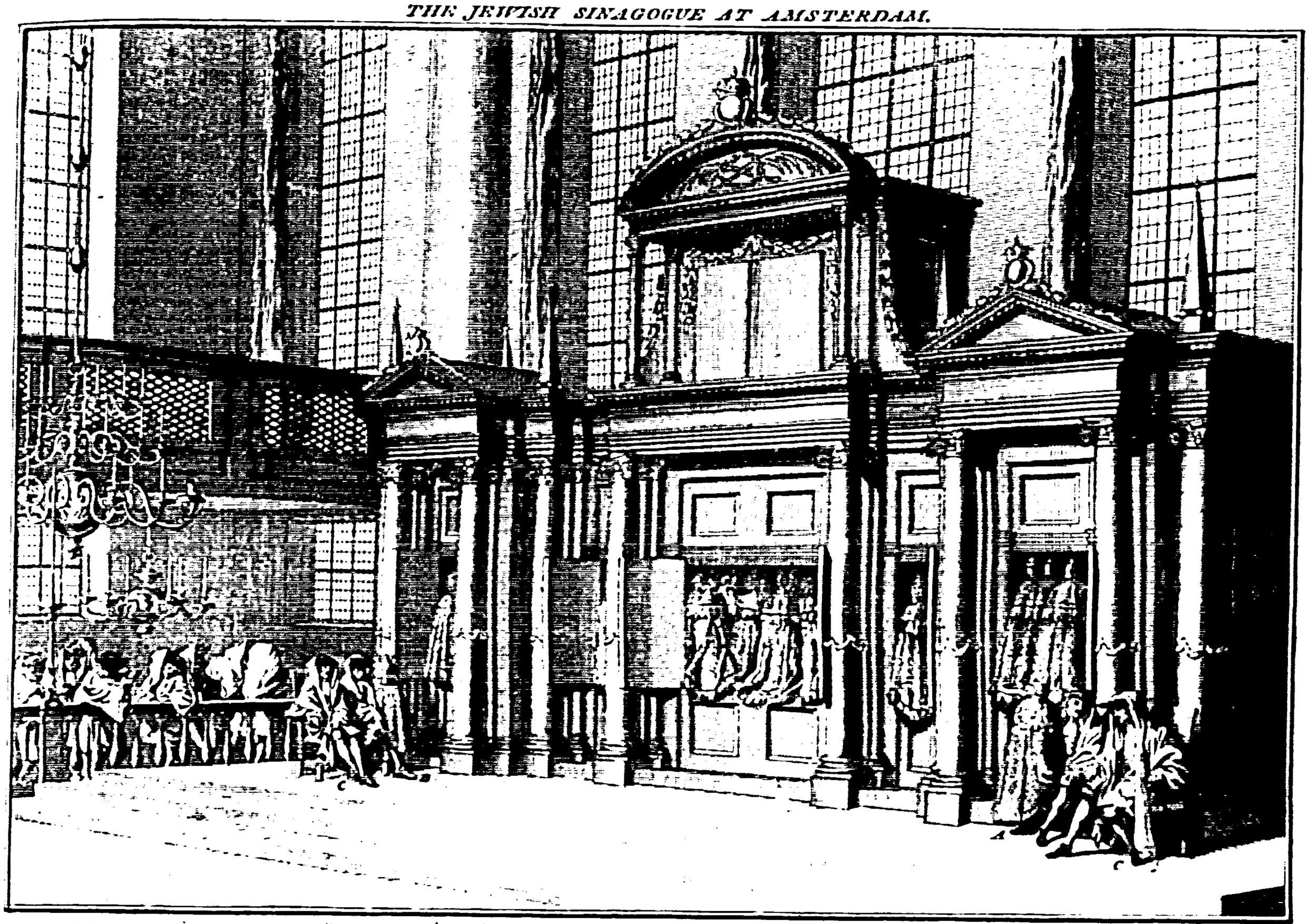
[n] *Sabbath Bereſhith*, on account of this laſt word, which is the beginning of *Geneſis*.

[o] I. *Diſſertation*, Part III. chap. ix.

[p] *Buxtorf. Syn. Jud.* cap. xxviii.

[q] Lighting up of lamps is one, the *Mezuza* is another.

THE JEWISH SINAGOGUE AT AMSTERDAM.



SIMCHA TORA or Rejoicing for the LAW.

A. Cadan Beresoid B. Cadan Sora. being the Spouses of the Law, and Represent the Kings of Israel, who on the last day of the Feast of Tabernacles were obliged to open and close the Lessons of the Law. Cadan Sora reads first, and then Cadan Beresoid. CC. two Parnassins

SIMCHA TORA ou JOYE pour la LOY.

A. Le Cadan Beresoid B. Le Cadan Sora: ces Epoux de la Loy, representant les Rois d'Israel qui devoient obligez de commencer, et de finir la Lecture de la Loy. le dernier jour de la fête des Cabanes. Le Cadan Sora est celui qui la finit. le Cadan Beresoid, est celui qui la recommence. CC Deux Parnassins.



The SPOUSES of the LAW conducted home.

A. the same day that Cadan Sora makes an end of reading y Law he is convey'd home in the evening by Cadan Beresoid on his right hand, a parassin on his left. follow'd by other parassins, friends and Relations, and guarded by Officers, and in Return when Cadan Beresoid Reads the Law, Cadan Sora waits on him in y same order: giving him the middle place in his turn.

MANIERE de conduire les EPOUX de la LOY chez eux.

A. Le Cadan Sora, le jour qu'il finit la lecture de la Loy, il est reconduit le soir, par le cadan Beresoid, que est a sa droite, et un Parnassin a sa gauche, suivi des autres Parnassins, de Parens, et Amis, escorté de quelques Sergens. Et le jour que le Cadan Beresoid commence la Loy, le Cadan Sora le reconduit a son tour, dans le même ordre, avec cette diference que le Cadan Beresoid occupe allors la place du milieu

The FEAST *of the* PURIM.

THE word *Purim*, from whence this feſtival takes its name, is *Perſian*, ſignifying *Lots*. It is the plural of *Pur*, and the two days ſet apart for this ſolemnity are ſo called by the *Jews*, becauſe *Haman* their enemy had [s] *caſt lots* to deſtroy them on one of thoſe two days.

The faſt kept on the eve of this feſtival is of the inſtitution of the Rabbi's; but probably the feſtival was appointed by one [r] of the Prophets, who lived near the time of *Haman*. However that may be, the *Purim* is, in a manner, the *Jewiſh Carnaval*, and celebrated at the time of the *Chriſtian*; only the *Jews* have their ſorrow and repentance before it. The faſt ſhould laſt three days, and the devout of them obſerve it ſtrictly, but it is in general reduced by them to one day of mortification. " In the morning the poor have " given them wherewith to enable them to make merry at night, and often diſhes from " the tables of the rich, that they may enjoy themſelves the better; the half ſhekel " formerly paid to the temple, is collected and diſtributed to ſuch as go in pilgrimage to " *Jeruſalem*, in order to avoid the pain of a long journey at the reſurrection, and to be " nearer the valley of *Jehoſaphat*.

" At night they go to the ſynagogue, to hear the book of *Eſther* read, which the *Cha-* " *zan* afterwards explains to the congregation. The reader may ſit at this leſſon, where- " as at reading the law he muſt ſtand. After unfolding the volume, he ſays three prayers " in thanks to God, in that they are called to have a ſhare in this ceremony, in that they " are delivered (from the hand of *Haman)* and in that they are ſuffered to live to this " feſtival. He then reads the hiſtory of *Haman* and *Eſther*, (during which) he in five " places raiſes his voice in a manner enough to frighten the women and children, and " this to awaken ſuch as may ſleep, or (rather) to ſhew his joy. He is obliged to read " the names of *Haman*'s ten children without ſtopping to take breath, and the name of " that perſecutor is pronounced in the ſynagogue with a prodigious noiſe ------ In ſome " places the name of *Haman* is graved on a ſtone (or on wood) and the moment it is read, " they ſtrike (that whereon the name is engraved) hard againſt another, crying out, *let* " *the name of the villain periſh and be blotted out.* They conclude (theſe acts of piety) with " curſes on *Haman*, and his wife, and bleſſings on *Mordechai* and *Eſther*, and with praiſes " to God for preſerving his people. They (then) go out of the ſynagogue in order to ſit " down at table, and return the (next) morning, to hear the book of *Eſther* again read " ------ After which begins ſo great and general a debauch, that this feſtival was " (formerly) confounded with the *Bacchanalia* of the Heathens." This is the deſcription of that feſtival, taken word for word [t] from M. *Baſnage*, except a few expreſſions corrected.

Joviality is ſo cloſely connected with the *Purim*, that there is not a ſtanch *Jew*, but what gives a looſe to mirth and good humour. One would think a good deal of pains were required almoſt in one and the ſame moment to paſs from the moſt rigorous penance to the moſt extravagant tranſports of joy, and at once to make a leap from the one to the other. But nothing is more common. Theſe extremes meet, and the two different characters men appear under on theſe occaſions will juſtify our comparing them to a very ſupple plate of ſteel, which bends eaſily, and in a moment as eaſily recovers its former figure.

There are particular prayers and benedictions for this day, as well as for all the other ſolemn feſtivals of the *Jews*.

The names of the ſons of *Haman* are written in a very ſingular manner in the [u] *Magillah*, ranged like ſo many bodies [w] hanging on a gibbet.

[s] *Eſther*, chap. ix. [r] *Haggai*, or *Malachi*, according to *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. xvii.
[t] Hiſtory of the *Jews*, Lib. VI. chap. xvii. [u] This name the *Jews* give to the book of *Eſther*.
[w] Vide *Buxtorf. Syn. Jud.* cap. xxix.

The FASTS *appointed by the* SYNAGOGUE.

LEO OF MODENA has treated [x] of all the faſts of command. That of the *17.* of *Thamuz*, anſwering to *June*, has ſeveral cauſes. The tables of the law broken in pieces, the Idolatry of the golden calf, the ceaſing of the daily ſacrifice, the temple prophaned by the idolatry of *Manaſſes*, are all at that time part of the ſubjects of their affliction.

Their faſt upon account of the deſtruction of their two temples is extremely remarkable. The meal before it muſt be managed with great ſobriety and modeſty, and one ſingle kind of meat compoſes the ſervice of ſuch, who ſincerely bewail *the bruiſes of* Jeruſalem. Such will neglect every thing that is able to flatter their taſte or their vanity, and will eat little and drink ſtill leſs. The *Germans* at this time [y] eat nothing but herbs and eggs, therein fancying they ſee the image of mourning and ſadneſs; and they formerly eat nothing but bread ſteeped in water, firſt adding a little ſalt to it. This ſorrowful meal was eaten on the ground before the hearth, clothed in ſackcloth, ſometimes covered with aſhes; but always weeping and groaning. A cruſe of water ſtood by to quench the penitent's thirſt, and repair his ſtrength worn out with affliction. His ſilence was uninterrupted unleſs by ſobs, his Feet bare, and to crown his affliction his bread was frequently mixed with aſhes and gravel.

[z] The night of this faſt was to be ſpent with all poſſible inconvenience. The bed was to be hard and ill made, the bolſter very low, and ſheets very rough and coarſe; and ſome choſe a ſtone for their pillow. The next day they are not to read the law, becauſe *that rejoices the heart:* nor do they ſalute each other. The day ſucceeding that of the faſt is a day of ſadneſs too, on which they abſtain from meat and wine; and tho' it is not quite ſo ſolemn as the firſt, yet has it ſtrong and viſible ſigns of ſorrow and affliction. On the eve of this day they enter the ſynagogue without ſhoes, ſit down on the ground, and read the *Lamentations* of *Jeremiah*, by the light of a lamp much dimmer than uſual; and at each verſe beginning with any *Hebrew* word equivalent to *how*, they raiſe their voice in a very moving tone. To conclude, they who commemorate the deſtruction of the temple with the greateſt devotion, carefully practiſe at their houſes every thing capable of inſpiring them with grief.

Leo of Modena has treated of the other faſts of the *ſynagogue*; but beſides them, ſome are obſerved which are not generally received. The calendar which we have annexed to theſe explanations, will give the names of theſe faſts and of ſome other feſtivals.

The DEVOTION *of* MONDAY *and* THURSDAY.

BUXTORF furniſhes us with a [a] deſcription of this devotion. One of *Eſdras*'s ten precepts to the *Jews* of the Captivity, according to the *Talmud*, was every Monday and Thurſday to read publickly in the ſynagogue ſomething out of the law, in a certain manner, and with all the devotion due to the majeſty of the ſubject; and another of thoſe precepts appoints Monday and Thurſday for the trial of all cauſes. *Moſes*, add they, went on a Thurſday up to Mount *Sinai* the ſecond time, and returned the Monday following with the ſame tables of the law; and the *Phariſee* [b] in the Goſpel doubtleſs choſe theſe two days to faſt twice a week on. In ſhort, there are particular prayers for Mondays and Thurſdays.

Some

[x] *Vide* I Diſſertation, Par. III. chap. viii. [y] Id. cap. xxi. [z] Id. Ibid.
[a] *Syn. Jud.* cap. xiv. [b] *Luke* chap. xviii. ℣. 10.

Some remarkable ceremonies go along with their expoſing and reading the law, of which *Buxtorf* will help us to the deſcription, agreeable to what he had ſeen practiſed in the *German* ſynagogues. There are two ſticks faſtened to the volume of the law whereby they take hold of it, that the book itſelf may not be touched, which might often be polluted by unclean hands; and thoſe ſticks are called *the wood of life*. *Leo of Modena* has given us an exact account of the ſcrupulous care of the *Jews* in the choice of the vellum on which the law is to be written, of the ink, the character, the method of writing, of the ark wherein it is locked up, *&c.* wherefore we ſhall be ſilent on all theſe heads. The book of the law is wrapped round with a ſort of band or broad ribband, embroidered with needle-work. Each child brings his own to the ſynagogue. On this band is generally embroidered the name of the child and his parents, his age, and birth day. The child's father gives it to him, who has the care of *the wood of life*, and he gives it to him who rolls and unrolls the law. This perſon covers the book with theſe ribbands in ſuch a manner, that the letters embroidered thereon ſhall turn towards the law, and even touch it if poſſible; beſides which, the law has a very neat ſilk covering, to which a ſilver plate is fixed by a ſmall chain of the ſame metal. This plate, which is hollow, encloſes ſeveral leſſer, whereon are graved the names of the feſtivals and other ſolemn days, which require the reading of the law. On the great plate are theſe words, *the crown of the law*, or theſe, *the holineſs of the Lord*.

When the *Chazan* takes this ſacred book out of the ark, the congregation ſay, *let God ariſe, and his enemies ſhall be ſcattered*; and the moment he ſhuts the ark a benediction is repeated. When he takes the book into his hands he pronounces a benediction ſuitable to the action, and the congregation anſwer by another. When he carries the law to the deſk, the devout that are near enough come forward in order to kiſs it; the reſt endeavour at leaſt to touch it with their hands.

The law is laid upon a ſilk carpet ſpread upon the deſk, after which the *Segben* unties the ribbands, opens the book, and orders the *Chazan* to appoint the perſons for reading it.

When the leſſons are over, he, whoſe buſineſs it is to lift up the law, takes, opens, lifts it as high as he can, and thus opened and raiſed, turns it towards the four winds; upon which the congregation ſay; *behold the law which* Moſes *gave to the children of* Iſrael.

After this ceremony, they who have purchaſed the privileges of rolling up the law, and touching the *ſticks of life*, draw near in order to perform their office: the whole congregation likewiſe come forward in order to kiſs, or at leaſt to touch the ſacred wood. Two fingers have the honour of touching it, which muſt immediately be laid upon the eyes, that touch having given them a vertue to ſtrengthen the ſight, and cure ſore eyes. This wood too confirms health, recovers the ſick, and facilitates the labour of women who look upon it. As to the women they are excluded from all religious ceremonies, and remain ſhut up in their galleries without being capable of having any ſhare in them; they are content to look at a diſtance, and to enjoy their zeal by pious glances caſt thro' their lattices, and by coming as forward as they can upon the edges of thoſe lattices where they ſtand in the ſynagogue.

Benedictions likewiſe accompany the law when it is to be carried back into the *Hechal*, whilſt it is carrying, and laſtly, whilſt it is replacing in it; after which they make an end of their prayers, and go out of the ſynagogue; in the inſtant of going out, they lift up their heart to God.

JEWISH CALENDAR *for the Year* 1722.

BElieving this calendar of the hiſtory of the *Jews* of [c] M. *Baſnage* would be agreeable to the reader, we have given it him, fitted for the year 1722.

[d] EXECUTE THE JUDGMENT OF PEACE AND TRUTH IN YOUR GATES.

Year [c] 483 [f] From the creation of the world.
1722 Of the Chriſtian æra.
3887 From the DELUGE.
3535 From the birth of our father ABRAHAM,
on whom be peace.
3245 From the going down into EGYPT.
3115 From the birth of MOSES our maſter,
on whom be peace.
3035 From the DEPARTURE out of *Egypt*, and the publication of the LAW.
2995 From the entrance into the land of CANAAN.
2555 From the building of the TEMPLE.
2279 From the CAPTIVITY of the TEN TRIBES.
2145 From the DESTRUCTION of the FIRST TEMPLE.
2075 From the building of the SECOND TEMPLE.
2030 From the CESSATION of PROPHECY.
1655 From the RUIN of the SECOND TEMPLE.
1582 From the COMPOSING of the MISCHNA.
1244 From that of the *Babyloniſh* TALMUD.
1232 From the birth of MAHOMET.
1128 From the beginning of the FAITH of the ISHMAELITES, i. e. of MAHOMETANISM.
327 From the BANISHMENT out of FRANCE.
231 From the BANISHMENT out of SPAIN.
223 From the BANISHMENT out of PORTUGAL.

Let us beſeech God, that he would rebuild his temple and altars. The Saviour ſhall come in Sion, *and plenty of good things to the houſe of* Iſrael. AMEN. May it be God's will.

1. It muſt be obſerved, that the *Jewiſh* year is of 354 days, and that every three years a month is intercalated, which makes a year of 13. months.

2. Their civil year begins in *Tiſri* or *September*; their eccleſiaſtical, in *Niſan* or *March*.

3. M. *Baſnage* thought proper to inſert the feſtivals, which are aboliſhed, in his calendar, whom we have followed. And it is this.

I. *Month Civil.*	VII. *Eccleſiaſtical.*
Days.	Month of *Tiſri*, *September*.

1. New-year's-day. The Feaſt of Trumpets, *Levit.* ch. xxiii. ver. 24. *Numb.* ch. xxix. ver. 17.

They ſound the trumpet for many reaſons. 1. Becauſe *Iſaac* being laid upon the altar, a ram, which ſtuck by the horns in a thicket was offered in his room. 2. Becauſe *Moſes*, being returned to Mount *Sinai* to beg of God freſh tables of the law, commanded trumpets to be ſounded through the whole camp, to prevent the people from relapſing into idolatry. The trumpet, they ſay, is to be ſounded

[c] Lib. VI. chap. xxix. [d] *Zachar.* chap. viii. ver. 16. [e] The *Jews* cut off the thouſands in this calculation; thus the year 483. is 5483. [f] We omit the Epochas of leſs note.

Days. ſounded every day from the 1. to the 28. of *Auguſt*, night and morning after their prayers, in memory of this action of *Moſes*. 3. Laſtly, The people are thereby admoniſhed to prepare for the day of judgment, which is the firſt day of the year, becauſe at that time God judges all the *Iſraelites*.

They have a thouſand ſcruples both as to the trumpets they uſe, and the manner wherein they are to uſe them. It muſt be the horn of a ram; that of a cow or a calf is unlawful. It muſt be rather crooked than ſtraight; and tho' it were ſtolen, yet however they would uſe it, becauſe the command to ſound the trumpet, and the prohibition to ſteal, are two different precepts. But ſhould the horn have been uſed in any idolatrous act, it muſt be thrown away. It muſt be adorned neither with gold nor any other ornament of value. Should there be any crack acroſs it, it is ſtill good; but the leaſt crack length-ways makes it unfit for uſe. They are to make as great a noiſe as poſſible, and even the women are allowed to blow it.

They riſe early on new-years-day, go to the ſynagogue, and ſay their prayers, and then the books are taken out of the cheſt. Five Prieſts, a *Levite*, and three *Iſraelites* are appointed to read the law on this day, one of whom reads a leſſon out of the prophets, which is the firſt and ſecond chapter of *Samuel* to the 10. verſe. Then he who is to ſound the trumpet riſes, and taking the horn pronounces theſe words.

Bleſſed be thou, Lord God, King of the world, who haſt ſanctified us by thy laws, commanding us to liſten to the ſound of the trumpet. Bleſſed be thou, my God, who haſt cauſed us to live, who haſt ſtrengthened us, and made us to attain to this day.

Whereupon he ſounds the horn, of doing which their are three different ways, which muſt be ſtrictly obſerved by ſounding three times each way. Theſe are called *Tiſchrath*, *Taſchiath*, and *Tarath*.

When that is over, this prayer is ſaid; *Remember the covenant of* Abraham, *and the ſacrifice of* Iſaac. The form uſed by the *Spaniſh Jews* is ſomething different; for they begin with theſe words; *Bleſſed are the people who know what joy is:* after which they remind God of the covenants he made with their forefathers. They begin to blow the horn, and ſay a prayer compoſed by *R. Amnon: Give ſtrength to holineſs*; after which they begin to blow again, and ſay the prayers, called the trumpet prayers, becauſe the word שופרות *Shopparoth*, is often repeated in them, and after they are over, conclude with ſounding the horn again.

III. A faſt day for the murther of *Gedaliah*, governor of *Judea*, and of the *Jews* left there after *Nebuchadnezzar*'s conqueſt of it. Many of thoſe *Jews* were killed by *Iſhmael*'s treachery, *Kings* Lib. II. chap. xxv. verſe 25. On the ſame day there was a feſtival appointed in the time of the *Aſmoneans* to celebrate the memory of a miracle wrought by God in time of perſecution. They pleaded in writing, and the debtors were obliged to ſet the name of God to their notes: *Such a day, ſuch a year of* John *the high prieſt, and ſervant of the living God.* Thereupon their wiſe men ordered them to pay their debts the next day, and cancel their notes; which was accordingly done; but they were ſurpriſed to ſee that the name of God was effaced. They thought that the notes were void, and that a feſtival ought to be appointed in memory of the miracle, *Selden*'s *Calendar.*

V. Faſt day for the death of 20. *Iſraelites*, and that of *Hakkiba*, *Joſeph*'s ſon, who had been taken priſoner.

VII. Faſt day, for the ſin of the golden calf, and God's command to deſtroy the people in the deſart by ſword and famine.

X. Day of propitiation. We have already explained the manner wherein it is celebrated.

Days.

XV. Feaſt of Tabernacles. This has been ſpoken to above.

XX. Octave of the Feaſt of Tabernacles.

XXIII. Day of rejoycing for the law. שמחת תורה. Hereby is underſtood thoſe benedictions with which *Moſes* bleſſed the people before he died; wherefore the two laſt chapters of *Deuteronomy*, and firſt of *Joſhua* are then read, together with the book of *Eccleſiaſtes*.

II. *Month Marcheſvan, of* XXIX *Days*; XV. *October.*

Days.

VII. Faſt, for the calamity that befel *Zedekiah* and his children, who were maſſacred in preſence of their father, and he himſelf had his eyes put out by *Nebuchadnezzar*'s order.

XX. Faſt, for expiating the ſins commited during the Feaſt of Tabernacles. This faſt begins again the XXII. and XXVI. of the ſame month.

XXIII. A great feſtival inſtituted in the time of the *Aſmoneans*, when the altar prophaned by the Gentiles was pulled down, and the ſtones hidden, till a prophet ſhould decide what was to be done with them. Hereupon a new altar was built, the court and polluted places were purified, and ſacrifices offered with great joy and ſolemnity. *Selden*'s *Calendar.*

XXV. Day of rejoicing, in memory of the *Jews*, upon their return from the captivity of *Babylon*, retaking ſeveral places from the *Cutheans*, which they had ſeiſed upon in their abſence. *Selden.*

XXVII. Day of rejoicing, in memory of the victory of *R. Johanan*, ſon of *Zachai*, in his diſpute againſt thoſe Heretics, who were for eating of that which was offered to God, inſtead of letting it be conſumed upon the altar, *Levit.* chap. xxiii. verſe 15.

III. *Month Ciſleu; November, even* XXX. *Days.*

Days.

III. Day of joy, for the *Aſmoneans* removing out of the court the ſtatues and images which the Gentiles had ſet up there during the perſecution. This day was conſecrated as a ſolemn feſtival. *Selden.*

VII. Faſt, for *Jehoiakim*'s burning the prophecies of *Jeremiah* which *Baruch* had copied: but there is a difference as to the time of this faſt; which ſome obſerve the III. and others the XXVIII. of this month.

On the ſame day, is commemorated the death of *Herod the Great*, ſon of *Antipater*, he being an enemy to their wiſemen, and a diſturber of their diſcipline. The Rabbi's have determined that there is joy in heaven at the wicked's leaving the world: and here they apply ſeveral paſſages of the Scripture, and the example of *Adonijah* whom *Solomon* put to death, 1 *Book of Kings*, chap. ii. verſe 25. *Selden.*

XXI. The day of *Mount Garizim.* The Rabbi's ſay, that the *Samaritans* ſent ambaſſadors to *Alexander* upon his arrival in *Judea*, to aſk leave to deſtroy the temple of *Jeruſalem*; and the better to attain their end at firſt obtained that of purchaſing part of mount *Moriah.* But *Simeon the Juſt*, High Prieſt, going out to meet that Prince, the majeſtic air of the High Prieſt aſtoniſhed *Alexander the Great*, who aſked the ſubject of their deputation. *Simeon* anſwered, that it was to hinder the *Samaritans* from deſtroying their temple. *They are in your hands to do with them as you ſhall think fit*, ſaid *Alexander*; and in an inſtant the *Jews* ſeized upon the *Samaritan* deputies, bored their heels, tied them to horſes tails, and dragged them over briars and ſtones as far as mount *Garizim*, which they

Days. plowed up, and ſowed with tares as the *Samaritans* intended to do by mount *Moriah:* and this day is appointed a feſtival in memory of that triumph.

XXIV. *The Feaſt of Dedication:* when the altar, prophaned by *Antiochus*, was purified. This is a very ſolemn feſtival, and continues eight days, 1 *Book of Maccab.* chap. iv. verſe 52. 59. 2 *Maccab.* chap. ii. verſe 16. It is likewiſe called *The Feaſt of Lights.*

To this day ſome have added the *Feaſt of Judith*, upon account of the addition made to her hiſtory in the Vulgate: *The feſtival for this victory is by the* Hebrews *placed amongſt their ſolemn days; and is celebrated by the* Jews *ever ſince. Sigonius* and *Torniel* inſerted it in the calendars of the *Jewiſh* feſtivals. But the words of the Vulgate are not in the *Greek*, ſo that it is an addition foiſted into the text by ſome impoſtor, zealous of the honour for *Judith*, or rather for the truth of her hiſtory. Her feſtival is not in the *Calendars* made by the *Jews* themſelves, nor even in *Selden*'s, tho' much fuller than any of the others. *Sigonius* made his out of his own head.

IV. *Month, Teveth. December, odd* XXIX. *days.*

Days.

VI. Faſt, upon account of the tranſlation of the LXX. made in the reign of *Ptolemy.* The *Jews* imagine their law prophaned by this verſion, tho' done by *Jews*; and inſiſt that God to ſhew his diſpleaſure at it, ſpread a terrible darkneſs over the earth for three days. But the *Helleniſt Jews*, and they of the diſperſion held this tranſlation in great eſteem; it being abſolutely neceſſary to them, as well as to the fathers of the Chriſtian Church; they not underſtanding *Hebrew*

IX. Faſt, for which they know no reaſon.

X. Faſt, upon account of the ſiege of *Jeruſalem* by the *Babylonians.*

XXVIII. Feſtival *of the reformation of the Sanhedrin:* of which this, according to the *Jews*, is the riſe. *Alexander Jannæus* extremely favoured the *Sadducees*, and brought ſo great a number of them into the council, that hardly one, except the preſident *Simeon*, the ſon of *Sharath*, was orthodox; and theſe *Sadducees* were ſo ignorant, that they could not back their opinions with any proofs from the law. This put the preſident upon making an order, whereby none ſhould have a place in the council, but ſuch as could give a reaſon for his opinion, and ground it upon the law. The next day he propoſed a difficult queſtion, which a young prieſt offered to decide; but being incapable of doing it, he required a day's time to conſider and ſtudy it. He deliberated upon it; but being aſhamed of his inability to anſwer it, did not dare to appear amongſt them. *Simeon*, Prince of the council, made advantage of the opportunity to fill up the vacancy with an orthodox member; the number of LXXI. being never to be leſſened. By this contrivance he turned all the *Sadducees* one after another out of the council. And this feſtival was appointed in memory of this expulſion as ſoon as completed. *Selden's Calendar.*

V. *Month Scebath; January, even* XXX. *Days.*

Days.

II. Feſtival in memory of the death of *Alexander Jannæus*, who was an enemy to the *Iſraelites*, that is the *Phariſees.* One day when he was ſick, he arreſted LXX of them, in order to have them impriſoned, and, in caſe he ſhould die, ordered the jaylor to cut all their throats. The King died; but the Queen took his ring, and ſent it to the jaylor, ordering him to be told that the King had had a dream, which obliged him to ſet the *Iſraelites* at liberty; and that his ring was the mark and ſeal of his pleaſure. The wiſemen were thereupon ſet

at

Days. at liberty, and the King's death publiſhed, which the Queen had concealed till her deſign was executed. For this a feſtival was appointed. *Selden's Calendar.*

VIII. Faſt, for the death of thoſe juſt *Iſraelites*, who lived in the days of *Joſhua*, *Judges* chap. ii. verſe 10.

XXII. Day of rejoicing, becauſe *Niskalenus*, who ordered images to be ſet in the temple, died at the interceſſion of the *Jews*; who then began to break to pieces the images he had cauſed to be ſet up. Therefore it was likewiſe reſolved that a feſtival ſhould be appointed in memory of this deliverance. *Selden's Calendar.*

As it is hard to gueſs who this *Niskalenus* was, and as the *Jeruſalem Talmud* tells us, that *Simeon* the juſt heard the *Bathcol*, or daughter voice, which, iſſuing out of the holy of holies, ſaid; *Galychus is dead, and his decrees have now no force: Selden* concludes that this event happened in the time of *Simeon the Juſt*; and that *Galychus* and *Niskalenus* were the ſame perſon: but it is more probable that it was *Caligula*, who would have had his ſtatue ſet up in the temple, and that the deliverance they celebrated, was a deliverance, from his brutality.

XXIII. Faſt, upon account of the aſſemblies and battles of the *Iſraelites* againſt the tribe of *Benjamin*, to revenge the violence offered to the concubine of a *Levite*, *Judges* chap. xx.

XXIX. Feſtival, for *Antiochus*'s death. *Selden's Calendar.*

VI. *Month Adar*; *February*, *odd* XXIX. *Days.*

Days.

VII. Faſt, for *Moſes*'s death.

VIII. Faſt, for the ſchiſm between *Hillel* and *Shammai*, and the diviſion of their ſchools.

VIII. Day of *trumpets*, for *rain.*

And IX. As the Holy Land was very mountainous, and the drought often cauſed a dearth, rain was earneſtly prayed for; and two ſucceſſive days were kept upon this account, one for the *preſent year*, that is to pray for it for their preſent uſes, and the other for *the next year.* For they provided againſt the future, and before-hand prayed to God for the following year. *Selden's Calendar.*

XII. The feaſt of *Tyrinus*, or *Turianus*, who having cauſed *Lollianus* and *Papus* two brethren, and proſelytes to Judaiſm to be arreſted at *Laodicea*, would have forced them to offend againſt the law. The crime they were to have been obliged to commit is clearly expreſſed; they being ordered to receive the water, to be poured upon them for waſhing, from a *veſſel* conſecrated to idols and whereon people ſtood to look at the images of the Gods; but they refuſed, and ſuffered martyrdom; and theſe two days are ſet apart as a feſtival in honour of them. In the *Extravagancies*, *Semacoth*, added to the *Babylonian Talmud*, *Tyrinus* is affirmed to be *Trajan*, and he is there called by his name טרגיאנום *Trajanus.* In the *Ghemara* of the *Jeruſalem Talmud* this feſtival is likewiſe fixed on the 12. of this month. But *R. Jacob Bar Acha* ſays, that the feſtival of *Tyrinus*, or the day whereon *Lollianus* and *Papus* were martyred, had been dropped and laid aſide. *Selden's Calendar.*

XIII. The faſt of *Eſther*, and at the ſame time the death of *Nicanor*, who was killed by an *Aſmonean*, is commemorated, 1 *Book of Maccab.* chap. vii. verſe 43. This faſt is taken notice of in the *Babyloniſh Talmud.* *Selden's Calendar.*

XIV. The feaſt of *Lots*, *Purim*; or the deliverance of the *Jews* by *Eſther.*

And XV. We have already treated fully of this feſtival.

XVII. *The flight of the wiſemen.* *Alexander Jannæus*, a favourer of the *Sadducees*, and enemy to the *Phariſees*, had reſolved to maſſacre the latter; but they fled into *Syria* (or the Eaſt) and went and dwelt at *Koſtikus*; the inhabitants, who were idolaters, intended

Days. intended to kill them; wherefore they again fled in the night, and this feſtival is obſerved on the day of their flight. *Selden's Calendar.*

XX. For *rain* God ſent in a great drought. This appears to have happened in the reign of *Jannæus*, whilſt *Simeon* the ſon of *Sharach* was Prince of the *Sanhedrim*, who appointed this feſtival, becauſe God never ſends rain but for the merits of *Iſrael*; wherefore it is written, *God ſhall open his treaſure for thee. For thee*, that is, *upon account of thy merit.*

XXVIII. A feaſt day, becauſe when the *Grecian* Princes had forbidden the *Jews* to circumciſe their children, or obſerve the Sabbath, and at the ſame time commanded them to worſhip their idols; the *Jews* aſtoniſhed, addreſſed themſelves to a woman whom the *Romans* frequently conſulted, and ſaid to her, *Are we not of the ſame father, and children of the ſame mother? Wherefore then oppreſſeſt thou us with ſuch rigorous Edicts?* Upon which they obtained their requeſt, and therefore appointed a feſtival for this deliverance. *Selden's Calendar.*

VII. *Month Niſan*; *March* XXX. *Days.*

In this Month begins the Eccleſiaſtical Year; wherefore the ſacred Writers always call it the First: *and on the* XIV. *of the Moon of Niſan the Paſſover is celebrated.*

Days.

I. Faſt, upon account of *Nadab* and *Abihu*, ſons of *Aaron*, who were devoured by fire from heaven, for having put ſtrange fire into their cenſors. It is wonderful that the *Jews* faſt ſo long in remembrance of thoſe whom God miraculouſly puniſhed for a public prophanation. But it is ſtill more ſurpriſing, that they ſhould be ſo ignorant in their own hiſtory, as to place this faſt on the 1. of *Niſan*, when ſacred hiſtory tells us it happened on the 8. of the month.

X. Faſt day, for the death of *Mary*, *Moſes*'s ſiſter, and becauſe there was no water in the deſart of *Iſin*, where ſhe died, which made the people murmur againſt their Legiſlator, *Numb.* chap. xx. verſe 1. and following.

XIV. Feaſt of the Paſſover, which laſts ſeven days.

XV. The Feaſt of *Azyma* or unleavened bread, with which begins their grand feſtival, or feſtival by way of excellence; for they were not then allowed to act as on the former day.

XVI. The Feaſt of the Firſt Fruits, offered unto God; as grain, *&c.*

XXI. The ſeventh day of *Azyma*, and the laſt of the Paſſover.

XXVI. Faſt, for *Joſhuah*'s death.

VIII. *Month Jiar*; *April*, XXIX. *Days.*

Days.

X. Faſt, to repent for the ſins committed in celebrating the Paſſover, as alſo for the death of *Eli*, the High Prieſt, and the taking of the ark under his government, 1 *Sam.* chap. iv. verſe 11.

XVII. Faſt, as the former.

XXIII. Faſt, for the death of *Samuel.*

IX. *Month Sivan*; *May* XXX. *Days.*

Days.

VI. The Feaſt of Pentecoſt, called שבועות, *The Feaſt of the Seven Weeks.*

XII. The ſecond day of Pentecoſt is a feſtival too.

XXIII. Faſt day, becauſe *Jeroboam* having ſeparated the Ten Tribes, forbad the carrying of the Firſt Fruits up to *Jeruſalem.*

XXV. Faſt, for the murther of *Rabban Simeon*, ſon of *Gamaliel.*

Days.

XXVII. Faſt, becauſe on this day *Chanina*, the ſon of *Thradion*, was burnt together with the book of the law.

X. *Month Thammuz*; *June* XXX. *Days.*

Days.

XVII. The moſt ſolemn faſt of all: for *Moſes* broke the tables of the law, the perpetual ſacrifice ceaſed, and *Jeruſalem* was taken on this day.

XI. *Month Ab*; *July* XXX. *Days.*

Days.

I. Faſt, for *Aaron*'s death.

IX. Faſt day, God having then ſworn that the *Iſraelites* ſhould never enter into the land of *Canaan*, but die in the deſart.

XVIII. Faſt, for that in the reign of *Ahaz*, the lamp of the weſtern branch of the golden candleſtic went out.

XII. *Month Elul*; *Auguſt* XXIX. *Days.*

This month they by waſhing, purification and prayer, prepare themſelves for their new-year's-day.

Their MANNER *of receiving* PROSELYTES.

WE ſhall not enter into a particular account of the different orders of proſelytes, or of the figure they made in the ancient *Jewiſh* church, this article having been already largely treated on by ſeveral of the learned; [g] Mr. *Baſnage* having given us an extract of what they have ſaid thereon in his hiſtory of the *Jews*, chap. vi. and vii. of the 6. book.

This was the ceremonial of a proſelyte's admiſſion. After declaring his deſign, [h] he was to make profeſſion of the *Jewiſh* religion, and take upon him the obſervation of all its rites [i]. Three perſons inſtructed him in the law, examined him carefully, and admitted him by circumciſion, baptiſm and ſacrifice.

The proſelyte then was circumciſed, unleſs he happened to be born among ſuch people as obſerved the practice of it, ſuch as the *Ethiopians*, the natives of *Colchis*, the *Idumeans*, &c. for then they only drew a few drops of blood from the part that was to ſuffer circumciſion, and ſuch blood was called, *The Blood of the Covenant*. Three witneſſes were to be preſent at the ceremony, to make it the more authentic, and when the wound was healed, the proſelyte was baptiſed. This cuſtom, however ancient, or from whenceſoever it might take its riſe, certainly ſignified that the proſelyte was pardoned as to his paſt conduct, and was under a neceſſity of living better for the future. The three witneſſes were to be preſent at his baptiſm as well as circumciſion: but when a woman was baptiſed, they were to retire, turning their back towards her as ſhe came out of the water. The water was to touch all the parts of the body, without which the baptiſm was irregular. A ſacrifice completed the new convert's admiſſion into *Judaiſm*, after which he

[g] What Dr. *Prideaux* ſays hereon, Part II. Lib. V. of his *Connexion*, &c. is ſufficient to ſatisfy the reader's curioſity.

[h] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. vii.

[i] The *Jews* had two ſorts of Proſelytes. Thoſe called Proſelytes of the *Gate* were under no other obligation than that of quitting idolatry, and following the religion of nature, as laid down in the vii. precepts of *Noah*. But thoſe called Proſelytes of *Juſtice* were bound to obſerve the law of *Moſes*, and were initiated by circumciſion, baptiſm and ſacrifices, and partook of all the privileges of the natural *Jews*; *Prideaux*'s Connection, Part II. Lib. V.

a dish cover'd with Sand where they lay the prepuce:

a little dish containing the plaisters.

a Phial of astringent powders—

a plaister

the Circumcision knife.

a Bandage to bind down the plaisters.

a Small Silver Rod over which they draw the prepuce.

a Basson to hold the prepuce.

A. a Small Chest in which are Contain'd the names of all the Members of ye Sinagogue. they draw from thence by lot the Names of Seven Persons Appointed to Carry & read ye Law. this Chest is divided into 4 parts. ye first marked 1. contains ye names of ye Levites. 2 is for ye names of ye Levites as they have done reading. 3 ye names of all ye other members of ye Sinagogue. 4 a place for putting in the names of ye latter who have read before B. SEPHER TORA or the Roll of ye Law open. C ye Roll of ye Law closed up & bound round wth a large Ribbon. D ye Roll of ye Law with its ornaments. E PIMONIM a Silver ornament

A. Petit Coffre où sont les noms de tous les Membres de la Synagogue l'on tire au sort les noms de sept personnes destinés à porter et lire la loi. Ce petit Coffre est divisé en quatre parties. la premiere marquée 1 contient les noms des Levites. 2. est pour mettre les noms des Levites à mesure qu'ils 3. les noms de tous les autres Membres de la Synagogue. 4. place pour les noms de ceux d'entre ces derniers qui ont déjà lû B. SEPHER TORA, ou de la Loi ouvert. C Le Rouleau de la Loi fermé & entouré d'un ruban fort la Rouleau de la Loi avec ses ornements. E PIMONIM Ornement d'argent

he was declared and reputed a *Jew*; he renounced his temporal intereſt, and even changed his name; he was *a new man, a new creature.*

This is a ceremony rarely ſeen now-a-days; for policy does not allow the *Jews* to widen the narrow bounds of *Judaiſm* by converſions; and it may be ſaid in their praiſe, that they avoid troubling the conſciences of men, by ſcruples which generally are the effects of controverſy. A quiet life, and flouriſhing trade are now the ſole objects of their ambition.

CIRCUMCISION.

WOULD decency allow us to go to the bottom of this ceremony, it might be evinced as well by citations from the ancients, as by reaſons [k] drawn from phyſic, and the nature of the part whereon circumciſion is performed, that this operation was looked upon as conducive and neceſſary to cleanlineſs and health. And in ſome of the ſouthern countries, even [l] the women are obliged to undergo a ſort of circumciſion, to rid themſelves of certain inconveniences.

The ceremony of circumciſion, by God's will, is become the ſign of the alliance which he made with the *Jews*, and is an image of that purity of heart, without which the worſhip paid to the ſupreme Being cannot be kept up. But before we enter into a deſcription of this ceremony, let us ſee what paſſes from the moment of a woman's labour to the moment of the circumciſion. During the labour, eſpecially if there be any danger [m], a Rabbi is ſent for, to repeat the pſalms and a prayer for the lying in woman: and the joy is extraordinary in caſe of a boy, but very moderate for a girl. In the firſt caſe, the father is congratulated, vows are made, and the new comer's health is drank, and from that moment preparations are made for introducing him [n] eight days after into Judaiſm, by the way of circumciſion. But on the night before the circumciſion their joy is doubled, and viſits are made to the lying in woman, who begins to be in a condition to bear the gaiety and noiſe of company. All the gueſts muſt be of age, that is, full thirteen years old. On the day of the ceremony the *Circumciſer* is ſent for, and no women are to have any hand in the affair, they not wearing the livery of Judaiſm; the utmoſt they are allowed

[k] It is certain that circumciſion owes its birth to the warmer climates. The people of the North never thought of it, the coldneſs of the climate making it unneceſſary; and the ſharpneſs of the humours of the body much leſs dangerous, and not corrupting ſo eaſily. The Mahometans have borrowed it from the *Jews*, or retained it as a national cuſtom, and ſince made it the teſt and ſeal of their religion. The ceremonial of it is at ſome times and places extremely odd and whimſical, as will appear by the following inſtance.

The inhabitants of *Macaſſar* cauſe the perſon, to be received by circumciſion into the number of faithful Muſſulmans, to ſit down upon the head of a buffalo or wild ox; and whereas the *Turks* circumciſe at the age of 12. or 13. years, in memory of *Iſmael*, whom they acknowledge as their patriarch, theſe begin it ſooner, *viz.* at 7. or 8. Before the child is ſeated upon this ſacred head, he is bathed for ſome time; after which the prieſt brings the head, ſets it upon a mat, covers it with a piece of white linen, and places the child upon it, who ſits gravely between the two horns, with his two hands croſs upon his breaſt, whilſt the Prieſt makes a diſcourſe extremely *Muſſulman*, wherein the *Macaſſarian* eloquence is not at all ſpared, and the child encouraged patiently to bear the pain of this religious operation. He has laid before him the great and innumerable bleſſings and pleaſures which are both here and hereafter to be the reward of his ſubmiſſion to the law of the Muſſulmans; but at the ſame time that theſe eternal felicities are expoſed to his view, the infallible conſequences of holy circumciſion, if he appears unwilling to undergo it, he has denounced againſt him, the intolerable evils he will be loaded with both in this and the other world, and which are the infallible conſequences of his diſobedience. All this pomp of eloquence is ſeldom within the child's capacity. But this being over, ſomething more ſenſible than theſe promiſes are neceſſary. Therefore after this exhortation, the prieſt ſtains the child's forehead with the blood of the head whereon he ſits, and makes him pronounce the confeſſion of the Mahometan faith. Then three of the prieſts come forward; and one takes the left hand, and the two others the feet. A skilful operator advances, holding in his hand two ſticks very thin and ſmooth, with which he draws the skin, part of which is to be cut off with a very ſharp knife which he holds in his right hand. The prepuce is put into a baſon, and at the ſame time buried at the foot of the ſtairs of the houſes. This is taken from M. *Gervaiſe's deſcription of the kingdom of* Macaſſar; but we have here abridged it, referring for a more particular account of it, to the *Religious Ceremonies of the* Eaſt-Indies. We muſt not omit obſerving, that this ceremony is very beneficial to the prieſts and phyſicians of *Macaſſar*, and that *prieſts of all religions are the ſame.*

[l] In ſome parts of *Afric*, where, if we may believe *Leo Africanus*, there are men whoſe trade it is to circumciſe the women, whoſe cry is, *who will be cut?*

The inhabitants of *Macaſſar* likewiſe circumciſe their girls.

[m] *Buxtorf. Syn. Jud.* cap. iv.

[n] The reaſon for chuſing the eighth day is explained ſeveral ways. Vide *Baſnage's* Hiſtory of the *Jews*, Lib. VI. chap viii.

lowed is to cut off the prepuce, in caſe of wanting a man to perform it; and even in ſuch caſe there muſt be the ſtrongeſt proof of their capacity and experience.

To the performance of this ceremony, the moſt ſkilful and expert are appointed. Nor is the office of circumciſer fixed[o]: yet a long ſharp thumb-nail is the mark whereby he, who actually is in poſſeſſion of that place, may be known.

This ceremony, and the inſtruments proper to it, are repreſented in the two cuts ſubjoined to this deſcription of it. A piece of glaſs, a ſtone knife, or a raſor may be indifferently made uſe of in the operation, but the modern *Jews* generally uſe a raſor. The child to be circumciſed muſt be fomented in a warm bath; and care is taken to have him neatly dreſſed in ſwaddling clothes and his clouts clean; [p] for ſhould he by chance dirty them, he muſt be cleaned before he can be circumciſed. The godfather holds him on his knees, ſeated on a ſtool with an empty one near him, [q] which is the place of honour appointed for the Prophet *Elias*. A preparatory hymn is [r] ſung whilſt the implements for the ceremony arrive. One carries a candleſtic with twelve tapers in it repreſenting the twelve tribes of *Iſrael*; two more hold each of them a cup full of red wine; a fourth generally carries the raſor, and a fifth the diſh of ſand, [s] into which the circumciſer throws the prepuce, which together with the ſand is left to the Devil, to the end, that the curſe againſt the ſerpent conceived in theſe terms, *Duſt ſhalt thou eat*, &c. may be fulfilled. Others ſay, with ſome appearance of reaſon, that the part thrown into the ſand is an allegorical repreſentation of the numerous poſterity promiſed the *Jews*, whereof it is ſaid, that it ſhould be as the ſand of the ſea: laſtly comes one with a baſon wherein is the oil, lint, *&c.* among the *German Jews* it is commonly ſome friend of the family who carries the diſh. They continue ſinging till the godmother comes, who goes no farther than the door of the room where the circumciſion is performed. After this, the ceremony is completed in the manner deſcribed in this figure. *Leo of Modena* has given ſo exact an account of it, as to leave us nothing farther to add thereupon.

As ſoon as the wound is waſhed and bound up, the father returns thanks to God, and begs him to bleſs the child, in which the company joins: the circumciſer too prays for the young *Jew*, after waſhing his hands, and taking wine, *&c.* in the form deſcribed [t] by *Leo of Modena*. The circumciſion of a ſick child is put off till it is grown well: and yet none can be eſteemed a *Jew* without circumciſion, as none can be a true Chriſtian without baptiſm. If the child dies without circumciſion, ſuch *Jews* as are ſcrupulous take off the prepuce before it be buried, and give it a name, that the parents may claim him at the reſurrection.

In ſome places all the company, except the godfather, ſtands during the whole ceremony.

There is ſome difference in the benediction given to baſtards newly circumciſed, who are thought not to deſerve thoſe given to legitimate children.

Some children come into the world circumciſed. On theſe a ſlight inciſion is made, in order to draw at leaſt a few drops of blood from the part.

It is with this ceremony, as with all others: They inſenſibly gain an abſolute power, which degenerates almoſt into tyranny, and at length ſtep into the place of virtue and religion, and are eſteemed as ſuch.

[o] *Buxtorf. Syn. Jud.* cap. iv. [p] Id. Ibid. [q] Some one expreſly cries out, this is *Elias*'s ſeat.
[r] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. vii.
[s] In ſome parts of *Germany* the *Jews* hide the prepuce, and ſand wherein it is put, under the *Almemar* of their ſynagogue (ſo they call the desk) but before they proceed to that, the circumciſer ſucks the wound three times; and as often ſpits it into the ſand. Among the *Portugueſe Jews*, the *Mohel* or circumciſer carefully preſerves all the prepuces of ſuch as he has circumciſed in his lifetime: and when he dies, they are put into his coffin, and buried with him.
[t] *Diſſertation upon the ceremonies of the* Jews, Part IV. chap. viii.

Women's

A. Le Pere de l'Enfant.
B. La Mere dans une autre chambre avec la Marraine car
les femmes Juives n'assistent pas a cette Ceremonie.
Mr. celles qui en sont ici sont des Chretiennes.

La CIRCONCISION des JUIFS PORTUGAIS

C. Le Parrain tenant l'Enfant sur ses genoux, pendant l'operation
D. Un Siege vuide pour le Prophete Elie.
E. Le Mohel, ou celui qui fait la fonction de Circoncire
F. Le Rabin, ou Parent ou un Ami, tenant la Coupe.



B Picart del.
A. Un Sacerdotte, ou descendant de la Famille d'Aron,
emportant l'Enfant.
B. Le Pere offrant de l'argent, pour le Racheter.

Le RACHAT, du PREMIER NÉ.

C. La Mere de l'Enfant D La Sage Femme.
E. La Nourrice, Les autres sont des Parens, et Amis
invitez a cette Ceremonie.

Women's BATHING *for their* PURIFICATION.

LEO OF MODENA has ſpoken [u] of the purification of *Women*; we ſhall therefore only give a few inſtances of the caution and ſcruples they are to uſe, that the bath that is to purify them may not be uſeleſs [w]. The water muſt abſolutely cover their whole body, and it is better ſtill if it penetrates into it. They are to take care every now and then to open their mouths, extend their arms, open their fingers, to raiſe and fall their two breaſts, that nothing unclean about them may eſcape: and ſhould any accident happen to them in bathing, they are not to be touched by one whoſe hands are not waſhed. The woman who bathes is to have another with her as an evidence of the regularity of her bathing. This ablution is accompanied by ſuitable benedictions. It is obſervable that the *Germans* in ſome things differ from the *Portugueſe*.

The REDEMPTION *of the* FIRST BORN.

THE firſt born were formerly conſecrated to God; and they belonged to the ſupreme Being, who had the goodneſs to ſpare the *Jews*, when he deſtroyed the firſt born of the *Egyptians*. *Leo of Modena* [x] has deſcribed this ceremony, whereof the reader has here a cut. We ſhall only add one particular circumſtance taken from *Buxtorf* [y].

Whenever the father of the firſt born dies before the thirtieth day, the time appointed for his redemption, the mother is not obliged to do it: but hangs a ſmall piece of ſilver about his neck, whereon ſome words are engraved, ſignifying that he is not redeemed, but belongs to the prieſt: however, when he arrives at age, he muſt redeem himſelf.

The EDUCATION *of* CHILDREN.

THE [z] children of *Jews* muſt not go bareheaded. They muſt uſe themſelves from their infancy to wear the girdle that divides the heart from the lower parts. The heart is not to take notice of what paſſes below it: and the child is beſides oblig'd in his prayer for the morning to ſay, *Bleſſed be God who hath girded* Iſrael *with ſtrength*. If he ſhould unluckily forget his girdle, this is a prayer loſt. It is thus that the moſt indifferent cuſtoms degenerate into religion.

The *Jews* inſtruct their children betimes in the ſtudy of the law, and of the whole Scripture. They are taught to pronounce the name of God with reverence, to honour their parents and ſuperiors, and religiouſly to obſerve the precepts of the ſynagogue.

[a] At thirteen years and a day old the child is reputed of age, and from that time begins to ſin upon his own account; for before it was upon his father's. He is declared of age in the preſence of ten *Jews*, and the father gives them a particular account of the care he has taken of the child, and concludes by a declaration, that he waſhes his hands from

[u] *Diſſertation on the Ceremonies* ------ Part IV. Chap. v.
[w] *Buxtorf. Syn. Jud.* Chap. v.
[x] *Diſſertation on the* Jewiſh *Ceremonies*, Part IV. Chap. ix.
[y] *Syn. Jud.* Cap. vi. The father gives 7. fl. 10. pence at leaſt, which amounts to the 5. ſhekels of the old law.
[z] *Buxtorf. Syn. Jud.* Cap. vii.
[a] *Idem Ibid.* They who are for making diſcoveries on thoſe lands, that *Venette* has ſo learnedly deſcribed in his *Tableau del' Amour*, may make very uſeful ones by the help of the *Miſhna*. There one may find at what age a child is bound by any vow, or by marriage; the ſigns of being arrived at age; what proofs we are to look for on the body of him or her ſo at age; by what height, &c.

from all iniquity which the youth may be guilty of. The witneſſes ratify this declaration, after which the father ſays a prayer.

At eighteen they muſt marry ſuch as are of age, nor are they allowed to go beyond twenty without it. They, whoſe early inclinations are too forward that way, are married ſooner. Tho' this precaution is very juſt, yet it is not always ſucceſsful.

The ESPOUSALS *of the* JEWS.

THE laws of Chriſtians now-a-days oblige the *Jew* to marry but one only lawful wife, but in the Eaſt, where *Mahometaniſm* countenances polygamy, he may have ſeveral, and lie abroad without puniſhment, or fearing the reproach of carrying his tribute elſewhere. It is true indeed, that in our climates the huſband does not always pay his tribute to her who has the right to demand it, but at leaſt religion does not countenance the fraud. Polygamy opens a door to great inconveniences, it is not eaſy to imagine how the families of the *Jews* kept out diſcord: indeed it could not be prevented, but by reducing their women to a very great ſubjection, not to ſay a kind of ſlavery. But be that as it will, it is moſt certain that in thoſe countries where polygamy reigns, the women have very little to ſay.

The promiſe of marriage is made in preſence of witneſſes, and the intended huſband ſays to his intended wife, *Be thou my ſpouſe*, and at the ſame time puts a ring on her finger; but this is not every where obſerved. Sometimes months, and even whole years paſs away, before they come to a concluſion, and in the mean while they viſit, they court, they ogle, and make vows. Theſe are little toyings which muſt vaſtly tire their patience who know no more of matrimony than the theory. But however high a ſoldier's courage may beat, he muſt not attack the enemy's lines till his general commands him. The day which the Rabbi's have appointed, are Wedneſdays and Fridays for maids, and Thurſdays for widows. *This is as* Leo of Modena *ſays*, and this day, if poſſible, muſt be in the firſt quarter of the moon.

During the eſpouſals, the bride's portion is ſettled, and the day fixed for conducting her home. [b] A writing is drawn up, whereby the bridegroom promiſes to give her a ſum of money by way of jointure, and to this engages all his effects, to his very *cloak*; but this cannot be demanded till after the huſband's death. This kind of portion is the ſame for all maidens, as well rich as poor; and the Rabbi's have fixed it at about fifty crowns; which they have done, as they ſay, to facilitate the marriage of poor maidens. This does not hinder every thing which may deſcend to her by inheritance from her father from falling into her huſband's hands. What the huſband ſettles on her being not to be paid till after his death, is to be looked on only as the acknowledgment of a jointure aſſigned to the widow.

When the parties have regulated the portion and the jointure, and given their conſent to the marriage articles, a ſhort bleſſing is ſaid, and the young people on both ſides break pots or pitchers, which, ſays *Buxtorf* [c], is a token of plenty and proſperity; but we can find nothing in it, but what may as well preſage diſcord and miſery. We ſhall chuſe to ſay, that the company's joy breaks out in honour of the bride and bridegroom. Irregularity and diſorder are then allowable, and give a grace to nuptial ceremonies.

[d] The eight days preceding the marriage are grand days: they laugh, ſing, dance, give a looſe to pleaſure, and caſt away care. It is at ſuch a time as difficult not to meet with perfect enjoyments, as it is eaſy at another to find ſubjects for melancholy. The intended huſband and wife ſtay at home during theſe eight days; ſo *Buxtorf* ſays.

On the evening before the wedding day the bride bathes with all that regularity before ſpecified in the article of purification; and the women accompany her to the bath.

[c] The

[b] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. Chap. xxii. [c] *Buxtorf. Syn. Jud.* Cap. xxxix. [d] Id. Ibid.

A. le Marié cassant le verre.
B. la Mariée voilée.
CC. les 2 personnes servent de Marraines a la Mariée.

CEREMONIE NUPTIALE des JUIFS PORTUGAIS.

DD. les 2 personnes servent de Parrains au Marié
E. le Rabin. F. les Chantres.
G. Celui qui crie les Sommes que les Assistans promet



A. le Marié donnant l'Anneau a la Mariée, tous deux sous le Dais
B.B. les 2 Marraines de la Mariée
C.C. les 2 Parrains du Marié

CEREMONIE NUPTIALE des JUIFS ALLEMANDS

D. le Rabin, * le derriere de la Sinagogue
E. le Chantre tenant la Bouteille pour faire Boire les Epoux
F. deux garcons avec des Batons cernez qui marchent devant les

[e] The bridegroom ſends the bride a wedding girdle, and ſhe ſends him another; but the bride's has gold in it, and the bridegroom's only ſilver. We dare not give the unlearned reader an explanation of this myſtery of the gold and ſilver in the two girdles, but have given it him below in *Buxtorf's Latin*[f].

The WEDDINGS *of the* JEWS.

THE plate relating to the explanation of this ceremony contains two figures, one of them repreſenting a wedding of *German Jews*, and the other the ſame ceremony among the *Portugueſe*. We ſhall add a few particulars, to *Leo of Modena*'s deſcription of a *Jewiſh* wedding and of what paſſes after it. The glaſs broken by the bridegroom, who throws it on the ground, and the aſhes in ſome countries, thrown on the new married couple, according to ſome, repreſent the ruin of *Jeruſalem:* but it is thought, and with greater foundation, that theſe two actions repreſent the frailty of life, and the little ſolidity there is in riches.

On the wedding day the bride and bridegroom dreſs in all the magnificence they are able, and the bride is conducted in pomp to the houſe deſigned for celebrating the nuptials, by ſuch maids and married women as are her friends: but this is not a general cuſtom. Two old women are to ſtand, as it were, for her godmothers, and her friends are not to leave her, but are to comb, and dreſs her, curl her hair, and put her on her veil: for modeſty muſt not allow her to look her intended huſband in the face; herein imitating the chaſte *Rebecca*, who, not being able to bear *Iſaac*'s looks, covered her face. At *Venice* they make the bride a ſort of curls or favourites, which they call *Benetes*, in imitation [g] of thoſe with which God himſelf adorned *Eve*'s head, when he married her to *Adam*. We here talk after the Rabbi's.

The bride thus adorned and veiled [h] goes and ſits down between her two godmothers, under a canopy ſupported by four young boys, or elſe by four pillars. The nuptial throne is generally in ſome garden or court, there the nuptial bleſſing is to be pronounced, and thither the bridegroom comes conducted by his bridemen and friends, and the bride too conducted by her friends. All the company cry out, *Bleſſed be he that cometh*, and afterwards the young people ſing *Epithalamiums* all the while, holding flambeaux in their hands. The bride goes three times round the bridegroom, and he [i] twice round his bride; which turns of the bride are grounded upon what [k] *Jeremiah* ſays; *that a woman ſhall compaſs a man.* The company throw ſome grains of corn at them (this ſeems to be in *Germany*) and at the ſame time ſay to them, *increaſe and multiply.*

In the figures repreſenting the marriage of the *German Jews*, the bride is at the bridegroom's right hand, according to what the *Pſalmiſt* ſays; [l] *Upon thy right hand did ſtand the Queen*, and they are both covered with the ſame veil, to ſignify that conjugal ſociety, which was repreſented among the ancient *Mexicans* by the two ends of the bride and bridegroom's robe tied together in a knot. But this ceremony is not abſolutely the ſame in all countries; for *Buxtorf* tells us, that the Rabbi pulls the bridegroom's *Taled* over the bride's head, in imitation of *Boaz*, who [m] *threw the skirts of his robe* over *Ruth.* This ceremony might likewiſe repreſent the ſtrict conjunction of marriage, conjugal modeſty, *&c.* after this the Rabbi preſents wine to the new married couple, and ſays the marriage benediction; and the bridegroom having drank, puts the ring on the bride's finger, and ſays, *Thou art my ſpouſe*, &c. then wine is brought a ſecond time, of which they both drink a little, throwing the reſt on the ground. It is to be obſerved, that where it is a maid,

[e] Id. Ibid. [f] *Mihi cauſam quærenti reſpondit Judæus argento ſemen virile, ut pote album, innui, auro verò ſemen muliebre*, &c. [g] *Buxtorf. Syn. Jud.* Cap. xxxix.
[h] Id. Ibid. and *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. Chap. xxii.
[i] *Baſnage* ſays twice, *Buxtorf* once. [k] Chap. xxxi. ℣. 22. [l] *Pſalm* xlv.
[m] *Ruth*, Chap. iii. ℣. 9. according to the *Geneva* tranſlation.

maid, the glaſs is narrow, but where a widow, wide, which myſtery the reader will explain to himſelf, and for the reſt of the ceremony we ſhall refer to *Leo of Modena*.

Poultry of ſome kind is ſerved up at the wedding entertainment, which is ſanctified by ſeven Benedictions. The firſt meat preſented to the bride is a hen together with an egg, after which the gueſts fall upon the reſt of it. The hen is very ſignificant, as preſaging to the Bride her future fruitfulneſs, and that her delivery ſhall be eaſy as that of a hen of her egg. The entertainment is ſucceeded by diverſions generally to be met with at weddings. The bridemen wait on the bridegroom to his chamber, and this is the laſt act, or cataſtrophe of the play.

After the new married woman has paſſed from the condition of a maid to that of a wife, her huſband leaves her, and comes near her no more till after a certain number of days.

We ſhall not venture into the inſide of the new family, nor deſcend to any particulars of all the ſeveral duties. The *Jews* have doctors to inſtruct them exactly on this article. It is the huſband's buſineſs to diſcharge his duty, and as to the women, their firſt care will be to bring forth choſen veſſels for the *Jewiſh* faith.

DIVORCE.

AFTER marriage we place divorce: and the later would often follow cloſe upon the heels of the former in life, did not the laws of civil ſociety prevent it, without which conſtraint few perhaps would have religion or honour enough, patiently, and to the end of their days to bear the diſguſts and defects they meet with in each other after a few months co-habitation.

Adultery and fornication are the firſt and grand cauſes of divorce, and almoſt the ſole legitimate ones. Theſe crimes were formerly puniſhed with a much greater ſeverity than now-a-days, tho' notwithſtanding, they very frequently eſcaped the law, inſtances of which are to be met with throughout ancient hiſtory. In *Swiſſerland* adultery in either ſex is ſtill capital; and indeed huſbands have in the general a ſufficient latitude to revenge the affronts of the marriage bed themſelves: but why then has not the wife the ſame liberty againſt a libertine huſband, who outrages her by his debauchery? And if the huſband be permitted in *Italy* to raiſe [n] entrenchments to ſecure his wife's honour, why has ſhe not the ſame privilege?

We ſhall in the ſequel of this work, in treating of *civil cuſtoms*, give a deſcription of the pains and puniſhments inflicted on adulterers, *&c.* Nor will this be the leaſt agreeable part of it.

The *Jews* are now deprived of the ſtanding miracle of the *bitter waters*; ſad loſs! to the jealous and revengeful, who would with all their ſoul ſee her, who diſhonoured the brow of her huſband, burſt with them; and to their great grief, their wives are no longer expoſed to that fatal ſwelling, which thoſe waters cauſed, and may make love in full ſecurity; for the ignominy of divorce is much too ſlight a puniſhment for a wife of an amorous conſtitution. It is pretended, that as ſoon as the miracle of the bitter waters ceaſed (which poſſibly happened about the time of the captivity) divorces grew much into faſhion, there being no method of diſcovering the coquetry of the *Jewiſh* ladies, who diſengaged from the effects of a miracle, which was often fatal to them, perhaps gave a looſe to gallantry, and forced their huſbands to have recourſe to a ſeparation. But by degrees divorces grew too frequent and licentious, a bare ſuſpicion cauſed them, and the women in their turn took upon them [o] to part with their huſbands.

In proceſs of time, the *Jews* being obliged to live under the laws of Chriſtian Princes could not repudiate their wives ſo eaſily; ſtronger reaſons were required, and the Rabbi's themſelves multiplied difficulties in order to bring divorces to be leſs practicable.

We

[n] The girdle of chaſtity.

[o] *Joſeph. Antiq.* Lib. XV. Chap. ix.

We ſhould not here add any thing to what *Leo of Modena* has ſaid upon this head, were it not neceſſary to deſcribe this ceremony as performed by the *German Jews.* [p] It is done at the gate of the ſynagogue, at the entrance of which the preſiding Rabbi places himſelf, with his face towards the Eaſt. Beſides the parties concerned, there are two other Rabbi's, a notary and two witneſſes, the elder of whom ſtands on the preſiding Rabbi's right hand, and the other on his left; and the notary, the huſband and wife face the preſident; the two other Rabbi's making, as it were, the two wings. The preſident aſks the huſband if his intention be real in breaking, *&c.* and after the huſband has anſwered all the queſtion, the preſident and witneſſes read the bill of divorce, and the names of the two latter at the bottom of it: and the Rabbi addreſſing himſelf to the clerk, aſks him if he writ the bill, and upon vellum given him by the huſband, with his ink and pen, *&c.* after which he ſpeaks to the two witneſſes, puts the ſame queſtions to them, and aſks them very particularly whether they ſigned, and how. Then the wife is interrogated, and ſhe is ordered to receive the bill of divorce, with her hands open, and the palms of them joined at the wriſt, and if ſhe have any rings on, ſhe muſt pull them off. The Rabbi folds up the bill, gives it to the huſband, and bids him keep it till he orders him to put it into his wife's hands, and exhorts the witneſſes to be attentive to what paſſes, and at the ſame time dictates to the huſband the compliment he is to make to her, who in a few moments will ceaſe to belong to him, which he repeats word for word. This compliment conſiſts in letting her know in few words, that he will have nothing more to do with her; and as the leſs ſaid on ſuch occaſions is the better for both parties, the *Jewiſh* doctors have been ſo prudent as to cut off every thing uſeleſs in it. The huſband at concluding this compliment gives the writing to his wife, who immediately by the preſidents order cloſes her hands, and hides it either in her pocket, or ſome where under her clothes, which the next moment the preſident calls for, and reads a ſecond time, and a ſecond time interrogates the notary and witneſſes. Nor is this circumſpection of his blameable, for perhaps he endeavours to give them time to repent. But remorſe is very rare on theſe occaſions, and after going ſo far it is not in order to retract. If no oppoſition be made upon this interrogation, the Rabbi pronounces ſentence, cuts the bill into the form of a croſs, and forbids the women thus divorced to marry in leſs than three months: but ſometimes he keeps it by him without cutting it.

The woman's face muſt be covered till the moment the preſident addreſſes himſelf to her.

The TAKING OFF *the* SHOE.

THIS ceremony with all its circumſtances are deſcribed by *Leo of Modena.* We ſhall only add [q] ſome of the queſtions of the Rabbi, who performs the ceremony, that the reader may ſee on what they turn. He aſks the parties, whether it is three months ſince the huſband's death, whether the widow was the deceaſed's wife, and whether ſhe be full twelve years of age. (This laſt queſtion to be ſure is never aſked but where the woman is very young, it being ridiculous to put it to a widow of forty.) Whether the deceaſed, and he to whom the widow has a right to make claim were brothers, and children of one father, and laſtly whether the widow be faſting. As ſoon as the brother-in-law has refuſed to marry her, the ceremony goes on, and the ſhoe of ceremony is put on his right foot, the man generally leaning againſt the wall. Then the woman by the Rabbi's order comes forward, takes off her brother-in-law's ſhoe with her right hand, holds it up to the view of the ſpectators, then throws it againſt the ground with indignation; and laſtly, ſpits directly at the feet of her brother, who has not the jeſt

[p] *Buxtorf. Syn. Jud.* Cap. xl.

[q] *Buxtorf. Syn. Jud.* Cap. xli.

on his ſide; for the ſpectators begin to hoot at him, and nothing is heard but one ſhout after another to his ſhame.

[r] The *Talmud* puts the queſtion, how a woman, who wants her right hand, can perform this ceremony? And it is reſolved, that ſhe may take off the ſhoe with her teeth.

The JEW *on a* VOYAGE.

WE are now to conſider the *Jew travelling*. [s] At whatever diſtance he may be from the place whence he ſets out, he is to ſay a prayer turning that way, and repeat ſome paſſages from Scripture relating to travelling, in which, ſuperſtition has very often a great ſhare. There is a form of prayer on purpoſe to draw down the aſſiſtance of the angels. *May the angel* Michael, ſay they, *be on my right, may* Nemuel *go before me,* Shaatſiel *behind, and the majeſty of God reſt on my head,* &c.

They have a form of prayer for ſuch as travel by Sea.

The JEW SICK *or* DYING.

WE are here ſpeaking of a journey of greater importance infinitely than thoſe on this earth, I mean that of eternity. One who is dangerouſly ill, ought, in the beginning of his diſtemper, to conſider, that the hour of death is approaching; and yet to look on the diſſolution of his being with ſteadineſs, a good degree of courage is neceſſary: for it is as it were annihilation to ſuch as are engroſſed by the pleaſures of life.

The *Jew* who finds himſelf dangerouſly ill makes an humble confeſſion of his ſins before ten witneſſes, which extends to all his ſins, diſſimulation being of little import in ſuch a condition. [t] The form of this confeſſion is diſpoſed into alphabetical order, doubtleſs to eaſe the memory of the ignorant and ſuperſtious: for a man of ſenſe addreſſes himſelf to God in a manner different from the vulgar, and if he ſins againſt a greater light, he repents with more knowledge. The ſick are prayed for in the ſynagogue as well as in the churches of Chriſtians; and the man changes his name as well to cheat the Devil, as to ſhew he bids adieu to his old ſins; makes vows, gives alms, piouſly conſiders his condition, as well to prolong his life by devoutly returning to God, as to prevail with the divine mercy, and obtain ſalvation in the world to come.

[u] At *Venice* the Rabbi, who viſits the ſick, reads the xxx. xxviii. and xci. *Pſalms*, to which he adds a pretty long prayer to implore the divine mercy for the ſick perſon, and in general for all who are afflicted, and then pronounces the abſolution.

When the ſick perſon is under the agony of death, and that fatal moment, which is to divide the ſoul from the body, draws nigh, ſome take their leave of him with a kiſs; but this is not to be looked upon either as a duty, or conſequence of Judaiſm: it being a very ancient cuſtom, and depending at leaſt as much upon a tenderneſs for the agoniſing perſon, as upon cuſtom. The Heathens received the laſt [w] breath of ſuch as were dear to them.

At the moment the dying perſon is giving up the ghoſt, they are to rend ſome part of their clothes, which is a relic of the ancient cuſtom obſerved among the primitive *Jews*. This rent is generally made [x] on the right ſide of the fore part of the clothes, and muſt be

[r] Id. Ibid. in *Buxtorf's Syn.* Cap. xlix.
[s] *Buxtorf. Syn. Jud.* Cap. xliii.
[t] Of theſe there are two forms
[u] Id. Ibid.
[w] *Virg. Æneid.* Lib. IV.
Et ſi quis ſuper halitus erret, ore legam. Stat. - *Hærentemque animam non triſtis in ora mariti tranſtulit.*
[x] From top to bottom, whereas that of the ancient Prieſts was formerly from bottom to top. In *Holland* the *Jews* make it on the top near the buttons, and at the expiration of ſeven or eight days have it ſewed up again. In ſome parts of *Germany* the *Jewiſh* women who loſe their husbands are to tear their head-dreſs. It is ſaid, that if the widow intends to marry again, ſhe is only to pretend to do it, for if ſhe actually tears them, it is a certain ſign that ſhe intends to remain a widow.

be about half a quarter of a yard long: but when it is for a father or mother, all the clothes on the right ſide muſt be rent, whereas when it is an ordinary mourning, only the left ſide of the outward garment is torn. We omit ſuch particulars as are to be found in *Leo of Modena.*

FUNERAL CEREMONIES *of the* JEWS.

THE eyes and mouth of the deceaſed being cloſed, he is wrapped up in a ſheet, his face covered, [y] his thumb doubled cloſe to the palm of his hand, and tied with the ſtrings of his *Taled*, for he goes to the other world with his veil. The thumb thus doubled forms the figure of *Shaddai*, one of the names of God: this is the motive which the *Jews* give for a cuſtom, which ſaves the body from the clutches of the Devil. This ſingle part excepted, the deceaſed has his hand open, as a proof that he relinquiſhes all the goods of this world. The body is to be throughly waſhed, by this ablution to ſhew that the deceaſed purified himſelf by a ſincere repentance from the pollutions of this life; and put himſelf into a condition to receive a better from God. *Buxtorf* ſays, [z] that they burn wine with an egg in it, and with them anoint the head of the corps: this ſome do at home, and others at *the houſe of the living*. (It is thus that the *Hebrew* juſtly ſtiles the church yard.) He adds, that after this ablution all the apertures of the body are ſtopped up.

The *Jewiſh* zealots are buried in the clothes they wore on the day of *Chipur*. However, the body dreſſed in clean white linen is put into a coffin, with earth, which they call holy, and a ſtone under the head, or a bag of earth, according to *Leo of Modena*.

They, who during the lifetime of the deceaſed neglected to be reconciled with him, [a] are to touch his great toe and aſk pardon of him, that the deceaſed may not accuſe them at God's tribunal. The corpſe is laid on its back.

Buxtorf, who gives us this ceremony according to the practice of the *German Jews*, ſays, that when the coffin is carried out of the houſe, a brick, or broken pot is [a] thrown after it; as much as to ſay, that by ſending the body out, they at the ſame time drive away all ſorrow.

At the grave a benediction, or rather a kind of harrangue is made for the deceaſed; [b] *Bleſſed be God*, ſay they, *who faſhioned thee*, &c. O ye deceaſed, he knoweth, *in which number ye are, and ſhall one day reſtore ye to life*, &c. after the benediction, and panegyric upon the deceaſed, in caſe he was worthy of one, the prayer called the *Juſtice* of the judgment is ſaid.

The coffin being nailed down, the relations and friends of the deceaſed, to the number of ten choſen perſons of the moſt conſiderable among them, go ſeven times round the coffin, all the while offering up their prayers to God for the ſoul of the departed. This is the practice in *Holland*, where the cut, repreſenting this ceremony, was taken from the life. When the coffin is let down into the earth, all poſſible care muſt be taken, not to place it too [c] near any other coffin, and as ſoon as it is in the grave, every one covers it with earth, either with a ſpade, or barely with their hand, as repreſented in the figure.

There is hardly any mourning for ſuch as deſtroy themſelves, or die excommunicated. Far from regretting the loſs of them, [d] they ſet a ſtone over the coffin, to ſhew they deſerved to be ſtoned to death.

For the reſt we refer the reader to *Leo of Modena.*

[y] *Buxtorf. Syn. Jud.* Cap. xlix. [z] Id. Ibid. [a] *Teſta.* [b] *Baſnage's* Hiſtory of the *Jews*, Lib. VI. Chap. xxvii. [c] The coffins muſt not only not touch one another, but there ought to be particular graves for each corpſe. [d] *Buxtorf. Syn. Jud.* Cap. xxix.

The MOURNING *of the* JEWS.

THE food of *Jews* in mourning may be rightly called *The bread of affliction.* At meals during the depth of their mourning every word and action ſerves to revive their ſadneſs of heart. They eat on the ground barefooted. Conſolations are inceſſantly beſtowed on them, but ſuch which might poſſibly be called bitter, the impertinent and frequent repetition of them only contributing to augment their ſorrows. The three firſt days muſt be ſpent in perpetual ſighs and tears; at leaſt they muſt pretend to do ſo, tho' the heart were to have no ſhare in it. The ſeven ſucceeding days they ſtill lament, but their grief begins to ſettle a little: yet ten ſeveral perſons come night and morning to pray with and comfort the afflicted, to praiſe the deceaſed, and pour out their grief for the loſs of him, and pray for his ſoul. Laſtly, At the expiration of ſeven days the mourner goes to the ſynagogue to prayers, and has lamps lighted, [e] and diſtributes alms for the deceaſed: but yet he can neither ſhave, bathe, nor perfume, under thirty days. Greaſy naſty clothes, an affected ſlovenlineſs as to the nails, beard, and hair are the viſible and loathſom ſigns of this thirty days mourning, and paint out the *Jew* as a man juſt come from the grave. After all this, their mourning is regulated according to the cuſtom of the country where they live; but one material circumſtance in this mourning is the *Cadiſh*, or prayer which the ſon is to ſay every day for eleven months to eaſe his father's ſoul, which during that time ſuffers in [f] purgatory.

Muretus in his *Funeral Ceremonies of all Nations* has given a tollerable account of thoſe of the *Jews*. As to *Roſſe*, he is hardly worth naming on this ſubject, he is ſo confuſed and inexact. This author has nothing in him to pleaſe a diſcerning reader, and the ignorant tranſlator of him has completely diſfigured the original.

The COMMEMORATION *of the* DEAD.

THE remembrance of death, and the reſpect due to the faithful who are departed, have given riſe to this ceremony. The ſight of tombs, ſkeletons, and funeral preparations, tell us how very little remains of man. From thence proceeds that veneration for them mingled with a ſort of fear and devotion, in a manner engraving the virtues of the dead in the hearts of the living, and ſtriving to keep up the memory of thoſe, who have long been conſumed by the worms, through all generations.

The *Jewiſh* devotees from time to time go and pray at the tombs of their relations and friends. Such as have a real reſpect for their deceaſed parents celebrate the anniverſary of their deaths by a yearly faſt.

CUSTOMS *in* LIFE *wherein* RELIGION *has a* SHARE.

WE ſhall touch upon thoſe cuſtoms no farther than as they have a dependence on religion, that we may avoid confounding what is civil, from what is purely religious: tho' Judaiſm unites them in a ſtricter manner [g] than any other religion; this may be aſcribed to their ſtrict adherence to tradition, which has conſecrated a vaſt number of indifferent things, and to the ſtile of the people of God choſen from among

[e] The *Jews* in *Holland* place ſix candleſtics on the rail of the *Hechal*, three on one ſide, and three on the other in honour of the dead.

[f] The *Talmud* calls it *Gehenna*.

[g] This is an Error. The *Mahometans* grounding all their civil as well as eccleſiaſtical policy on one baſis, the Alcoran.



The ACAFOTH, *or the Seven turns round the Coffin.*

Les ACAFOTH *ou les sept tours autour du* CERCUEIL.

B. Picart delinavit

C Du Bois Ex.

The Assistants throws mould upon the CORPS.

Les ASSISTANTS *jettent de la terre sur le* CORPS.

among all other nations, which they have aſſumed. And this has obliged them to diſtinguiſh themſelves from the reſt of the world by particular uſages, which they have melted down into their religion.

They are to let no day paſs without reading a portion of the law at home, nor muſt any affair be undertaken till they have firſt prayed to God to bleſs it, and to remove all wicked thoughts far from them. It is well known how carefully the *Jews* avoid eating of any thing which the law has declared impure: and yet ſome of their zealots carry their ſcruples ſtill farther, and believe, that in order not to defile what they eat, nature muſt make a regular diſcharge once a day. Waſhing the hands is likewiſe a thing of the utmoſt importance. [h] One Rabbi has given his opinion, that there is no difference between eating bread without waſhing the hands, and converſing with a proſtitute.

[i] The *German Jew* ſets bread and ſalt upon the table, and the loaf whole, if poſſible, which he cuts without ſeparating it, takes it up with both hands, ſets it down again upon the table and bleſſes it, to which the gueſts anſwer *Amen*; he then rubs it with ſalt, and during the time of eating it, is as ſilent as a *Carthuſian*, after which he diſtributes the bread thus conſecrated to all who are at table. If he drinks wine, he bleſſes it in the ſame manner as the bread, takes it into his right hand, lifts it up, and pronounces the benediction over it; and all other drink is conſecrated in the ſame manner, provided it be not plain water. The maſter of the houſe concludes the ceremony with the xxiii. *Pſalm*, after which they fall too in good earneſt.

The ſalt is a type of that of the ancient ſacrifices: ſo far religion. Meat is inſipid without ſalt, which is proved from a paſſage in *Job* chap. vi. ver. 6. This is civil policy confirmed by religion. The ceremony of cutting the loaf without ſeparating it has the ſame foundation; and a paſſage from *Pſalm* x. ver. iii. is a voucher for its ſolidity. The father of the family holds the bread in both his hands in remembrance of the [k] ten precepts concerning corn: and every finger is to repreſent one of them.

Modeſty at table is much recommended: nor is temperance and ſobriety leſs. [l] Bread muſt be kept in a very clean place, and preſerved with care. They muſt talk little and with diſcretion at table, becauſe, according to the Rabbi's, the prophet *Elias*, and every gueſt's guardian angel are preſent at all meals, the latter of whom retires, and gives place to a wicked angel, whenever he hears any thing improper ſaid. Nor is it a principle of cleanlineſs alone, that tells them they are not to throw down bones of fleſh or fiſh upon the ground, but of fear leſt they ſhould hurt any of thoſe inviſible Beings. The ſame knife muſt not cut meat, and what is made of milk. Every think to be eaten or drank, every thing that ſtrikes the ſenſes in any manner muſt be bleſſed. At riſing from table ſomething is always left for the poor; but the knives muſt be taken away before *returning thanks*, becauſe it is written: *Thou ſhalt ſet no iron on the altar.* Now a table repreſents the altar, at begging a bleſſing, or returning thanks. After this they waſh their hands.

A glaſs of wine began the meal, and ought to conclude it, before returning thanks, a glaſs full of mere wine is prepared, and taken into the right hand, and then a benediction ſaid.

At night they are to ſay their prayers with exactneſs, and firſt be reconciled with their enemies; or at leaſt uſe all their endeavours ſo to do. When they undreſs to go to bed, the left ſhoe muſt come off before the right, decency muſt be ſcrupulouſly obſerved, and they muſt ſpeak no more after ſaying an ejaculatory prayer: and if they cannot ſleep, they muſt entertain and nouriſh their ſoul with holy pious thoughts. Married people who lie together are to do what they pleaſe; [m] but however let them lift up their hearts to God, and pray for virtuous children. The head or bolſter of the bed muſt ſtand South, and

[h] *Buxtorf.* ex *Talmud.*

[i] If we are to believe the *Talmud*, an angel condeſcends to perform the office of guarding the bread. Vide *Buxtorf.* Cap. xii.

[l] Id. Ibid. Cap. xii.

[k] Id. Ibid.

[m] *Syn. Jud.* Cap. xiii.

and the feet North, but never East or West. This ſituation muſt be obſerved out of reſpect to the temple and city of *Jeruſalem*.

We ſhall ſay nothing of dreams, nor of conjugal duty: a particular detail on ſo ludicrous a ſubject might prove offenſive to the reader, tho' diverted at the ſame time.

There is ſomething remarkable as to the ſtuffs the *Jews* wear; for inſtance, they are forbidden to wear a mixture of woollen and linen in the ſame ſtuff. Their women are likewiſe forbidden to diſguiſe themſelves like men, as the men are to dreſs like women. A *Jew* muſt avoid every thing that may make a man appear effeminate: jewels, pomatums; paint, patches, *Spaniſh* white; all this muſt be baniſhed far from the toilet of the *Jew*, who pretends to the leaſt modeſty, and left to the ladies and the fops, together with the glaſs, and all the childiſh affected airs it teaches. The faithful *Jew* is to learn to be upon his guard, he is to ſhew a great ſoul, and patiently ſuffer the fine black hair he had at 25. to turn white at 45. He is not to know the uſe of nippers, or ſuch compoſitions as ſerve to diſcolour the beard, to take out wrinkles, to fill up holes in the face, or to faſten in falſe teeth. This is the duty of a devout *Jew:* but we do not ſay, that all of them inviolably perform it.

One word as to the beard, which has its laws and rules. The *German Jews* wear their beard from the extremity of one jaw to the other in form of a ſtring or cord, which is divided into two equal parts by a tuft which falls very agreably from the chin upon the breaſt.

As to the kitchen, they are to obſerve not to make uſe of any utenſils, that have been in the ſervice of Chriſtians, or other infidels. They throw boiling water or a hot iron into any tin or ſtone veſſel, to correct the ill uſe that Chriſtians might have made of it; and if it be to be uſed for any milk food, it is marked to diſtinguiſh it from ſuch as are uſed for meat, which likewiſe have their mark too. The knife for cutting meat is diſtinguiſhed from that which is to cut fiſh, or any think made of milk. When a knife has been put to a wrong uſe, the *Germam Jews* paſs it thro' the fire, or put it into ſcalding water.

We omit an infinite number of trifling punctilio's concerning their ſalt-ſellers, frying-pans, *&c.* the ſcrupulous manner of locking up in particular cupboards, and ſeparately waſhing ſuch utenſils as have been uſed for milk, and ſuch as have ſerved for meat: the care that muſt be taken not to cook meat and milk near each other, the choice of eggs, their refuſing of milk, butter, or cheeſe belonging to Chriſtians, *&c.* The exact obſervation of theſe rules makes a particular ſtudy by itſelf, and takes up a good part of the life of the *German Jews.*

When the dough for bread is kneading, a piece muſt be cut off, and thrown into the fire: this was formerly the prieſt's right, by vertue of *Moſes*'s command [n]. If this be not done whilſt it is dough, it muſt be done when it is become bread: and if they buy or bake their bread at a Chriſtian's, they give it a private mark, or have it kneaded before their eyes. Something too might be ſaid as to their wine, and all ſorts of drink: but we refer to *Buxtorf* [o]. It ſhall ſuffice to ſay, that the *Jews* ſtrain every thing they drink with great care, [p] for ſhould any thing, that has life, die in the liquor, it is capable to pollute him that drinks of it, ſhould he ſwallow it, or even perceive any thing dead in the drink: but if he does not know it, it is an involuntary ſin; and he is not to be blamed.

In general, the laws of drinking are now-a-days very ill obſerved, from the great communication of the *Jews* with Chriſtians.

They obſerve the diſtinction of clean and unclean animals as formerly. The *German* [q] *Jews* have a ritual or form for their butchers, and if, notwithſtanding that, any caſe ſhould happen which might perplex the butcher, he conſults a Rabbi. The ſcience of a butcher depends on this ritual, which he is to ſtudy diligently, and be preſent at the killing of beaſts for many years, in order to learn how to kill them, and judge of their defects:

[n] *Numb.* Chap. xv. ỳ. 20, and 21.
[o] *Buxtorf. Syn. Jud.* Cap. xxxv.
[p] This deciſion is taken from a Rabbi's own mouth.
[q] *Buxtorf. Syn. Jud.* Cap. xxxvi.

fects: after which he may be raiſed to the office of butcher, and the Rabbi will give him proper powers. Theſe formalities are neceſſary in a religion, where the butcher's buſineſs may create caſes of conſcience, and ſcruples capable of employing a Rabbi's whole attention. Their way of killing beaſts is this.

They tie the animal's four feet together, and then cut his throat. Immediately after they examine whether the point of the knife be not blunted, or the blade bent; for theſe two accidents might have prevented the effect of the ſtroke, and frightened the beaſt, and the blood being ſtopped thro' fear, might be congealed in the heart, and the animal thereby become unclean. After this, they take out the entrails, beginning over againſt the heart, and the noble parts are examined to ſee if there be no defect in them, ſuch as a ſchirrus, any calloſity, or excreſcence; or if there be no congealed blood, *&c.* and earth is thrown over the blood, as preſcribed in *Leviticus*, chap. xvii. ver. 13. The beaſt being killed, and his blood let out with all imaginable care, his nerves, veins, and arteries are taken out; as for the fat which they take off likewiſe, it may be uſed, after having cleared it from the blood with ſalt water. The thigh is forbidden the *Jews* upon account of [r] *Jacob*'s wreſtling with the angel: but if we may credit [s] *Buxtorf*, this prohibition is eluded by the *Jews* of the *Italian* rite.

Agriculture has its particular rules and obſervations, but we ſhall add nothing to what *Leo of Modena* has already ſaid upon it.

All the firſt-born of clean animals belong to God; but as they are not now in a condition to offer them up to him in ſacrifice, they are allowed to kill and eat them, as ſoon as the leaſt defect is perceived in them. To ſave the trouble of keeping them long, they procure to ſome defect to be made in them [t].

The OATH *and* FORM *of* ABJURATION *of a* JEW, *converted to the* RELIGION *of the* GREEK CHRISTIANS.

1. AS to the oath, the *Jew* is ſworn upon the books of *Moſes*, and of the Old Teſtament. It is but juſt to attack a man's conſcience by what is the chief object of reſpect in religion, or by what contains his rule of faith.

2. The *Greek* Chriſtians uſe great precautions to bind the *Jew*, who has deſerted Judaiſm. This is an extract of the form of their abjuration, as M. *Baſnage* has given it [u]. The convert is to declare before the Prieſt, that his converſion is ſo voluntary, that neither hope nor fear have any ſhare in it; that neither poverty, nor the deſire of riches or honours, nor any other worldly motive have ſwayed him to it. He is likewiſe obliged to declare, that he has been guilty of no crime which engages him to change his religion, in order to eſcape condign puniſhment. He makes a ſolemn renunciation of the whole *Jewiſh* worſhip, naming all the particular cuſtoms of his religion; and curſes the hereſies and ſects, which are the branches of Judaiſm, the ſcribes, the doctors of the ſynagogue, and the Meſſiah whom the *Jews* expect. Thereupon the proſelyte repeats a very ample confeſſion of faith according to the belief of the *Greek* church, to which he adds, that he does it ſincerely, that he renounces Judaiſm with his whole heart, and that he will never have any thing to do with thoſe whom he has left. He concludes with devoting himſelf to all the curſes of the law, in caſe he ſhould happen to relapſe into the errors of the ſynagogue.

Whatever precaution may be taken to prevent relapſes, yet they are very frequently ſeen. The moſt horrid maledictions have nothing terrifying in them, when once a man is perſuaded they are denounced by a religion which God diſapproves. We may call upon the conſciences of Chriſtians to prove this fact. Is the Catholic ſcared at the Proteſtant's curſes; or does the Proteſtant turn pale when the *Vatican* lances out its excommunication-thunder againſt hereſy?

RELIGIOUS

[r] *Geneſis*, xxxii. [s] *Syn. Jud.* Cap. xxxvi. [t] Id. Cap. xxxviii.
[u] Hiſtory of the *Jews*, Lib. IX. Cap. xxix.

RELIGIOUS

CEREMONIES and CUSTOMS

OF

All the NATIONS of the WORLD,

REPRESENTED IN

FIGURES

DRAWN

By *BERNARD PICARD.*

WITH

An Hiſtorical EXPLANATION and curious DISSERTATIONS.

PART II. of VOL. I.

Containing the Ceremonies of the Catholic Church, *&c.*

ADVERTISEMENT.

IN *this ſecond part of the firſt volume of* Religious Ceremonies, *&c. We ſhall give a deſcription of the ceremonies practiſed by the* Roman *Catholic church, which are generally* [a] *all pageantry and myſtery. There are none for which* [b] Myſtagogues *will not ſhew a reaſon and neceſſity, out of books which he believes* [c] *of equal authority with the Apoſtolic writings; and yet they are not equally practiſed in all Catholic countries. There are ſome ceremonies, for inſtance, practiſed only in* Italy, *and which are unknown or neglected in* France *and other places. We have collected them all with as much exactneſs as poſſible. Yet, notwithſtanding our care, ſhould we have omitted any of them, we entreat the reader to conſider that theſe ceremonies are almoſt innumerable, that the Prieſts themſelves not being able to retain in their memories the whole ſyſtem of Chriſtian myſteries, are forced to have recourſe to books in order to behave according to the preſcribed forms; and in fine, that the circumſtances which attend the* Roman *Catholic ceremonies create no ſmall difficulty in the deſcription of them.*

Having confeſſed ceremonies to be myſterious, we muſt neceſſarily repreſent them to Chriſtians as acts externally religious. *We ſhall deſcribe them with all the reſpect due to their character, and take care how we prophane things become ſacred and venerable by conſecration; and which have for many ages kept our vulgar ſtedfaſt in their religion. Beſides, we ought to pay them the ſame deference that we owe to parents, who are very aged; whoſe infirmities we bear with, becauſe of the weight of years under which they are ſinking. All the difference to be found in this caſe is, that the antiquity of our ceremonies ſupports itſelf with a great deal of vigour, and will hold out many ages: they have inherited a ſtrong conſtitution from their parents; and far from being ſatisfied with this ſtrength of conſtitution, have in their very infancy* [d] *exhauſted them of all the ſubſtance that nouriſhed and fed them.*

Yet let us frankly own that [e] *ceremonies are neceſſary to the vulgar, and that without them, religion would have the appearance of a dry lean corpſe. The notion is mean, but what ſublimer thoughts have the vulgar upon this article? Religion is a ſtately building wherein are employed, very common materials, and in themſelves, infinitely below the excellence of ſuch a building: but at the ſame time, ſome materials are uſed which are noble, and infinitely above the reach of an ordinary genius; theſe are wrought with art, and the work ſo exquiſitely fine, that*

[a] By their pageantry a great number of *Indians* were brought over to Chriſtianity, when firſt the *Portugueſe* ſettled in the *Eaſt-Indies*. Thoſe Infidels were delighted to find images and other repreſentations in the Chriſtian church, attended with the appearances of a worſhip which ſeemed not altogether new or ſtrange to them; they gave the names of *Brama*, *Ram*, and *Wixnou*, to ſeveral of our ſaints.

[b] We call them *Myſtagogues*, who have given us a deſcription of, and a key to the ceremonies.

[c] *Caſalius* and other Myſtagogues often quote the conſtitutions, which are come down to us under the name of St. *Clement*, and other authors whoſe authority is ſuſpected amongſt the learned: However, it is true, that in general the *Roman* Catholic ceremonies are very ancient; and their antiquity is the beſt proof we can give in favour of them.

[d] We cannot deny, but that Chriſtianity is adorned with the ſpoils of Judaiſm and Paganiſm. Our beſt authors are of that opinion. *Du Choul*, among others, at the end of his treatiſe concerning the *religion of the old* Romans, ingenuouſly owns the conformity there is between the ceremonies of the Chriſtians, and thoſe of the *Romans* and *Egyptians*. *Caſalius* ſays the ſame in his treatiſe upon *Egyptian*, *Roman*, and Chriſtian ceremonies.

[e] The common people have neither time, convenience, nor knowledge requiſite to make any judgment of their belief. Religion is in ſome meaſure given them by their parents with their Birth, and in ſuch a ſituation they muſt have ſomething that may affect their ſenſes, and draw their attention by its ſplendour. This is the conſequence of thoſe ceremonies which the *Roman* Catholic church has preſerved: From thence we conclude too, that the vulgar having received their religion as a free gift, and which in the ſame manner they beſtow upon their children; they may very well be diſpenſed with from comprehending, or fixing their thoughts upon it. They may love God without knowing him, and pray without underſtanding what they ſay to him; the external practice will ſave them, *&c.*

that great skill is required to diſcern it. Men of taſte will ſtick to theſe, whilſt the ignorant people are taken up with the others. Happy thoſe, who raiſe their minds to what is moſt ſublime and myſterious in religion, leaving the material part to thoſe vulgar and ſelfiſh ſouls! but very ſmall is the number of the former. Some men cannot, and others will not reſolve to throw off their ſenſual notions.

Of all the parts that compoſe this great work, this will be the moſt expoſed to the charge of compilation; *which in the republic of letters, is almoſt as ſcandalous as that of theft. We ingenuouſly confeſs the charge, having often quoted long paſſages taken out of authors, without any art or diſguiſe. They were to our purpoſe, and as neceſſity required it, we made uſe of them. The reader muſt conſider, that with regard to religious ceremonies, it is of the greateſt importance to give the deſcription of them, as they lie in their original and unſuſpected authors; and far from aſcribing any merit to ourſelves upon this ſcore, we even relinquiſh that of being the authors of ſuch reflections as go along with theſe deſcriptions. Some people value themſelves for a happy turn, or a fine and uncommon reflection borrowed from others. An obſcure and almoſt forgotten author is plundered whilſt the pilferer is welcome, and no man will take the trouble to ſue him for reſtitution; but how ſhall this piece of injuſtice be prevented, ſince in our days, ſome of the moſt celebrated [f] authors are plundered in the face of the whole republic of letters? We omit the* petty larceny *criminals, that ſteal a thought from one, and a thought from another ſlily; and in the cleaneſt manner they can. In ſhort, moſt books now-a-days may be compared to turned-clothes; [g] a dextrous tailor can make them up again ſo artfully, that men of the beſt skill will miſtake them for new.*

[f] The Abbé de *Bellegarde* is guilty of this crime in his *Art of knowing men*, which he took from a book, intituled, *The Fallacy of the human Virtues:* The firſt volumes of a certain hiſtory of *Lewis the* XIV^th^, are vamped out of *the Memoirs of the Cardinal de Retz* and Mr. *Joly*; the *Hiſtory of the Revolutions of* Sweeden, by the Abbé de *Vertot*, has been under contribution to that of *Charles* XII. King of *Sweeden*, &c.

[g] The *Engliſh* very ingeniouſly, give the name of *ſecond-hand authors* to thoſe writers, who make bold with other men's works: but we have ſome men, who are authors at a third and fourth hand.

DIS-

DISSERTATION

UPON THE

CHRISTIAN RELIGION

According to the Principles of the *Roman* CATHOLICS.

I. A general Notion of Chriſtianity.

IT is very natural for men to cry up the virtues and merit of that party in which they are engaged, tho' this does not always proceed from a principle of knowledge: but frequently from cuſtom and prejudice. It would be needleſs to enlarge upon this topick, and I think it ſufficient to ſay, that nothing is more common than this way of proceeding in matters of religion; nay, we are even indulgent to thoſe who act in this manner; and ſelf love makes us excuſe them, tho' they contend for the intereſt of their religion under the banner of prejudice: for this is what we ourſelves require from Atheiſts and Libertines; and from all ſuch as may accuſe us of being partial in any reſpect relating to the Chriſtian religion. If they cannot be induced to excuſe us on account of the excellence of its morality, and the miracles attending its riſe; we deſire them to be ſomewhat favourable to us for their own ſakes.

If we conſider the Chriſtian religion in reſpect to its tenets, it muſt be acknowledged to be very obſcure and difficult to be underſtood, and that its myſteries are not within the reach of human reaſon. The obſcurity of it is, no doubt, owing in ſome meaſure to the ſubtilties introduced by ſeveral philoſophers, converted to chriſtianity in the firſt ages of the church. Theſe philoſophers becoming doctors of the church, endeavoured to explain the myſteries of chriſtianity by arguments borrowed from the Platonic and other Pagan ſyſtems of philoſophy. Their ſucceſſors likewiſe (by their manner of explaining them) added new obſcurities to thoſe which they found before; and the paſſions of men inſenſibly mixing with theſe ſyſtems, it is the fault of neither, if the Chriſtian religion is not by this means become an impenetrable myſtery. To this certainly is owing the riſe of thoſe many ſects and hereſies, which are ſprung up in the Chriſtian religion, every one of which arrogates to itſelf primitive purity in opinion; the marks of divine inſpiration; a right of ſuperiority, and a true knowledge of the way to heaven; and there is not one which (indirectly at leaſt) can forbear damning all the reſt.

The excellency of its morality proves the Chriſtian religion to be of divine original. It conſiſts not in idle ſpeculations of philoſophy, nor a continued affectation of certain particulars; but in a conſtant ſteady practice of duties which looks for no recompence from men; ſeeks neither their admiration, nor to dazzle their eyes: And this practice being founded on the commands of God, propoſes the conduct which he obſerved whilſt upon earth as a pattern for imitation: If they who believe not in *Jeſus Chriſt*, would but carefully compare his laws with thoſe of the greateſt Lawgivers of antiquity, and his life to that of the moſt excellent philoſophers, we are of opinion, that far from looking upon him as a notorious impoſtor, they would at leaſt conſider him as a divine perſon, who all along acted by a ſupernatural power; but we are perſuaded that thoſe enemies of the Chriſtian Religion, who are diſtinguiſhed by the name of Libertines, and value themſelves upon it, are acted by the ſame ſpirit as thoſe who endeavour to eſtabliſh anarchy in government, and overturn its laws. Some of them are for acknowledging no power, and look upon good and bad Princes equally as tyrants; and others would have no more regard to *Lycurgus* and *Solon*, than to *Chriſt* and *Moſes*, did the precepts of theſe Pagan lawgivers ſeem as formidable to them, as thoſe of the founders of the *Jewiſh* and Chriſtian religion.

[a] In reſpect to practice, the Chriſtian religion conſiſts in the moſt perfect imitation that can poſſibly be conceived of the infinite perfections of the ſupreme Being. It is from hence that we muſt derive ſolid virtue, the power which it gives us over our paſſions, and the ſatisfaction which we receive from obſerving to the utmoſt of our capacity, the laws which God hath preſcribed to mankind; whilſt the wicked are endeavouring to overthrow them, and by their irregular and diſſolute conduct to confound the diſtinctions of good and evil. We believe, and that with reaſon, that God is pleaſed with ſeeing us imitate his perfections, and obſerve his laws. This principle naturally leads us to the belief of rewards and puniſhments: and as theſe are very *imperfectly diſpenſed in this world*; for men often forſake and even oppreſs virtue, at the ſame time that vice is rewarded, we muſt neceſſarily have recourſe to the ſentence of an eternal Being. Reaſon itſelf would inform us, that whatever is contrary to the infinite perfections of the ſupreme Being, or tends to overthrow the eternal laws of juſtice, deſerves a puniſhment proportionable to the crime, were not reaſon corrupted by our paſſions and bad examples. From thence it follows, that natural light being no longer ſufficient, there was a neceſſity for its being aſſiſted by revelation, which teaches us that the good will hereafter be rewarded in proportion to the excellence of their virtues; and the wicked receive ſuch puniſhments as the heinouſneſs of their crimes deſerves. This revelation we find in the Chriſtian religion; to perſuade us of this truth, there are all theſe concurring circumſtances, *viz.* its original, the life of its author, the weakneſs and ignorance of thoſe who propagated it by ſuch means as they were not capable of inventing, and the teſtimony which even its enemies themſelves were forced to give to it. There is nothing enjoined in its moral precepts, which is not agreeable to the perfections of the divine nature, and which does not tend to promote the happineſs of mankind: all its precepts agree with our notions of natural religion, pure and uncorrupted; its laws have no other view but the preſervation of mankind, and to bring mankind over; no other motives are made uſe of, but ſuch as are becoming the wiſdom of God. We muſt confeſs, that this morality is attended with ſome extraordinary tenets, which cannot be comprehended by the light of nature; therefore in order to diſcover them, let us be allowed at leaſt to approach them with the eye of our weak reaſon, and conſider them in that primitive ſimplicity, which preſerved them from the load of controverſies under which they have ſince groaned. If after this precaution, there ſtill remain ſome difficulties, we are at a loſs to know why they are not removed: in the mean time it is ſufficient, that

[a] See a *Treatiſe on natural Religion*, which makes the ſecond Volume of one intituled, *The Exiſtence and Attributes of God*, by Dr. *Clarke*.

that a ſerious inquiry will demonſtrate to us, that the characters of Chriſtianity have a perfect conformity with the attributes of the divine majeſty; that the moral part never gives way to men's paſſions; that it has no other deſign, but the preſervation and happineſs of mankind; that there is no example, that comes up to that of *Jeſus Chriſt* and his apoſtles; and that none of thoſe who have oppoſed the Chriſtian religion, ever invented any thing, either in ſpeculation, or practice, but what was very much inferior to it.

II. *Idea of the Chriſtian Religion according to the Principles of the* Roman *Catholics.*

HAVING given a general notion of Chriſtianity, it will not be improper to enter into particulars. We will therefore begin with the *Roman* Catholic religion, which the Proteſtants have forſaken for many reaſons that require too tedious an examination; neither is it our preſent buſineſs to enquire how authentic it is: but however that may be, order and method oblige us to conſider that religion as the eldeſt daughter of Chriſtianity without perplexing ourſelves with the pretenſions of the other ſects. Nay there is one reaſon to be alledged in favour of the *Roman* Catholics, which is, that their religion is in ſome reſpects monarchical, and ſubject, if we may ſo ſay, to the authority of one perſon; and likewiſe holds, that a ſeparation of what nature ſoever, by deſtroying the unity of the church, excludes a Chriſtian from ſalvation. It ſhould likewiſe ſeem, that according to the notion of the *Roman* Catholics, the church is like a body politic; in both which unity is neceſſary; and [b] if there be any abuſes, we are to bear them patiently, and beſeech God for thoſe who are fallen into them; but avoid falling into them ourſelves.

The *Roman* Catholics believe all the fundamental articles of the Chriſtian religion. They worſhip one only God, Father, Son, and Holy Ghoſt. They acknowledge, that they are to put their truſt [c] *in God only, through his Son incarnate, crucified and riſen from the dead for us.* They receive the reſt of the articles of the *Apoſtles Creed* with the ſame certainty. The Proteſtant communions do not differ with them concerning the fundamentals of this belief: but they pretend, that there are a conſiderable number of additions, whereof, according to the latter, ſome are contrary to the *Apoſtles Creed*, and that they very much weaken the chief articles. They moreover pretend, that they with too much indulgence tolerate an infinite number of cuſtoms, which deviate from the Spirit of Chriſtianity. The Catholics reply to this, that it is neceſſary to be able to determine how far theſe practices are evil, and to prove beyond diſpute, that thoſe pretended additions which are complained of, are in reality additions; and beſides, contrary to the articles of the creed. Opinions have been ſo conſiderably multiplied by controverſy, that it is almoſt impoſſible to decide any thing relating to theſe additions: [d] and as for theſe cuſtoms in general, they ſay, that they are no articles of faith; and [e] even change according to the genius of people.

We will not enter into any diſputes about this ſubject: but only propound the belief of the *Roman* Catholicks in its greateſt purity. M. *Boſſuet*, has laid it before us in his *Expoſition of the Catholic Church*, ſtrengthened by the moſt authentic approbations; and conformable to the *Decrees* of the *Council of Trent*.

I. "To

[b] *There is nothing*, ſay the acts of the general aſſembly of the clergy of *France* in the year 1682. *in our belief, that can offend a reaſonable mind, unleſs the abuſes of ſome particular people which we condemn, or certain errors which are falſly imputed to us, or the interpretations of ſome doctors, which are neither received nor authoriſed by the church are taken for our belief.*

[c] *Boſſuet.* Expoſ. of the Cath. Doctr. *p.* 3. *Bruſſels* Edit. 1698.

[d] *They make many other replies, which we cannot well quote without entring into a controverſy; and this ſubject hath produced on both ſides an infinite number of volumes; which in general contain nothing of Chriſtianity in them, but the bare name.*

[e] As for example there are a great many cuſtoms in uſe at *Rome*, which are not at all obſerved in *France*.

I. " To begin, ſays he, with the worſhip which is due to God, the Catholic church " teaches, That it chiefly conſiſts in believing, that he is the Creator and Lord of all " things; that we ought to adhere to him with all the powers of our ſoul through faith, " hope and charity, as being the only object that can make us happy by the communi- " cation of infinite good, which is himſelf.

" This internal worſhip which we render unto God in ſpirit and truth, is attended " with its external marks, whereof ſacrifice is the chief; which can be offered to God " alone, inaſmuch as ſacrifice was inſtituted in order to make a public, and ſolemn ac- " knowledgment of the ſovereignty of God, and of our abſolute dependence upon him.

" The ſame church teaches, that all religious worſhip ought to terminate in God, as " its neceſſary end; and that if the honour, which is paid to the bleſſed virgin and the " ſaints, may be ſtiled religious; it is becauſe it neceſſarily relates to God.

II. " When the church tells us, that it is beneficial to pray to ſaints, it teaches us to " pray to them with the ſame ſpirit of charity, and according to that order of brotherly " ſociety, which induces us to require the aſſiſtance of our brethren living upon earth; " [f] and the catechiſm of the *Council of Trent* concludes from this doctrine, that if the " quality of mediator which the Holy Scriptures aſcribe to *Jeſus Chriſt* [g], received any " injury from the interceſſion of the ſaints which dwell with God; it would receive no " leſs a prejudice from the interceſſion of the faithful, who live here with us.

" This catechiſm thoroughly informs us in the great difference there is between the " manner of imploring the help of God, and that of imploring the help of ſaints: [h] *For* " *we therein find*, that *we pray to God either to beſtow on us good, or to deliver us from evil*; " *but as the ſaints are more pleaſing to him than we are, we beg of them to become advocates,* " *and to procure for us thoſe things which we want. This is the reaſon we uſe two forms of* " *prayer very different from each other, ſince when we ſpeak to God; we properly ſay,* " HAVE MERCY ON US. HEAR US. *But when we ſpeak to the ſaints, we only ſay,* " PRAY FOR US: whereby we are to underſtand, that in whatever terms we conceive " thoſe prayers which we direct to the ſaints, the intention of the church and of the " faithful, [i] always reduces them to that form; as this catechiſm afterwards confirms " to us.

" [k] But we ſhould do well to conſider the words of the Council itſelf, which intend- " ing to direct the biſhops in what manner they ought to ſpeak of the invocation of ſaints, " obliges them to teach, *That the ſaints who dwell with* Jeſus Chriſt, *offer up their prayers* " *unto God for mankind*; *that it is good and profitable to invoke them in an humble manner*; " *and to implore their aid and aſſiſtance, in order to obtain from God, his favours, through* " *his Son our Lord* Jeſus Chriſt, *who alone is our Saviour and Redeemer.* The ſame Council " afterwards condemns thoſe who teach a contrary doctrine. To invoke the ſaints, ac- " cording to the notion of that Council, is to deſire their prayers to procure us the fa- " vours of God through *Jeſus Chriſt.* And 'tis moſt certain, that whatever we obtain " by the interceſſion of the ſaints, is through *Jeſus Chriſt* and in his name; the ſaints " themſelves praying through *Jeſus Chriſt* alone, and their requeſts being granted only " in his name.

" The ſame Council clearly and in few words, explains the intention of the church, " when it offers up unto God the holy ſacrifice in honour and memorial of the ſaints. " This honour which we pay them in the action of ſacrifice, conſiſts in naming them as " faithful ſervants of God; the prayers which we direct to him, in returning thanks to " him for the victories they have gained, and in humbly praying, that he will be moved " in favour of us thro' their interceſſions. [l] St. *Auguſtin* himſelf ſays, that we ought not

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[f] Cat. Rom. Part III.
[g] Tit. *de cultu & Invoc. Sanct.*
[h] Part IV. Tit. *Quis orandus ſit.*
[i] Ibid.
[k] Seſſ. 25. dec. *de Invoc.* &c.
[l] De Civit. c. xxvii.

" to believe that ſacrifice was offered up to the bleſſed martyrs, although, according to " the cuſtom practiſed in thoſe times by the univerſal church, they uſed to offer up " that ſacrifice over the ſaints bodies, and to their memory; that is to ſay, near the " places where their precious relics were depoſited. [m] The ſame father adds, that it " was uſual to commemorate the martyrs at the communion table, at the time of cele- " brating the ſacrifice, not in order to pray for them as they do for the other dead, but " rather that they ſhould pray for us. [n] The *Council of Trent* uſes almoſt the ſame " words with St. *Auguſtin*, in order to ſhew the faithful, that *the church does not offer up* " *ſacrifice to the ſaints, but unto God only, who has crowned them; that the Prieſt likewiſe does* " *not addreſs himſelf to St.* Peter *or St. Paul, to ſay unto them,* I OFFER UP UNTO YOU " THIS SACRIFICE; *but giving thanks unto God for their victories, he deſires their aſ-* " *ſiſtance, that thoſe whom we commemorate upon earth may vouchſafe to pray for us in hea-* " *ven.* It is in this manner, that we honour the ſaints in order to obtain God's graces " thro' their interceſſion; and the principal grace which we are in hopes to obtain, is " that of imitating them, to which we are highly encouraged by their admirable exam- " ples, and by the honour which we pay in the preſence of God, unto their bleſſed me- " mory.

" No Catholic (excepting the ignorant vulgar, or ſuch as are very glad to have them " continue in ſuperſtition) ever thought, that the ſaints by their own knowledge were " acquainted with our wants, or even with the wiſhes and deſires upon account of which " we ſecretly pray unto them. The church ſays no more than that ſuch prayers are " very profitable to thoſe that uſe them, whether the ſaints have notice of them by the " miniſtry and correſpondence of the angels, who (according to the teſtimony of the " Scriptures) are acquainted with what is tranſacted among us, being appointed by the " decree of God as miniſtring ſpirits to concur with us in the work of our ſalvation: or " whether God himſelf makes our thoughts known to them by a particular revelation; " or in ſhort, whether he diſcovers the ſecret to them in his infinite Being wherein all " truth is comprehended. So that the church has come to no particular deciſion as to " the different ways which God is pleaſed to make uſe of for this purpoſe.

" Yet whatever they may be, it is moſt certain, that the church attributes not any " of the divine perfections to creatures as idolaters were uſed to do, ſince ſhe does not " allow of acknowledging any degree of excellency in the greateſt ſaints, but what pro- " ceeds from God; nor any conſideration in his ſight, but thro' their virtues; nor any " virtue, but what is a Gift of his grace; nor any knowledge of human things, but that " which he communicates to them; nor any power to aſſiſt us, but thro' their prayers; " nor in ſhort, any happineſs, but by a ſubmiſſion and entire conformity to the divine " will.

" Upon an enquiry into our internal notions of ſaints, you will not find we place " them above the condition of creatures, and from thence you ought to judge of the " nature of that honour which we pay unto them outwardly; external worſhip being " appointed to expreſs the internal ſentiments of our ſoul.

" But as this honour which the church pays to the ſaints, appears chiefly before their " images and holy relics, it will be proper to explain what the church believes relating " to this ſubject.

III. " As to images, the *Council of Trent* expreſly forbids [o] *that we ſhould believe there* " *is any divinity or vertue in them, that may induce us to worſhip them; that we are not* " *to ask any favour of them, nor put our confidence in them*; and requires *all the honour to* " *be paid to the originals which they repreſent.*

[m] Tract. 84. in Joan. Serm. 17. de Verb. Apoſt.
[n] Concil. Trident. Seſſ. 22. c. iii.
[o] Concil. Trident. Seſſ. 25. dec. *de Inv.* &c.

" All theſe expreſſions of the council are ſo many ſigns which ſerve to diſtinguiſh us " from idolaters, and far from believing as they do, that there is any thing of a divi- " nity exiſting in images, we do not allow them even to have any vertue; but that of " reviving in us the remembrance of their originals.

" On this foundation is that honour which is paid to images; who for inſtance, can " deny, but that the image of *Jeſus Chriſt* crucified, when we fix our eyes on it, renews " in us a more lively remembrance of [p] *him who loved us ſo as to ſuffer death for our ſakes?* " So long as that image, which is before us, continues the remembrance of ſo ineſtimable " a bleſſing in our mind, we are puſhed on to ſhew how far our acknowledgement reaches, " by ſome outward tokens of gratitude; and by humbling ourſelves before the image, we " ſignify how high our devotion to its divine original riſes. Therefore to ſpeak with " preciſion, and in the ſtyle of the church, when we pay honour to the image of an " Apoſtle, or a martyr; our intention is not ſo much to honour the image, *as to ho-* " *nour the Apoſtle or the martyr in preſence of the image.* Theſe are the words of the " *Roman* pontifical [q]; and the *Council of Trent* likewiſe expreſſes itſelf in the ſame " manner.

" In ſhort, it may be underſtood in what ſenſe the church honours images, by the " honour which it pays to the croſs and to the book of the Goſpel. All men know that " before the croſs the church adores him, [r] *who bore our tranſgreſſions on the wood of the croſs;* " and that if the members of the church bow before the book of the Goſpel, if they " ſtand up out of reſpect when it is carried before them, and then kiſs it with reverence; " all ſuch marks of honour doth terminate in that eternal truth, which is therein laid " before us.

" The honour paid to relics, according to the cuſtom of the primitive ages of the " church, muſt be underſtood in the ſame manner; for we look upon the bodies of the " ſaints, as victims offered up to God by martyrdom or penance, without our any ways " diminiſhing from that honour, which we owe to God himſelf, *&c.*

" Nothing can be more unfair than to accuſe the church of making all piety conſiſt " in the devotion paid to the ſaints; ſince, as we have already obſerved, the *Council of* " *Trent* only tells the faithful that this cuſtom is [s] good and profitable, without ſaying " any thing more. Wherefore it is the intention of the church, to condemn thoſe who " reject this practice either out of contempt or error, and they ought to be condemned; " becauſe the church is not to ſuffer wholſome cuſtoms to be neglected and deſpiſed, nor " a doctrine authorized by antiquity, to be condemned by new teachers.

IV. " [t] As to what concerns juſtification, we believe, *that our ſins are freely forgiven* " *us by the divine mercy for the ſake of* Jeſus Chriſt, [u] that *we are ſaid to be freely juſtified;* " *becauſe none of thoſe things which precede our juſtification, whether it be faith or good works,* " *can merit that favour.*

" We believe, that our ſins are not only covered, but intirely blotted out too by the " blood of *Jeſus Chriſt*, and by the grace of regeneration, which far from darkening or " leſſening the notion we ought to have of the merits of that blood; on the contrary " ſtrengthens and improves it.

" Thus the righteouſneſs of *Jeſus Chriſt* is not only imputed, but actually communi- " cated to his faithful ſervants by the operation of the Holy Ghoſt; ſo that they are " not only reputed, but even made righteous by his grace.

" If the righteouſneſs which is in us, were righteouſneſs in the eyes of men only, " it would not be the work of the Holy Ghoſt: it is therefore a righteouſneſs even be- " fore God, ſince it is God himſelf that creates it in us by repleniſhing our hearts with " charity.

" Our

[p] Galat. ii. [q] V. Pont. Rom. de bened. Imag. Seſſ. 25. dec. *de Inv.* &c. [r] 1 Pet. ii.
[s] Seſſ. 25. dec. *de Inv.* &c. [t] Concil. Trident. Seſſ. 6. c. ix. [u] Ibid. c. ii.

" Our righteouſneſs however is not perfect, becauſe of our ſtruggle with concupiſcence;
" for which reaſon the continual ſighs of a ſoul repenting its ſins is the moſt neceſſary
" duty of Chriſtian righteouſneſs; and this obliges us to confeſs that our righteouſneſs
" in this life, conſiſts rather in the remiſſion of our ſins, than in the perfection of our
" virtues.

V. " As to merit by works the Catholic church teaches, that *life everlaſting is to be pro-*
" *poſed to the children of God, both as a grace which is mercifully promiſed them by the means*
" *of our Lord* Jeſus Chriſt, *and as a reward which is faithfully granted for their good works*
" *and merits, in vertue of that promiſe.* Theſe are the very expreſſions of the *Council of*
" *Trent.* But leſt the pride of mankind ſhould flatter itſelf with the notion of a preſump-
" tuous merit, [w] the ſame council ſays, That the whole worth and value of Chriſtian
" works, proceed from a ſanctifying grace, which is freely beſtowed on us in the name
" of *Jeſus Chriſt*; and is an effect of the continual influcence of this divine head upon
" his members.

" And indeed we may plainly ſee by the precepts, exhortations, promiſes, threats
" and reproofs of the Goſpel; that we muſt work out our ſalvation by the motions of
" our will, with the grace of God aſſiſting us: but we are to lay it down as a firſt prin-
" ciple, that free will can do nothing towards our everlaſting happineſs; farther than as
" it is actuated and raiſed by the Holy Ghoſt, *&c.*

" We declare openly, that we cannot be agreeable to God, but in and thro' JESUS
" CHRIST, nor do apprehend how any other worth can be imputed to us. We ſo en-
" tirely place all the hopes of our ſalvation in him alone, that we daily direct theſe
" words to God in the ſacrifice: *Vouchſafe, O God, to grant unto us ſinners, thy ſervants,*
" *who hope in the multitude of thy mercies, ſome ſhare and ſociety with thy bleſſed Apoſtles and*
" *martyrs, into the number of whom we beſeech thee to receive us, not having regard to our*
" *merit; but forgiving us thro' thy grace in the name of* JESUS CHRIST *our Lord.*

" The *Roman* Catholics unanimouſly teach that *Jeſus Chriſt* alone, together both God
" and man, was able by the infinite dignity of his perſon to offer up unto God a ſuffi-
" cient ſatisfaction for our ſins; but having made more than a ſufficient, it was in his
" power to apply that infinite ſatisfaction to us two different ways: either by granting
" us an entire abolition, without the reſerve of any puniſhment; or by commuting a
" greater for a leſſer, that is to ſay, an eternal into a temporal. As the firſt is the moſt
" perfect and conformable to his goodneſs, he begins with that in the ſacrament of bap-
" tiſm: and we believe, that he uſes the ſecond in the remiſſion he grants to thoſe,
" who after baptiſm, relapſe into ſin, he being in ſome manner forced ſo to do; thro'
" the ingratitude of thoſe who have abuſed his firſt favours. Wherefore they are to ſuffer
" ſome temporal, tho' exempted from eternal puniſhment.

" But we are not thence to conclude, that *Jeſus Chriſt* has not made an entire ſatiſ-
" faction for us: but, on the contrary, that as he has acquired an abſolute right over us
" by the infinite price which he gave for our ſalvation, ſo he grants us his pardon upon
" ſuch conditions, under ſuch laws, and with ſuch reſtrictions as he thinks fit.

" We ſhould become injurious and ungrateful towards our Saviour, were we ſo dar-
" ing as to conteſt infinite merit with him, upon pretence that having forgiven us the
" ſin of *Adam*, he has not at the ſame time freed us from all the conſequences thereof;
" leaving us ſtill ſubject to death, and to ſo many other temporal and ſpiritual infirmities
" which ſin has been the cauſe of. It is ſufficient for *Jeſus Chriſt* once to have paid that
" price, whereby we ſhall one day be intirely delivered from all thoſe evils under which
" we now groan: it is our duty with humility and thankfulneſs to receive every part of
" his favour, conſidering the ſteps whereby he is pleaſed to forward our deliverance,
" according to the order which his wiſdom has appointed for our good, and for a more
" clear manifeſtation of his goodneſs and juſtice.

" For

[w] Ibid.

" For the like reaſon we ought not to think it ſtrange, that he who has ſhewn him-
" ſelf ſo liberal to us in baptiſm, ſhould become more reſerved with us after we have
" violated the ſacred promiſes we had made; it is juſt, and even advantageous for us,
" that God, in remitting the ſin, together with the eternal puniſhment, which we had
" deſerved, ſhould lay us under ſome temporal puniſhment only, in order to confine us
" within the bounds of our duty; leſt it might happen, that by too eaſily throwing off
" the bonds of juſtice, we ſhould give ourſelves up to a raſh confidence, and make an
" ill uſe of that pardon which we had ſo freely obtained.

" It is then in order to ſatisfy that obligation, that we are liable to certain painful
" works, to be performed by us with a ſpirit of repentance and humility; and it is the
" neceſſity of theſe ſatisfactory works, which obliged the primitive church to inflict thoſe
" puniſhments, called canonical, upon penitents.

" Therefore when the church impoſes thoſe painful and laborious taſks upon ſinners,
" and they undergo them with humility, this is called Satisfaction; and when the church
" ſhews any regard either to the fervency of the penitents, or to other good works which
" it preſcribes them, and remits any thing of the puniſhment due to them, that is
" called Indulgence.

" [x] The *Council of Trent* does not propoſe that we ſhould believe any other thing con-
" cerning indulgences; but that *the power of granting them was given to the church by*
" Jeſus Chriſt, *and that the practice of them is wholeſome; which cuſtom*, that council adds,
" *ought ſtill to be retained, but yet with moderation, leſt eccleſiaſtical diſcipline be weakened by*
" *too great a relaxation:* which ſhews that the manner of granting indulgences has a
" relation to diſcipline.

" They who depart this life in grace and charity, and yet ſtill liable to thoſe
" puniſhments, which divine juſtice has reſerved for them, will ſuffer them in the other
" world; and this is what obliged the whole Chriſtian church in the earlieſt ages to offer
" up prayers, alms and ſacrifices for the faithful departed in peace, and in the commu-
" nion of the church; with a firm confidence of their being relieved by thoſe means.
" [y] This is what the *Council of Trent* propoſes we ſhould believe concerning ſouls detain-
" ed in purgatory, without determining either as to the nature of their pains, as well as
" many other things of the ſame kind; in regard to which that holy council requires much
" circumſpection; blaming thoſe who ſay things which are uncertain and ſuſpicious.

" The ſacraments of the New Teſtament are not only ſacred ſigns of grace, or ſeals that
" confirm it to us: but inſtruments of the Holy Ghoſt, which ſerve to apply, and con-
" fer it on us by vertue of the words pronounced, and the action outwardly performed
" in our behalf, provided we do not, by our evil diſpoſition, prevent the effects of it.

" When God annexes ſo high a favour to outward ſigns, which in their nature have
" no proportion to ſuch admirable effects, he plainly ſhews us that, beſides all that
" we can do inwardly thro' our good diſpoſitions, there muſt ſtill intervene a ſpecial ope-
" ration of the Holy Ghoſt to ſanctify us; and a particular application of the merits of
" our Saviour, repreſented to us by the ſacraments. Therefore this doctrine cannot be
" rejected without offering an indignity to the merit of JESUS CHRIST; and to the
" work of the divine power in our regeneration.

" We acknowledge ſeven ſigns or ſacred ceremonies inſtituted by *Jeſus Chriſt* as the
" ordinary means, whereby the new man is ſanctified and made perfect. Their divine
" inſtitution appears from the Holy Scriptures, either by the expreſs words of *Jeſus*
" *Chriſt*, who inſtituted them, or by grace, which, according to the ſame Scriptures, is
" annexed to them, and neceſſarily denotes an order from God.

" [z] As young children cannot ſupply the defects of baptiſm, by acts of faith, hope
" and charity, or by any vow to receive that ſacrament, it is our belief, that if they do
" not actually receive it, they in nowiſe partake of the grace of redemption; and ſo dy-
" ing in *Adam*, they have no ſhare at all in *Jeſus Chriſt*. " [a] Impoſition

[x] Contin. Seſſ. 25. dec. *de Indulg.*

[y] Seſſ. 25. *de Purg.*

[z] Baptiſm.

" [a] Impoſition of hands practiſed by the bleſſed Apoſtles, in order to confirm the faith-
" ful againſt perſecutions, having its principal effect in the internal deſcent of the Holy
" Ghoſt; and in the infuſion of his gifts, ought not to be rejected by our adverſaries
" upon pretence that the Holy Ghoſt does not now deſcend viſibly upon us. And in-
" deed all Chriſtian churches have religiouſly preſerved that practice down from the
" Apoſtles, uſing alſo the holy chriſm to ſhew the vertue of that ſacrament by a more ex-
" preſs repreſentation of the unction of the Holy Ghoſt.

" [b] We believe that *Jeſus Chriſt* has ordained that ſuch as have ſubmitted themſelves
" to the authority of the church by baptiſm, and have afterwards violated the laws of
" the Goſpel ſhall come and ſubmit themſelves to the judgment of that ſame church
" in the tribunal of penance, [c] where ſhe exerciſes the power which is given unto her of
" remitting and forgiving ſins.

" The terms of the commiſſion given to the miniſters of the church, to abſolve ſins,
" are ſo general that it would be a raſhneſs to reduce it only to public ſins; and as when
" at the time of their pronouncing abſolution in the name of *Jeſus Chriſt*, they only keep
" up to the expreſs terms of that commiſſion, ſo the ſentence is looked upon as given by
" *Jeſus Chriſt* himſelf, in whoſe name they are conſtituted judges. He is the inviſible
" pontiff, who inwardly abſolves the penitent, whilſt the Prieſt performs this external
" office.

" This ſentence being ſo neceſſary a reſtraint upon licenciouſneſs; ſo plentiful a ſpring of
" wiſe counſels; and ſo ſenſible a conſolation to thoſe who are grieved for their ſins,
" when their abſolution is not only declared to them in general terms as is practiſed by
" the miniſters, but they are alſo effectually abſolved by the authority of *Jeſus Chriſt*,
" after a particular examination and knowledge of the matter: we cannot believe, that
" our adverſaries can look on ſo many advantages, without regretting the loſs of them,
" and being in ſome manner aſhamed of a reformation which has laid aſide ſo pious and
" wholeſome a cuſtom.

" [d] The Holy Ghoſt having (according to the teſtimony of St. *James)* annexed an ex-
" preſs promiſe of remiſſion of ſins, and relief of the ſick to extreme unction; there can
" be nothing wanting to make this holy ceremony, a real ſacrament. [e] Only we are to
" obſerve, that according to the doctrine of the *Council of Trent*, the ſick perſon receives
" more relief in ſoul than in body; and as ſpiritual good is ever the principal object of
" the new law, it is that likewiſe which we muſt expect, in caſe we are properly pre-
" pared for it: whereas relief in ſickneſs, is only granted unto us with reſpect to our exter-
" nal ſalvation, according to the ſecret intentions of divine Providence, and the different
" degrees of preparation and faith to be found in the faithful.

" [f] When we conſider, that *Jeſus Chriſt* has given a new turn to matrimony, [g] by re-
" ducing that holy ſociety to the conſtant and indiſſoluble union of two perſons only;
" and when we ſee this inſeparable union is a ſign of his eternal union with his church,
" we ſhall find no difficulty in comprehending that the marriage of the faithful is at-
" tended with the Holy Ghoſt and the grace of God; and we ſhould praiſe the divine good-
" neſs, for having thus conſecrated the very principles of our birth.

" [h] Impoſition of hands received by the miniſters of holy things, being attended with
" ſo immediate a vertue from the Holy Ghoſt, [i] and with ſo entire an infuſion of grace,
" it ought to be placed among the number of ſacraments.

" [k] The real preſence of the body and blood of *Jeſus Chriſt* in the ſacrament of the
" Euchariſt, is firmly eſtabliſhed by the words of the inſtitution, which we underſtand
" literally; and one might as well aſk a traveller why he follows the high road, as aſk
" us why we ſtick to the proper and literal ſenſe. We do not find any thing in the

[a] *Confirmation*, Acts viii. 15. 17. [b] *Penance and ſacramental confeſſion.* [c] Mat. xvlii. 18. John xx. 23.
[d] *Extreme unction*, Jam. v. 14. [e] Seſſ. 14. c. 2. *de Sac. extr. unct.* [f] Matrimony.
[g] Mat. xix. 5. Eph. v. 32. [h] *Order.* [i] 1 Tim. iv. 2 Tim. i. [k] *The Euchariſt.*

" words, which *Jeſus Chriſt* uſes in the inſtitution of this myſtery, that obliges us to " take them in a figurative ſenſe; and we are of opinion, that this reaſon is ſufficient " to determine us to the proper ſenſe. But we are yet more ſtrictly bound to it, when " we conſider the intention of the Son of God in this myſtery, which I ſhall explain " in the cleareſt manner poſſible, and upon ſuch principles as I believe cannot be diſal- " lowed of.

" [l] I ſay then, that theſe words of our Saviour, *Take, eat, this is my body given for you,* " ſhew us that the ancient *Jews* were not only united in ſpirit at the immolation of the " victims that were ſacrificed for them; but that they alſo uſed to eat of the fleſh that was " ſacrificed, which was a ſign to them of the ſhare they had in that oblation. Therefore " *Jeſus Chriſt* having offered himſelf a victim for us, it was his will that, we ſhould " really eat the fleſh of that offering, that the actual communication of that adorable " fleſh, might be a perpetual teſtimony to every one of us in particular, that he had aſ- " ſumed his body for our ſakes; and had made a ſacrifice of it for ourſelves.

" [m] God had forbidden the *Jews* to eat of the ſin offering, thereby to ſhew them that " there was no real atonement made for crimes neither under the law, nor by the blood " of animals; and all the people were in a manner, under an interdict by that prohibi- " tion, ſo that they could not have any actual ſhare in the remiſſion of ſins. Now by " a contrary reaſon, it was neceſſary that the body of our Saviour, which was a true " ſacrifice offered up for ſins, ſhould be eaten by the faithful, to ſhew them, that there- " by the remiſſion of ſins was under the New Teſtament fulfilled.

" [n] God likewiſe forbad the *Jewiſh* nation to eat any blood; and one of the reaſons " for that prohibition was, *that blood was given for the expiation of our ſouls*; but on the " contrary, our Saviour bids us drink his blood, becauſe [o] *it is ſhed for the remiſſion of* " *ſins.*

" Thus the eating of the fleſh and blood of the Son of God is as real at the holy ta- " ble, as grace, atonement of ſins, and participation of the ſacrifice of *Jeſus Chriſt*, is " actual and effectual under the new covenant.

" And yet, as he was willing to prove our faith in this myſtery, and at the ſame time " free us from the horror of eating his fleſh, and drinking his blood, under their proper " ſpecies, it was convenient to give them to us, cloathed under a ſpecies of another na- " ture; and if theſe conſiderations obliged him to let us eat the fleſh of our offering in " another manner than the *Jews* did, yet he was not therefore neceſſitated to take any " thing away from the reality and ſubſtance of it.

" It appears then, that in order to fulfil the ancient types, and put us into actual poſ- " ſeſſion of the ſacrifice that was offered up for our ſins, it was *Jeſus Chriſt*'s deſign " truly to give us his body and blood; which is moſt evident------ We can never agree " to receive thoſe words only in a figurative ſenſe, ſince the Son of God, who was ſo " careful in explaining to his Apoſtles thoſe things, which he taught them under pa- " rables and figures, not having ſaid any thing to explain this matter, it is evident, that " he left theſe words in their natural ſignification. It is no more difficult for the Son of " God to cauſe his body to be in the Euchariſt, by ſaying, *This is my body*, than to free " a woman from her diſeaſe by ſaying, [p] *Woman, thou art freed from thine infirmity*: or " to ſave a young man's life, by ſaying to his father, [q] *Thy Son liveth*; or in ſhort, to " remit the ſins of the man who was ſick of the palſy, by ſaying to him, [r] *Thy ſins are* " *forgiven thee.*

" Therefore, as it is not our buſineſs to be concerned how *Jeſus Chriſt* will perform " what he ſays, we ſtick to his expreſs words: for he who does what he pleaſes, can " by words bring what he ſays to paſs; nay, it was eaſier for the Son of God to force " the laws of nature to verify his words, than for us to reconcile our ſenſe to violent in- " terpretations, which overthrow all the laws of ſpeech.

" Theſe

[l] Mat. xvi. Luke xxii. [m] Levit. vi. 30. [n] Levit. xvii. 11. [o] Mat. xxvii 28.
[p] Luke xiii. 12. [q] John. iv. 50. [r] Mat. ix. 2.

" Theſe laws of ſpeech teach us, that ſuch a ſign as is a natural repreſentation of what " it ſtands for, often aſſumes the name of the thing it repreſents; becauſe it is, as it were, " natural to it to raiſe the idea of it in the mind. The ſame thing happens likewiſe, " tho' with ſome particular reſtrictions in ſigns of inſtitution, when once they are re- " ceived, and we are uſed to them: but at the eſtabliſhing any ſign, which of itſelf hath " no affinity with the thing itſelf, as for inſtance, for a piece of bread to ſignify the body " of a man, to have a name given it without any explanation, and before any one has " agreed upon it, as did *Jeſus Chriſt* in his holy ſupper; this is a thing unheard of, and " whereof we find no inſtance in all the Holy Scriptures; not to ſay in all the books " that were ever wrote.

" Having laid down the opinions of the church concerning theſe words, *This is my* " *body*, we muſt ſay, what her thoughts are of thoſe words which *Jeſus Chriſt* added " to them, [r] *This do in remembrance of me*. It is plain, that it was the intention of the " Son of God to oblige us by thoſe words to remember the death, which he ſuffered for " our ſalvation; and St. *Paul* concludes from theſe ſame words, that we *preach the death* " *of the Lord* in that myſtery: wherefore we muſt not perſuade ourſelves, that this re- " membrance of the death of our Lord excludes the real preſence of his body: on the " contrary, if we conſider what we have juſt explained, it may eaſily be underſtood, " that this commemoration is grounded upon the real preſence. For in the ſame man- " ner as the *Jews*, at eating their peace-offerings, remembered that they had been ſacri- " ficed for them, ſo likewiſe, when we eat the fleſh of *Jeſus Chriſt* our offering, we " ought to remember that he died for us. It is therefore the ſame fleſh, eaten by the " faithful, which not only revives in us the memory of his being offered up for us: " but even confirms us in the truth thereof; and far from being able to ſay, that this ſo- " lemn commemoration, which *Jeſus Chriſt* commands us to make, excludes the real " preſence of his fleſh, we on the contrary find, that this tender remembrance of " him which he requires of us at the Holy table as being ſacrificed for us, is grounded " upon that ſame fleſh being really taken there; ſince in truth we cannot poſſibly forget " that he gave his body as an offering for us, when we ſee that he ſtill gives us daily " the ſame offering to eat.

X. " As it was not convenient, [t] that our ſenſes ſhould perceive any thing in this myſtery " of faith, ſo neither was it that any thing ſhould be changed in reſpect to them in the " bread and wine of the Euchariſt. For which reaſon, as we perceive the ſame ſpecies, " and feel the ſame effects as before in that ſacrament, we muſt not be ſurpriſed, if ſome- " times, and in ſome particular ſenſe it ſhould go under the ſame denomination. Yet " Faith, attentive to his word, who does whatſoever is agreeable to him both in heaven " and earth, on this occaſion acknowledges no other ſubſtance than that which is meant " by thoſe very words, that is to ſay, the very body and blood of *Jeſus Chriſt*, into which " the bread and wine are changed; and this is what we call *Tranſubſtantiation*.

" However, the reality internally contained in the Euchariſt hinders it not from being a " ſign, as to what appears outwardly to our ſenſes; tho', indeed, a ſign of ſuch a nature, that " far from excluding the reality it neceſſarily carries it along with it, ſince, in effect, " theſe words, *This is my body*, pronounced over the ſpecies which *Jeſus Chriſt* has cho- " ſen, is a certain ſign to us, that he is preſent: and tho' theſe things appear ſtill the " ſame to our ſenſes, yet our ſoul forms a different judgment of them, from what it " would do, had not a ſuperior authority intervened. Therefore, whereas ſome certain " kinds and a certain continuation of natural impreſſions which are formed in our bodies, " are uſed to repreſent to us the ſubſtance of bread and wine, now inſtead thereof the " authority of him, in whom we believe, ſo orders it that thoſe very ſpecies begin to

" appear

[r] Luke xxii. 19. 1 Cor. ii. 24. 2 Cor. v. 24.
[t] Of Tranſubſtantiation, of adoration, and in what ſenſe the Euchariſt is a ſign.

" appear to us as another ſubſtance. For we are attentive to hear him who ſays, that " *what we take, and what we eat is his body*; and ſuch is the force of theſe words, that " they will not admit us to take theſe outward appearances for the ſubſtance of bread, " but for that of the body of *Jeſus Chriſt* preſent: ſo that the preſence of ſo adorable an " object, being confirmed to us by this ſign, we make no difficulty to pay our adorations " to it.

" I ſhall not enlarge upon the article of adoration, becauſe all thoſe who believe that " *Jeſus Chriſt* is preſent in the Euchariſt, muſt of courſe pay their adoration to it.

" And indeed, being once convinced that theſe all-powerful words of the Son of God, " perform whatever they intend in pronouncing them, we believe with reaſon, that they " had their effect at the Lord's ſupper the moment they were ſpoken; and by a neceſ- " ſary conſequence, we acknowledge the real preſence of the body before the manduca- " tion.

" Theſe things being ſuppoſed, the ſacrifice which we acknowledge in the Euchariſt " will not admit of any particular difficulty.

" We have obſerved two actions in that myſtery, really diſtinct, tho' relative to each " other. The one is the conſecration, whereby the bread and wine are changed into " the body and blood; and the other is the eating, by which we partake of the ſame.

" In the conſecration, the body and blood are myſtically ſeparated, becauſe that *Je-* " *ſus Chriſt* ſaid diſtinctly, *This is is my body, this is my blood*; which includes a lively and " effectual image of the violent death which he ſuffered.

" Thus the Son of God is ſet on the holy table, by vertue of thoſe words, clothed in " the ſigns repreſenting his death, which is wrought by the conſecration; and this reli- " gious action carries with it an acknowledgment of the divine Sovereignty, inaſmuch " as *Jeſus Chriſt* preſent in ſome ſort, renews and perpetuates the memory of his obe- " dience even to his dying upon the Croſs; ſo that nothing more can be wanting to make " him a real offering.

" It is not to be doubted, but this action being diſtinct from the manducation, muſt " in itſelf be agreeable to God, and induce him to look down upon us with a more " propitious eye; becauſe it ſets before him the voluntary death, which his well-beloved " Son ſuffered for our ſins; or rather that very Son, under the ſigns of that death, by " which he was appeaſed.

" All Chriſtians muſt confeſs, that the bare preſence of *Jeſus Chriſt* is a moſt power- " ful way of interceſſion before Almighty God, for mankind in general; [a] according to " what is ſaid by the Apoſtle, that *Jeſus Chriſt appears before the face of God in behalf of* " *us*. Wherefore we believe, that *Jeſus Chriſt* preſent on the holy table under thoſe ſigns " of death, intercedes for us, and continually ſets before God his father, that death which " he ſuffered for his church.

" In this ſenſe it is, that we ſay, that *Jeſus Chriſt* offers himſelf up for us to God in " the Euchariſt; and in this manner, we believe, that by this oblation, God becomes " more propitious to us; which is the reaſon we call it propitiatory.

" When we conſider, that which *Jeſus Chriſt* performs in this myſtery, and that thro' " faith, we ſee him actually preſent upon the holy table under thoſe ſigns of death; we " unite ourſelves to him in that condition; we preſent him to God as our only offering, " and our only propitiator thro' his blood, proteſting that we have nothing to offer up unto " God but *Jeſus Chriſt* and the infinite merit of his death. We conſecrate all our prayers " thro' that divine offering, and when we offer up *Jeſus Chriſt* to God, we are at the " ſame time taught to offer ourſelves up to the divine majeſty, in him, and thro' him, " as living offerings.

" Such is the ſacrifice of Chriſtians, very different from what was practiſed under the " law: a ſpiritual ſacrifice worthy of the new covenant, where the offering that is pre-

" ſent

[a] Heb. ix. 24.

" ſent is only ſeen thro' faith; where the ſword is the word which myſtically ſeparates
" the body from the blood; where conſequently this blood is ſhed in myſtery only, and
" where death hath no ſhare but by way of repreſentation; and yet a true and real ſa-
" crifice, inaſmuch as *Jeſus Chriſt* is truly contained therein, and offered up unto God
" under that figure of death: but at the ſame time a ſacrifice of commemoration, which
" far from taking us off from the ſacrifice of the croſs, as ſome people urge againſt us,
" rather unites us to it by all its circumſtances, ſince it not only relates entirely to it,
" but in reality can neither be nor ſubſiſt without that relation, from which it receives all
" its vertue.

" This is the expreſs doctrine of the Catholic church in the *Council of Trent*, [w] which
" teaches that this ſacrifice was only inſtituted in order *to repreſent that which was once*
" *fulfilled on the croſs; to perpetuate the remembrance of it for ever; and to apply unto us the*
" *wholeſome vertue of it for the remiſſion of thoſe ſins which we daily commit.* So that
" far from thinking, that any thing is deficient in the ſacrifice of the croſs, the church
" on the contrary, believes it to be ſo perfect, and ſo entirely ſatisfactory, that every thing
" afterwards performed, is only ordained to celebrate the memory of it, and to apply the
" vertue of it to us.

" Thereby the ſame church acknowledges, that all the merit of the redemption of
" mankind is fixed, and owing to the death of the Son of God: and from all that has
" been ſaid, we muſt have underſtood, that when in the celebration of the divine myſte-
" ries, we tell God that *we offer up unto thee this holy offering*, we do not pretend by that
" oblation to make or preſent unto God a new payment of the price of our ſalvation;
" but to employ the merits of *Jeſus Chriſt* preſent with him, and the infinite price which
" he once paid for us on the croſs.

XI. " *Jeſus Chriſt* [x] being really preſent in that ſacrament, the grace and bleſſing is not
" annexed to the ſpecies, that appear to our ſenſes, but to the very ſubſtance of his fleſh,
" which is both vivified and endued with a vivifying power; by reaſon of the Divinity
" united to it. Wherefore they who believe in the reality, ought not to make any diffi-
" culty to receive the communion only under one ſpecies, ſince they therein receive all that
" is eſſential to that ſacrament, in ſo much the more ample a manner, and certain, as
" the ſeparation of the body and blood not being real, (as we have already ſaid) they
" fully and individually receive him who alone is able to ſatisfy us.

" Upon this ſolid foundation it is, that the church, interpreting the precept of the com-
" munion, has declared, that we may receive the ſanctification conferred by that ſacra-
" ment under one ſpecies only; and that if the church has confined the faithful to that
" only ſpecies, it was not out of any contempt for the other; but on the contrary, in
" order to prevent the irreverent actions, which the confuſion and neglect of people had
" occaſioned in theſe latter times; reſerving to itſelf the re-eſtabliſhment of the commu-
" nion under both ſpecies, according as it ſhould prove to be more convenient for peace
" and unity.

XII. " *Jeſus Chriſt* having eſtabliſhed [y] his church by preaching, the unwritten word
" was the firſt rule of Chriſtianity; and when the Scriptures of the New Teſtament were
" added to it, that word nevertheleſs did not loſe any thing of its authority; which is
" the reaſon we with the ſame veneration receive all that has been taught by the Apoſtles,
" either written, or by word of mouth, [z] as St. *Paul* himſelf expreſly declared; and a
" certain proof of any doctrine coming from the Apoſtles, is when it is received by all
" the churches of *Chriſt*, tho' no account can be given of its beginning. Nor can we
" refuſe to receive every thing eſtabliſhed in this manner, with a ſubmiſſion due to the
" divine authority.

XIII. " The

[w] Seſſ. 22. c. 1.
[x] The communion under both ſpecies.
[y] The word written, and unwritten.
[z] Theſſ. ii. 24.

XIII. " The church being by Almighty God [a] appointed the guardian of the Scrip-
" tures and tradition, it is from her we receive the canonical writings.

" Being thus inſeparably united, as we are, to the authority of the church by the means
" of the Scriptures, which we receive from her; from her alſo we receive tradition, and
" by the means of that tradition, we are taught the true ſenſe of the Scriptures. It is
" for this reaſon, that the church profeſſes to teach nothing of herſelf, nor to invent any
" new doctrine; ſhe only follows and declares divine revelation by the inward direction
" of the Holy Ghoſt, given unto her for her inſtructor.

" The diſſention which aroſe concerning the ceremonies of the law in the time of
" the Apoſtles makes it appear, that the Holy Ghoſt makes the church his interpreter;
" and their acts have, by the manner of deciding that diſpute, taught all ages to come
" the authority by which all diſputes of that kind are to be ended. Thus as long as
" there ſhall ariſe any diſſentions, which may cauſe a diviſion among the faithful, the
" church ſhall interpoſe its authority; and its elders being aſſembled, ſhall ſay after the
" Apoſtles, [b] *it ſeemed good to the Holy Ghoſt, and to us:* and when the church hath once
" ſpoken, its children ſhall be taught not to make a new enquiry into the articles it hath
" reſolved, but humbly to ſubmit to its deciſions. In ſo doing, we ſhall follow the exam-
" ple of St. *Paul* and *Silas*, who delivered that firſt decree of the Apoſtles to the faithful,
" and who far from ſuffering them to re-examine what they had decided, [c] *went from*
" *town to town, charging them to keep the ordinances of the Apoſtles.*

" It is in this manner, that the children of God ſubmit to the judgment of the church,
" aſſured of hearing the oracles of the Holy Ghoſt from its mouth; and it is on account
" of this belief, that in the creed after we have repeated, *I believe in the Holy Ghoſt*, we
" immediately after add, *the holy Catholic church.* Whereby we oblige ourſelves to ac-
" knowledge an infallible and everlaſting truth in the univerſal church, ſince that ſame
" church, in which we believe at all times, would ceaſe being a church, ſhould it ceaſe
" teaching that truth which God was pleaſed to reveal. Therefore, whoſoever ſuſpects
" the church of making an ill uſe of its authority, in order to eſtabliſh the ſpirit of un-
" truth, has no faith in him, by whom the church is governed.

" This ſupreme authority of the church is ſo neceſſary for the regulation of the dif-
" ferences ariſing in matters of faith, and ſenſe of the Scriptures, that the Proteſtants
" themſelves after having exploded it as an inſupportable tyranny, were at laſt obliged to
" ſet it up among themſelves.

" When thoſe who call themſelves independents declared openly, that every Chriſtian
" ought to follow the light of his own conſcience, without ſubmitting his judgment to
" the authority of any eccleſiaſtical body or aſſembly, and upon this foundation, refuſed
" to ſubmit to ſynods; that of *Charenton* held in the year 1644, cenſured that doctrine
" for the ſame reaſons and inconveniencies; which cauſed us to reject it. That Synod
" in the firſt place, ſays, that the error of the independents conſiſts in their teaching,
" that *every church ought to be governed by its own laws, without depending on any perſon*
" *whatſoever in eccleſiaſtical matters, and without any obligation of acknowledging the autho-*
" *rity of convocations or ſynods for their government and conduct.* After which the ſame ſy-
" nod concludes, that this ſect *is as prejudicial to the ſtate, as to the church; that it opens a*
" *door to all irregularities and extravagances; that it obſtructs all the means of rectifying them,*
" *and that if it once took footing, there might proceed from it, as many religions* [d] *as there are*
" *pariſhes and private meetings.* We ſee by theſe laſt words, that the deſign which this
" ſynod had in eſtabliſhing *dependency* was chiefly in matters of faith; ſince the greateſt in-
" convenience it mentions Chriſtians are like to fall into from independency, was, *that it*
" *might*

[a] The authority of the church. [b] Acts xv. 28. [c] Acts x. 4.
[d] This inconvenience predominates in thoſe countries, where a too great liberty of opinions is tolerated, and where it is even allowed to publiſh them: on the other-hand, they who either out of policy or fear, hold their tongue and pretend to conform, are hypocrites.

" *might occaſion as many religions as pariſhes.* It is therefore neceſſary, according to the " doctrine of this ſynod, that every church, and with much more reaſon, every private " perſon, ſhould in matters of faith depend on a ſuperior authority, reſiding in a number " of perſons; to which authority the faithful ought to ſubmit their judgment. For the " independents do not refuſe to ſubmit themſelves to the word of God according as they " think they are to underſtand it; nor to receive the deciſions of ſynods, when after ha- " ving examined them, they find them reaſonable. But what they refuſe doing, is to " ſubmit their opinions to that of any convocation, *&c.*

XIV. " [e] The Son of God having decreed that his church ſhould be only one, and " firmly built upon unity, has eſtabliſhed and inſtituted the primacy of St. *Peter* in order " to maintain and cement it: for which reaſon we acknowledge that very primacy in the " ſucceſſors of that Prince of the Apoſtles, to whom, for that very reaſon, we owe the " ſame ſubmiſſion and obedience, which the holy Councils and Fathers have ever re- " commended to the faithful.

This is the expoſition of the doctrine of thoſe Chriſtians, who are known by the name of Catholics, with the addition of *Roman* from Proteſtant communions. This doctrine as here ſet forth, appears ſimple, eaſy to be underſtood and ſtripped of all its difficulties. All ſuch as profeſs the belief of this doctrine, are truly united to the body of the church. To her the good Chriſtian is to ſubmit: reaſon at all times fond of enquiring wherein conſiſts the object of the believer's faith, as to Chriſtianity, is a moſt dangerous rock to ſplit upon; a Chriſtian who is any ways doubtful muſt conſult his curate, and the explanation of the latter muſt agree with the deciſions of the grand paſtor. An humble ſheep thus tamely bows to the crook. The grand paſtor is the Pope, whoſe infallibility in matters of doctrine and deciſion, (according to the opinions of ſome people) ſecures everlaſting ſalvation to thoſe who will adhere to and ſtick by him; as for the *Gallican* church it rejects that infallibility, and ſets a council above the Pope; is it not natural to believe, that the whole body of the church may ſupremely decide in matters of doctrine[f]? Let the Pope be at the head of that body, and let him, jointly with that body, form a complete ſyſtem of doctrine and welcome: for then we may, without difficulty believe, that the deciſions of ſuch an auguſt aſſembly will be agreeable to the Goſpel of *Jeſus Chriſt:* but that the Pope alone ſhould be the ſupreme judge, this the church cannot allow him, unleſs it be in ſuch things [g] as are agreeable to the precepts of *Jeſus Chriſt.* When the Pope deviates from the true ſenſe of the Scriptures, we cannot poſſibly look upon him as the vicar of *Chriſt*; the church has a right to diveſt him of the authority which it had entruſted him with, in the name of the Saviour of the world, in which caſe the Pope is no longer to be obeyed; but a believer muſt ſubmit to the [h] chair of St. *Peter*, till ſuch time as a legal Pope is in poſſeſſion of it.

[e] The authority of the holy ſee and of epiſcopacy.

[f] An objection may be ſtarted againſt this principle. The council we may ſay, repreſents the church of *Chriſt*, and its deciſions conſequently are thoſe of the church; but the council decides by a majority of votes: Wherefore, if the majority of votes ſhould declare in favour of an error; where will an appeal lie? For diſobedience to the deciſions of the church is ſchiſmatical; a ſubmiſſion to them is heretical.

[g] This is what determined that part of the clergy of the *Gallican* church, which oppoſed the conſtitution of *Clement* IX. to appeal to a council.

[h] They who oppoſed the *conſtitution* pretend that we ought to diſtinguiſh between the Pope and that chair. The Proteſtants are merry upon this diſtinction, and ask what that chair is? They propoſe this queſtion too, whether a ſubject who is diſobedient to his Prince, becauſe he commands him to do thoſe things which are contrary to the good of the ſtate, can clear himſelf of the crime of high treaſon, by ſaying, that tho' he diſobeys the King, yet he ſubmits to his throne, that is, the lawful, juſt and reaſonable authority of the monarch; but this authority is a creature of reaſon during the vacancy of the throne.

Some

Some Opinions embraced by the Janseniſts.

WHAT we have juſt now ſaid obliges us to mention ſomething of thoſe, who are called *Janſeniſts*. This party owes its birth to *Janſenius*, a doctor in divinity of the univerſity of *Lovain*, and biſhop of *Ipres*. The looſe doctrine of ſome [i] of the Jeſuits concerning grace and predeſtination, got ſo great a footing in the divinity ſchools, that in the year 1640. [k] two univerſities thought themſelves obliged to condemn it: That doctrine was in a judicial way brought before the holy See, and yet, notwithſtanding ſuch accuſation, it made a conſiderable progreſs. *Janſenius* was reſolved to defend and maintain the faith of the church, and the grace of *Jeſus Chriſt*. He oppoſed St. *Auguſtin* to thoſe new doctrines, and wrote a [l] treatiſe upon grace wherein the whoſe doctrine of that great father is diſplayed. This treatiſe was attacked by the Jeſuits, who accuſed *Janſenius* of maintaining five dangerous and calviniſtical hereſies: [m] which are the following.

1. That *Jeſus Chriſt* prayed, and died only for thoſe that are ſaved.

2. That man can neither reſiſt, nor reject grace, even tho' it were his intention and endeavour ſo to do; and therefore is by an abſolute neceſſity conſtrained to do good, when he has grace, or to do evil when he has it not.

3. That in good works we do not co-operate with grace, and that we have no ſhare in the merit of them.

4. That ever ſince the fall of *Adam*, we have never had any liberty of indifference to incline us (in caſe we will) either to the one or the other.

5. The ſins that we commit, are neither free nor voluntary; except in their cauſe, which is the ſin of *Adam*. He alone was free, all other ſins are committed by force and neceſſity, the weight of concupiſcence over-powering the will.

The St. *Auſtin*, from which theſe propoſitions were pretended to be drawn, produced [n] ſeveral treatiſes relating to the ſubject of grace; but this ſcholaſtic debate not concluding to the ſatisfaction of the Moliniſts, theſe immediately applied to the Pope, in order to over-throw this new St. *Auſtin*, which accordingly was at laſt condemned in form by a bull [o] of Pope *Urban* VIII. The *Janſeniſts* pretend, that this bull was compoſed by [p] a man entirely devoted to the Jeſuits. Nevertheleſs, the differences occaſioned by the doctrine of *Janſenius* had like to have created great diſorders in the low countries; becauſe the divines (who were animated, as they ſaid, with a zeal which the pretended orthodoxy inſpired them with) took care to magnify [q] objects in an extraordinary manner.

Janſenius under the fictitious name of *Patrick*, had ſome years before wrote a book called [r] the *French Mars*, againſt the miniſtry of Cardinal *Richelieu*: but that ſtateſman revenged himſelf by encouraging all ſorts of writing, and preaching againſt the doctrine of *Janſenius*, which began to gain ground in *France*. Thoſe preachers and doctors, who were devo-

ted

[i] Father *Molina*, and father *Leonard Celſus*.

[k] The univerſities of *Lovain* and *Doway*.

[l] *Anguſtinus*. See the hiſtory of *Janſeniſm*, Tom. I. p. 4. Edition of 1700. that book was wrote before the year 1636. as appears by the privilege granted in 1635. but not publiſhed till the year 1640. and then dedicated to the Cardinal infant.

[m] Taken from the *Hiſtory of Janſeniſm*, Tom. I. p. 20. Edit. 1700.

[n] During the years 1641, 1642, and 1643.

[o] This bull was granted the 6. of *March* 1642. and publicly fixed up at *Rome* on the 19. of *June* 1643. The *Janſeniſts* gave out, that the bull was ſpurious, or at leaſt were willing that it ſhould be looked upon as ſuſpicious by reaſon of many variations, which were obſerved in the copies of that bull; and becauſe it openly condemned the doctrine of St. *Auſtin*. This bull met with no better a reception in *France*; for it was even refuted by ſome ſmart obſervations, which at that time gave as much uneaſineſs to the court of *Rome*, as the remarks made in our time upon the conſtitution *Unigenitus*.

[p] Vide *Hiſtory of Janſeniſm*, Tom. I. p. 48. Ed. of 1700.

[q] They exclaimed loudly againſt hereſy which was upon the point of being introduced there. They repreſented to his holineſs, that there was an end of the Catholic religion, and that *Manicheiſm* and *Calviniſm* would ſoon get the upper-hand. Vide *Hiſtory of Janſeniſm*, Tom. I. p. 61.

[r] *Patricii Armachani Mars Gallicus*: He compoſed it in *Latin*, after which it was tranſlated into *French*.

ted to the Cardinal, were ſeconded by the Jeſuits, and all of them together [r] proved powerful enemies to that doctrine.

After the death of *Urban* VIII. the affair of Janſeniſm was again revived in a manner, which at firſt appeared ſomewhat favourable to the party: but the *Moliniſts* by their intrigues ſo contrived it, that the deciſions were ſtill given againſt *Janſenius*. It would be needleſs to enter into the diſcuſſion of all that paſſed upon this account, and of an infinite number of *Polemic* writings, which were produced by the opinions of both parties concerning grace. The Archduke *Leopold*, in the year 1648, uſed his utmoſt endeavours to have *Janſeniſm* condemned in the Low-countries: and the *Moliniſts* were of opinion, that the ſpeedieſt way of deſtroying that party would be [s] to exclude the *Janſeniſts* from all dignities, employments and offices. The expedient ſeemed very well fitted to tempt the ambition of ſuch as could never reſolve to believe any truths that were prejudicial to their intereſt, however excellent they might be in other reſpects. This reſolution was attended [u] with a formulary, or profeſſion of faith, which was to be ſworn to by thoſe who were admitted to any employments. This oath, and the footing upon which *Janſenius*, and the bull relating to him, were then treated in *Spain*, may be ſeen in the hiſtory of *Janſeniſm*, already cited in the notes. What occaſioned ſome mirth in theſe diſputes, which, notwithſtanding the importance of the ſubject, and the gravity of the divines, drew both parties at laſt into a kind of ridicule, was the titles which each party gave to their writings. The names of *Buckler* or *Shield*, and others of the ſame kind, did not ſeem ſtrongly enough to expreſs the drift of theſe kind of writings. One doctor (whoſe name was *Fromond)* aſſumed the name of [w] *Vincent the Mild*, in order to adminiſter an *Antidote* againſt the opinions of the *Moliniſts*. Another publiſhed the [x] *Torch of St.* Auſtin. Father *Veron* a Jeſuit compoſed *a gag for the Janſeniſts*. Some divines of his order had a mind [y] to put out St. *Auſtin*'s *Torch:* but *Fromond* thought himſelf under an obligation to find [z] *Snuffers* for the *Torch*. But we ſhall have done with theſe writings, and the authors of them, to come to the letter ſubſcribed by 68. biſhops of *France*, in order to obtain of Pope *Innocent* X. an enquiry into, and [a] condemnation of the 5. famous propoſitions which follow, upon which, ſay they, it is moſt dangerous to diſpute.

I.

Some of God's commandments are impoſſible to be kept by the righteous, even tho' they are willing to obſerve them, and uſe their beſt endeavours to fulfil them according to their then preſent ſtrength. They likewiſe want the grace of God which renders them poſſible.

II.

A man doth never reſiſt inward grace in the ſtate of fallen nature.

[r] *Iſaac Habert* a *Paris* divine preached in the Metropolitan church, and the orthodoxy of his zeal made him reckon 40. hereſies in the doctrine of *Janſenius*. But ſome time after, this doctor's zeal flagging, thoſe hereſies were reduced to 12. and at laſt ſtood at five, which are capital.

[s] This plan is now-a-days purſued in order to oblige the *Janſeniſts* to receive the conſtitution *Unigenitus*.

[u] The worſt of this, as well as of all oaths in general that compel a ſubſcription, is, that they always make hypocrites.

[w] *Vincentii Lenis Theriaca.*

[x] *Lucerna Auguſtiniana.*

[y] *Reſponſio ſeniorum Facultatis Duacenæ* adverſus *Lucernam*, &c.

[z] *Emunctorium Lucernæ.*

[a] If we may believe the author of the *Hiſtory of Janſeniſm*, that cenſure was made in a moſt irregular manner. Cardinal *Barbarini* being over-perſuaded by the urgent requeſts of the Jeſuits, committed the affair of *Janſenius* to his council of conſcience; whereof three Jeſuits compoſed a good part. The queſtion was put whether the biſhop of *Ipres*'s *Auſtin* ſhould be condemned or not, and the number of thoſe who voted in behalf of that book had the majority by one vote from them who were for condemning it: but the enemies of *Janſenius* ordered it ſo, that *Albizzi* the aſſeſſor, who vigorouſly oppoſed that biſhop, and did not uſe to ſit in that council, was admitted into it on purpoſe to join his vote to the *Moliniſt* cabal. Yet the votes were ſtill equal: but Cardinal *Barbarini*, who was not to have any vote in his own council of conſcience, voted notwithſtanding againſt *Janſenius*; by which means the number of thoſe who decided for the cenſure, exceeded by one vote thoſe which were againſt it. *Hiſtory of Janſeniſm.*

III.

To merit or not merit, in the ſtate of fallen nature, it is not neceſſary that a man ſhould have a liberty free from neceſſity. 'Tis ſufficient that he hath a liberty free from reſtraint.

IV.

The *Semi-Pelagians* admitted the neceſſity of an inward preventing grace for every action, even for the beginning of faith; and they were Heretics, inaſmuch as they would have it, that grace was ſuch, that the will of a man could either reſiſt or obey it.

V.

It is a *Semi-Pelagian* opinion to ſay, that *Jeſus Chriſt* died or ſhed his blood for all mankind without exception.

The *Janſeniſts* pretended, that the *Moliniſts* purſued the cenſure of theſe articles only to make it fall upon St. *Auguſtin*, and on the doctrine of effective grace: but however that be, the letter ſigned in the name of the clergy of *France*, was, in the year 1650, ſent to Pope *Innocent* X. and that letter occaſioned a new paper war, whereof we ſhall give no particulars. In the ſame year 1650. Pope *Urban* VIII.'s bull againſt *Janſeniſm* was publiſhed in *Poland*.

[b] At the ſame time, the other Catholic powers were ſollicited to write to, and unanimouſly deſire the Pope to grant them the condemnation of the 5. propoſitions; which were aſcribed to *Janſenius*.

Pope *Urban* VIII.'s bull had been publiſhed in the *Roman* Catholic Low-countries; which publication was not agreeable to the Court of *Rome*, by reaſon of a clauſe therein inſerted, *viz.* with a ſalvo to the rights and privileges of that country. [c] In the year 1652. the Pope appointed a congregation for examining into the matter relating to grace. This congregation, which perhaps might have judged in favour of the *Janſeniſts*, was not [d] favourable to them in the end, tho' on the other ſide *Innocent* X. was [e] no friend to the Jeſuits: but the intereſt which his Holineſs had in cenſuring *Janſeniſm*, and the pretended propoſitions of *Janſenius*, was upon no other [f] motive, than barely to eſtabliſh his own authority and infallibility. At laſt, *Janſenius* was branded by a bull of the Pope's, iſſued the 31. of *May* 1653. His Holineſs, *after having ſeriouſly implored the aſſiſtance of the Holy Ghoſt*, as the bull expreſſes it, *in favour of his grace* condemned the 5. propoſitions without giving any explanatory declaration in what ſenſe his Holineſs condemned them. This bull was poſted up and publiſhed at *Rome*, and received in *France* on the 9. of *June* enſuing; tho' it did not paſs [g] there without examination and remarks by the *Janſeniſts*. But at laſt it was received, nor was the behaviour of thoſe who [h] cauſed it to be received altogether regular. After its publication at *Paris*, the pulpits were filled with the violent alarms of ſeveral curates againſt the hereſy of the *Janſeniſts*: and, without entring into the truth or falſity of the cenſured propoſitions, we may ſay, that the zeal of thoſe eccleſiaſtics was ſomewhat ſcandalous. The reſult of which was, that diſorders [i] and animoſities

[b] By the Jeſuits. Vide *Hiſtory of* Janſeniſm already cited. [c] Ibid. Tom. II.

[d] Cardinal *Spada* preſident of that aſſembly was an enemy to the diſciples of St. *Auſtin* as the *Hiſtory of* Janſeniſm tells us, Tom. II. Edit. of *Holland* 1700. and in this Quality of preſident he ſucceeded Cardinal *Roma*, who was no enemy to them.

[e] The Jeſuits, ſays the *Hiſtory of Janſeniſm*, which we quote, were ſo convinced of the Pope's indifference to them, that fearing he would pronounce judgment to their diſadvantage, they were thinking on ſome means not to ſubmit to his cenſure, without prejudice to the infallibility of the Holy See, by inſiſting it was very true, that the Pope was infallible in his deciſions; but that it was no article of faith, that *Innocent* X. was a legal Pope.

[f] It is upon this very principle that Pope *Innocent* XIII. with ſo much vigour ſupports the intereſt of the conſtitution *Unigenitus*. [g] Vide *Hiſtory of* Janſeniſm, Tom. II. p. 154. [h] Ibid. page 155, & 156.

[i] In the year 1655. the *Anti-Janſeniſts* cauſed the ſtone, upon which was graved an inſcription in praiſe of *Janſenius*, to be taken off his tomb. In 1672. another ſtone was put in the place of the former, with an Epitaph much leſs capable of being expoſed to the inſults of the *Moliniſts*; but the ſame zeal ſome time after took that away too.

animoſities encreaſed. The year [k] 1656. produced the famous provincial letters of *Paſchal* under the name of *Louis de Montalte*, and was near proving fatal to *Port Royal*, that was always looked upon as the bulwark of *Janſeniſm*. In the mean while the terrible threats, the intent of which was to declare incapable of all employments, and even to deprive of their livings, all ſuch as would not receive the bull, made ſome of the combatants [l] flinch. The ſame year Pope *Alexander* VII. iſſued out another bull, whereby he expreſly declared, that the 5. propoſitions [m] were *Janſenius*'s, and that they were condemned in the ſenſe of that biſhop. At the end of the year 1659. a certain [n] ſet of Fanatics roſe againſt the *Janſeniſts*, under the name of *The brothers of the ſodality* of the bleſſed ſacrament. One father *Eudes*, preaching before the Queen Mother in 1660, conjured her by the Holy Euchariſt to exterminate the *Janſeniſts* by fire and ſword; and the Court of *France* in 1661. vigorouſly preſſed the ſigning of the formulary, and raiſed an inexhauſtible fund of diſtinctions, which they endeavoured to employ on all ſides, to try by what means they might compaſs that deſign. And indeed it was a real ſtruggle between the fleſh and the ſpirit. The two Port Royals were rigorouſly perſecuted in order to make them ſign; and the archbiſhop of *Paris* [o] laid aſide all his gravity on that occaſion. The anger of this prelate fell upon the ladies of that community, becauſe they would not ſpeak contrary to their thoughts, nor believe that 5. propoſitions were to be found in a *Latin* book, which thoſe poor creatures had never read nor were able to underſtand. In 1665. Pope *Alexander* VII. thundered out another bull againſt *Janſeniſm*, and, in order to deſtroy them intirely, reſolved to make them ſubſcribe to a form of his own compoſition, which was generally ſigned: [p] purely and ſimply by ſome, and by others with a diſtinction of right and fact.

At laſt in 1668. Pope *Clement* IX. made a peace between both parties, [q] which gave much ſatisfaction to that part of *France*, which had a true ſpirit of Chriſtianity: tho' the ſequel proved it to be only a ſuſpenſion of arms; which plainly ſhews, that it is much eaſier to reconcile ſecular Princes, than churchmen. This war, eſpecially, was renewed from the time that *Clement* XI. publiſhed his bull [r] in the year 1713. againſt the 101. propoſitions extracted from the New Teſtament by *F. Queſnel*. That bull, according to the *Janſeniſts*, utterly deſtroys all Chriſtian morality: at leaſt we may be aſſured, that it was very unfit to maintain it in its purity.

[k] The ſame year a penſioner of *Port Royal*, being afflicted with a *Fiſtula Lacrymalis*, was cured by the holy thorn; and this miracle, which made ſome noiſe, did not fail of being refuted by the *Moliniſt* party.

[l] The archbiſhop of *Sens* challenged the biſhop of *Toulouſe* (de *Marca*) to ſhew him the 5. propoſitions in *Janſenius*'s *Auſtin*, but de *Marca* not being able to defend himſelf by that means, replied, that there was no room to doubt of it, after the Pope had declared it. The archbiſhop of *Sens* would not yield to that, but when the biſhop of *Toulouſe*, and the other deputies of the aſſembly of the clergy declared, that whoſoever did not ſubmit to the bull, ſhould be deprived of their livings; the archbiſhop, overcome by ſo convincing an argument, ſubmitted without a moment's heſitation.

[m] It is ſaid, that the enemies of *Janſenius* cauſed the 5. propoſitions to be printed upon a ſheet, and having inſerted it into one of the books of St. *Auſtin*, they preſented it to the Pope; which cheat convinced and determined his Holineſs. Vide *Hiſtory of* Janſeniſm, Tom. II.

[n] Theſe people were likewiſe called *Hermits* of *Caen*, it is aſſerted in the *Hiſtory of* Janſeniſm, Tom. II. p. 448. that they aſſociated themſelves with other viſionaries under the conduct of father *Bagot* a Jeſuit. They gave out that their ſmell was ſo nice that they could diſtinguiſh a *Janſeniſt* by the very ſcent. So exquiſite a ſenſation ought to have rendered uſeleſs the ſigning of formularies, or at leaſt have taught them to know thoſe that ſigned *bona fide*, from thoſe who only ſubmitted out of weakneſs in order to comply with the time. The *Sieur de Bernieres* was ſuperior of the Fanatics of *Caen*; and they reſolved to give out, that in that city all the curates, excepting two, were *Janſeniſts*. This publication was preceded by an extraordinary communion: after which they ran about the ſtreets half naked, declaring what we have already mentioned. Some time after, a young woman aſſembled ſome other Fanatics with ſeven prieſts, who, after having turned their caſſocs made themſelves girdles of the barks of trees, and daubed their faces over with dirt, walked round the town of *Seez*, crying out and praying for the converſion of the *Janſeniſts*.

[o] After having armed himſelf with excommunication againſt the nuns of *Port Royal* he treated them with cruel and abuſive expreſſions. Vide *Hiſtory of* Janſeniſm, Edit. of 1700.

[p] And this was tranſacted with ſo much ignorance by ſome of them, that there were ſeen mandates, wherein *Janſeniſm* was called the hereſy of *Cornelius Janſenius*, ſurnamed *Auguſtinus*. Vide the *Hiſtory of* Janſeniſm, Tom. III. p. 204. Ed. of *Holland*.

[q] *Clement* IX.'s peace.

[r] Called the conſtitution *Unigenitus*, it was dated *Sept.* 8. 1713.

QUIETISM.

THE *Quietists* are looked upon as a sect truly pernicious to the Christian church. Their spiritual notions tend to debase the majesty of religion, and the nature of the Holy Ghost, and to render the elevation of the heart to God a [r] mere mechanical practice. Mystic notions have appeared [s] in several ages of the church. The *Montanists*, [t] the *Gnostics*, &c. without doubt followed these mystical notions. We may judge [w] of the extraordinary doctrine of the *Quietists* by the particularity, oddness, and extravagance of their language.

[x] The *Quietists* hold a principle, [y] which is, that when once we have given ourselves to God, that act subsists for ever, without any necessity of repeating or renewing it. What we are to do is never to take from God what we have given him, by acting contrary to his divine will; and that unless this should happen, the essence and continuance of our resignation to God, and of its conformity to his will, last for ever. The slight faults which we commit without a serious reflection, do not destroy the essential point of conformity; even our most distracting occupations do not interrupt the act of continual love: [z] nay, should it happen that a man should think no more of God, there would

[r] The first principle of the *Quietists* is, that the soul must desist from making any reflections; and make use of the will by an internal recollection and contemplation, which they call acquired. The body, if possible, must remain in a perfect tranquillity, whilst the soul, in this manner, enjoys these spiritual gifts.

[s] The first rise of mystical notions is to be found in the song of songs, not but we acknowledge it for *Divine*: all that we would insinuate is, that in different times pretenders to regeneration have misapplied and abused its notions and allegories. 'Tis from thence, they have drawn the espousals and marriage of the soul with *Jesus Christ*, the chaste consummation of that marriage, and the marriage portion of the soul espoused to the Word. From the first ages of Christianity we find mystical notions and expressions in the fathers, which perhaps they borrowed from *Plato* and other heathen philosophers. *Bayle* in his *Critical Dictionary*, under the article of *Plotinus*, calls the *Quietists* Plagiaries of the Platonics. "The end, says he, to which *Plotinus* directed "his thoughts, *was to unite himself to the great God.* He attained to it by *an unspeakable efficacy*; and this is the "*unitive method* of our *Quietists*." The followers of *Fohu* in *China* teach a kind of *Quietism*, which requires those who pursue real felicity to abandon themselves intirely to meditation, and make no use of their understanding. *Bayle*'s remarks upon this subject, under the articles of *Spinoza* and of *Taulerus* may be had recourse to. *Arnold* has collected a great many mystical notions in his *History of mystical Theology*, in order to justify in his way the antiquity and sublimity of that divinity. Tho' he gives himself the trouble of going thro' every age in order to shew the progress it has made down to our time, yet it is certain, that it was never truly reduced into a system, till since the writings of *John de la Croix* (*John à Cruce*); but after him those mystical notions overspread religion with some violence to the time of *Molinos*, a *Spanish* priest, condemned at *Rome* in the year 1687. in the pontificate of *Innocent* XI. We may see in *Arnold*'s *Latin* treatise just mentioned, the encouragers of that mystical theology, with a catalogue of their works.

[t] The *Gnostics* had notions like those of the mystics, for they considered the soul of man as the intimate substance of God; and the jargon of these mystycal people convinces us, that it is one of their chief errors. The penances, austerities, propheteises, and the Paraclet, or Holy Ghost of the *Montanists* comes very near the notions of the *Quietists*; but there is a greater affinity between them and the sect of the *Beggards*, which appeared in the 14. century; we shall speak more at large of them in another note.

[w] We shall first give a specimen of it, drawn from the *instruction concerning the different conditions of prayer by Mr.* Bossuet, who took it from the writings of *John Rusbrok*. "The contemplative soul seeth "God by a light which is the divine essence ... and even the soul is that divine light .... The soul ceaseth "to be in the existence which in its own nature properly belonged to it. It is changed, transformed, absorbed "in the divine Being, and floweth into the ideal Being; which it had from all eternity in the divine Being. "It is so entirely lost in that abyss, that no creature can find it. We doubt very much whether the most "profound commentator could be able to penetrate into such substantial darkness.

[x] Part of what we have here said concerning *Quietism* is taken from *the instruction upon conditions of prayer by Mr.* Bossuet; but the *Quietists* do not absolutely allow of all that that prelate lays to their charge.

[y] *Instruction upon the condition of prayer*, p. 21. Ed. of *Paris* in a passage taken from *Malaval*, and *F. John Falconi*. *Molinos* endeavours to confirm this by instances. "Would it not be an extravagance, saith he, "for a man who is in the King's presence to say to him from time to time, *Sir, I believe that your Majesty* "*is here*? It would be the same thing, supposing the soul that seeth God with the eyes of a pure faith, should "take a fancy to say, *Lord I believe that thou art present*, &c. When any person is set out on a journey to "*Rome*, every step he takes forwards his journey, without the necessity of saying, every time he sets one foot "before the other, *I am going to* Rome." *Molinos* in his Spiritual Guide, Lib. I. chap. XV.

[z] *Instruction upon the conditions of prayer*, &c. *p.* 43. this notion appeared horrible to the enemies of *Molinos*, the Christian who hath no distinct view of *Jesus Christ* cannot fail losing sight of his humanity: but perhaps it may not be proper to insist too strongly upon that argument. The mystics probably did not consider the consequences that might be drawn from thence against the distinction of the persons in the Trinity. The author of an *English* letter to be found in a collection of pieces concerning *Quietism*, printed at *Amsterdam* in 1688. pretends to justify *Quietism* in that article; he alledges, that the *Roman* Catholics fancied there was much more harm in it than there really is, because they fall into another extremity, which, says he, is the *believing that* Jesus Christ *is adorable, omnipotent, and omniscient from his humanity considered in the abstract*. He pretends likewise, that *Molinos* and his followers were for opposing the torrent of superstitions,

would be no neceſſity to renew the gift of himſelf, which has always ſubſiſted, (in the ſame manner as a marriage continues to ſubſiſt between a huſband and his wife, who are at a diſtance from each other, and have not correſponded together in writing for a long time: that marriage, I ſay, ſubſiſts unleſs adultery or ſome other falſhood ſhould produce the diſſolution of it.) We muſt allow, that this principle of quietude and contemplation (which is attended, as they ſay, with a perfect reſignation to God) may introduce a corruption of morals. From thence likewiſe will follow the abolition of thoſe acts of faith declared in the Apoſtles Creed, and of the requeſts contained in the Lord's Prayer, *&c.* to all which the *Quietiſts* are not bound, by reaſon that, according to what we have repeated after them, nothing is required for thoſe who live in a ſtate of contemplation, but one only perpetual and univerſal act. It is an act of faith to think on *Jeſus Chriſt*, and we muſt certainly think on him when we recite the Creed, or in reading the Goſpels; but all this is of no uſe to the *Quietiſts*. " A ſoul not " having thought on any ſtate of *Jeſus Chriſt*, for the ſpace of twenty years, findeth, that " all the vertue of him ſubſiſteth inwardly by condition; tho' the ſoul in all its ways hath " no diſtinct view of *Chriſt*." Such is the ſublimity of that contemplative ſtate: and it would be proper to examine in what manner Mr. *Boſſuet* refutes that *ſuppreſſion of the acts of faith, in the inſtruction upon the conditions of prayer.*

To go on with a recital of thoſe ſubtilties, wherein the *Quietiſts* ſoar, as we may ſay, above the clouds; they believe themſelves bound to annihilate all their deſires, when once the ſoul is confounded, loſt and annihilated in the divine Eſſence. " [a] The ſoul muſt " be dead to its deſires ... having a will as if it had none, comprehending as if it com- " prehended not, and thinking as if it had no thought, nay without having any incli- " nation towards the nothingneſs of this world, *&c.* which is the effect of the knowledge " it has of the contemptible ſtate it is in. It conſiders itſelf in an impoſſibility of me- " riting any thing, and acknowledges itſelf even unworthy of poſſeſſing virtue." Some myſtics throw in this exception, *unleſs that thoſe requeſts and deſires proceeded from an inſpiration by God, and the Holy Ghoſt put us upon ſuch motions as may induce us to deſire thro' the divine will*, if we were to make no requeſts to God, but what he himſelf was to inſpire us with, and which the Holy Ghoſt were to put us upon, 'tis true, that by ſuch means we might retrench an infinite number of uſeleſs prayers; but under that pretence we ſhould fall into another extreme; for we ſhould either ceaſe aſking any thing of God, till we had received a particular inſpiration; whence it would follow that we often ſhould remain in a perfect ſtate of inaction: or elſe we might believe, that we had a right to attribute to the inſpiration of the Holy Ghoſt thoſe irregular motions, which the fleſh may raiſe in the moſt perfect [b] contemplation. This reſignation and confuſion (if we may ſo ſtile it) and annihilation in God is carried ſo far, that an [c] *entire indifference whether we are in grace or not, agreable to God, or hated by him, or whether we have or have not any love for him*, may be inferred from them. This is the refined ſenſe they give to that part of the Lord's Prayer, *Thy will be done.*

The doctrine of the *Quietiſts* excludes all reflection, and thereon [d] *Molinos* is expreſs; according to them the act of reflecting is as it were a conſequence of the ſtate of imperfection:

perſtitions, which that opinion had introduced: he aſcribes to it the origin of crucifixes, the adoration of the croſs, and of the Euchariſt, *&c.* There ſeems to be ſome partiality in this opinion; yet be that as it will, it appears to us, that chap. xvi. of the firſt book of *The ſpiritual Guide* acknowledges the humanity of *Chriſt*: but the author requires we ſhould entertain a much more noble idea of that humanity, than is generally entertained of it; and conſequently it is plain, that he enervates one part of the worſhip; not the religious, but ſuperſtitious part.

[a] *Molinos*'s Spiritual Guide, *p.* 194. & 196. Edit. of *Holland*, 1688.

[b] Vide *The inſtruction concerning the different conditions of prayer by Mr.* Boſſuet, for the refutation of their apology for that doctrine, wherein they pretend not to exclude requeſts acknowledged, and deſires perceived by our ſenſes. Nonſenſe full of abuſe and fanaticiſm in whatever ſenſe it be taken.

[c] Mr. *Boſſuet* infers this conſequence againſt the *Quietiſts*, and yet it does not appear, that this is ſo expreſly found in chap. xix. xx. and xxi. of the third book of *Molinos*'s *Spiritual Guide*, wherein he treats of the true and perfect annihilation.

" [d] The underſtanding, ſaith he, takes leave of all reflection and reaſoning: God cauſes the ſoul to ad- " vance

but a man is much more imperfect, when he has (as we may ſay) got rid of his will, and is become a machine to be wound up according to the fancy of a providence, which annihilates the liberty of human actions without leaving us any power to act, in any reſpect, of ourſelves. If we draw thoſe conſequences which we naturally may from theſe principles, we ſhall find, that this is the very notion which *Quietiſm* affords us of God.

From the principles of *Quietiſm* then it follows that thoſe actions, which are performed without reflection, muſt prove infinitely pleaſing to God; ſince ſuch actions as are unperceived, or perceived confuſedly, are the moſt perfect; but how is it poſſible by ſuch acts to be loſt and annihilated in God, ſince God is the ſupreme Reaſon? Can we be agreable to him in acting without reflection? and if in conſequence of that reaſon which God has given to man, ſuch virtuous actions as are produced by that reaſon be, on the contrary, the acts which come neareſt to God's infinite wiſdom, how can we love virtue without reflection? The reader may conſult the [e] works of Mr. *Boſſuet* already quoted, for a refutation of thoſe principles, as well as of what the myſtics call the *Vice of multiplicity*, that is to ſay, a daily renewing of the acts of faith, hope, and charity. It is plain, that thoſe acts would become errors in piety, if we were obliged to ſet aſide our will, ceaſe from thinking on our actions, and exclude even thoſe requeſts which we can, and ought to make to God for obtaining his favours.

[f] The paſſive prayer of the myſtics known by the name of *Quietiſts*, requires no meditation; (this is an eſtabliſhed principle, almoſt needleſs to be repeated) it is nothing but a mere paſſive contemplation, which may be performed at all times without taking us off from any thing; for the way of ſeeking after God is ſo eaſy and natural, (and let us ſay, ſo involuntary, and according to them ſo imperceptible) that the very air we breathe cannot be more, nor our reſpiration more uninterrupted. *If our erring brothers were taught* [g] *ſimply to believe, and to pray, inſtead of ſo many diſputes, they might, by degrees, be brought back to God.* 'Tis after this manner, that one of the Myſtics expreſſes himſelf according to Mr. *Boſſuet*'s quotation, and conſequently it is of no purpoſe to employ either controverſy or other arguments for the converſion of Heretics.

The ſoul [h] that conceives a true love for God, finds itſelf inſtantly tortured with the fire of temptations, and never believes with ſo much certainty, as when it is thus tormented and afflicted. The doubts and fears it is in, whether it believes or believes not, whether it has conſented or refuſed its conſent, are the effects of the delicacy of its love, *&c.* This love (according to the *Quietiſts)* requires, that we ſhould forſake [i] our neighbour, till ſuch time as God takes the faithful *(Quietiſt)* out of the ſtate (of quietude) wherein he is. "Leave that care to him, ſaith *Molinos*, and remain quite inſenſible to all things, "and entirely reſigned to his will. You are not idle upon this account." Divine love refines the ſoul, whilſt God is preparing [k] a paſſive diſpoſition in it, by trying it by the fire of tribulation and inward torments, *&c.* a man at that time feels a paſſive dryneſs, darkneſs, anguiſh, contradiction, internal deſpondings, *&c.* a man's heart is then ſo oppreſſed, and ſo full of bitterneſs, that he is not able to raiſe it up to God; nor to perform

"vance by means of the obſcure knowledge of a ſimple faith, *&c. Guide Introd.* Sect. 1. N. 2. The ſoul "being once deprived of the capacity of reaſoning, cannot with all its efforts make ſo much as one only re"flection," *Ibid.* Lib. I. chap. 2. N. 6. From this doctrine may be drawn pernicious conſequences; may we not ſay, that it helps to palliate thoſe unruly tranſports, which very frequently we are not maſters of in the contemplative ſtate of the body? Is the pretended ſuſpenſion of our ſenſes, whilſt we plunge in the myſtical road, and are loſt in God, any thing more than a mere illuſion? Follow thoſe principles ſtep by ſtep, and you will diſcover that the prayer of the ſoul is nothing but vain-glorious nonſenſe. In vain they tell us, that *abſence of reaſon is one of the greateſt bleſſings could befall the ſoul; and that it is a proof, that God conducts it by faith and ſilence*, &c. Molinos's Spiritual Guide, *p.* 18. Edit. of *Holland.*

[e] Book 5. and 6.

[f] The paſſive, or prayer of peace and quietude, is likewiſe called that of mere preſence, mere regard, and mere reſignation in God, according to the expreſſions of St. *Francis of Sales* in his *Treatiſe on the love of God*; to bear and ſuffer the oppoſitions which are made againſt our own motions or inclinations, is, in devout terms, called the impreſſions received from God, and wherein man hath no part. See *Boſſuet*'s *Inſtruction*, &c. Book vii.

[g] It is true, that in the infancy of Chriſtianity that method was practiſed. The operations of the Apoſtles were all ſupernatural; the Holy Ghoſt by his immediate influence acted upon thoſe whom he intended to convert.

[h] *Molinos*'s *Spiritual Guide*, Introd. chap. x.

[i] Ibid. Lib. II. chap. iii.

[k] *Molinos*'s *Guide*, &c. Lib. III. chap. iv.

form any one act of faith, hope, or love. Yet it is the love of God that creates all this diſorder, tho', according to the *Quietiſts*, it acts in this manner only to appropriate to itſelf the heart of the Myſtic. *Molinos* calls this ſtate which we have deſcribed, the *firſt ſpiritual martyrdom.* [l] The other ſpiritual martyrdom, which is more uſeful and meritorious, is only deſigned for thoſe, who are already advanced towards perfection and ſublime contemplation. This conſiſts in the *fire of divine love*, wherewith the ſoul is *inflamed* and *conſumed* by *amorous torments:* ſometimes the abſence of its lover diſtracts it; at other times it ſinks under the ſweet, but heavy *weight* of the *divine preſence.* That is what they call *ſighing*, *ſuffering*, and *dying* with love. The conſequence of this to the ſoul, is a conception equally myſterious and ſpiritual [m] of *internal happineſs*, externally produced by an *infuſed contemplation.* This is the deſcription *Molinos* gives us of the ſtate, by which God imperceptibly raiſes the ſoul to perfect peace, by an intimate penetration of his light. We believe this ſufficient to give the reader an idea of the [n] love of God, according to the principles of the *Quietiſts*, but [o] the conformity there is between their opinions and that of the [p] *Beguards* will appear in the notes.

We muſt now ſay ſomething of the perſon of *Molinos*, and of the progreſs his opinion made at firſt. This prieſt, born a *Spaniard*, and of a conſiderable family, was of an auſtere, melancholy diſpoſition. It is reported, that he had always deſpiſed the [q] external practices

[l] Id. Ib. Lib. III. chap. vi. [m] This internal happineſs is deſcribed by *Molinos*, ibid. Lib. III. chap. xiii. and xvi.

[n] A book of conſiderable length, and of a very ſingular character might be made, were all the extraordinary terms, which the myſtics uſe to expreſs their love of God, and all the effects thereof to be collected; the loweſt of their ideas are, that this love illuminates, inflames, and conſumes. The moſt gallant poets do not expreſs their ſelves more forcibly than theſe contemplative ſouls, who continually talk the language of the moſt paſſionate lovers.

[o] Theſe *Beguards*, whom the *Council of Vienna* condemned under Pope *Clement* V. believed, 1. That a man may in this life acquire ſo high a degree of perfection, as to become incapable of ſinning, and for grace to be of no uſe to him. *Molinos*, almoſt in the ſame ſenſe tells us, that the *celeſtial indifference* which ſucceeds *the ſuppreſſion of requeſts, reinſtates us in the happy innocence which our firſt parents loſt*; that by prayer the ſoul returns to its primitive purity, and that the *ſpirit of concupiſcence is deſtroyed*, &c. *Molinos* ſays ſomething very like this in his third book, chap. ii. N. 7. *of his Spiritual Guide.* Yet he ſeems ſoon after to contradict himſelf, by adding, that *illuminated ſouls are not the leſs convinced of their miſery and failings*, &c. On the other hand, one of *Molinos*'s propoſitions which was condemned by the bull of *Innocent* XI. is this; that *a ſoul that has attained to myſtical death can have no other will but that of God, becauſe God has taken its will from it.* In all this appears great contradiction. 2. The *Beguards* were of opinion; that a man ought neither to faſt nor pray in the ſtate of perfection. The conſequence is neceſſary, if a man be perfect, why ſhould he humble himſelf before God? That intimate communication with God, in the midſt of that tranquillity which is deſcribed by the *Quietiſts*, neceſſarily condemns a ſpirit of mortification. 3. The *Beguards* pretended to exempt themſelves both from human and eccleſiaſtical laws; it appears likewiſe, that *Quietiſm* ſets up a kind of independency; it is a hard matter to prove a good ſubject with the principles of the *Quietiſts.* 4. As to ſupreme happineſs even in this life, the principles of the one and the other plainly eſtabliſh it. One need only read the ſeveral accounts which *Molinos* gives of *ſupreme Happineſs of inward peace*, and of what he calls *internal ſolitude*, &c. 5. The *Beguards* hold, that one ought not to riſe up at the elevation of the body of *Jeſus Chriſt*, nor pay any honour to it, pretending that the ſtate of contemplation did not permit them to think on the myſtery of the ſacrament of the Euchariſt; nor of the ſufferings of the humanity of *Jeſus Chriſt.* The ſuppreſſion of *acts of faith* has at leaſt a tincture of this doctrine, and Mr. *Boſſuet*'s ſecond book of his *Inſtruction* may be hereon conſulted. 6. The *Beguards* ſay, that imperfect man only ought to practiſe the actions of vertue, but the perfect ſoul is exempted from them. This propoſition comes the neareſt that is poſſible to a ſuppreſſion of all acts; the 31. of the propoſitions that were condemned by *Innocent* XI. concludes that the virtues ought to be baniſhed. To give the reader a complete information of the great likeneſs between the *Quietiſts*, who were followers of *Molinos* and the *Beguards*, we muſt cite him ſome paſſages, which expreſs the characters of the latter; and theſe paſſages we have taken from a *German* author quoted by Mr. *Boſſuet.* " They do not act, ſays *Taulerus*; but as the inſtrument waits for the workman, ſo likewiſe " do theſe men wait the divine operation: doing nothing at all, and pretending that their operation would be a " hindrance to the work of God. Thus fixed to a vain tranquillity, they practiſe none of the virtues in this " peaceful ſtate, they neither praiſe God, nor pray to him, (becauſe they look upon the praiſes which are given to God, and the prayers that are offered up to him, as intereſted acts; *Molinos*, according to the 19. of the condemned propoſitions, ſaid that he who loves God according to the inſinuations of reaſon, or the conception of the underſtanding, loves not God; and that a ſoul which cannot ſuppreſs the deſire of loving God, ſhews that it loves after its own way: which is indulging its own choice.) In ſhort, the authors who were contemporary with the *Beguards*, found in them the annihilation and paſſiveneſs of the modern *Quietiſts*; their ceſſation of deſires, acts of grace and virtue.

[p] Together with the fanatical opinions aſcribed to the *Beguards* and *Quietiſts*, the world has likewiſe given them both moſt abominable characters. We muſt agree that a ſuppreſſion of actions of virtue leads one naturally to it. Let a man become never ſo ſpiritual, he always is under a dependence upon theſe objects that ſurround him, and conſequently cannot ſupport himſelf by mere contemplation. There muſt always have been ſome groſs ſouls amongſt thoſe contemplative people, who ſunk under the weight of their ſenſes, and became guilty of thoſe obſcene and brutal actions, which are attributed to them. Theſe ſpiritual meanings of the Myſtics carried to ſuch a height muſt ſoon or late ever bring them under ſome ſhameful dilemma's. It is, however, proper here to diſtinguiſh ſpeculation from practice: becauſe they who eſtabliſh principles, do not always foreſee conſequences that may be inferred from them, nor the weak places that may introduce corruption of morals.

[q] Abſtract of an *Engliſh* letter in the collection of pieces concerning *Quietiſm*, printed in the year 1688.

practices of the church, and all popular devotions. In the year 1675. he published [r] the *Spiritual Guide*, with the approbation of five divines. There are some fine passages in that treatise: but take it altogether, it mostly consists of pompous nonsense and crude indigested notions, as may be seen by the passages which we have already cited. The *French* translation is not exact, the approbations of the five divines would make one believe, that they had not perused the book, or that they either did not understand it, or had given it a very slight [s] examination. The *Spiritual Guide* gained its author a great reputation, who was incouraged by many [t] persons of great distinction in the church; amongst whom were some *French* who pretended to make use of him in order to reunite the *Roman* Catholics and the Protestants. Pope *Innocent* XI. gave him considerable instances of his protection; and from that time the *Molinist* devotion throve among the *Romans*. Several devout persons of both sexes laid aside the rosary and beads, mental prayer predominated, and the Jesuit's confession chairs were not so much frequented as usual; this was (as it is said) the chief cause of *Molinos*'s misfortunes. They wrote against his new heresy, and F. *Segneri* was the person who signalized himself most on that subject. He attacked him vigorously upon this proposition, *whoso possesseth God possesseth likewise Jesus Christ.* [u] He pretended, that it might incline the faithful to forget the humanity of our Saviour. The inquisition at last took notice of these disputes, but *Molinos* at that time triumphed over his enemies. Tho' soon after they charged him again with fresh accusations, and made inquiries whether *Molinos* was not of a *Jewish* or *Morisco* race. Nevertheless, *Quietism* propagated so fast, that Mr. *Burnet* in his *Journey thro'* Italy, computes to the number of twenty thousand *Quietists* in *Naples*. This spiritual propagation brought *Molinos* into new troubles, and if we may believe the author of the letter which we mentioned, that affair was treated of as a political matter. They gave the most Christian King to understand, that *Molinos* being a *Spaniard*, he would draw all those of his opinion into the interest of the King his Master; and by that means all the *Quietists* would prove so many sworn enemies to *France*. This (we are informed) was the pretence made use of to stir up the King of *France's* zeal, who gave orders to Cardinal *d'Etrees* his ambassador at *Rome* to prosecute *Molinos* and his disciples. [w] They began by impeaching him with holding and carrying on criminal correspondences. They after this represented to his Holiness, that it was not becoming the common father of all Christians to harbour heresy in the *Vatican*, whilst the eldest son of the church was labouring to destroy it. In short, *Molinos* was imprisoned in 1685. and some time after several clergymen and secular persons were likewise confined upon suspicion of giving themselves up to *contemplation* and *mental prayer*. It is certain, that had this sect been tolerated any time, we should have seen some fatal revolution in the practices of the church, especially if *Innocent* XI. whom [x] they made pass for the abettor of *Quietism*, had dared openly to declare himself its protector. After these first proceedings, orders were given for a circular [y] letter to be sent to all the prelates of *Italy* and of *Christendom*, in order to acquaint them, that in many parts of their dioceses there were societies of *Quietists* formed, who taught

[r] Ibid. [s] The first approbation imports, that this book was intelligible in the most obscure matters; and that the author does not deviate from the Holy Scriptures, *&c.* The second and third say much the same thing. The fourth enters farther into particulars, and is likewise more judicious; the author of it was a Jesuit, who did not approve of the book *farther than he could judge of it*, by the continual elevation wherein *Molinos* keeps up the mind. But even with this reserve, the approbation displeased the society, and it is said, that the author of it was no more heard of; the fifth approbation is full of nonsense worthy of the Capuchin that gave it.

[t] See the *abstract* of the letter cited above in the *collection*, &c.

[u] See before note [e], this proposition is not to be found in express terms in the *Spiritual Guide*. But *Malaval* saith expressly, that *Jesus Christ is greater by his divinity than by his humanity, that whosoever continually thinks on God; likewise continually thinks on* Jesus Christ. Altho' this author often does not understand himself; yet these words seem capable of a reasonable explanation.

[w] See the letter already quoted. [x] See the letter wherein it is said, that the Inquisition took the liberty to examine the Pope upon this subject; but this is wholly without proof.

[y] This letter was written by Cardinal *Cibo* on *Feb.* 18. 1687. it contained 19. articles or propositions, which were charged upon the *Quietists*, among the rest the 4. destroys the humanity of *Jesus Christ*, the 5. acts of penance, the 7. and 13. abolish the images. The 9. the sacrifice of the Mass, and the 10. the invocation of Saints. The letter does not mention from what author these heretical propositions are taken.

taught abominable errors. Thoſe prelates were at the ſame time exhorted to uſe their beſt endeavours to diſperſe ſuch meetings, to chuſe proper directors, and to act in ſuch a manner as the ancient cuſtoms might be exactly followed: but as the voice of the church is not formidable enough to the children of the age, unleſs ſupported by civil puniſhments, thoſe prelates were wiſely ordered to proſecute the *Quietiſts* before temporal judges. It was high time to come to this extremity, for mental prayer had already got the better of the roſary, as we ſaid before, and ſeveral devout perſons ſhewed their neglect for images, and no longer counted even their prayers. At laſt *Molinos* was condemned, and eſcaped the flames upon no other terms than a public confeſſion, tho' perhaps not a ſincere one, of his crimes: but he was [x] confined to a priſon where he remained to the day of his death [y]. The reader will [z] in the notes find part of the ceremonial of his abjuration, as we have taken it from a letter inſerted in the *Collection of pieces concerning Quietiſm*; and printed in the year 1688.

It is remarkable, that the inſtrument of *Molinos*'s condemnation, and the bull of *Innocent* XI. charge him with *hurrying the faithful into* [a] *ſhameful infamies*, without letting us into any one of them.

[x] In 1687. he was then 60. years old according to the *Dutch* Ed. of *Morery*. [y] He died in 1692.

" [z] Some ſhort time before this ſolemnity, the Pope granted a plenary indulgence to all thoſe who ſhould " be there preſent, and the proclamation that was made of it, together with the deſire every one had to ſee " the concluſion of an affair which had held the public in ſuſpenſe for above two years, occaſioned ſuch a " vaſt concourſe of people in the place, where *Molinos* was to make his abjuration, that a man muſt have " paid very dear, or have had a good deal of intereſt to get a good place. He was very neatly dreſſed in " new ſacerdotal clothes, and made ſo handſome an appearance, that his very enemies ſaid he had all that was " capable of charming the fair ſex; he came out of the priſon, they put him into an open chariot, with a *Do-* " *minican* Fryar placed by him, and when he was arrived at *La Minerva*, they left him ſome time in a gallery. " He turned his eyes on every ſide with great freedom of mind, bowing to ſuch as ſaluted him, and during " all that time, was only heard to ſay theſe words. *You ſee, Gentlemen, a man who has been defamed, but is very* " *ſorry for it*; *infamato mà pentito.* From thence they carried him to dinner, where he was entertained in a " magnificent manner, after which they took him back to the church, as it were in triumph, born upon the " ſhoulders of ſome of the *Sbirrbi*, who were in an open chariot. When he was brought to the place ap- " pointed for him, he made a very low bow, and was not obſerved to ſhew either fear or confuſion in his " countenance; his hands were tied together, holding in them a wax light, and while two Monks dreſt in " long robes were reading his accuſation aloud, ſome people were placed near at hand, who at the reading of " ſome particular articles, cried out aloud burn him, burn him; and the mob repeated the ſame; for care had " been taken ſo to incenſe them againſt this unfortunate man, that had not the *Sbirrbi* and guards oppoſed " their inſolence, he had fallen a victim to their fury as he was carrying back to priſon. As ſoon as he was come " to the cell where he was to be confined for the reſt of his life, he entered it with a great deal of tranquillity, " calling it his cloſet; then taking leave of the Fryar who had accompanied him, *Father*, ſaid he, *farewell*, " *we ſhall ſee one another again at the day of judgment, and then it will appear on whoſe ſide the truth is*; *whe-* " *ther on yours, or mine.*

[a] Mr. *Palafox* archbiſhop of *Seville*'s letter likewiſe ſpeaks of *The abominable exceſſes of the perfidious* Molinos. *Vide* the pieces immediately following *the inſtruction relating to the different conditions of prayer by Mr.* Boſſuet.

CONTINUATION

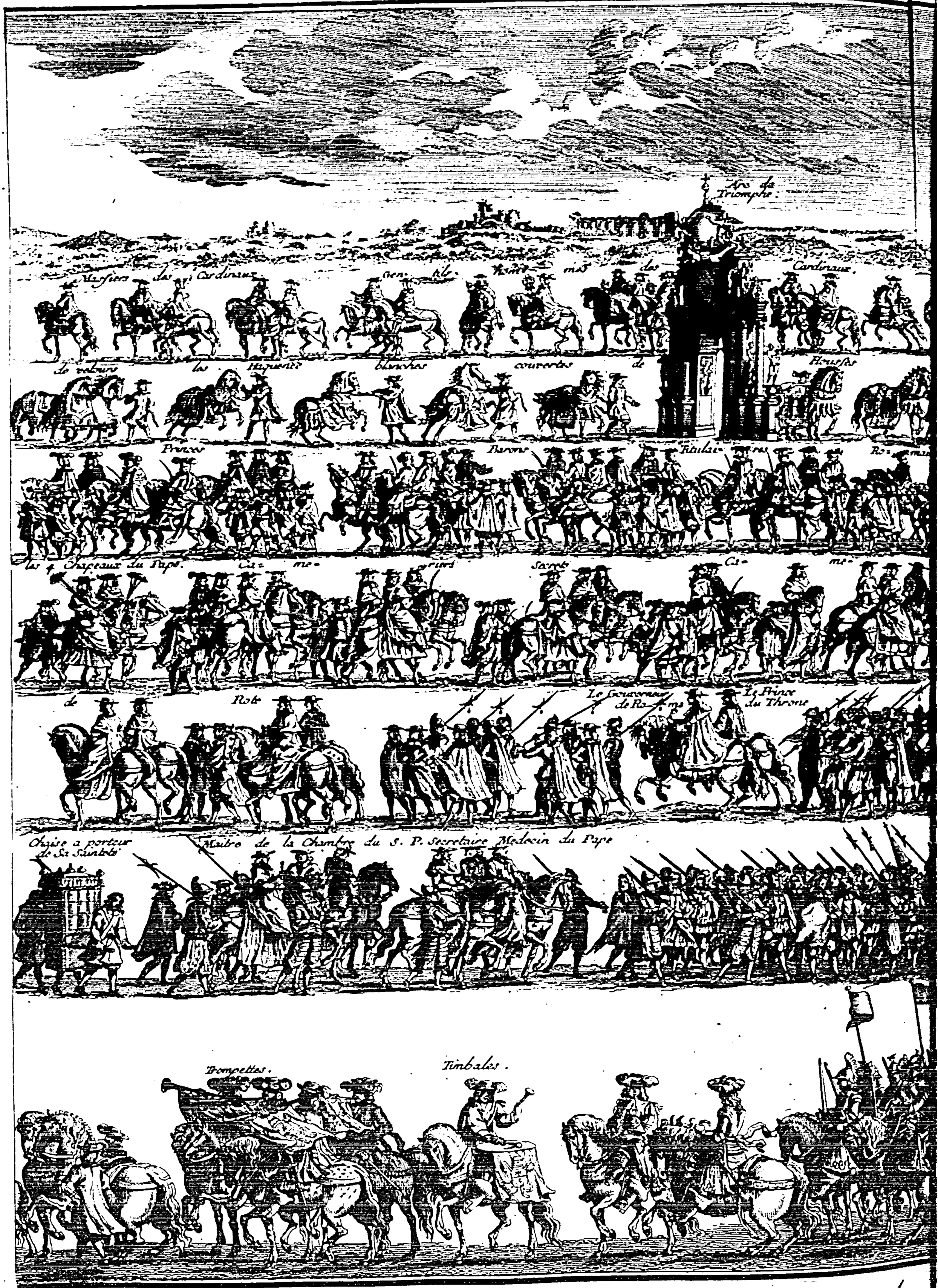
OF THE

DISSERTATION

UPON THE

Ceremonies of the *Roman* Catholics;

Containing a DESCRIPTION of their CEREMONIES.



D. Picart. del.

qui est la Capitale de toutes celles qui relevent de

Porte manteaux et pallefrois de sa Saintété le Jardinier Barbier et Boulanger de

Escuyers en bordure d'or et d'argent.

Trompettes Timbaliers

Huissiers de la Chambre

Maistres de Ceremonies

Le Sous diacre portant la Croix

Le Pape precedé des Conservateurs Romains au millieu des Maistres d'Estrades Pages Massiers, Coureurs &.

Compagnie de Cuirassiers.

CONTINUATION

OF THE

DISSERTATION

UPON THE

Ceremonies of the *Roman* Catholics;

Containing a DESCRIPTION of their CEREMONIES:

AUTHORITY *of the* CHURCH; HEAD *of the* UNIVERSAL CHURCH.

THE church [a] is one visible, holy and catholic or universal church; and is the work of God who hath established it upon an immoveable foundation; having given unto it the power of opening the gates of heaven to the faithful, and shutting them to Heretics and unbelievers. It likewise has the power of remitting sins, and pronouncing excommunications against those who are disobedient, &c. The church is either triumphant or militant. [b] The triumphant church is *the illustrious society of the blessed spirits, and of all the saints, who having triumphed over the world, the flesh, and the devil, securely enjoy eternal happiness.* The church militant is the congregation of all the faithful upon earth, who are continually bound during their lives, to resist the world, the flesh, and the devil. *Jesus Christ* immediately governs that part of the church which is triumphant in heaven, but for the church militant, as it required a visible governour, he has appointed one in his place, who is by true Catholics looked upon [c] as the sole and sovereign depositary of the faith, and everlasting director of the belief of the faithful. This is the person whose authority has been maintained in the kingdoms that have preserved the catholic faith, and who governs them by an infinite number of men whom he constantly keeps in pay. This is the person also, who is commissioned to distribute [d] spiritual arms to all the faithful in the world, and to promote some of them to the highest [e] dignities in heaven at a certain time after their admission into the church triumphant, and to bestow on others [f] such briefs as will one day intitle them to it. You must not here

[a] Catech. of the *Council of Trent.* [b] Ibid. [c] Chiefly by the *Transmontanes*, and some others.
[d] Indulgences, *Agnus Dei's, and beads*, &c. [e] The canonisations of saints.
[f] Beatification.

here make an objection, that he breaks in upon the prerogative of *Jesus Christ*; since on the contrary, the faithful cannot enter into heaven, but thro' the sole recommendation of the visible governor. The church has given him the power which it had received from *Jesus Christ*, to open and shut the gates of heaven. He is the person who remits sins, and who by his dispensations has the privilege of making lawful what was unlawful; he draws out of his treasury those indulgences, which he makes use of to bring back those who were dead in their sins to a spiritual life. It is in his power whenever he thinks it convenient, by the means of [g] taxes to re-establish those who had been degraded for their crimes, In a word, he it is, who pronounces anathema's and excommunications against Heretics, rebels, and transgressors: but shews favour to those who pay due respect to his paternal authority, and like a tender parent bears with all the infirmities of the flesh, upon condition that they express an unlimited love for him.

The SUPREMACY *of the* POPE.

THIS visible head is called Pope. And the Catholics are divided concerning him. Some of them make him inferior to a general council, which we shall presently come to. But be that as it will, he takes place of all Christian Princes, as vicar of *Jesus Christ* upon earth. In former times, the Emperor went to *Rome* in order to receive the imperial diadem from the Pope's hands, and there engaged himself [h] by the Trinity, by the wood of the cross, and by the relics of the saints, to raise the church and its head to the utmost of his power. Before he sat his foot in *Rome* he took an oath, the form of which the *ceremonial of the* Roman *church* has preserved and handed down to us. At length, after the church and its head had perfectly secured their own rights, he was permitted to enter the city, where the clergy went out to meet him in their habits of ceremony, and gave him the cross to kiss. The Pope received him sitting on a throne erected before the first portico of the basilica of the Apostles. [i] There his Imperial Majesty kneeling down uncovered himself as soon as ever he perceived *Jesus Christ*'s vicar, and then drew nearer, but still with one knee on the ground. *Lastly*, He devoutly kissed his Holiness's feet, [k] by way of respect to the Saviour of the world. But before his Imperial Majesty could be crowned, he took a new oath, wherein nothing that might establish the prerogatives and security of the Pope, and of the domains of the church was omitted. The coronation was succeeded by a solemn procession, wherein the Emperor at first appeared with the crown on his head, the sceptre in one hand, and a globe in the other, but at going out of the basilica, he put all those marks of honour into the hands of one of his officers, in order to go hold the Pope's [l] stirrup, whilst he alighted off his horse: nay, he even took the bridle, and for some time led the horse of the *servant of the servants* of *Jesus Christ*, [m] and the servant of the servants of *Jesus Christ* out of humility,

[g] The excess and roguery of those taxes is not now what it was in former times; and we cannot, in this present age, accuse the court of *Rome* of that sordid avarice which occasioned a *French* Poet to write the following verses.

Lubin venant ici de Bresse
Fut prié par frere Zenon
D'en apporter grace en son nom,
Pour avoir sanglé son anesse.
Lubin le fit, & de retour,
Eh bien, dit l'autre, en mon amour
As tu fait quelque tripotage?
Oüi, dit Lubin, & sans gloser
Pour peu de Jules davantage,
Ox t'ent permis de l'epouser.

[h] *Sacrar. Ceremon.* Lib. I. *Sanctam Romanam Ecclesiam, & sanctitatem suam Rectorem ipsius exultabo secundùm meum posse ad vitam*, &c.

[i] In this place the august functions of the Popes are performed.

[k] *Pedes in reverentiâ Salvatoris devotè osculatus.* Vide *Sacr. Cerem.* Lib. I.

[l] *Stapham tenet, quoad Pontifex equum ascenderit*, &c. Ibid.

[m] *Pontifex, dum imperator humilitatis officia vult exhibere, debet aliquantulùm modestè recusare*, Ibid.

mility, pretended not to be able to allow ſo extraordinary a ſubmiſſion; and at laſt his Holineſs did not reſolve to receive the honour his Imperial Majeſty did him, till after many mutual compliments, and purely for the ſake of [n] *Jeſus Chriſt.* We muſt refer to the notes for ſeveral particulars of the Emperor's duty to the Pope, [o] after juſt pointing out ſome ſingular circumſtances which ſhew the Holy Father to be infinitely ſuperior to all Kings, as Vice-God, and Regent of the univerſe. Under this title he has divided the new world between *Spain* and *Portugal,* he has a right to make uſe of St. *Paul*'s ſword to give apoſtolical chaſtiſement to ſuch as ſlight his deciſions as to the faith of Chriſtians: [p] he ought to put the golden crown on the head of his Imperial Majeſty, who is the firſt Prince of the Chriſtian world: [q] he never riſes off his pontifical throne, nor uncovers himſelf for any one whoſoever; nor does he ever vouchſafe the honour of a ſalutation with the leaſt inclination of his head. Indeed as to his Imperial Majeſty, he does him the favour of riſing a little to him when he is admitted to the kiſs of peace, after homaged one to the Pope's feet. However, the Pope ſometimes ſalutes ſuch Princes as have the honour of an audience of him, with a ſlight inclination of his head; but at ſuch time his Holineſs [r] is not in his pontifical robes, and tho' he condeſcends to be civil, [s] he is not obliged to it. Nor muſt we omit that the nuncio's and legates of the Pope take place of the ambaſſadors of all crowned heads.

COUNCILS.

A *Council* [t] is an aſſembly repreſenting the whole body of the univerſal church. The name of council too is given to provincial and national aſſemblies of the clergy, which however, then only repreſent a part of the church. A council is compoſed of eccleſiaſtical deputies from the ſovereign ſtates of Chriſtendom repreſenting their ſeveral nations, and likewiſe [u] of other prelates, doctors, *&c.* of particular churches, all met together in a free place, where they may, without conſtraint, apply themſelves to the reformation of manners, and of doctrine; the regulation and eſtabliſhment of church diſcipline, *&c.* and this aſſembly has a power of cenſuring biſhops, cardinals, and even the Pope himſelf; and likewiſe of depoſing any of them, when the good of religion requires it. In ſhort this aſſembly, which [w] by its ſuperiority can check the unjuſt enterpriſes

[n] *Cum aliquibus bonis verbis, honorem non in ſuam perſonam, ſed illius cujus locum tenet recipiendo,* &c. Ibid.

[o] It is to be obſerved, that after the Emperor had taken the oath to the Pope, he was clothed in the ameſs and ſurplice. The canons of St. *Peter* did him the honour to receive him as a brother, and to conſider him as a ſubject of the Pope, to whom all dignities belonging to the hierarchy of the church are ſubject. The Emperor was to help to carry the Pope, whenever it pleaſed his Holineſs to be carried on his ſervants ſhoulders, to pour out water to waſh his hands before he ſat down to table, give him his firſt plate, *&c.* *Vide* The *Roman Ceremonial.*

[p] *Imperator tribus coronis ornari oportet; argenteâ Aquiſgrani, ferreâ Modentiæ in Lombardiâ, & aureâ Romæ,* Ibid. *John* I. ſent ambaſſador to the Emperor *Juſtin* by *Theodoric* King of the *Goths* in *Italy,* is the firſt who gave the Imperial ornaments to any Emperor, which he did to *Juſtin.* The Pope's ſucceſſors have inſiſted on this privilege with a high hand.

[q] *Ibid.* Lib. III. c. ii.

[r] *Cum non ſint in Pontificalibus;* Ibid.

[s] *Non ex officio, ſed ex laudabili humanitate,* Ibid.

[t] An œcumenical or univerſal council is here meant.

[u] There muſt be a diſtinction made between the fathers of the council, and the divines, ambaſſadors, *&c.* for inſtance, in *January* 1546. there were 43. fathers, and beſides them, 20. divines at *Trent:* afterwards about 60. fathers; and in the third ſeſſion above 200. theſe fathers were, properly ſpeaking, the *council.* It is not our buſineſs to enquire whether it may be denied the title of *œcumenical* in ſome of its ſeſſions, and whether it was a free one or not *&c.* The *Council of Conſtance* was in the ſame manner an *œcumenical Council,* ſince, according to M. *Lenfant*'s preface to his hiſtory, "there muſt have been at it 30. Cardinals, four patriarchs, 20. archbiſhops, about 150. biſhops, above 100. abbots, 14. auditors of the Rota, above 150. other "prelates, as well generals of ſome order as priors, ſent from ſeveral parts, and above 200. doctors." It appears to us, that a *Council* in ſome manner claims the title of *œcumenical,* when all Chriſtian Princes are invited to ſend their deputies, unanimouſly to examine into doctrine and manners, with a promiſe that there ſhould be no violence uſed in ſuch examination.

[w] The *Tramontanes,* more faithful ſervants of the Pope than the reſt of Chriſtians, imagine that a *Council* has no other authority than what the Pope pleaſes to allow: and pretend that his Holineſs alone has the right of calling one; and take great pains to perſuade us, that the Pope's determination is as valid as an *œcumenical Council. Caſalius* a *Roman* prelate, and conſequently zealous for the authority of the Pope, in his *Latin* treatiſe *Of the ceremonies of the ancient Chriſtians* endeavours to prove, that the Emperors never had any right to call a *Council* without the Pope's authority. He is full of the ſubtilties of an *Italian,* attempting thereby to confute the *impious Calvin,* who maintained the contrary. *Vide* the following note.

prises of Popes, subjects them to the church in matters of faith, and declares them Schismatics and Heretics whenever they swerve from it, has more than once been very fatal to them. The *Councils of Pisa, of Constance*, and *Bale*, are instances of this.

As to the ceremonies used for calling a council, as there has been none since that of *Trent*, we shall describe them just as we have them from *Father Paul* in his history of that council, who tells us, there was not less contest nor less difficulty in settling the rank and precedency of the bishops, *&c.* than if an affair merely civil [x] had been the occasion of their meeting: that the fathers of the council insisted upon having the hall, where they were to meet, hung with tapestry, without which it was to be feared that the *council* might be thought an assembly of mechanics and handycrafts. Pope *Paul* III. issued his bull for calling it, and likewise another for opening it; both which bulls were read and registered in [y] the first session. On the day of opening it, the legates and bishops clothed in their pontifical habits, together with their divines, the clergy (of *Trent*) and all the people went in procession to the cathedral, where the first legate sung the mass of the Holy Ghost. Then the legates, in his Holiness's name, made a discourse, wherein, after hinting at the occasion of assembling the council, they exhorted the fathers to lay aside all passion and prejudice; to judge with equity; to think of nothing but God's glory, and the church's happiness; (qualities which seem easy of acquisition when taught in theory only, but in reality exceeding difficult in the practice) after this discourse they knelt down, prayed to themselves, and the president afterwards repeated the prayer beginning with [z] *Adsumus Domine, Sancte Spiritus.* The litanies were sung, the deacon read the Gospel, *si peccaverit frater tuus*; and the *Veni Creator* being likewise sung, the fathers seated themselves according to their respective ranks. The president read the decree aloud, asking them if it was their pleasure, that the general and holy Council (of *Trent*) should begin to the glory of God, *&c.* to which the fathers, each in his turn, answered *placet*, the legates first, then the bishops, and the rest of the fathers, of which the notaries drew up a public act. Lastly, *Te Deum* was sung, and the legates returned home after the first session, the cross being carried before, and they waited on by the fathers, who had laid aside their pontifical robes: and the ceremonies were almost the same at the other sessions. They who would be fully instructed in the orders of the Court of *Rome* concerning the disposition of the place and seats for a general council may consult the particulars of the [a] *Roman Ceremonial.* We shall only observe, that the hall of the assembly must be neatly adorned, and if the Pope be present, his throne must be fixed at the upper end, and care must be taken to have two seats on the right and left of the throne, for the deacons assistants. In case the Emperor in person appears at the *Council*, he is to be placed [b] next the Pope, and at his right hand, but so as to acknowledge the

[x] In the first ages of the church, they met without any ceremony, the Holy Ghost alone presiding in their assemblies, and Christian charity being considered before any worldly prospect; but interest and punctilio afterwards crept in. He who was the most artful or the most considerable man, either from the quality of his city or church, endeavoured to direct the assembly, propose matters, and take the opinions. When the church grew to be settled, and religion found herself backed by temporal power, difficulties in doctrine and discipline broke in upon the public quiet, from the ambition of the clergy; and this obliged Princes and magistrates to interest themselves in the *assemblies*, and they in their own right, and as political sovereigns, began to convoke them, appear at them, settle a form for them, propose and give sentences in them upon such differences as arose; yet so as to leave the principal controversy, which occasioned their being called, to their determination: all which appears by the records of several councils. At that time, there were neither preliminaries nor ceremonies; but they immediately fell to business. *Vide* Father *Paul's Hist. Counc. of Trent.* Lib. II.

[y] Before the first session begins, the *Roman Ceremonial*, Lib. I. fol. 61. Edit. 1516. orders a fast of three days. If the Pope appears in person at the Council, he and the Fathers of the Council, together with the clergy of the city in their pontifical robes are to go in procession to the hall of the assembly. The Pope or some other prelate at the opening of the session, sings the mass of the Holy Ghost: after which the Cardinals, and the Fathers of the Council, one after another, clothed in their robes of ceremony, salute the Pope. High mass is seldom sung at the other sessions. His Holiness generally hears a private mass, and afterwards goes to the Council in his red chasuble, and with the rich mitre on his head: where before the altar he makes a discourse to the assembly, and then goes to his throne; the Cardinals then put on his sandals, and *quam dilecta*, a verse of one of the Psalms, is repeated.

[z] This the Pope says when present. By this beautiful and devout prayer, immediate aid is asked of the Holy Ghost; that he would please to guide and conduct the Council, to inspire the Fathers with equitable judgments, to banish the spirit of confusion and discord far from them, and not to suffer them through ignorance to fall into error, or be corrupted by bribes, or be surprised by grandeur of appearance.

[a] Lib. I. fol. 59. Edit. 1516.

[b] Then the two deacons leave their places, and seat themselves over against his Holiness.

the Pope's ſuperiority; his ſeat, for inſtance, being to reach no higher than [c] where the biſhop of biſhops ſets his feet; and even this honour is reſerved ſolely for his Imperial Majeſty, for the ſeats of Kings differ very little from thoſe of Cardinals. In this hall there muſt be an [d] altar for maſs, and upon the table of it the relics of ſome ſaint. It is at this altar that the bleſſing of the Holy Ghoſt is prayed for upon this religious aſſembly.

The *Roman* ceremonial gives us the rank and order of ſuch who have a vote in a Council.

1. The Pope as head of the Chriſtian church.
2. The college of Cardinals.
3. Patriarchs.
4. Primates.
5. Archbiſhops.
6. Biſhops.
7. Abbots.
8. Generals the religious orders. All theſe, as we have already ſaid, are properly ſpeaking a Council: the doctors, divines, *&c.* appearing there only to inſtruct or guide the Fathers by their knowledge and counſels.

Provincial Synod.

EVERY biſhop ought to hold a yearly ſynod [e] in his particular dioceſs; and every three years each metropolitan a provincial one; and this is what the ancients called a provincial Council. This ſynod repreſents the church of the province, and the archbiſhop preſides in it as metropolitan and head of the clergy of his province, who alone has authority to call it: and this he does by circular letters directed to his ſuffragan biſhops, and to all ſuch as have a right of appearing at it. The *mandamus* for calling it is fixed up at the porch of the cathedral, [f] one or two months before they meet, but the three laſt Sundays the curates of the ſeveral pariſhes are to exhort the faithful to devotion, faſting and penance, to the end, that God may ſhed his bleſſing upon the aſſembly, and fill them with his holy Spirit. The clergy themſelves during this time are to endeavour to lead a new life, lay aſide ambition, conquer their paſſions, abſtain from evil works, and clothe themſelves with humility, an ornament not very common among them. And this is the order of the aſſembly. The metropolitan ſeat is raiſed under a canopy near the altar. The biſhops ſit in a circle over againſt him; the abbots and other clergy behind the biſhops. Thus the whole aſſembly forms a double ſemi-circle.

[g] On the day before holding the ſynod, the bells of the cathedral, and of the reſt of the pariſhes are rung, from the firſt veſpers till the moment the archbiſhop enters the church where the ſynod is held. On the day of the ſynod, all the clergy meet early at the archbiſhops, and put on their proper robes. Thoſe of the archbiſhop are the amict, the albe, the girdle, the ſtole, and the archiepiſcopal mitre; thoſe of the biſhop, the rocket, the amict, the chaſuble, and the epiſcopal mitre; of the abbot, the chaſuble and plain mitre; of the canon, the chaſuble, the planet, and dalmetica; and all theſe ornaments muſt be red. After this, the venerable aſſembly goes in proceſſion to the church, praying all the way to God, *&c.* ſinging his praiſes, the bells ringing, and organs playing all the time. Being entered the church, they are ſhewn the precious relics of ſome ſaints, which they ſtand and look on with reſpect. Then the maſs of the Holy Ghoſt is ſung; after which the archbiſhop lays aſide part of his pontifical ornaments, takes the chaſuble, kneels down before the altar, and ſings an anthem, which his clergy repeat after him, kneeling.

[c] *Locus ubi ſedet Imperator non ſit altior loco ubi tenet pedes Pontifex.*
[d] *Altare cum cruce, & ſacra euchariſtia, ſive reliquiis ſanctorum.*
[e] *Piſcara* Praxis Cerem. Lib. I. Sect. 10. cap. 39. [f] *Cerem. Epiſc.* Lib. I. [g] *Cerem. Epiſc.* Ibid.

But however fervent their devotion may appear, it never ſuffers them to loſe ſight of their eagerneſs to maintain their rank: and in the midſt of this ceremonious piety, every one inviolably ſticks to his privileges, nor dares the abbot mix among the biſhops. To theſe ſynods ſome learned divines ought to be called; not that they have any vote in them, but ſerve as counſellors to give their opinions, and are the prompters of the ſynod.

[h] At the end of each ſeſſion, the metropolitan having the croſs before him bleſſes the aſſembly; and at the concluſion of the laſt, the decrees of the ſynod are ſolemnly confirmed; and one of the deacons ſays, *recedamus in pace, Let us depart in peace.* The metropolitan admits his ſuffragans to the kiſs of peace, and they kiſs each other, at leaſt with a ſeeming heartineſs: I ſay ſeeming, becauſe eccleſiaſtic peace is a very nice and tender affair, which the ſmalleſt ſuſpicion of hereſy diſſolves for ever.

SPIRITUAL JURISDICTION *of the* POPE.

WE will endeavour to make an abſtraction of the Pope, as head of the church and biſhop, from the ſame Pope as a temporal Prince. After giving an idea of the ceremonies of the conclave and the intrigues of the Cardinals, to raiſe a proper object to the pontificate (wherein it is evident the Holy Ghoſt is ſilent) we will ſpeak of the ceremony of his adoration, his coronation, taking poſſeſſion, *&c.* and ſhall thence proceed to the ceremonies which Chriſt's vicar himſelf obſerves, and cauſes to be practiſed as firſt Prince of the church. The reſt we ſhall rank under civil ceremonies. He whom the ſacred college raiſes to the papal dignity, as ſucceſſor of St. *Peter*, poſſeſſes [i] the higheſt degree of power and fortune, to which induſtry can carry a man in the eccleſiaſtic ſtate.

1. The Pope gives his bulls for anointing and inſtalling of all archbiſhops and biſhops in Chriſtendom, which amount to 627. if we may believe a writer who pretends to have been in the ſervice of the ſovereign Pontif, without reckoning thoſe called archbiſhops and biſhops, *in partibus infidelium.* "Under theſe archbiſhoprics and biſhoprics "are 17200. pariſhes, 9500. monaſteries of men, 2400. monaſteries of women, 3700. "abbies of men, 1000. abbies of maidens." From whence he draws this conſequence, that reckoning but 8. or 9. perſons in each community, monaſtery and abbey, the Pope has at leaſt three hundred thouſand eccleſiaſtics or perſons conſecrated to his ſervice, and devoted to his intereſt, who altogether certainly make the ſovereign Pontif [k] very formidable.

2. The Cardinals, who, being 70. in number, at this time compoſe the eccleſiaſtical ſenate, [l] were formerly nothing more than deacons, to whom was entruſted the care of diſtributing alms to the poor of the ſeveral quarters of *Rome.* Wherefore they were called *Diaconi Regionarii*, and as they held aſſemblies of thoſe poor in certain churches of their ſeveral diſtricts, they took the name and title of thoſe churches. They began to be called *Cardinals* during the pontificate of S. *Sylveſter.* In the ſequel this office grew much more conſiderable, and by ſmall degrees arrived at that height we now ſee it: ſo that it has been long the reward of ſuch who have ſerved the church and his Holineſs well. Even Princes themſelves do not think it any diminution of their honour to become members of the college of Cardinals. The holy father often beſtows this dignity on the ſubjects of Kings, as a mark of his paternal affection; but it belongs only to ſome of his ſpiritual children to nominate to this honour. This way of proceeding conſiderably advances the ſovereign Pontif's power, and greatly augments the revenues of St. *Peter.*

3. The

[g] *Piſcara* Praxis Cerem. Lib. I. Sect. 11. cap. xxxix.
[i] *Tableau de le Cour de Rome.*
[k] *Roma caput mundi quicquid non poſſidet armis*
Religione tenet.----------*S. Proſper.*
[l] This is taken from *Memoirs of the Court of* Rome *by* Nodot, *and from ſome other writers.*
[i] Thus father *Maimbourg* expreſſes himſelf.

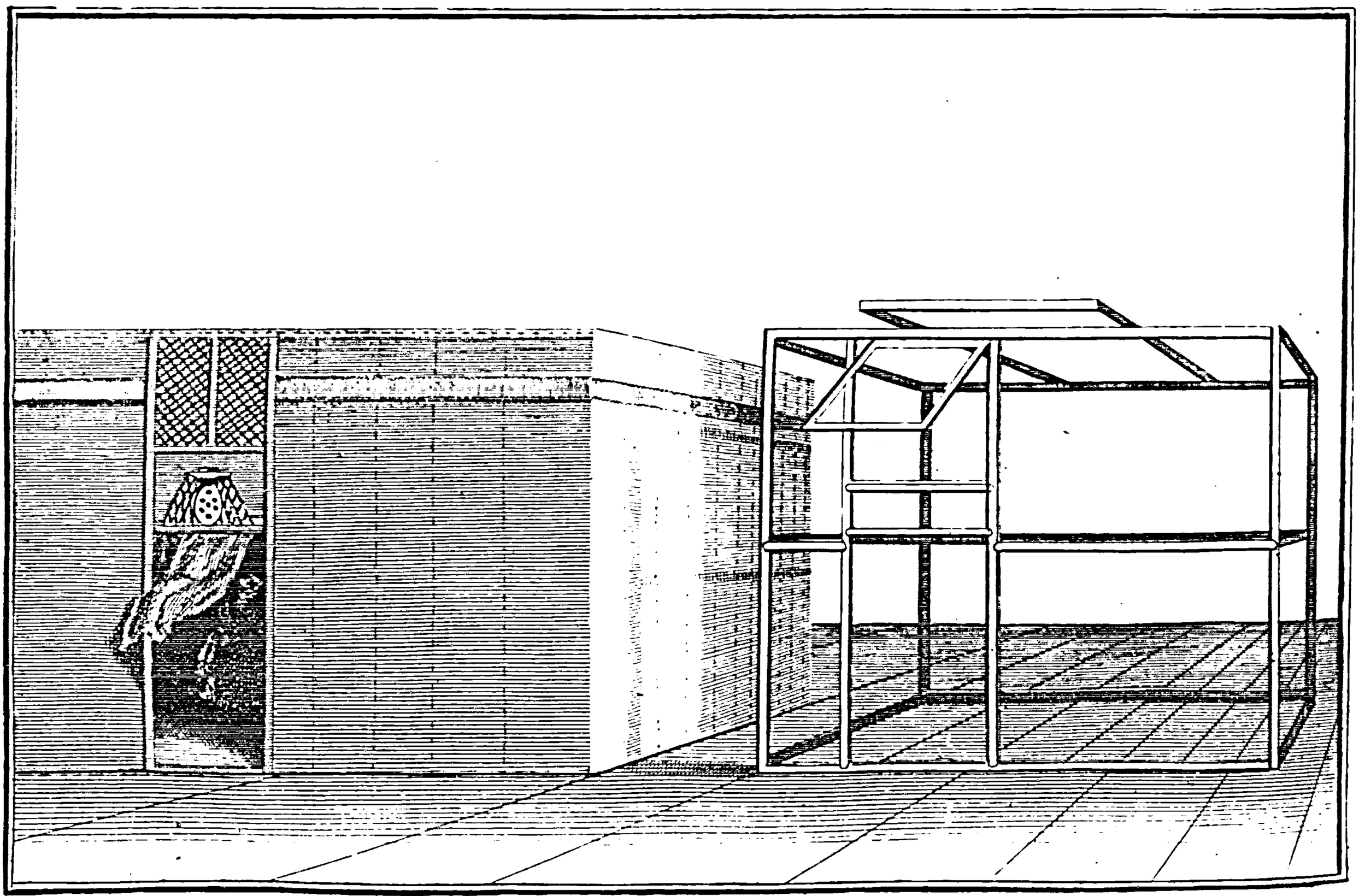
Ego	Cardinalis
O	O
Eligo in Summum Pontificem E. D. meum D. Cardinalem	
O	O

Nomen.

Signa.

The printed Side of a Scrutiny Bill | *Figure representant le côté imprimé d'un Billet pour le Scrutin*

The Reverse of a Bill of Scrutiny and Accession adorned with flourishes | *Figure Representant le Revers d'un Billet pour le Scrutin, & pour l'accession couvert de Fleurons.*



The Structure and workmanship of the Cardinals Cells or apartments | *La Structure et la charpente des Cellules des Cardinaux*

3. The ſpiritual ſovereignty with which the Pope is inveſted authoriſes the raiſing of ſubſidies, the collecting of briefs, the ſettling [m] of tythes; and his privilege of canoniſing ſaints, of impoſing and ſhortning penances, of granting indulgences, and buying off ſins, his diſtribution of agnus's, *&c.* diſpenſations, pilgrimages; in ſhort, all the works of piety of Princes, are ſo many methods contributing to enrich the vicar of *Jeſus Chriſt*, and to keep the faithful within the bounds of their duty [n].

PRELIMINARIES *to the* ENTRANCE *of the* CARDINALS *into the* CONCLAVE *for the* ELECTION *of a* POPE; *ſeveral* WAYS *of* ELECTING; *and the* INTRIGUES *carried on for his* ELECTION.

DURING the vacancy of the ſee, and the holding of the conclave, four Cardinals of different orders ſhare the adminiſtration of affairs between them; who are the dean, or firſt Cardinal biſhop, the firſt Cardinal prieſt, the firſt Cardinal deacon, and the Cardinal *Camerlengo* or chamberlain. The three former have the care of the adminiſtration of juſtice, and of all affairs relating to the government. The Cardinal *Camerlengo*, after [o] breaking or erafing the ſeals uſed for the bulls and other diſpatches of the deceaſed Pope, [p] cauſes mony to be coined in his name with the device of the vacant ſee.

Policy makes uſe of all her artifices, and ſets all her ſprings in motion, when a Pope is to be elected, nor is the death of this chief and head of the church waited for, to begin the caballing and intrigues proper for raiſing him, whom they eſteem a fit perſon for the pontifical

[m] The *Annates*.

[n] Thoſe *Annates*, works of piety, *&c.* are proofs of that filial obedience which Princes owe to the holy father, and of that ſuperiority which he has a right to aſſume to himſelf over them. His Holineſs as ſucceſſor of *Jeſus Chriſt*, diſpoſes of thoſe tributes for the occaſions of the church militant, and to keep up ſplendor and magnificence in the devotion of the faithful. *It is from hence he draws the funds deſtined to recruit his ſpiritual troops.* Without them, whence could he have wherewith to ſupport the rank of an infinite number of generals and officers, who make war upon the powers of hell, and themſelves lead the armies of the church againſt the enemy with undaunted bravery? How would he be able to reward an infinite number of ſtratagems in war, which the hope of gain has invented? If Chriſt's vicar was poor, as doubtleſs St. *Peter* was, if after his maſter's example, he refuſed temporal honours, and revenues; yet let it be frankly and honeſtly confeſſed, with what air the clergy would look on the Chriſtian religion, and its eternal felicities: only take away from thoſe who ſerve in the armies of the church, all worldly hopes, honours, pay, the privilege of making downright war, of living at diſcretion, of exacting contributions; leave the prelates nothing but the comfort of the Holy Ghoſt, and you will ſee the edifice of religion fall to ruin. But now, having juſtified the Pope's right to the ſovereignty he has acquired in the church, it will here be proper at one view to lay before the reader the twelve *arcana* or methods which ſerve to defend this right, and which are as it were the twelve pillars of that ſovereignty: and *Cardinal Pallavicini*'s *new Goſpel* will let us into theſe twelve methods.

1. The *Annates* already mentioned, ſhew the Pope to be the ſole patriarch: that he has a right to receive them from all the churches of Chriſtendom inſtead of tythes due from the biſhops, *&c.* the holy father receives theſe *Annates*, only upon account of the temporal which is annexed to ſpiritual grace.

2. And 3. The penſions, benefices and commendams, whoſe temporal advantages call great numbers of Chriſtians to ſerve God's church.

4, 5. Plurality of benefices, and an abſolute power of diſpoſing of them.

6, 7. The calling greater cauſes before himſelf, and reſervation of caſes.

8. Frequent jubilees and indulgencies.

9. Diſpenſations granted for money, already ſpoken of.

10. The exemption of chapters: a method which creates an infinite diſparity between the biſhops and the Pope, and ſubjects the chapter immediately to its rightful ſovereign.

11. The privileges and immunities of Monks, which Cardinal *Pallavicini* ingeniouſly compares to the full powers which the *Roman* generals received from their republic, when they were making war in provinces at a great diſtance from the ſenate.

12. The inquiſition.

[o] In the preſence of three Cardinals he breaks the ſeal of the church called the *Fiſherman's Ring*; and the vice-chancellor defaces the ſeal of the chancery, in the preſence of the chief officers belonging to that court. The impreſſion of the *Fiſherman's Ring* is St. *Peter* holding a line with a bait to it in the water, and is uſed for thoſe briefs that are ſealed with red wax. The ſeal for bulls bears the figure of St. *Peter* and St. *Paul* with a croſs on one ſide, and a buſt with the name of the reigning Pope on the other; upon a Pope's death the buſt and name of him are defaced without hurting the reſt of the ſeal, this laſt is only uſed for bulls which are ſealed with lead.

[p] This money bears two keys in the form of a St. *Andrew*'s croſs under the gonfalon or flag of the church, with this motto, *Sede vacante.*

pontifical throne: and tho' the college unanimously call upon the Holy Ghost for his assistance in the choice of the vicar of *Jesus Christ*, yet they employ all human means to prevent him from having any thing to do in the [q] election. That invocation may be reckoned

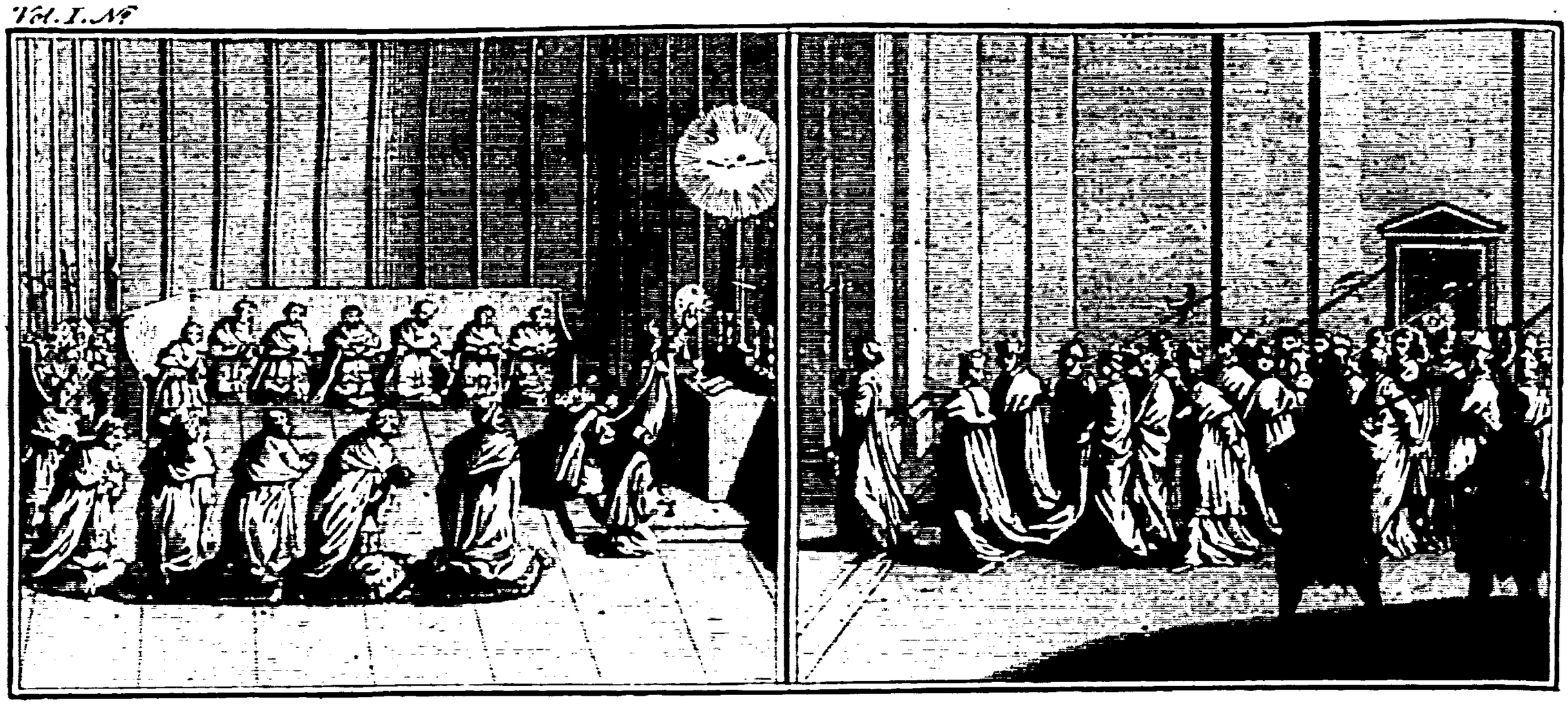
[q] It seems probable that in the first ages of the church, the *Roman* clergy elected the Pope, and some go so far as to say the people had a share in it too. In the sequel *Odoacer* King of the *Eruli*, ordered there should be no election without his consent. *Theodoric* King of the *Goths* in *Italy* made the same pretensions: but the law which *Odoacer* had made hereupon was abolished in 502. by the intrigues of Pope *Symmachus*; which however, did not hinder *Theodoric* from naming *Felix* IV. for Pope in the year 526. The succeeding Princes followed the example of their predecessors, reserving to themselves the right of confirming the new elected Pope, who could not take possession of the pontificate till he had the Prince's consent. The Emperors of the East having raised their authority in *Italy*, for some time retained the right of approving and confirming the clergy's choice; but the Popes shook off this yoke by the generosity of *Lewis the Debonaire*, *Lothaire* I. and *Lewis* II. who granted them freedom of election. The tenth century saw several Popes elected, and deposed at the fancy of the *Roman* Nobility and *Italian* Princes; which obliged the Emperors again to concern themselves in those elections, and this right was disputed for a whole century between the Emperors and the Popes. At last the Cardinals had the power of election given up to them, without the senate, the people, or the Emperor having any share in them; and since the election of Pope *Celestin.* II. who came to the pontificate in 1143. independent of the *Roman* people or the Emperor's ministers, they have kept possession of this right. *Honorius* III. elected Pope in 1216. made an order that the election should be made in a conclave. *Gregory* X. who held the see in 1271. in a general council held at *Lions* settled the form, laws, and proceedings of election, such as they now are; but before his time we are told that *Innocent* III. had ordered all elections to be made three different ways; by *scrutiny*, by *compromise*, and by *inspiration*.

We will briefly explain those several ways of chusing a Pope, by a few remarks borrowed from *the History of Conclaves*; the *relations* of the Chevalier *Coyraro*; the *idea of the conclave*, a small book printed in 1676. from *Casalius* in his treatise *De Christianorum ritibus*: and from another treatise entitled *Tableau de la Cour de Rome*. This is the election by *scrutiny*, the only one that has been used for a long while, and the formality which appears the most essential for making the election of a Pope canonical. And yet the scrutiny is but mere ceremony, since the several factions of the Cardinals must before unite in the choice of the person. This coalition is brought about by the finest and most delicate strokes of policy, and generally comes on after their eminencies have found out the disposition of the sacred college by several scrutinies. Then, if the votes for any of the candidates are pretty near the number required, it is very common for the other factions to fall off and go along with the torrent, and by this means contribute to the Pope's election, fearing to draw on them his hatred by an useless and unseasonable resistance. These are the intrigues, which the people attribute to the influence of the Holy Ghost.

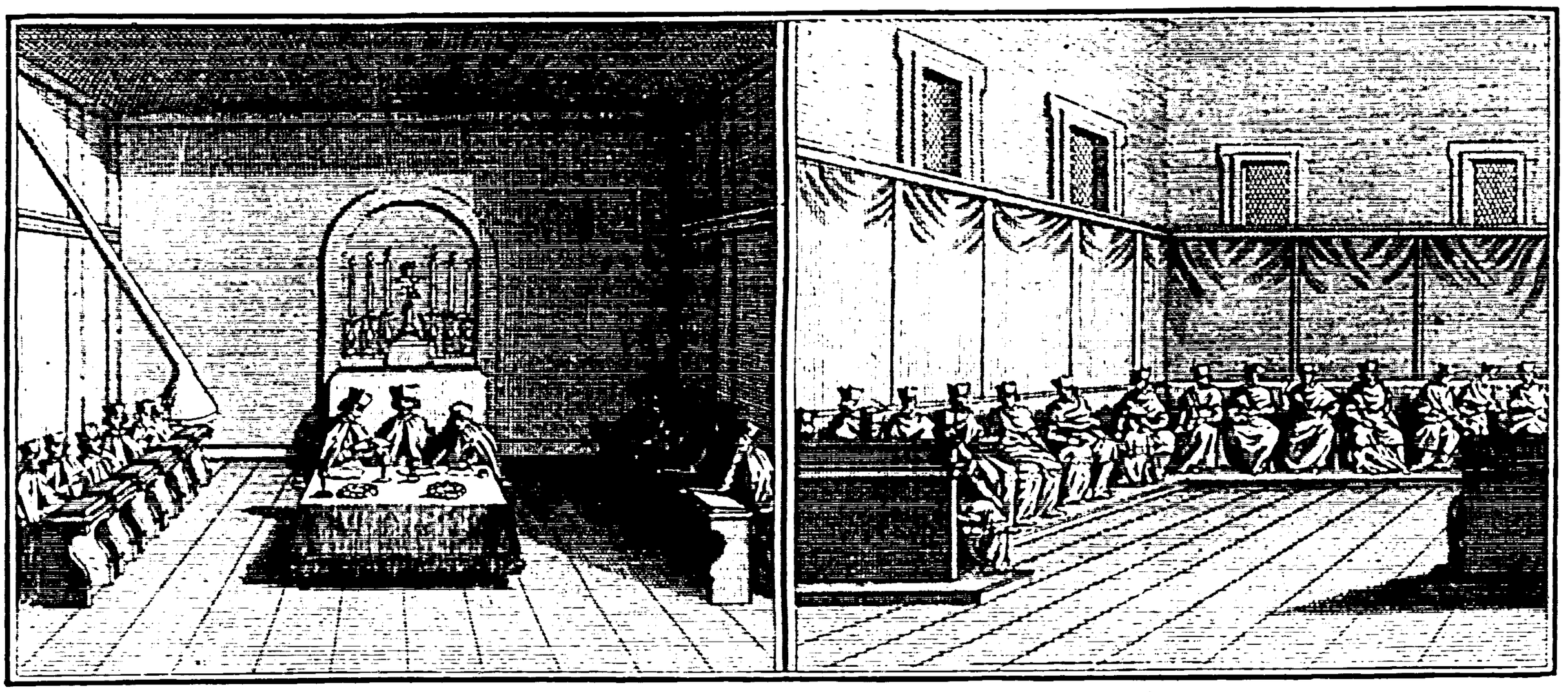
The *scrutiny* then consists in collecting and examining the votes, which are by printed billets which the Cardinals put into a calice standing upon the altar of the chapel, where they are met to name the Pope. These billets are prepared by the masters of the ceremonies, who put them into two golden basons placed at each end of a long table, standing at one end of the great altar, each of which billets is a palm long, and half a palm broad, and are divided by parallel lines into eight equal parts, taking up the whole length of each billet, as well on the inside, as on the outside; which is the reverse when the billet is rolled up. On the first space to be rolled inward, these two words *Ego Cardinalis* are at a small distance from each other to leave room for the proper name. The second is a blank, whereon the Cardinal writes his surname and titles. The third has two O's at each end, which are for the Cardinal's seal, which he generally has made on purpose: for on this occasion he never uses his coat of arms. The fourth is filled up with *Eligo*, &c. as in the cut. The fifth is for the surname and titles of the papable Cardinal. The sixth is as the third. The seventh remains a blank, and the eighth is filled up with a motto, which the Cardinal, whose name the billet bears, chuses out of the Scripture. The backside too of each billet is divided likewise into eight equal parts, almost all of them filled up with flourishes, that the writing on the other side may not appear through; of which likewise we have given a representation. Before the *scrutiny*, little balls which have the names of all the Cardinals on them, are put into a bag, in order to draw three *scrutineers*, three *Overseers* of the sick, and three *revisors*.

The Cardinals use all imaginable art to disguise their hand. They themselves write what we have just now mentioned on the *scrutiny* billets; or if they have not skill enough to disguise their hand, they make use of an unknown hand, that it may not be known whom they vote for. These billets are wrapt up with all possible address: that it may be a secret to whom they belong; after which they hide them in their hands, and go and take their places: and then the *scrutiny* thus begins. Every Cardinal takes the billet written and folded up between the thumb and forefinger of his right hand, and holding it up to the view of the other members of the sacred college, carries it to the high-altar, and kneeling down upon the first step says a prayer softly, then goes up to the altar, and takes the oath aloud; after which he puts his billet upon the patten that covers the calice, and from thence slides it into the calice, and goes back to his place. This office the overseers of the sick perform for such Cardinals as are indisposed, in the following manner. They present the *scrutiny* billets to such Cardinals, with a box in the shape of an urn, which has a very small hole in it, at which the sick man puts in his billet, nor is it possible to get the billet out again, but by opening the box; this box they carry to the chapel, open it before all the Cardinals present, and then put the billets into the calice in the manner already described.

Before the *scrutiny* begins, the sexton, who is always an *Augustin* Monk, says the Mass of the Holy Ghost. The scrutineers stand by the great altar, to mix and open the billets in the calice, and to see that the *scrutiny* goes on in due form. The last scrutineer takes the billets one after another, and shewing them to the Cardinals, puts them into another calice. If he find more or less billets than there are Cardinals, he burns all he finds in the two calices, and each Cardinal makes a new one till the *scrutiny* comes right. When the billets are equal to the number of Cardinals, the *scrutiny* is published thus. The heads of the three orders of Cardinals go up to the great altar, take the calice wherein the billets are, carry it to the table before mentioned, and then retire, and the three scrutineers come and seat themselves at the table with their faces towards the Cardinals. The first scrutineer turns the calice upside down upon the table, opens the billet in the place where the vote is written, and looks upon the Cardinal's name therein voted for: and still as he opens them, he puts them into the hands of the second scrutineer, who looks upon the name, and gives it to the third, who reads the name aloud. However, the Cardinals mark each name upon a sheet of paper, on which the names of all the Cardinals are printed. Those who are named likewise set down the votes given them, to see if they have a sufficient number to be chosen. This number must be at least two thirds.



MASSE of the HOLY GHOST | *La MESSE du SAINT ESPRIT* | *The CARDINALS entring the CONCLAVE* | *L'ENTREE des CARDINAUX au CONCLAVE.*



The CARDINALS SCRUTINY for the ELECTION of a POPE. | *La SCRUTIN des CARDINAUX pour L'ELECTION d'un PAPE.* | *First general CONGREGATION of the CARDINALS.* | *Premiere CONGREGATION generale des CARDINAUX.*



B. Picart del. *C. Du Bosc Fecit et Ex.*

INSPECTION into the PROVISIONS. | *L'EXAMEN des VIVRES.* | *The MANNER of Carrying PROVISIONS into ye CONCLAVE* | *MANIERE dont on porte les VIVRES au CONCLAVE.*

reckoned among thoſe ceremonies which ſtrike the vulgar by their appearance [r]. The Cardinals are to enter the conclave ten days after the Pope's deceaſe; but before that, they hear the maſs of the Holy Ghoſt in the *Gregorian* chapel, and [s] a biſhop makes a *Latin* diſcourſe exhorting them to chuſe a perſon worthy of filling the chair of the Prince of the Apoſtles. After this, their eminencies go in proceſſion to the conclave, marching two by two according to their rank, accompanied by the *Swiſs* guards, and crowds of people, whilſt the muſic ſing *Veni Creator*. Being arrived at the place of the conclave, they take poſſeſſion of their cells by lot, after which they all go to the *Paulin* [t] chapel, where the bulls for electing a Pope are read, and the dean of the ſacred college exhorts the aſſembly to conform to them. This being over, the Cardinals are permitted to go home to dinner, on condition of returning to the conclave before three at night; and the maſter of the ceremonies lays before them, that they ought not to ſhut themſelves up, without they reſolve to remain there all the time it ſhall laſt, as the bulls preſcribe: and ſuch as once go out cannot go in again. The governour and marſhal of the conclave poſt their ſoldiers in the order we ſhall preſently deſcribe, and in ſuch places as they judge neceſſary for the ſecurity of the election. The ambaſſadors of Princes, and all who have any intereſt in the election of the future Pope, are allowed to remain in the conclave for the firſt 24. hours [u]; and it is then that, without any regard to the Holy Ghoſt, they make [w] cabals, and form negotiations, the myſteries of which it is a hard matter to dive into. When all they who are not to remain in the conclave are gone, the doors are ſhut, the conclave is mured up, and guards placed at all the avenues. The Cardinal dean, and Cardinal *Camerlingo* have the conclave viſited to ſee if it be well cloſed, and an act thereof is drawn up by an apoſtolical notary.

All theſe billets are filed by the laſt ſcrutineer, that none may be loſt, and the file is kept in ſight, till he has put it into a calice ſet apart for them. When the *ſcrutiny* is over, the billets are again counted, and three *reviſors* examine them; and when the election has been approved as canonical, they are burnt. But however, it is then allowed to unroll them quite, and a thouſand pieces of treachery and perfidiouſneſs appear. If the votes do not riſe to a due number, billets are kept in order to chuſe the Pope by way of *acceſſus*. We muſt inform the reader *en paſſant*, that there hardly ever is a ſcrutiny without this *acceſſus*, and that it is almoſt an unheard of thing, for the holy father to be choſen ſingly by the former. The *acceſſus* then is to correct the ſcrutiny. In this, they give their votes by other billets, whereon is written *accedo Domino*, &c. when they join their vote to another's; or *accedo nemini*, where they keep to their firſt vote. The *acceſſus* is performed in the ſame manner as the *ſcrutiny*; only they do not again take the oath. The ſcrutineers examine the billets of the *acceſſus*, as they had done thoſe of the *ſcrutiny*, and the Cardinals in the ſame manner ſet down the votes gained thereby to any of the candidates.

The uſe of the *acceſſus* is derived from the ancient way of debating in the *Roman* ſenate; when one ſenator was of another's opinion, he roſe up and went over to his collegue. This was called *pedibus ire in ſententiam*, and ſuch ſenators, *pedarii*. When they did not leave their place, they ſaid *accedo ad ſententiam*.

After the *reviſors* have very carefully examined the votes of the *acceſſus*, and find the election to be entirely canonical, they ſend for three apoſtolical notaries into the chapel where the election was made, who draw up a memorandum of the election, upon inſpecting the billets and other pieces which the ſcrutineers and reviſors lay before them. All the Cardinals who have aſſiſted at the conclave ſign and ſeal this record; after which the ſcrutineers burn all the billets of the *ſcrutiny and acceſſus* in preſence of all the Cardinals.

The Pope is choſen by *compromiſe*, when their eminencies not being able to agree in their choice, engage themſelves by compromiſe to refer themſelves for it to ſome Cardinals of probity, and to acknowledge him for Pope whom they ſhall name by vertue of the power to them given for that purpoſe. The election by way way of *inſpiration* is, in ſome meaſure, tumultuary. A number of Cardinals of different factions, who have reſolved to put every thing to the venture, begin to cry out, as by inſpiration, ſuch a one is Pope. They venture this way, when they think they are ſtrong enough to carry it. Adoration is not different from *inſpiration*, which is when two thirds of the conclave being agreed in the perſon, go in a body and adore and acknowledge him as head of the church. The election by way of *compromiſe* is very rare, as it is likewiſe by *inſpiration* and *adoration*. The *ſcrutiny* and *acceſſus* is the common way which they generally keep to.

As ſoon as the Pope is choſen, it is the cuſtom for his domeſtics and the populace to plunder his cell in the conclave, and the palace he lived in.

[r] This is taken from the diſcourſe before the *Hiſtory of Conclaves*.

[s] So called becauſe *Gregory* XIII. dedicated it to St. *Gregory* of *Nazianza*, and had the body of that Saint there depoſited.

[t] So called from its being founded by *Paul* III.

[u] Till three at night. When it ſtrikes three, a maſter of the ceremonies rings a bell, after which every body retires, except ſuch as are to ſtay in the conclave, which is then mured up. Taken from *Lunadoro*.

[w] Scarce is a Pope choſen, when the Cardinals begin to think on a ſucceſſor for him, and projects, and parties are formed during his life-time, and he who has any thoughts of being elected muſt diſguiſe his ſentiments from the time he enters into orders, till he is made a Cardinal. They who would be informed what a *papable* ſubject is, and what is to be done to be ſo eſteemed, the management of the non-papable Cardinals, and the cabals of public miniſters, ſhould read *the idea of the conclave* printed in 1676. Corraro's *Account of the Court of* Rome, and the *Hiſtory of the Conclaves*; or if he had rather; *a picture of the Court of Rome* by *Aimon*, who has copied the preceding writers verbatim.

There remain in the conclave none but the Cardinals, and two conclaviſts for each, an eccleſiaſtic and a ſoldier. Cardinals that are Princes, or old or infirm, are ſometimes allowed three. The reſt appointed for the ſervice of the conclave are the ſexton, the under-ſexton, a ſecretary, an under-ſecretary, a confeſſor who is a Jeſuit, two Phyſicians, a chirurgeon, two barbers, an apothecary, and their apprentices, five maſters of the ceremonies, a bricklayer, a carpenter, ſixteen porters, or valets de chambre for hard work.

[x] Tho' the office of conclaviſt be [y] inconvenient and uneaſy, yet is it very much ſought after on account of its privileges. A conclaviſt may aſſign the penſions he has out of benefices to a certain ſum, which ſum is fixed by the privilege which the Pope elect grants to him who aſſigns. This office likewiſe gives a man the right of a citizen in any town he ſhall chuſe in the eccleſiaſtical ſtate: beſides which, the holy father, after his election, diſtributes a ſum of money to each conclaviſt. But theſe are but ſmall advantages in compariſon of the other privileges which this office procures: for it gives an opportunity and means of knowing every thing that paſſes in the conclave, and of managing the tempers of the Cardinals by all the ſubtilties of *Italian* complaiſance and cunning. A conclaviſt is ſometimes the ſecret agent of the ambaſſadors of crowned heads. However, all the officers of the conclave take an oath not to reveal any of the ſecrets of it.

The ORDER OBSERVED *at* ROME *during the* CONCLAVE.

[a] TO prevent the diſorders which might happen from an interregnum, the governor iſſues out orders to all perſons, except the guards, to carry no arms either in the day or night time, and all tranſgreſſors are rigorouſly puniſhed. Three Cardinals, whom they call the *chief of the orders of the ſacred college*, are choſen, as has been already obſerved, to take care of the city, and the governor is obliged to give an account of every thing to them. Theſe three Cardinals have the adminiſtration of juſtice, and of the treaſury, and in a word every thing relating to affairs of ſtate.

The clergy of *Rome*, both ſecular and regular, muſt every day go in proceſſion to St. *Peter*'s, to implore the aſſiſtance of God in the election of his vicar, and go round the Vatican ſinging the [b] *Veni Creator*.

When the conclave is ſhut up, the under-maſter of the ceremonies goes three times an hour thro' the whole conclave, and rings a little bell at ſix in the morning, and two in the afternoon, to call the Cardinals *ad* [a] *capellam Domini:* and at the laſt ringing, each Cardinal comes out of his cell followed by his conclaviſts, one of which carries his ſtandiſh into chapel where the *ſcrutiny* is to be, and the other carries his cope and cap which his eminence puts on at the entrance of the chapel. This cope is nothing like what they wear at other ceremonies. It is a ſort of crimſon cloak with a long train; in all other reſpects made like a Monk's cloak, and is faſtened with a claſp.

[c] To ſatisfy the reader's curioſity we ſhall deſcribe this chapel. At the upper end of the chapel is the laſt judgment by *Michael Angelo* (tho' *Nodot* places it in the *Paulin* chapel) The floor, and benches on each ſide of it for the Cardinals, are covered with green cloth. The dean of the Cardinals ſeat is on the right hand coming in, and the firſt deacon

[x] Taken from the *idea of the conclave* in 1676.

[y] The author of *the idea*, &c. thus expreſſes thoſe inconveniencies --- "He muſt be ſhut up in a little "corner of his maſter's cell, and do every thing relating to his perſon. He muſt twice every day fetch his "victuals and drink, which that Cardinal's officers give him in from without, thro' a tower that is in com-"mon to all his quarter ---- He is to ſerve his maſter at table, to keep every thing very clean, and laſtly to "ſerve himſelf; not to mention the other inconveniences of a very ſevere confinement, where no light is "received but at windows half mured up ---- and where the air, when it is hot, may at length pull down the "ſtrongeſt conſtitutions.

[z] *Hiſtory of Conclaves*, and *Lunadoro*.

[a] This is the hymn of the Holy Ghoſt.

[b] This is the chapel of the *ſcrutiny*, which is that of *Sixtus* IV. The *ſcrutiny* is taken twice every day. Vide *Lunadoro, the Hiſtory of Conclaves*, or their copyiſt, *Aimon*'s Tableau de la Cour de Rome.

[c] *Hiſtory of Conclaves.*

deacon over againſt him on the left. We have already hinted that there is a long table before the altar, and that on this table are two diſhes or baſons filled with printed *billets* for the *ſcrutiny* and *acceſſus*. On the middle of this table are placed two calices for the billets, a bag in which the laſt of the Cardinal deacons puts the balls deſigned for ballotting for the ſcrutineers, *overſeers of the ſick*, and the *reviſors*, and the table for taking the oath, before the Cardinals put the billets into the calice.

DESCRIPTION *of the* CONCLAVE.

SOME authors who have written of the conclave, have ſtiled it a little republic: and it will appear ſuch in regard to the ſeeming equality of all the Cardinals ſhut up in it, who are maintained at the expence of the apoſtolic chamber. The conclave is fixed to no particular place, and hiſtory furniſhes us with inſtances [d] of its being held in ſeveral different places. The eccleſiaſtical conſtitutions allow the Cardinals to chuſe the place for the conclave; but yet it is always held in St. *Peter*'s palace in the Vatican, upon account of the ſpaciouſneſs of the buildings, the convenience of its open ſquare, and its galleries, which are able to hold the great number of ſervants who go and come twice a-day for the ſervice of the Cardinals. The largeneſs of the piazza which is before the palace, and the proximity of the church of St. *Peter* where the ceremonies are performed, are ſtill other motives for determining to the choice of the Vatican for holding the conclave.

The conclave is a range of pretty ſmall [e] cells, made of wainſcot at the expence of the apoſtolic chamber; where the Cardinals are ſhut up whilſt they are buſied in the election of a Pope. Every cell has a part divided off for the conclaviſts; and is numbered, and drawn for by lot as already mentioned. They are all ranged in one line along the galleries and hall of the Vatican, but with a ſmall ſpace between them. Such Cardinals as are creatures of the deceaſed Pope have them hung with a violet coloured ſtuff, and the reſt with green ſerge: the ſeats, table, and bed are likewiſe covered with the ſame, and each cell has the arms of the ſeveral Cardinals over it. Between the cells and the windows runs a long corridor, to let in upon the conclave the light received at the windows; and this light is received in at the cells by little glaſs windows placed towards the corridor. The plan of theſe cells may be ſeen in the cut [f].

The *Swiſs*, who guard the door of the Vatican without, keep centry day and night before it, and board up [g] the doors of the gallery which open into St. *Peter*'s ſquare, and guard is kept before it. In the ſquare is a body of troops under the command of the general of the church, who for the moſt part is continued by the college of Cardinals. He has an apartment in the Vatican, next to the prelate who is governor of the conclave. Near the caſtle of St. *Angelo* there is another *corps de garde*, the ſoldiers of which are raiſed by the [h] mareſchal of the church; who beſides places centinels round the conclave, and chiefly at the gate where are the [i] ſeven towers, thro' which their eminencies receive their proviſions.

Neither

[d] That for *Clement* V. was held at *Perouſe*. Vide *Hiſtory of Conclaves*.
[e] They are but ten foot ſquare.
[f] See the third and fourth figure in the cut.
[g] Taken from *Lunadoro*.
[h] This charge belongs to the family of the *Savelli*, by an indulto from the Popes, upon account of its great antiquity. Whilſt the ſee is vacant the mareſchal muſt be night and day at the chief gate of the conclave.
[i] It muſt be obſerved too, that there is a great gate of the conclave, which is never opened but to let out the Cardinals or their conclaviſts, when they fall ſick in the conclave. This gate and the towers have two locks, one within, and another without. The outſide keys of the towers are kept by a prelate nominated governor of the conclave, and the inſide keys by the maſters of the ceremonies. The outſide keys of the principal gate are in the hands of Prince *Savelli*; and thoſe of the inſide are kept by the Cardinal *Camerlengo*, who likewiſe keeps thoſe of the little wicket, opened only for the audiences which the Cardinals, heads of the ſeveral orders, give. There are alſo outſide keys to this wicket kept by *P. Savelli*. In ſhort, as if all theſe inſide and outſide keys were not enough, a ſtrong chain is hung acroſs the inſide of the principal gate, the key of which is in the poſſeſſion of the chief maſter of the ceremonies.

Neither the Cardinals, nor any of the persons shut up in the conclave are spoken to, but at the hours allowed of, and then aloud, and in *Italian* or *Latin.*

MANNER *of carrying* PROVISIONS *to the* CARDINALS *whilst in the* CONCLAVE.

BEFORE any provisions designed for the conclave are suffered to go in, the prelates who guard the towers are carefully to examine it, and that under pretence of furnishing their eminencies with necessaries, no letters be delivered to them either from the ministers of foreign Princes, or other persons who have any interest in the election of the Pontif.

" [k] Every day about noon, and towards the evening, the officers of every Cardinal " come into the square of St. *Peter*'s in the coaches belonging to them, and alighting " go and demand their master's dinner of the steward of the conclave; or go and fetch " it, if he has his own kitchen, and then carry it to the [l] tower in this order. First " the two staff-bearers of the Cardinal, each with his wooden mace of violet co- " lour with his eminency's arms. The gentlemen follow two and two barcheaded. Af- " ter them comes the [m] *Maître d'hotel* with a napkin on his shoulder, with the butler " and carver. The staff-bearers who follow them carry the victuals and drink of the " Cardinal with a lever, at which hangs a large kettle, in which are several pots, plates, " dishes, *&c.* ----- others carry great baskets in which are bottles of wine, bread, " fruit, *&c.* When they come to the tower, they name their Cardinal aloud, that his " *Valet de Chambre*, who waits within the conclave, may come forward and have provi- " sions taken in by porters, who carry it to the Cardinal's cell. All these provisions are " carefully and nicely examined by the prelate who with one of the conservators of the " *Roman* people is upon the watch to prevent any letter or note from getting in; nay, they " have a power of opening the meat for fear of some deceit. All the bottles and flaggons " must be of glass or chrystal, without any covering, that what they contain may be " seen: but this examination is not carried to the rigour; because all the precautions they " could use, would not hinder the Cardinals from finding inventions for carrying on in- " trigues, and knowing what passes without. There are some, who by the means of a " composition, can hide several lines written on the skin of a fowl, without the exami- " ners being able to perceive any thing of it; and very often, all the eatables served " up to their eminencies tables are designed as so many symbols and hieroglyphics.

" As soon as the provisions are entred, one of the Pope's running footmen, who stands " by in his violet coloured robe, holding his silver mace in his hand, shuts the door of the " towers. And the assistant prelate observes whether all be fast, and seals the lock with " his coat of arms. The masters of the ceremonies do the same thing within. As to the " prelates who assist at this function, they are deputed by the college: and are an audi- " tor of the rota, or clerk of the chamber, a prothonotary, a referendary, *&c.* all de- " pending on the governor of the conclave.

[k] Taken from the *Tableau de la Iour de* Rome, who borrowed it from *Lunadoro.*

[l] They are called *Ruote* in the *Italian.* And it is through them that the Cardinals and conclavists talk with people without. Their eminencies through them give audience to ambassadors, and all that are to receive any orders from the sacred college, as the governors of *Rome*, and of the *Borgo* of St. *Peter*, &c. who never go into the conclave after it is closed up. There is no difference between an audience of the Pope, and of the Cardinals. Three genuflexions are made to them, and the reason is, that the Pope is among them, though he be not yet chosen. It is therefore but reasonable to pay this august assembly the same homage as is due to the Pope himself: since he is actually *incognito* in the conclave. Vide *Discourse on the Conclave* prefixed to the *History of Conclaves.*

[m] In *Italian Scalco.*

P.d.s.



The ADORATION of the POPE Sitting on the high ALTER of S.t Peters.

L'ADORATION du PAPE sur le grand AUTEL de S.t PIERRE.



The ADORATION of the POPE in the Chipple.

L'ADORATION du PAPE dans la CHAPELLE.



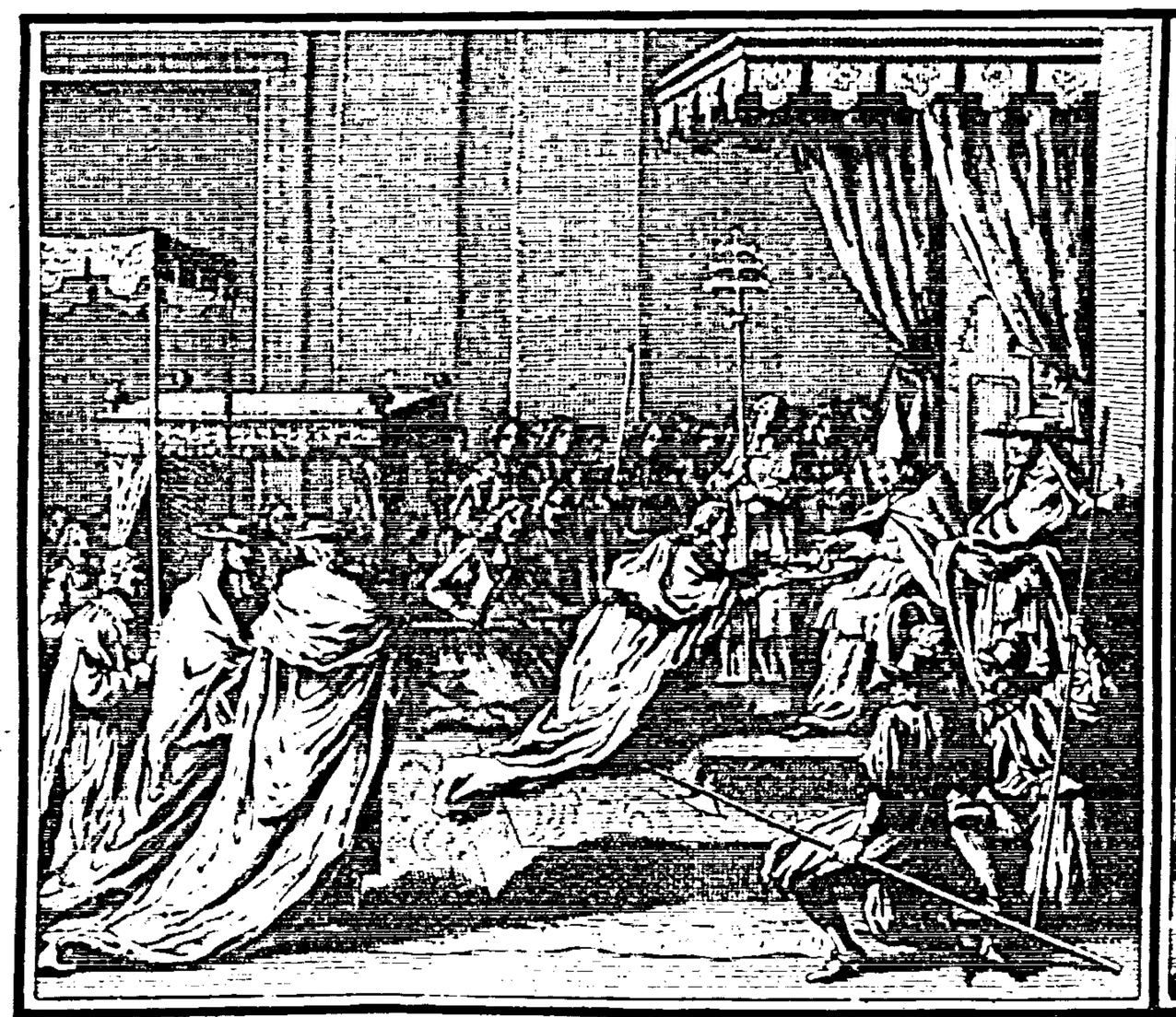
The POPES CORONATION.

Le COURONNEMENT du PAPE.



Wards of flax burnt before the POPE.

Les ÈTOUPES brulées devant le PAPE.



B. Picart. del.

The KEYS presented to the POPE in the porch of S.t John of Latern.

Les CLEFS presentée au PAPE sous le vestibule de S.t Jean de Latran



C. Du. Bosc. exc.

The JEWS presenting the PENTATEUCH to the POPE in y.e COLLISEUM

Les JUIFS presentant le PENTATEUQUE au PAPE dans le Colisée.

The ADORATION *of the* POPE *after his* ELECTION.

" [a] AS ſoon as the Pope is choſen, the Cardinals, who are chiefs of their reſpective
" orders, aſk his conſent, and the [o] name he is reſolved to take in this change of
" condition. (The [p] fiſherman's ring is immediately given him.) The maſters of
" the ceremonies draw up informations of his declaration, and give a duplicate of it to the
" college. The two firſt Cardinal-deacons take the new Pope behind the altar, where
" aſſiſted by the maſters of the ceremonies, and the ſexton (who is always of the order
" of the *Auguſtin* Monks) they take off his [q] Cardinal's habit, to put on the papal, which
" is a caſſoc of white taffeta, a rochet of linen, the camail of red ſattin, and a cap of the
" ſame, with ſhoes of red cloth embroidered with gold, and a golden croſs on the upper
" part. The Pope thus dreſſed is carried in his chair before the altar of the chapel where
" he is elected, and there the Cardinal-dean, and after him the reſt of the Cardinals [r] adore
" his Holineſs on their knees, kiſs his foot, and then his hand (the right one; and the
" holy Father [s] takes them up) and gives them the kiſs of peace on the right cheek [t].
" After this the firſt Cardinal-deacon, preceded by the maſter of the ceremonies carrying
" the croſs, and by a choir of muſicians who ſing the anthem, *Ecce ſacerdos magnus*, &c.
" *behold the High Prieſt ſo agreeable to God, and juſt*, goes to [u] the great pew of St.
" *Peter*, where the maſter maſon has the door opened, that the Cardinal may paſs into
" the balcony to inform the people of the Pope's election, crying as loud as he can, *An-*
" *nuntio vobis gaudium magnum, habemus Papam*, &c. *Tidings of great joy I bring unto you,*
" *we have a Pope*, &c. Then one of the large culverins of St. *Peter*'s is fired without ball,
" to adverтiſe the governor of the caſtle of St. *Angelo* to make a diſcharge of all his artil-
" lery: all the bells of the city are heard at the ſame time, and the air reſounds with
" noiſe of drums, trumpets, and cymbals.

During the noiſe of the artillery, the ſound of the bells, and the muſic of voices and inſtruments, the *Romans* inceſſantly break out into vows and acclamations for the new Pope.

" [w] The ſame day two hours before night, the Pope, with his cope and mitre on, is car-
" ried and ſet upon the altar of *Sixtus*'s chapel, where the Cardinals in their violet copes
" come and adore the new Pontif a ſecond time, who is ſeated upon the relics of the
" holy ſtone. (This adoration is performed as the former, the muſic all the while ſing-
" ing motets agreeable to the occaſion.) In the mean while the conclave is unmured, and
" the Cardinals, with the muſic before them, go down into the middle of St. *Peter*'s
" church. The Pope follows, carried in his pontifical ſeat under a red canopy adorned
" with a gold fringe. His ſtaff-bearers place him upon the great altar of St. *Peter*,
" where the Cardinals adore him a third time, and after them the [x] foreign ambaſſadors;
" in the preſence of multitudes of people, with which this vaſt church is crouded to the
" very end of its porch. *Te Deum* is ſung, and the Cardinal-dean, being on the epiſtle
" ſide, reads the verſes and prayers appointed in the *Roman* ceremonial, after which the
" Pope is ſet down on the foot of the altar. A Cardinal-dean takes off his mi-
" tre, and he ſolemnly bleſſes the people. His pontifical ornaments are then taken off,

[a] Taken from the *Tableau de la Cour de* Rome; the author of which generally borrows all he ſays word for word from an *Italian* treatiſe entitled, *Relazione della Corte di* Roma, *e de' Riti da oſſevarſi in eſſa*, &c.

[o] *Sergius* III. or IV. before called *Os porci, Swine's face*, is the firſt Pope, who took upon him to change his name upon his exaltation to the Pontificate; which his ſucceſſors have followed. Vide *Fuſcic. Tempor.* Others are of opinion that the Popes did not change their names till after the time of *John* XII. who was before named *Octavian*, and was reigning Pope in 956. long after *Sergius* II. and many years before *Sergius* IV.

[p] This particular is taken from a book entitled, *Sacrar. Cerem. Eccleſiæ Romanæ Lib.* III. L. 1. The *Tableau*, &c. of which this is an extract, does not mention it.

[q] Theſe clothes are given to the clerks of the ceremonies. Vide *Cerem. Eccl. Rom.*

[r] *Genuflexi. Relaz. della Corte di* Roma.

[s] *Da ſua S. è fatto levar in piedi*, Ibid.

[t] On each cheek, *noll' una e nell' altera guancia*, Ibid.

[u] *La loggia della Benedizione*, Ibid.

[w] *Tableau de la Cour de* Rome, he takes it from the beforementioned treatiſe.

[x] *Prælati nobiles. Cerem. Eccl. Rom.* Lib. I.

" and twelve chairmen in long ſcarlet coats, reaching to the ground, place him in his " chair, and [y] carry him on their ſhoulders into his apartment."

As to the cuſtom of kiſſing the Pope's feet, it is certainly very ancient. *Baronius* pretends to find an inſtance of it [z] in the year 204. and it appears that afterwards the Emperor *Juſtin* I. *Pepin* King of *France*, *Frederic Barbaroſſa*, &c. all kiſſed the holy Father's feet. However, the time when this cuſtom grew conſtant is not exactly known. This is what is alledged, to ſhew that this ceremony is wholly referred to *Jeſus Chriſt* alone, tho' it be vulgarly conſidered as an inſtance of the veneration of Chriſtians for his vicar. 1. It muſt be obſerved, that his Holineſs's ſlipper has on it a croſs, which is the emblem of CHRIST crucified. To prevent any ſuperſtitious abuſe, which a blind reſpect may but too often lead people into, [a] the ſucceſſors of St. *Peter* enlightned by the Holy Ghoſt, have ordered that their ſandals ſhall have this croſs on the upper leathers: ſo that it is not the Pope's feet that are kiſſed, but the croſs of JESUS CHRIST crucified; and this is a manifeſt proof, that his Holineſs is [b] ſervant of the ſervants of JESUS CHRIST. 2. Tho' the croſs itſelf were not on the upper leather, the excellence of his dignity might juſtify this homage; and 3. the ſanctity of the ſovereign Pontif would ſtill be a farther juſtification of it. His feet ought to be kiſſed in the ſame manner as [c] the croſs and other holy images are kiſſed.

The adoration is relative to God. It is not to the Pope, but to JESUS CHRIST, whom two women, *(Mary and Magdalen)* fell down and [d] worſhipped. Yet we are of opinion, without offending againſt the dignity of the holy Father, or the reſpect due to the holy ſee, that part of the honours paid to the Pope take their riſe from thoſe paid to [e] the ancient *Roman* Emperors, whether as ſovereign Pontifs, that is, heads of the religion of the *Romans*, or as ſovereigns of the ſtate; but we muſt at the ſame time add, that theſe honours are now eſteemed reaſonable, juſt and neceſſary; and Pope *Innocent* III. uſed to ſay, *that [f] the church being the ſpouſe of* CHRIST's *vicar, brought him in marriage a full power over all temporalties as well as ſpiritualties. That the mitre is the ſign of the latter, as the crown is of the former, and that they both hold out to all Chriſtians, that he is King of Kings, and Lord of Lords.*

The POPE'S CORONATION.

SINCE the Pope is head of the univerſal church, ſupreme arbiter of its rights, the ſpiritual Father of the Monarchs of the earth, *&c.* it is but reaſonable, that the external marks of his dignity ſhould be equal to the majeſty of his rank, and the ſublimity of his functions. He wears the [g] keys in token of his power of opening the gates

[y] *Stephen* II. elected Pope was the firſt who was ever carried on men's ſhoulders after his election. The great men of old *Rome* were carried by their ſlaves in a ſort of litter (Lectica). It ſeems probable, that the cuſtom of carrying the Pope on men's ſhoulders was introduced by degrees after the fall of paganiſm at *Rome*. As for *Stephen* II. it appears, from the character given of him by *Platina*, that his merit contributed very much to the honour that was done him of being carried on men's ſhoulders.

[z] *Pedrigna ad Caium Papam ſe contulit, ad pedeſque procidens eos ex more exoſculata eſt.*

[a] *Divino ſpirante lumine appoſuerunt Crucem ſupra eorum Sandalia*, &c. Caſalius *de Chriſt. ritibus.*

[b] *Unde proteſtantur ſummi Pontifices eſſe ſe ſervos ſervorum ejus quem ipſi repræſentant per Crucem.* Ibid.

[c] *Caſalius*, Ibid.

[d] *S. Mat.* chap. xxviii.

[e] *Exempla ſunt tum de Caio Caligulâ, Nerone, Othone, Trajano, Adriano & Diocleſiano, qui alios ad oſcula genuum, & pedum admiſerunt; præſertim ultimus*, Joh. Steph. *de oſculo Romani Pontificis*, cap. viii. compares the rights of his Holineſs's Pontificate with thoſe of the ſovereign Pontifs of pagan *Rome*, and to that end look into *Dionyſ. Halic.* for the deſcription of the latter.

[f] *Eccleſia Sponſa*, ſaid he, *non nupſit vacua, ſed dotem mihi tribuit abſque pretio pretioſam, ſpiritualia plenitudinem & latitudinem temporalium. In ſignum ſpiritualium contulit mihi mitram, in ſignum temporalium dedit mihi coronam: Mitram pro ſacerdotio, coronam pro regno: illius me conſtituens vicarium, qui habes in veſtimento & femore ſuo ſcriptum, Rex Regum, & Dominus Dominantium.*

[g] St. *Peter* has two keys at his girdle. One of paradiſe, repreſenting his power of abſolving; the other of hell, ſhewing his power of excommunicating ſinners: and he has a third given him, thereby ſignifying his univerſal knowledge, and his infallibility the neceſſary conſequence of it. Theſe three keys too repreſent the Pope's power as Vice-God, as ſuperior to all the Kings of the earth, and laſtly his right of depoſing thoſe Kings. Vide *Caſalius* de ritibus, *&c.*

gates of heaven to the faithful, and the triple [h] crown as a leſſon to the Chriſtian world, that he is High Prieſt, Emperor, and King.

The preparations [i] for his coronation do not fall ſhort of thoſe for the moſt auguſt Princes of the univerſe. If he be only a deacon, after his election the Cardinal-dean gives him the orders of prieſt and biſhop in *Sixtus*'s chapel. On the day of his coronation he goes to that chapel in [k] his Cardinals dreſs, ſupported by two prelates, who [l] are the gentleman of his bed-chamber and cup-bearer. The pages of the chamber and of honour, and the chaplains to the Pope, who walk with his Holineſs, have the [m] pages, called *Extra muros*, and the ſquires of the deceaſed Pope before them. The ambaſſadors, the general of the church, the Princes of the throne, the governor of *Rome*, the captains of the light horſe, of the *Swiſs*, and the anſpaſſades appear all at this ceremony, as well as the Cardinals clothed in red, that is, in their caſſoc, rochet, what the *Romans* call their *Mozzette*, and their red calotte on their head. The proceſſion being arrived at *Sixtus*'s chapel, ſuch of the Cardinals as make a part of the proceſſion, put on their red copes at entring into it. Two Cardinal-deacons give the Pope his pontifical ornaments; and this is the ceremony. [n] The firſt maſter of the ceremonies ties on the *Falda* of taffeta over the rochet, and put the red ſatin *Berrette* on his head. The holy Father then goes into chapel. The Cardinals that are there riſe up, and make him a very low bow, as ſoon as he appears in ſight, and his Holineſs receives the ſubmiſſion of his ſpiritual children like a father. Their eminencies gentlemen are on their knees, and the holy Father ſtanding with his back leaning againſt the altar. Then one of the Cardinal-deacons takes off his red *Beretta*, and the other puts on one of white taffeta: they likewiſe take off his red *Mozzette*, and put him on the amict, the albe, the girdle, the ſtole and red chaſuble embroidered with gold. The firſt Cardinal-deacon puts him on the precious mitre, whilſt the firſt maſter of the ceremonies ſings the *Extra* aloud: after which an apoſtolic ſub-deacon takes the croſs which is to be carried before the Pope; and the Cardinals take off their *Beretta*, in honour of the ſacred wood.

The croſs is carried in the following order. The Pope's gentlemen two by two go before it, followed by the courtiers of the new ſucceſſor of St. *Peter* in their robes of ceremony. The pages *Extra muros* go next, and after them the conſiſtorial advocates, the gentlemen of the privy chamber, the referendary prelates, the biſhops, the archbiſhops and patriarchs, the Pope's chaplains who carry the *Triregne* and the mitre, *&c.* The croſs is born after the chaplains, followed by the Cardinal-deacons two and two, and in the ſame order the Cardinals, prieſts and biſhops, who come after. Their eminencies are followed by the conſervators of the *Roman* people, the *Caporions*, &c. His Holineſs is carried to church in a chair in the midſt of this holy proceſſion, ſurrounded by his guards, and infinite multitudes of people, who if the expreſſion may be allowed, greedily devour his Holineſs's benedictions, in order by the help of them to force the gates of heaven. The Knights of St. *Peter* and St. *Paul* ſupport the canopy, under which his Holineſs is carried; and the proceſſion deſcends in the following order to St. *Peter*'s church.

[o] Under

[h] The *Triregne*, as the *Italians* call it, would be of very early date, were it true, that it took its riſe from *Clovis* the firſt Chriſtian King, who ſent it to Pope *Hormiſdas*, as a token of his holding his kingdom from God, and not from his ſword. That King's preſent was ſent to St. *Peter* himſelf, and to him only, and the crown was accordingly hung up before the altar where the bones of the holy Apoſtle reſt. The uſe of the *Triregne* then did not begin till the coronation of *Hormiſdas*'s ſucceſſor. Vide *Bonani* Hierarch. cap. lxvi. Pope *Urban* V. was the firſt who wore the three crowns. Before him, the Pontifs wore but one.

[i] The firſt coronation mentioned in the hiſtory of the Popes, was that of *Damaſus* II. in 1048. Before *Marcus* II. created Pope in 336. none are repreſented with the crown, in the figures prefixed to the *Lives* of the Popes by *Ciacconius*. During the ſufferings of the church under the Heathen Empire, the Popes only wore the crown of martyrdom. We ſhall have occaſion to be more particular on the papal crown, when we come to the *different kinds of dreſſes*. We ſhall only obſerve here, that according to ſome authors the Popes wore a cloſe Tiara with a crown upon it till *Boniface* VIII. who added a ſecond. Formerly the Pope was crowned before the baſilica of St. *Peter*.

[k] The white caſſoc, the rochet, the ſhort mantle or cope of red ſatin, and the red cowl. *Lunadoro Relaz. della Corte di* Roma.

[l] Dreſſed in a red cope with a cowl lined with red taffeta.

[m] They have no cowl, but a red robe, *Ibid.*

[n] Taken from *Lunadoro*.

" [o] Under the portico of St. *Peter* near the holy gate, the Pope finds a throne where " he ſits down under a canopy. Round the throne are benches for the Cardinals railed " in. The canons, and all ſuch as enjoy any benefice in St. *Peter*'s with the Cardinal " their arch-prieſt at the head of them, come and kiſs the Pontif's feet: after which he " is carried and ſeated on the foot of the high-altar, followed by an infinite number of " people ſhouting; he there kneels down and prays bareheaded before the holy ſacrament; " and is immediately carried to the *Gregorian* [p] chapel. There he places himſelf on a " throne, ſurrounded by the foreign ambaſſadors, the Princes of the throne, and other " perſons of diſtinction; and the Cardinals in their red copes, the prelates, *&c.* pay " homage to him, the former kiſſing his hand, and the reſt his knee;" after which the holy Father gives the people his bleſſing, who thank him by cries of joy and extraordinary acclamations.

This ceremony being over, the Cardinals, biſhops and other prelates put on their white robes, the canons of St. *Peter* ſinging the anthem in the choir. The Pope waſhes his hands four times. The firſt time, the water is preſented to him by the firſt conſervator of the *Roman* People; the ſecond at maſs, by the general of the church: the turn of the moſt Chriſtian King's ambaſſador comes next; and laſt of all that of his Imperial Majeſty's. If they are preſent at this ſolemnity of the coronation, they are indiſpenſibly bound to this religious duty.

We ſhall avoid entering into circumſtances of too minute and trifling a nature, in particulars which might tire the reader: ſo that in a word, we ſhall inform him, [q] that his Holineſs undreſſes to put on other robes, the colour of which is a type of his purity and innocence. He muſt now be conſidered as diveſted of the *ſinful man*, in order to become *a new creature*. The *Acolytes* preſent theſe new robes to the Cardinal-deacon, who clothes him in a white *garment, who, in the phraſe of the ſcripture, is to preſide in the temple of the Lord*. He therefore puts him on his caſſoc, amict, albe, girdle, dalmatica, ſtole, gloves and mitre embroidered with gold, and ſet with jewels. The proceſſion then begins, during which the firſt maſter of the ceremonies in one hand carries a lighted wax candle, and in the other a baſon, in which *the glories* of this world are repreſented to his Holineſs, under the figure of caſtles and palaces made of flax, to which the maſter of the ceremonies thrice ſets fire, each time ſaying to the holy Father, [r] *Behold, holy Father, how the glory of this world paſſes away.*

" [s] The whole proceſſion being arrived at the foot of the high-altar, whereon ſtand " ſeven large ſilver gilt candleſtics with large lighted tapers in them, (like thoſe ſeven " candleſtics carried by ſeven Acolytes before the croſs) the Pope makes a ſhort prayer " over the deſk, and then getting up, begins the *Introibo* of the maſs, having on his " right the Cardinal dean, as aſſiſtant biſhop in his cope; and on his left the Cardinal-deacon of the Goſpel, and behind him two Cardinal-deacons aſſiſtants.

" After he has made the ſolemn confeſſion, the dean of the Rota, who holds the Pope's " mitre, gives it to the two Cardinal-deacons aſſiſtants, who ſet it upon his head. He " then goes and ſits down [t] on his throne, before which the three firſt Cardinal-prieſts " ſay each a prayer for his coronation. After which his Holineſs comes down from his " throne, (or chair according to *Lunadoro)* his mitre is taken off, and the firſt Cardinal-deacon aſſiſted by the ſecond puts him on the *Pallium*," ſaying to him, [u] *Receive the Pallium,*

[o] Taken from the *Tableau de la Cour de* Rome.

[p] *Lunadoro* ſays thus.

[q] *Lunadoro.*

[r] *Pater ſancte, ſic tranſit gloria mundi.* It is the ſecond maſter of the ceremonies, who on this occaſion preſents the fire to the firſt. The ceremony of burning the flax is performed between the *Gregorian* chapel, and that of the Apoſtles. Vide *Lunadoro.* This ceremony ſeems to owe its birth to what was practiſed at the coronation of the *Greek* Emperors: for in the midſt of all the pomp and ſplendor of the coronation, on one hand, they were preſented with a vaſe filled with aſhes and dead men's bones, and on the other with flax, to which fire was ſet; by this double emblem to remind them of their mortality, and of the fate of all worldly honours.

[s] *Tableau de la Cour de* Rome.

[t] Or chair wherein he was brought. *Nella ſedia geſtatoria, nella quale era ſtato portato.* Thus ſays *Lunadoro.*

[u] The *Latin* is a little paraphraſed. The form runs thus. *Accipe pallium ſanctam plenitudinem pontificalis officii, ad honorem, omnipotentis Dei, & glorioſiſſimæ Virginis Mariæ ejus matris, & Beatorum Apoſtolorum Petri & Pauli, & Sanctæ Romanæ Eccleſiæ.*

Pallium, *which is to repreſent unto you the duties and perfection of the pontifical office: may you diſcharge it to the honour of God Almighty, of his moſt holy mother the bleſſed virgin* Mary, *of the bleſſed Apoſtles St.* Peter *and St.* Paul; *of the holy* Roman *church.*

The Cardinal-deacon of the Goſpel puts three diamond buttons to the three croſſes of the *Pallium*, his Holineſs goes up to the altar with the *Pallium* [w] on his ſhoulders, but without the mitre, kiſſes the Goſpels, puts incenſe into the thurible, and incenſes the altar. After this incenſing, the mitre is again ſet upon the holy Father's head, and the firſt Cardinal-deacon himſelf incenſes him three times; and the ceremony concludes with a kiſs which that Cardinal gives him on the left cheek and on the ſtomach, which the other two Cardinals likewiſe perform.

After this the Pope returns to his throne, where all the Cardinals come and adore him after taking off their mitres. All the clergy too come and adore him, each according to his rank, and all in their robes of ceremony. The patriarchs, archbiſhops, and biſhops kiſs his foot and knee; the abbots and penitentiaries of St. *Peter* only his knee.

Then the Pope riſes, lays aſide his mitre, ſings or reads the *introite* and the *Kyrie*, &c. ſings aloud the *gloria in excelſis*, and, as ſoon as the prayer of the maſs is ſaid, immediately reſumes his place. Then the firſt Cardinal-deacon goes down into the [x] confeſſion of St. *Peter*, [y] followed by the apoſtolical ſub-deacons, the auditors of the rota, the conſiſtorial advocates, *&c.* walking in two ranks, with their white chaſubles, and the violet coloured ameſs over that. The Cardinal-deacon in a low voice ſings [z] the *exaudi Chriſte*, to which the clergy who follow him anſwer, [a] *Domino noſtro a Deo decreto ſummo Pontifici & Papæ*, &c. The *Exaudi* and the reſt are repeated three times, as well as the *Salvator Mundi*, which the ſame Cardinal then ſubjoins, and to which the clergy anſwer, [b] *tu illum adjuva.* Then come *the Litanies* of the ſaints. The *Latin* epiſtle follows the Litanies, and the *Greek* follows the *Latin*; the one ſung by the *Greek* ſub-deacon, and the other by the *Latin.* The muſic in the choir ſing the gradual, a Cardinal-deacon ſings the Goſpel in *Latin*, another the ſame in *Greek*, and the maſs concludes with ceremonies, which we ſhall hereafter enter into particulars of; but we muſt not omit that, as ſoon as maſs is over, his Holineſs goes into [c] his chair again without pulling off the robes he has worn during the celebration of it. Then the Cardinal-archprieſt of St. *Peter*, accompanied by two canons, preſents his Holineſs with a white damaſk purſe, wherein are 25. *Julio's* old money. The chapter and canons of St. *Peter* make him a preſent of theſe 25. *Julio's*, as an [d] acknowledgment that he has [e] *ſung maſs well.* This money his Holineſs gives to the Cardinal-deacons who ſing the two Goſpels, and they to their trainbearers.

To conclude, the Pope is carried to the benediction-pew, attended by his Cardinals, and prelates. The Canopy under which he is carried, is ſupported by the conſervators and *caparions:* two of the Pope's grooms in red liveries carry each a fan of peacock's feathers on each ſide the chair. The Cardinals and prelates continue ſtanding, all the while the two firſt Cardinal-deacons, in quality of aſſiſtants, help his Holineſs to mount the throne, ſet up by the Cardinals the day before in the middle of the pew. As ſoon as the Pope is ſeated, the choir ſing the anthem [f], *Corona aurea ſuper caput*, &c. with the *reſponſes*; after which the dean ſays the coronation [g] prayer. The ſecond Cardinal-deacon takes off the Pope's mitre, and the firſt puts the [h] *Triregne* on his head, ſaying,

[w] *Col Pallio indoſſo*
[x] This is a place under the altar where the relics of martyrs lie.
[y] *Lunadoro*
[z] *Hear, O Chriſt.*
[a] *Our Lord the Pope, Sovereign Pontif ordained by God.*
[b] *Saviour of the world help him.*
[c] *Setta geſtatoria.* Lunadoro.
[d] This in church-latin is called Presbyterium.
[e] *Pro benè cantatâ Miſſâ.*
[f] *A crown of gold ſhall be on his head*, &c.
[g] God is therein beſought "to grant that the Pope may govern the church with edification; as the father "of Kings, and director of the faithful, over whom God has appointed him," *&c.*
[h] This conic cap adorned with three crowns glittering with jewels is ineſtimable. That which Pope *Paul* II. conſecrated, tho' loaded with jewels, was not to be compared with the triregne of *Clement* VIII. valued, as they

ſaying, [i] *Receive this tiara adorned with three crowns, and when you wear it forget not that you are the father of Princes and Kings; the Arbiter of the univerſe; and on earth the Vicar of* JESUS CHRIST *our Saviour*, &c. Nor does he ever forget this exhortation. The Pope then thrice bleſſes the people: and two Cardinals publiſh a plenary indulgence in *Latin* and *Italian*. After this his Holineſs retires to his apartment in the Vatican, and, in his way through *Sixtus*'s chapel, the Cardinal-deacons take off his pontifical ornaments. The firſt Cardinal-prieſt makes him the compliment *ad multos annos*, in the name of the ſacred college; that is, wiſhes him a pontificate of many years. All this while the artillery of the caſtle of St. *Angelo* thunders out a tripple diſcharge which is heard all over the city. The houſes are illuminated, all the public places blaze with bone-fires, and the ſky is ſet on fire by an infinite number of rockets. Nothing is talked of but balls, entertainments, and concerts: and every man thinks himſelf obliged to be expenſive to celebrate the acceſſion of the new Pontif according to his inclination. They may gratify themſelves with an infinite variety of pleaſures, ſince ſuch are to be had, which agree with the higheſt degree of virtue, as well as thoſe which are allied to the loweſt of vice; but however, *Rome* at this time breathes nothing but mirth, and if theſe times of rejoicing repreſent the holy impetuoſity of a zeal truly apoſtolical, *Rome* may then be ſaid to be holineſs itſelf.

[k] *The* ENTERTAINMENT *formerly given by the* POPE *on his* CORONATION *day.*

OF the magnificence of this entertainment we ſhall give the reader ſome idea. [l] At the upper end of the hall where his Holineſs gave it, was a theatre built pretty high, [m] in the midſt of which was a table, at which his Holineſs took the upper-hand on a throne ſplendidly adorned, and under a canopy [n] anſwerable to the magnificence of the throne, and dignity of the holy Father. Upon the [o] beaufet placed on the left-hand, was a vaſt number of veſſels of gold and ſilver. In this ſame hall on the right, [p] but much lower than the theatre already mentioned, a table was ſet out for the Cardinals, Biſhops, and Prieſts, and lower [q] ſtill for the other prelates of the church. At the lower end of the hall, there was a very large neat [r] beaufet ſet out, to which was an aſcent by ſeveral ſteps; and another table for the ambaſſadors, and nobility of the Court of *Rome*, &c. We omit ſeveral other particulars. The Emperor, when at the Pope's Court, had his table to himſelf upon the ſame theatre as the Popes ſtood, and at his right-hand. His ſeat was much leſs ſuperb than that of his Holineſs, and as to Kings, they ſat at the Cardinal's table, after the firſt Cardinal-biſhop. The laity of the

they ſay, at 500,000. pieces of gold. As to *Paul* II. he is the firſt Pontif who thought of adorning his triregne with jewels; but this ſucceſſor of St. *Peter* was ſo paſſionately fond of them, that he bought up the fineſt he could procure, to ſet them in his cap. The triregne of *Martin* V. had five pounds and a half weight of pearls on it, and beſides weighed fifteen pounds of gold. That of *Paul* V. was ſtill of greater value. Nor is there any thing unreaſonable in this, ſays Father *Bonani*, who has given us theſe particulars in his *Hierarch. Eccl.* ſince the Pope governs the kingdom of Chriſt in the quality of his viceroy; now this kingdom is infinitely ſuperior to all the empires of the univerſe. The High Prieſt of the *Jews* wore on his head and breaſt the riches which were to repreſent the majeſty of the ſupreme God. The Pope repreſents that of the Saviour of the world, and nothing better expreſſes it than riches. The prieſts of the Heathen Deities alſo wore crowns of precious ſtones; it would therefore be very unjuſt, to refuſe one of the ſame kind to him who is the High Prieſt of the Chriſtian religion. But we muſt not omit that the two ſtrings of the pontifical tiara, repreſent the two different manners of interpreting the Scripture, one according to the myſtical ſenſe, and the other according to the literal.

[i] *Accipe Tiaram tribus coronis ornatam, & ſcias te eſſe patrem Principum & Regum, Rectorem orbis, in terrâ Vicarium Salvatoris noſtri Jeſu Chriſti*, &c.

[k] Taken from the *Roman Ceremonial.*

[l] *In Capite Aulæ erit ſuggeſtus ad quem triplici gradu aſcenditur*, Cerem. Eccl. Rom. fol. XVIII. Ed. of 1516.

[m] *In medio quadratus Thalamus ſurget Palmi altitudine, ſuper quo menſa parabitur Pontificis*, Ibid.

[n] *Cum panno aureo ſuper Caput*, Ibid. [o] The beaufet. [p] *Infra ſuggeſtum*, Ibid.

[q] Here the ceremonial only mentions prelates, *pro aliis prælatis.* The Cardinal-deacons have their table over againſt the other Cardinals, both raiſed but one ſtep.

[r] *In fine Aulæ parabitur magna credentia cum pluribus gradibus ad magnificentiam*, &c. Ibid.

St Jean de Latran.

Scala Santa

Clergé de St Jean de Latran

Avant

Cameriers d'honneur d'épée et d'Eolise.

Chapelains du commun et Sartie de la famille du Pape

Abreviateurs du grand Parquet.

Clercs de la

Patriarches, Archeveques, Evques Protonotaires Apostoliques, Auditeurs de la Chambre Thresoriers &c. ques non assistans. Referendaires.

Cardinaux Diacres. Cardinaux Prestres.

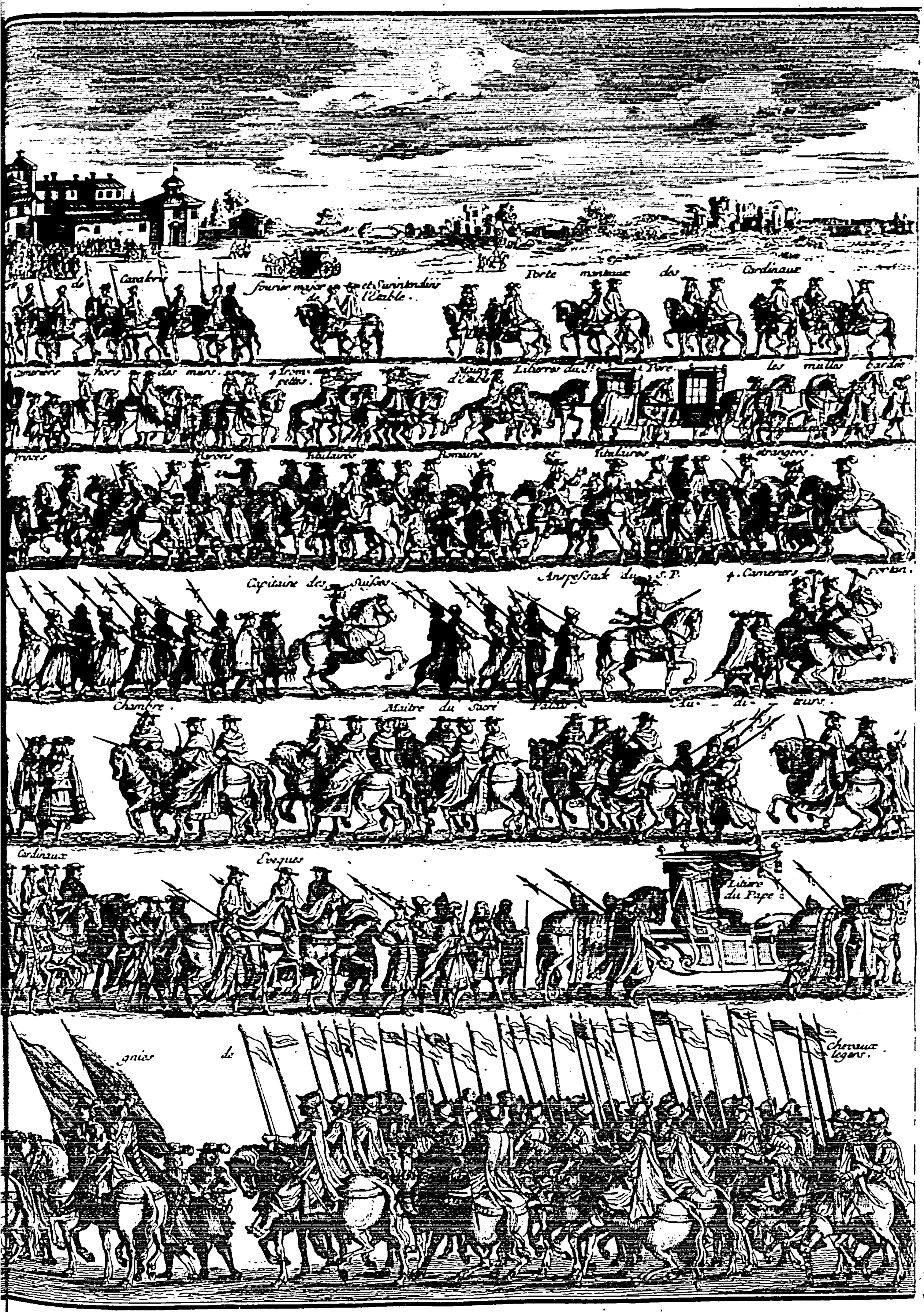
Deux Libires de Sa Saintelé

6 Trompettes.

Deux

Compe:

Le PAPE va en CEREMONIE prendre POSSESION



Du PONTIFICAT dans l'Eglise de St JEAN de LATRAN

the higheſt rank, though [r] Princes or children to Kings, ſtill muſt ſerve Chriſt's vicar at table. The vicar came in dreſſed in all his pontifical ornaments, between two Cardinal-deacons, followed by his ſacred college, *&c.* all in their robes of ceremony. Before his Holineſs ſat down to table he waſhed his hands in ſtate. His Imperial Majeſty preſented him the baſon, the firſt Cardinal-biſhop poured him out water; [s] two Cardinal-deacons gave him the napkin. The other Cardinals, the prieſts, the nobility, *&c.* were on their knees bareheaded during this ceremony. As for the Emperor, he waſhed his hands with much leſs ſtate. Then the firſt Cardinal waſhed, and after him the King of the *Romans*, if he was there; and though all the crowned heads in Chriſtendom had been preſent, [t] they would have had no other privilege on this occaſion, than that of being mixed and confounded with the ſacred college; provided always that his eminence was to go before his Majeſty. The Emperor ſerved at table in the quality of carver, and gave the holy Father his firſt plate, and even went for that plate out of the hall. We omit ſome other particulars.

The Pope's taking Possession.

AS ſoon as the Pope has been crowned, he is to take poſſeſſion of his ſovereignty at the church of St. *John de Lateran*, his cathedral, and [w] capital of all the churches which hold under the Pope's juriſdiction throughout all Chriſtendom. This ceremony is performed ſome days after the coronation in the moſt ſolemn and pompous manner imaginable. It [x] appears by the *Roman* ceremonial, that it formerly was on the very coronation day. This is the order of the march, which generally begins at St. *Peter*'s church.

" [y] Twelve [z] trumpets and twelve light horſe begin the march by ſix ranks, each of " four horſe, followed by the cloakbearers of the Cardinals, who, each ſends his own, " well mounted, with ſcarlet embroidered portmanteaux. After them come the mace-" bearers of the ſame Cardinals on horſe-back too, with ſilver maces, on which are the " arms of their eminences.

" The gentlemen and almoners of the Cardinals, Ambaſſadors, and Princes, with [a] ſe-" veral gentlemen and *Roman* barons immediately following --- ſeveral anſpeſſades pran-" cing about with their naked ſwords out of the ranks, to regulate the march. Then " four of the Pope's querrys (who, according to the *Roman Ceremonial* do not walk till " after the taylor, barber, *&c.*) with large red copes; and then his taylor and two cloak-" bearers in the ſame dreſs, with [b] two velvet portmanteaux embroidered with gold. " The Pope's grooms of the ſtable in looſe coats of red ſerge come after, leading [c] the " white jennets which the kingdom of *Naples* is obliged to ſend yearly to his Holineſs (as " a tribute or homage from the ſovereign of that kingdom; for the Pope pretends that " it holds of the pontifical ſee). Theſe jennets have ſilk houſings with gold fringes and " leaves of plate ſilver half raiſed. After them come ſeveral mules capariſoned and " barbed

[r] *Etiam ſi ſint fratres aut filii Regum*, Ibid.

[s] *Diaconi* (*ſerviunt*) *mantile hinc inde tenendo*, Ibid.

[t] *Si plures Reges, mixti erunt cum primis Cardinalibus, primò Cardinalis, deinde Rex ſucceſſivè*, Ibid.

[w] An inſcription over the great gate of this church juſtifies what we have here advanced. Vide *Tableau de la Cour de* Rome. " The Kings of *France* are protectors of this firſt church of the univerſe, and to this end " their arms are fixed over the principal gate, and the canons who belong to it ----- commemorate it, *&c.* *Nodot.* Memoirs de *Rome.*

[x] *Vide* Cerem. Eccl. Rom. L. I.

[y] *Tableau de la Cour de* Rome.

[z] The treatiſe entitled, *Relazione della Corte di* Roma *e de' Riti da oſſervarſi in eſſa*, &c. from whence the author of the *Tableau de la Cour de* Rome has taken almoſt every thing he has ſaid concerning this Court, mentions but one trumpet; it is proper to inform the reader that the *French* author whom we follow, has drawn up the deſcription he has given of this proceſſion, upon that of the *Italian* author, who gives the particular deſcription of *Innocent* X.'s taking poſſeſſion.

[a] Theſe ſometimes are glad to mix among the gentlemen and almoners of the Cardinals to avoid diſputes about precedency. *Vide* the treatiſe entitled, *Il maeſtro di Camera* in the *Relazione*, &c. before cited.

[b] The pontifical habilliments of his Holineſs are packed up in theſe two portmanteaux. Vide *Cerem. Eccl. Rom.* L. I. After the taylors comes the barber, *&c.* according to the *Roman Ceremonial*, and the *Maeſtro.*

[c] The *Maeſtro di Camera* ſays twenty, the *Roman Ceremonial* twelve, ſo that the number is not fixed.

" barbed with red velvet and gold fringe, which ſeveral of the Pope's domeſtics lead by
" the bridle.

" [d] Three litters follow covered with red velvet, or ſcarlet cloth embroidered with
" gold. Two officers on horſe-back go before the litters, and the Pope's maſter of the
" horſe on horſe-back with his ſtaff-bearers on foot cloſe this part of the proceſſion.

" [e] The *Roman* nobility and the titulars walk next, without any order to avoid pre-
" cedency, mounted on fine horſes, whoſe manes are adorned with a great quantity of
" ribband of ſeveral colours. All this nobility have their ſtaff-bearers on foot.

" Five of the Pope's mace-bearers come after in long full gowns of violet coloured cloth,
" laced with black velvet, wearing their maces and collars of mail. Fourteen drums follow
" on foot in red ſatin flowered with gold, with plumes of feathers in their hats, each of
" them bearing an enſign of the fourteen quarters or diſtricts of *Rome*. Theſe are followed
" by a choir of the Pope's trumpets, dreſſed in red laced with gold. After this walk
" the apoſtolical gentlemen of the bedchamber, and the pages of the chamber *without*
" *the walls* dreſſed in red; the commiſſary and fiſcal of the apoſtolic chamber in violet;
" the conſiſtorial advocates in black; the chaplains of the lower part of the Pope's fa-
" mily in red: the pages of the privy chamber and of honour, and the four participants,
" who are the laſt of this diviſion, clothed in violet, carrying the Pope's four crimſon
" hats [f].

" After them come forty officers of the *Roman* people upon ſtately horſes, *viz.* the
" judges, the maſters juſticiary, ſecretaries, notaries, comptrollors, fiſcal, *&c.* in long
" ſenatorial robes and hats of black velvet; the houſings of their horſes being of the
" ſame.

" The regiſters of the ſupreme Court, the clerks of the chamber, auditors of the rota,
" maſter of the ſacred palace, walk on the dean of the rota's left-hand, followed by
" fourteen Marſhals of the *Roman* people, in veſts of white ſatin, and waiſtcoats of violet
" ſatin with caps of black velvet. The fourteen captains of the reſpective quarters or
" diſtricts come next in long robes of crimſon velvet lined with ſilver tiſſue, with white
" ſatin breeches laced with gold, and black velvet caps, adorned with jewels.

" [g] The governor of *Rome* and the *Roman* conſervators come after, leaving a place
" void on the governor's left-hand for a *Roman* ſenator, who does not appear in the
" cavalcade, to avoid yielding the precedency which the governor conteſts with him.
" The Princes of the pontifical throne, the Pope's relations, and the ambaſſadors of
" crowned heads march with all their trains according to the rank agreable to their cha-
" racters, and two of the Pope's maſters of the ceremonies come after, before the apo-
" ſtolical ſub-deacon, [h] who carries [i] the tripple croſs turned back towards the Pope.
" The ſub-deacon, who thus carries the croſs, is between two officers, who carry red
" wands [k].

" Then

[d] The *Roman Ceremonial* makes a led horſe go before theſe jennets, twelve running footmen (*curſores Papæ*) dreſſed in red, walking two and two, each with red colours in their hands; they are followed by the enſign of the quarters of *Rome* (*Vexilliferi Capitum Regionum*) likewiſe dreſſed in red, after whom comes the enſign of the *Roman* people, that of the teutonic order, of the Pope, of the church, and laſtly that of St. *John of Jeruſalem.*

[e] The *Maeſtro di Camera* makes the pages of the chamber *extra muros* walk before the titular nobility, anſwerable to the cut here inſerted, *&c.* after whom he places the pages of the chamber, who carry the Pope's four hats; but the *Roman Ceremonial* places theſe latter after the (12.) jennets. In the *Maeſtro di Camera* the regiſters, *&c.* walk after them, who carry the four hats.

[f] They are carried on high poles covered with red velvet, both according to the *Maeſtro*, &c. and the *Roman Ceremonial.*

[g] This is different in the *Relazione della Corte*, &c.

[h] *Veſtito con mantellone e Cappello largo*, with the rochet, and a hat with very broad brims.

[i] The triple croſs is the ſign of the Pope's ſpiritual juriſdiction over the whole world. Pope *Sylveſter* I. is ſaid to have been the firſt who had it ſolemnly carried in public; but the cuſtom was laid aſide till *Leo* IV. who revived it. The Cardinal-deacon who proclaims the Pope's election to the people, at the ſame time ſhews them the croſs.

[k] After the ſub-deacon, and thoſe who attend him, the *Roman Ceremonial* places twelve perſons a foot dreſſed in red, who carry twelve lighted tapers before the holy Sacrament. The two in red on horſeback march immediately after the holy Sacrament, each with a ſilver lantern in his hand. The holy Sacrament follows immediately after on a white jennet, with a bell hung to him. Fourteen *Roman* citizens carry the canopy by turns. The ſexton follows on horſeback with a white wand in his hand, *&c.* This cavalcade ſhall be ſpoken of, when we come to deſcribe the manner of carrying the holy Sacrament when his Holineſs is on a journey.

" Then follows the Pope in [l] a litter in the midſt of fifty young *Roman* gentlemen " clothed in white ſatin, and the ſtaff-bearers and running footmen of the Pope ſurround " the litter, together with the gentlemen of the bedchamber. " The captain of the " *Swiſs* guards marches at the head of two files of horſe who guard the Pope. The lit- " ter in which his Holineſs is carried is of red velvet embroidered and fringed with gold; " and he himſelf is dreſſed in a caſſoc of white ſatin, with the rochet ſtole and *mozzette* " of red velvet, if it be winter, or of red ſatin if it be ſummer, with a *calot* of the ſame " under his red hat.

" The maſter of the chamber to the Pope, his cup-bearer, ſecretary and phyſicians " alſo walk near the litter, and before the *Swiſs* guards. The Cardinals follow on horſe- " back two and two in the middle of ſome halbardiers immediately after the Pope's " guard. After their eminences, follow [m] the patriarchs, archbiſhops, biſhops, apoſtolical " prothonotaries, auditors, treaſurers of the apoſtolic chamber, and referendary prelates " of both Seals. *Laſtly*, After the relays, and trumpets of the Pope, the proceſſion cloſes " with two companies of light horſe, with their officers before them ſplendidly dreſſed, " the officers in coats of ſcarlet with very narrow hanging ſleeves of yellow and red " velvet; which makes a beautiful ſhew as they march with their lances reſted.

" The way they take is along the *Borgo* of St. *Peter*, to the bridge of St. *Angelo*, from " thence ----- to St. *Andrè della Valle* ----- and ſo to the capitol, where the *Ro-* " *man* people erect a triumphal arch for the Pope; and the ſenator preſents him the keys " *in Campo*, and with a ſceptre in his hand makes an oration to the new Pontiff, which " he ſtops to hear. From thence the cavalcade proceeds to *Campo Vaccbino*, where the " Duke of *Parma* erects another arch before his palace. They then croſs the *Colliſeum*, " where the *Jews* likewiſe have another arch erected, under which they preſent the Pope " *Moſes*'s pentateuch [n] in *Hebrew*. (What they ſay conſiſts in an exhortation to him to reve- rence the law of *Moſes*, and to implore the holy Father's protection, who ſhews them the profound reſpect he has for this divine law, at the ſame time that he rejects their falſe ex- planations of it.) " After which, the *Jews* retire without anſwering one word, and the " cavalcade leaving the *Colliſæum*, goes on through ſtreets hung with tapeſtry, and " crouded with infinite numbers of people, directly to St. *John de Lateran*.

[o] The differences we have obſerved in the deſcription of this ceremony, ſhew that it is not always performed the ſame way. [p] The clergy of St. *John de Lateran* come out to meet this ſolemn proceſſion, in the manner as repreſented in the figure; and we are now to ſee his Holineſs's reception into the cathedral.

[l] He is not always in a litter. According to the *Roman Ceremonial* he is ſometimes mounted on a white jennet, and eight gentlemen carry the canopy over him. A King, nay the Emperor (were he to be at the ceremony) would be obliged to hold his Holineſs's ſtirrup, and lead the horſe by the bridle. Vide *Cerem.* L. 1. When the Pope goes in a chair, and the Emperor is at *Rome*, he muſt be one of the chairmen; but not above a moment, he is ſoon relieved. The eight noblemen, who ſupport the canopy, are likewiſe relieved by eight *Roman* citizens as far as St. *John de Lateran*.

[m] *Con mantellone & cappello grande*, Ibid.

[n] For the origin of this cuſtom, See p. 175.

[o] The figure repreſents Pope *Clement* XI.'s taking poſſeſſion, and is graved after the *Roman* original.

[p] During the proceſſion, money is now and then thrown among the people, to keep off the croud, *ad preſſuram dimovendam*, ſays the *Roman Ceremonial*.

The CEREMONIES *practised at the* RECEPTION *of the* POPE *into the* CHURCH *of St.* JOHN DE LATERAN.

"[q] THE Pope being come to the great gate of *St. John de Lateran* gets out of his "litter, (or dismounts if on horseback) [r] the Cardinal-arch-priest presents him "the cross [s] to kiss, then his Holiness goes up to the throne prepared under the "same portico, where his pontifical robes and mitre are put on, whilst he is on this "throne the canons of St. *John de Lateran* come and kiss his feet, the Cardinal-arch-priest "makes him a speech in the name of the chapter, and presents him the keys of the "church; one of which is gold the other silver [t] in a silver gilt bason with flowers in it.

"As soon as that ceremony is over, the Cardinals put on their sacred ornaments, and the "Pope walks towards the great gate of the basilica, where the Cardinal-arch-priest gives "him

[q] *Tableau de la Cour de* Rome.

[r] *Prior canonicorum Lateranensium*, says the *Roman Ceremonial*, *effert crucem osculandam pontifici, quam diaconus Cardinalis accipit & ad os pontificis, cui priùs tiaram extraxit, ponit. Osculatâ cruce pontifici ponitur mitra, & regnum datur in manibus auditoris. Ipse verò pontifex a priore & canonicis prædictis ducitur ad marmoream sedem, ante portam principalem a sinistrâ stantem, quæ stercoraria appellatur, & ibi eum sedere faciunt, qui ità tamen sedet, ut magis jacere videatur; ad quem mox accedentes Cardinales elevant eum honorificè, dicentes*; suscitat de pulvere egenum, & de stercore erigit pauperem, ut sedeat cum principibus & solium gloriæ teneat. *Surgens pontifex accipit de gremio camerarii sibi assistentis quantum pugno potest complecti pecuniarum, ubi tamen nihil prorsus sit argenti aut auri, & spargit inter populum dicens*, Argentum & aurum non est mihi, quod autem habeo hoc tibi do --------- *præcedentibus canonicis, & cantantibus* Te Deum laudamus. *Pontifex cum Cardinalibus intrat ecclesiam, & ante altare mijus supra faldistorium procumbens sine mitrâ aliquantulum orat. Deinde surgens benedicit populo, dicens* sit nomen Domini benedictum, &c. *Inde cum mitrâ ascendens ad sedem eminentiem, sedens recipit ad osculum pedis canonicos Lateranenses. Deinde ---- ascendit ad Palatium Lateranum per portam quæ est in ecclesiâ, & cum perventum fuerit in ---- aulâ concilii, sedet pontifex in sede sibi paratâ apud tabulam lapideam in capite aulæ quæ dicitur* mensura Christi, &c. ------ *Finitis laudibus Papa procedit ad capellam sancti Sylvestri. Ibi ante portam capellæ sunt duæ sedes porphyreticæ perforatæ --- sedet pontifex super primam --- Prior ecclesiæ accedit & genuflexus dat pontifici ferulam in manus, signum correctionis & reginimis, & claves ipsius basilicæ ac palatii, in signum potestatis claudendi & aperiendi, ligandi atque solvendi. Surgit deinde Papa ----- & sedet in alterâ sede porphyreticâ ad aliam partem, & ibi restituit eidem priori ferulam & claves, & ab eodem præcingitur, super planetam sedens, cum cingulo quodam sericeo rubro, cum bursâ etiam sericeâ & rubrâ, in quâ sint duodecim lapides pretiosi cum musco. Tum pontifex præcinctus & sedens, e gremio camerarii capit denarios argenteos ----- & super populum spargens dicit*, dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi ----- *ducitur deinde pontifex ad sancta sanctorum, ubi super faldistorium sine mitrâ genuflexus orat. Inde surgens cum mitrâ revertitur ad capellam sancti Sylvestri. Ibi sedet super sedem sibi paratam, tum deponit mitram, chirothecas, pallium, planetam, & assumit pluviale & mitram simplicem, & sedens dat presbyterium hoc modo: Cardinalibus duos aureos & duos grossos argenteos. Veniunt Cardinales & profundè caput inclinant ante pontificem, porriguntque & mitram apertam, in quâ pontifex immittit pecuniam. Illi acceptâ pecuniâ manum pontificis osculantur ---- Alii prælati genuflectunt ante pontificem & accipiunt in mitrâ unum aureum & unum grossum, & osculantur dextrum genu Papæ. Alii verò prælati & officiales accipiunt in manu tantundem, & osculantur pedem*, &c. This extract of the Ceremonial contains several particulars, which perhaps are abolished or altered; since the author of the *Relation of the Court of* Rome *and its ceremonies*, already cited, makes no mention of them. The most remarkable we shall here translate just as the *Latin ceremonial* describes them. The first canon (arch-priest) of St. *John de Lateran* presents his Holiness the cross to kiss. The Cardinal-deacon takes and puts it to the Pope's mouth, taking off his tiara; and after the cross is kissed puts it on again. The *Regne* (the papal crown) is put into the auditor's hands. Then the Pope is conducted to the gate on the left-hand, which the *Ceremonial* calls the *Stercorary*, where he is seated so as to be half lying along; whereupon some of the Cardinals go up to him, and take him up saying, *he taketh the indigent out of the dust, and raises the poor from off the dunghill, to seat him amongst Princes, and place him upon the throne of glory.* The Pope, that poor and indigent person, rising throws a handful of money among the people, but it is neither gold nor silver; indeed at the same time he does so, he says; *silver and gold I have none, but such as I have I give unto you.* We dare not venture to say these words are luckily applied, for it might very reasonably be denied. After this, his Holiness goes into the church with the canons before him, and together with the Cardinals, blesses the people, and admits the canons to kiss his feet; and then is carried to the place of St. *John de Lateran.* He enters the *Council-hall*, where *laudes*, &c. are sung. From thence he passes on to St. *Sylvester*'s chapel, at the gate of which are two hollow seats, whereon the holy Father seats himself. As soon as he is set down on the first, the keys and the ferula, the signs of his authority and magisterial corrections, are represented to him; and when he is on the other, he gives them back to the first canon or arch-priest (*prior*) who puts him on a silk girdle, to which is fastned a purse with twelve precious stones and musk in it (the former to be sure to represent the twelve Apostles.) The chamberlain who performs this sacred office, gives him a few pieces of silver which he throws among the people, saying, *he hath destributed to the poor, his justice shall endure for ever.* After this, he returns to St. *Sylvester*'s, and from thence goes on and says a prayer in the *Holy of Holies.* He then returns to St. *Sylvester*'s, where he gives medals and other pieces of gold and silver to the Cardinals, prelates, and other ecclesiastics of lower rank, who all in their order do homage to his Holiness.

[s] The Pope is on his knees, *stando nostro signore in ginochione.* Vide *Relaz. della Corte*, &c.

[t] The gold key shews the power of absolving, the silver of excommunicating. *Casal. de Veter. Christ. rit.* His reason is, that silver is inferior to gold. A grave and learned reason!

" him a ſprinkler, with which he takes holy water and bleſſes the people: " then the " ſame Cardinal thrice incenſes the Pope. When this is done, he goes into his chair, " and his ſtaff-bearers carry him along the nave, under a canopy ſupported by the canons " of St. *John de Lateran*, to the high altar where he prays. He is afterwards carried " into the choir to a throne, where the Cardinals come and do homage: then the two " Cardinal-deacons put on and take off the mitre whilſt he gives the benediction, as the " ceremonial preſcribes; when this is over, he is carried into the palace of St. *John de* " *Lateran*, where ſeveral anthems are ſung, at the concluſion of which the Cardinal- " prieſt ſays a few prayers. The tiara is then again ſet upon the Pope's head, and " he is carried into an open place over the porch of the baſilica of St. *John*, from whence " he twice bleſſes the people.

The POPE'S ROBES *of* CEREMONY.

AS [w] ſoon as a Pope is elected, he has put on him a caſſoc of white wool, ſhoes of red cloth, on which is embroidered a gold croſs, the *Mozzette* or camail of red velvet, the red ſilk girdle with gold claſps, the rochet, and red *berrette:* then he has given him [x] the amict, the white linen albe tied with a red ſilk ſtring, and a ſtole ſet with pearls. This laſt, if he be a prieſt or biſhop, is put on his neck; but if he be only a deacon, he muſt wear it on his left ſhoulder; if a ſub-deacon only, it is not put on at all.

[y] If the new pontif be not in orders, they muſt be conferred on him; if he be a deacon only, and would be ordained prieſt, he muſt firſt have prieſt's orders conferred on him, and then be conſecrated biſhop. " [z] Theſe ceremonies are performed in *Sixtus*'s cha- " pel by the Cardinal-deacon, who is always biſhop of *Oſtia*, to whom the right of con- " ſecrating the Pope has been long granted.

The holy Father being at home in his private clothes [a] wears a white ſilk caſſoc, a rochet of fine linen, a camail of red velvet, or of carnation ſatin. In the winter his Holineſs wears a fur cap, in ſummer a ſatin one; during *Lent*, *Advent*, and all faſt days a caſſoc of white wool, with a camail of red cloth; but from *Eaſter-Eve* to the following Saturday he wears a white damaſk camail.

His pontifical robes are of two ſorts. When he celebrates maſs, he, beſides the caſſoc, wears the rochet, the amict, the albe of white linen, the ſtole, the maniple, the dalmatica, the chaſuble, the mitre and gloves; all which are of a ſuitable magnificence to the dignity of the vicar of Chriſt, and the ſucceſſor of St. *Peter:* but the colour of them is altered according to the circumſtance of time, and depends upon the ſolemnity of the feſtival. His Holineſs celebrates *Whitſontide* and all feſtivals of martyrs in red [b]; *Eaſter* and all feſtivals of virgins in white; *Lent*, *Advent*, and all eves whereon faſting is preſcribed, in violet; *Eaſter-Eve*, and all maſſes for the dead in black. On the night of *Chriſtmas* he wears a capuche and cowl of black velvet; which he likewiſe wears all the laſt week of *Lent*, and during that time puts on no mitre, and only wears a red cloth mantle. When the holy Father has on the tiara, he wears a white calot; and at home the red hat.

The

[a] And ſprinkles himſelf too, *Ibid.*

[w] *Relaz.* &c. *Tableau de la Cour de* Rome. *Cerem. Eccl. Rom.* before cited.

[x] *Cerem. Eccl. Rom.* L. I. [y] Id. Ibid. [z] *Tableau de la Cour de* Rome.

[a] *Relazione della Corte di* Roma, *&c. di* Lunadoro.

[b] By the red is typified the tongues of fire mentioned when the Holy Ghoſt deſcended upon the Apoſtles, and the blood of the martyrs of CHRIST: by the white, the joy which our Lord's reſurrection muſt cauſe in the hearts of the faithful, and the chaſtity of thoſe virgins whoſe feaſt is kept; by the violet, the pale aſh colour of ſuch as obſerve the faſts, vigils, and abſtinences of *Lent* as the church preſcribes; by black, the mourning which the death of CHRIST muſt cauſe in the Chriſtian's heart, *&c.* It is of conſequence not to be ignorant of things, which, being neglected, make a great chaſm in the piety of ſome zealots.

The holy Father [c] appears at all conſiſtories and congregations in his ordinary dreſs: but with the cowl and mitre at the firſt after his election. His Holineſs's great affair there is to thank the ſacred college.

[d] When the Pope does not wear the mitre or tiara, he walks between the two moſt ancient Cardinals, the reſt follow two and two, the biſhops firſt, then the prieſts, and the deacons laſt. This is quite contrary to the order obſerved, when the Pope has on the tiara or mitre, for then the Cardinals go two by two before the holy Father; the deacons firſt, the prieſts next, and the biſhops laſt.

The ORDER *and* CEREMONIES *of the* POPE'S *Holding a* CONSISTORY, *according to the* Roman Ceremonial *for the Year* 1516.

WHAT we are going to entertain the reader with upon this head [e] is taken from the *Roman Ceremonial.* Conſiſtories are held by the Pope for the reception of Princes or their ambaſſadors; for the canoniſation of any ſaint; for treating of any important affair, either civil or eccleſiaſtical; for the promotion of Cardinals, *&c.* When there is to be a conſiſtory, the Pope's throne is erected in the great hall of the apoſtolic palace, and this throne is almoſt ſquare, and about twelve palms [f] wide, to which he goes up by three ſteps. The Pope ſits down on a ſeat adorned with cloth of gold, or ſomething of that kind, under a canopy of the [g] ſame, each anſwerable to the other in magnificence. The foot of the throne [h] is covered with red cloth. The Cardinal-biſhops and prieſts ſit on the right, [i] below the throne; the deacons on the left, but ſo as to have their faces towards the Pope. Between the ſeats of the Cardinal-biſhops and prieſts, and thoſe of the deacons there is a pretty large [k] ſpace left for room to paſs and repaſs.

When the Pope holds a public conſiſtory, he walks with the mitre, amict, albe, ſtole, and (red) chaſuble on, the croſs and Cardinals going before. The proceſſion being come to the conſiſtory chamber, the Pope takes his place, and then the Cardinals, having firſt made a bow to the holy Father. The archbiſhops, biſhops, prothonotaries, and other prelates ſit on the ſteps of the throne: [l] on the loweſt ſtep, the ſub-deacons, auditors, clerks of the chamber, and acolytes with their woollen cowls; [m] and the eccleſiaſtical officers of the Pope's court [n], on the ground between the Cardinal-ſeats. The pages of the chamber, and ſecretaries likewiſe ſit on the ground, between the prelates and eccleſiaſtical officers. The nephews of the reigning Pope, if he has any, and ſome other *Roman* Princes are on each ſide the throne, and are therefore called *Princes of the throne.* Ambaſſadors and other foreign miniſters are placed to the right of the throne between the ſteps and the wall, which is the place of the greateſt quality. The other gentlemen are on the left among the Pope's domeſtic [o] officers. The conſiſtorial advocates are behind the Cardinal-deacons, and the proctors of Princes with the fiſcal proctor behind the Cardinal-biſhops; this laſt officer takes place of the other proctors. The entrance of the paſſage leading to the throne is taken up by the Pope's guard. The maſter of the *Sacro Hoſpitio* ſtands between the guard and the end of the row of Cardinal-prieſts. The clerks of the ceremonies are at the top of that of the deacons, to be the nearer in order to execute the Pope's orders. When his Holineſs holds a conſiſtory for judicial cauſes, the advocate, who has any thing to move, ſtands behind the Cardinal-prieſts, over againſt the

[c] *Tableau de la Cour de* Rome.
[d] Id. Ibid.
[e] *Cerem. Eccl. Rom.* L. I. Sect. 9. cap. i.
[f] The palm is an *Ital.* meaſure of eight inches, or thereabouts.
[g] *Supra caput pendebit aureus pannus*, Ibid.
[h] *Planum totum ------ coopertum erit panno coccineo*, Ibid.
[i] *A dextra infra ſolium*, Ibid.
[k] *Spatium decem palmorum aut duodecim.*
[l] *Et eum eis in ultimo* (*gradu*) Ibid.
[m] *Super terram inter ſedilia Cardinalium.*
[n] *Curiales togati*, Ibid.
[o] *Familiares.*

the Pope; and when he has opened his cauſe, throws [p] his petition to the eccleſiaſtical officers, who take and give it to the vice-chancellor. *Laſtly*, When the conſiſtory is over, the two eldeſt Cardinal-deacons advance to ſupport the Pope, and then they all go back in the ſame order as they came.

Private conſiſtories have fewer ceremonies, and are held in ſome by-room of the ſacred palace. The pontifical ſeat has no ſteps, only a ſort of [q] footſtool or bench without an eſtrade, and another ſmaller which ſerves to go up to the biggeſt. The Cardinal-biſhops and prieſts are ſeated each [r] according to his rank, ſo that the eldeſt Cardinal is next the Pope on the right, as well as the eldeſt Cardinal-deacon next him on his left. Before the rows there are [s] benches on which their eminences ſet their feet, and the aſſembly is ſo placed that the laſt Cardinal-deacon is next the laſt Cardinal-prieſt, who holds a bell to call ſuch as are to receive any orders. The Pope's ſeat is covered with red cloth; but thoſe of the Cardinals are only painted in that colour with the Pope's arms. The ſpace between his Holineſs and their eminences is covered with a carpet. When this eccleſiaſtical ſenate has any ſtate or church affairs under deliberation, [t] every body goes out except the Cardinals, and when they come to voting, [u] each gives his own ſtanding.

This is the manner of calling a private conſiſtory. Every Sunday two meſſengers in violet gowns with a black rod or wand in their hands go to the apoſtolic palace at the time of prayers. They ſtand at the gate till his Holineſs has ended his devotions, and when he comes out of chapel, they make him a compliment kneeling, to this effect; holy Father, *may you long enjoy life and health; is there to be a conſiſtory to morrow?* To which the Pope anſwers, *yes*; and thereupon the meſſengers add, *ad multos annos.* From thence they go round to the houſes of the Cardinals, in the ſame manner make them a compliment kneeling, and inform them there is to be a conſiſtory. 'Till the fifteenth century conſiſtories were called by the ſound of a bell therefore called conſiſtorial; and the meſſengers, having informed the ſacred college, ſummon a conſiſtory by fixing up a paper at the door of the apoſtolic chancery. But they are now forbidden by a decree of the congregation of rites of the 16. *Feb.* 1630. to ſummon the Cardinals to any conſiſtories, chapels, congregations, *&c.* otherwiſe than by going home to them.

Beſides public and private conſiſtories, there is one called half-private. In the private, biſhopricks are propoſed, the merits of any candidate for them are examined into, and allowed, the *Pallium* is granted, and the mouths of Cardinals ſhut and opened, *&c.* and theſe are held on a Monday once every fifteen days. The half-private is generally held for affairs that properly relate to the eccleſiaſtical ſtate. Such as diſputes with any foreign power. On theſe occaſions all ſuch as are concerned in the affairs under debate are the only perſons admitted to ſpeak in the conſiſtory (either by themſelves, or agents.) The canoniſation of ſaints likewiſe are here conſidered.

[w] The Pope appears in private conſiſtories in a white ſilk caſſoc, rochet, *mozzette* or camail, ſtole, red velvet cap laced with ſilver, or of carnation ſatin laced in the ſame manner, if it be in ſummer; and the red cloth ſhoes already deſcribed.

After the door of the conſiſtory is locked, and their eminences have had audience of the holy Father, their [x] cowls muſt be ſpread all over their rochet, in ſuch a manner as to be entirely covered by it. The Cardinal that comes in, after the conſiſtory is ſet, [y] makes a low bow to the Pope in the middle of the hall where they are ſitting, and then with a nod

[p] *Cedulam ſuæ ſupplicationis inter ſedentes in terram curiales projicit*, Ibid.
[q] *Scabellum habet magnum, ſuper quod pontifex tenet pedes, & aliud parvum, per quod ad majus aſcenditur*, Ibid.
[r] *A dextra & a fronte ſedent epiſcopi & presbyteri*, &c.
[s] *Scabella pro pedibus Cardinalium ante pontificem locantur*, &c.
[t] This is called the *Extra omnes.* The door is then ſhut, and none come in or go out till the conſiſtory is up. The laſt Cardinal-deap rings the *Extra omnes* with his little bell.
[u] They muſt then be ſtanding and bareheaded, and have nothing in their hands.
[w] *Relazione della Corte di* Roma *di* Lunadoro.
[x] *Devono diſtender le Cappe ſopra a' Rochetti, in modo che rimanghino intieramente coperti*, Id.
[y] Id. Ibid.

a nod ſalutes all the Cardinals preſent, beginning from the right. The Cardinals ſtand during this ſalutation.

We muſt not here omit the reaſon given by a famous [z] doctor of the church cited by father *Bonanni* to juſtify the magnificence in dreſs and ornaments, which diſtinguiſh the vicar of *Jeſus Chriſt* from the reſt of mankind; and it is this, that as *God made himſelf known to them by the incarnation; ſo men in the ſame manner make themſelves known to each other by their dreſs.* Whence it is a neceſſary conſequence, that the ſovereign Pontif ought to dreſs in a particular manner, and his dreſs be pompous and ſplendid; and that the people be thoroughly convinced by the ſplendor of thoſe worldly ornaments, that he who wears them is the real Prince of the church, and the ſucceſſor of St. *Peter:* for as father [a] *Bonanni* very juſtly obſerves after St. *Paul, Man as a creature underſtands not the things which are of* the Spirit of God, but he comes to the knowledge of inviſible by viſible things. Beſides we are perſuaded that if the Pope be conſidered as [b] *King of Kings, Lord of Lords, and only Prince of Chriſtians*; if we do but obſerve that his [c] authority is of a greater extent than that of the moſt powerful Emperors, and the vaſt influence his deciſions have over the faithful; it will not be doubted but that the holy Father ought to be diſtinguiſhed from the populace as the greateſt Monarchs are. A man muſt be a *Janſeniſt*, or at leaſt a *Calviniſt* not to agree as to this principle.

The DIVINE SERVICE *or* CANONICAL HOURS.

BEFORE we enter into a deſcription of the Pope's chapel, and of the ceremonies of the maſs, we muſt give the reader ſome account of the *divine ſervice.*

This ſervice [d] conſiſts of prayers and holy leſſons [e] appointed by the church, to be every day read by the clergy at certain hours. This ſervice has been named *canonical hours*, it having been ordained by the canons of the church, which has not only preſcribed the hours in which they are to be ſaid, but likewiſe all the circumſtances relating to them. And yet they are not entirely the ſame in all churches. This office is called the *Breviary*, a modern word which ſome think was not introduced till after the office was abridged; for it was formerly much longer.

The clergy being appointed for the edification of Chriſtians, their firſt obligation is to ſtick cloſe to the repetition of their breviary, that is, to pray to God for the church, devoutly to ſing the divine offices, to keep up and revive a taſte for piety in the Chriſtian ſoul, and to adminiſter ghoſtly comfort to their reſpective flocks. If they apply themſelves to theſe holy duties, they muſt of courſe renounce all ſtate intrigues, and politics, which turn the man of God into a looſe and tricking courtier. Nor does the breviary tally better with that agreeable gallantry, which makes the eccleſiaſtical poſſeſſor of it often wiſhed for and courted to parties of pleaſure, and makes him an aſſiduous humble ſervant of the ladies, and fixes them to him.

The office is to be ſaid ſtanding purſuant to the ancient rule of the church: the knee is bent only on days of penance. Writers upon church ceremonies ſay, [f] that genu-

fluxion

[z] Card. *Bellarm.* [a] *Hierarch. Eccl.* ch. cxvii. [b] *Ladiſlaus* King of *Hungary* thus ſtiled Pope *Nicholas* V.

[c] *Plus terrarum lex Romanorum pontificum, quam Imperatorum obtinuit*, S. Greg. L. II. Epiſt. 75. F. *Bonanni* perfectly well applies the following verſes of *Rutilius* to his Holineſs.

Omnia perpetuos quæ ſervant ſidera motus.
Nullum viderunt pulchrius Imperium.

[d] *Alet's Ritual.*

[e] It is pretended there are inſtances of *canonical hours* to be found in the Scripture: the *Matins* in *Pſal.* cxviii. or according to the *Hebrew*, cxix. *Primes* in *Pſal.* xcii. *Tierce* in *Acts* ch. ii. *Sextes* in ch. x. of the ſame book, and *Nones* in the iii. ch. *Veſpers* in our Lord's laſt ſupper; but they moſt aſſuredly owe their riſe to *Judaiſm.* The Heathens had likewiſe their *Matins*; and the *Egyptians* ſaluted their Gods every morning. They had their *Primes*, *Seconds*, and *Tierces*; which we call *Prime*, *Tierce*, *Sexte*, &c. *Du Choul* upon the religion of the ancients.

[f] *Alet's Ritual.*

ſtuxion is a ſign of ſorrow and dejection of mind; but ſtanding that of joy and of raiſing the mind to God. This poſture too is a type of the reſurrection, the object of Chriſtian faith.

[g] The office is compoſed of ſeven hours, reckoning *Matins* and *Lauds* as one, but eight if they are divided. In the firſt ages of the church it conſiſted but of ſix parts, which were for the day, *Tierces*, *Sextes*, and *Nones*; and for night, the prayers for night, midnight and the morning. At preſent they are divided into ſeven or eight, as we juſt now obſerved. *Matins* for night; *Laudes* for the beginning of the day; *Prime*, *Tierce*, *Sexte*, *None*, for the day; *Veſpers* for the evening; and *complines* for the entrance of the night. They who have written upon ceremonies beſides inſiſt that *Matins* repreſent what paſſed on the night of the paſſion, that *Laudes* are appointed in honour of CHRIST's reſurrection; *Primes* to meditate on the unworthy treatment he received at the houſe of *Caiaphas*, and for humbling ourſelves at the ſight of thoſe injuries. The *Tierce* is particularly deſigned in order to return God thanks for ſanctifying his church by the Holy Ghoſt. *Sexte* honours the crucifixion of our Lord; and *Nones* the myſtery of his death, which happened at this hour. *Veſpers* commemorates his coming, which, according to an hymn of the church, was *towards the night of the world*. The hour of *Complines* was inſtituted to implore God's protection during the night, as it had been already for the day at *Primes*. The exact hour for ſaying *Matins* is the night. *Laudes*, which have been, as it were, incorporated into *Matins*, were ſaid at the day break. Theſe two offices having aſſumed the common name of *Matins* are ſaid towards the end of the night. The hour of *Primes* is immediately after ſun riſing, the ancients then beginning their day, and dividing it into twelve hours, which were unequal, according as the days were longer or ſhorter; thus *Tierce* is the third hour of the day, and anſwers to nine a clock at the equinoxes; *Sexte* the ſixth hour of the day, and always noon; *Nones* the ninth hour, or about three a clock in the afternoon; *Veſpers* is towards the evening, and *Complines* after ſun ſet. Care is taken to ſay the [h] offices for theſe hours near about the time we have juſt now obſerved.

Not only ſuch eccleſiaſtics as are in holy orders, but [i] nuns and friars too who have profeſſed, and all ſuch as hold benefices are obliged to ſay the office; and all who neglect this duty are guilty of a mortal ſin, and ought to make reſtitution of the revenues of their benefices, unleſs they have performed other functions depending upon thoſe benefices, or other [k] reaſonable hindrances may juſtify the inaction of thoſe goſpel labourers. A cunning prieſt ſhall artfully enlarge the bounds of his duty, and eſcape mortal ſin by ſetches which ſincere ſouls never think of.

The ſervice muſt be ſaid in the church before the holy ſacrament, or in an oratory, or ſome other proper and decent place. The attention, that is, an entire application of the mind and heart of him who ſays the office is likewiſe abſolutely neceſſary, that he may not be reproached with *honouring God with his lips only*. It is thus that a prieſt or monk honours him, who having made it a law to ſay it over at the appointed hour, diſpatches it in poſt haſte, and mumbles over his prayers; that he may ſhew himſelf equally punctual in paying what is due to God and the world. The books treating upon this ſubject enlarge much upon the attention which is neceſſary to the reading or repeating the breviary; and explain

[g] *Alet's Ritual.*

[h] Except *Veſpers*, which during *Lent* are ſaid before dinner, upon account of ſuch who cannot keep faſt as preſcribed by the church, till the ordinary hour of *Veſpers*. In winter, that is from all ſaints to *Eaſter*, *Veſpers* are ſung at two a clock, and the reſt of the year at three. After *Veſpers*, the curates or vicars ought to pronounce their inſtructions, unleſs it has been already done after the ſermon at maſs. The evening prayer follows.

[i] *Alet's Ritual.*

[k] Theſe may be ſeveral accidents cauſed by ſickneſs: for inſtance, the loſs or diminution of the ſight. But ſuppoſing that one of theſe goſpel labourers ſhould have loſt it by ſome notorious debauchery, or conſiderably weakened it by too aſſiduouſly repeating the *acts* of charity of the *Cordeliers of Catalonia* ſo well painted by *la Fontaine*; could ſuch an one alledge reaſons ſufficiently convincing to excuſe an incapacity which he had brought upon himſelf? The curate, who like him *des Bigarrures* mentioned by the ſieur *Des Accors*, could not read the largeſt letters of a breviary, though he could diſcern the ſmalleſt points of dice, would not appear more excuſable than the former.

plain the different ſorts of attention men may have in ſaying it over; with many other things neceſſary for the ſecular and regular clergy, who often take care to be as careleſs as they can at it.

The CEREMONIES *of the* POPE'S CHAPEL.

" [1] GENERALLY there are every year forty papal chapels for maſſes, of which " the Pope celebrates three, the Cardinals thirty, and the archbiſhops and biſhops " aſſiſtants ſeven. [m] It is on *Eaſter*, *Whitſunday*, and *Chriſtmas-day*, that the " Pope ſays maſs, when not indiſpoſed. The other thirty ſeven chapel maſſes are ſaid " in his preſence on the feſtival days ſet down in the pontifical, a catalogue of which " would be uſeleſs and tireſome.

" There are five matins which are ſung in the papal chapel, *viz.* on *Chriſtmas-Eve*, " the three days in paſſion week called *Tenebræ*, and the ſecond of *November*, appoint- " ed for ſaying the office for all departed ſouls. The Cardinals one after another ſing " the leſſons for *Chriſtmas* matins; but at other matins they are ſung by muſicians.

" On the eves of ſolemn feſtivals the Pope and Cardinals are preſent at the firſt " veſpers at chapel: but the ſecond veſpers are never ſung before the Pope. There are " ten marked in the pontifical, at which he is uſed to be preſent. All theſe [n] chapels " are generally held in the apoſtolic palace, in the *Pauline* chapel, when the Pope is at " *Monte Cavallo*; and at *Sixtus*'s chapel, when he makes any ſtay at the Vatican; except " on *Eaſter Sunday*, and the feaſt of St. *Peter* when he goes to the church of that ſaint, " and the aſſumption of the virgin, when he goes in cavalcade to the church of St. *Mary* " *Major*; and on ſome other occaſions, when he goes out of the Vatican, and *Monte* " *Cavallo*, to viſit ſome churches or baſilica's in *Rome*.

" When the Pope goes out in order to hold a chapel, he is carried in an armed chair " to the chamber where his robes are: but when he is dreſſed he goes into another " chair [o] carried upon the ſhoulders of twelve of his grooms, dreſſed in long ſcarlet " robes, reaching to their heels. When he goes to St. *Peter*'s, he is carried under a ca- " nopy by the knights of St. *Peter*, with two grooms dreſſed in the ſame manner before " him, who each carry [p] a large fan of peacock's feathers, at the end of two ſticks fixed " to the arms of the chair, ſo that the Pope being ſeated (in the chair) ſeems to have " two wings on his ſhoulders, which are continually kept in motion by the means of " the two ſticks, which paſs underneath. This whole machine is covered with brocade " enriched with gold embroidery.

" On the Sundays in *Advent* and *Lent*, the Pope goes a foot to his chapel, by way of " penance. The third Sunday in *Advent*, and fourth in *Lent* he is carried, they being " days deſtined to privileged rejoicings. " When

[1] *Tableau de la Cour de* Rome. Several remarks are added to this account from a modern author, who no more than copies from the *Italian* writers.

[m] *Lunadoro* in his *Relazione*, &c. ſays the Pope celebrates maſs on *Chriſtmas-day*, *Eaſter-Sunday*, and the feaſts of St. *Peter* and St. *Paul*.

[n] Eight of theſe ſolemn maſſes are celebrated at St. *Peter*'s, and at three other churches. The 29. others at the apoſtolic palace, in *Sixtus*'s chapel. Vide *Seſtini*.

[o] Taken from *Seſtini*'s *Mäeſtro di Camera*.

[p] When the Pope pontifically equipped, with the *Triregne* or pontifical crown on, is carried on men's ſhoulders the day of the holy ſacrament, *Candlemas-day*, *Palm-Sunday*, and other ſolemn days; two fans borne by two grooms on each ſide his Holineſs's chair keep him from being moleſted by flies, *&c.* Theſe fans are myſterious. *Caſalius*, *de ſacris Veter. Chriſtian. Ritibus*, quotes a paſſage from St. *Jerom*, in order to prove that the fan ſignifies continence, as the flies, driven away by the fan, ſignify luxury. A celebrated biſhop (*Suarez*) quoted by *F. Bonanni* is of opinion *that the holy Apoſtles inſtituted the uſe of ſacred fans, and does not doubt but the Holy Ghoſt inſpired them with the invention.* This divine inſtitution is luckily come down to us. The Apoſtle St. *James* has recommended the uſe of fans in his liturgy, which are among the *conſtitutions of S.* Clement. Indeed few who read are ignorant, that theſe conſtitutions are falſly attributed to S. *Clement*; but however, *ſince the Seraphims covered the face of God on his throne with their wings, it may well be allowed the Pope, who is Vice-God, weakly to imitate the Divinity* by cauſing himſelf to be fanned with peacock's feathers; *it is thus that his dignity ſhines out in the eyes of the Chriſtian world.* We have made uſe of the very expreſſions of *Suarez*. We are not to omit that he aſſures us, that the ſinging, or rather crying of the peacock drives away ſerpents. The peacock is a type of *Jeſus Chriſt*, and the ſerpent of the Devil.

" When the Pope goes a foot from *Sixtus*'s to the *Paulin* chapel, carrying the " ſacrament for the 40. hours, the firſt Sunday in *Advent*, and the Thurſday in Paſſion " week (three days before *Eaſter)* for the ſepulchre, the two eldeſt Cardinal-deacons " ſupport him under each arm. A perſon of the firſt rank, [q] (ſuppoſing there be ſuch " a one preſent) carries the tail of his cowl and caſſoc. Two participant apoſtolical " prothonotaries bear up the fringes of his cowl before.

" When the Pope himſelf celebrates maſs, the Cardinals are robed in white damaſk " with ſilver lace, with this difference, that [r] the Cardinal-biſhops wear the cowl, the " Cardinal-prieſts the chaſuble, and the Cardinal-deacons the tunic; and all of them " white damaſk mitres. The biſhops too wear their cowls, but whereas thoſe of the " Cardinals are white, thoſe of the biſhops are of rich ſilks of ſeveral colours, embroi- " dered with gold; but their mitres are only of white linen, ſewed upon paſtboard. The " penitentiaries of St. *Peter*'s alſo go to the ſame chapel in their party-coloured chaſu- " bles; but when the Pope does not celebrate maſs himſelf, the Cardinals wear the rochet " only covered with their cowls, and ſuch prelates, as have a right to wear it, with their " ſhort mantles only, while ſuch as have no right to wear it remain in their violet co- " loured robes." We muſt not omit that their eminences, and all the dignified clergy, which can ſave themſelves the trouble of walking a foot, [s] go in a coach to the Pope's when they are to aſſiſt at pontifical maſs. At entring into the Pope's palace, the Cardinals pull off their gloves, and lay aſide every thing they may have in their hands in order to put on their cowls, their robes, in a room ſet apart for that purpoſe. Their eminences train-bearers are to give them the amict to kiſs, before they put it on. The Cardinals being robed go into his Holineſs's robing chamber. The two Cardinal-deacons aſſiſtants perform the office of robing him; after which the vicar of *Jeſus Chriſt*, the whole Chriſtian ſenate, and their ſubalterns, go and humble themſelves before God in the following order.

ORDER *of the* POPE'S PROCESSION *when going to hold a* CHAPEL *at St.* PETER'S.

" THE firſt who file off from the robing room to chapel are the gentlemen of " the Cardinals, then the Pope's pages of the chamber and chaplains, after them " the conſiſtorial advocates, and abbreviators of the high court, followed by the " acolytes in their ſurplices, auditors of the rota and the chamberlain of the ſacred pa- " lace with the dean of the rota on his left hand. Theſe are followed by the apoſto- " lical ſub-deacons and ſeven acolytes bearing ſeven candleſtics [u].

" The croſs comes next carried by an apoſtolic ſub-deacon in a violet caſſoc, rochet, " and cowl of the ſame colour. This croſs turns [w] towards the Pope during the pro- " ceſſion,

[q] In the abſence of ſuch a perſon the firſt prothonotary performs the office.

[r] This is what *Seſtini* ſays. The *Cardinal-deacons* put on the amict and tunic; the *prieſts* the amict, and planet (or chaſuble); *the biſhops*, the amict and pluvial (a ſort of cowl) and ſurplice; and *all of them* the white ſatin mitre; this is very different from the author of the *Tableau*, &c.

[s] *Maeſtro di Camera di* Seſtini.

[t] *Tableau de la Cour de* Rome, who has tranſcribed it almoſt word for word from *Seſtini*.

[u] With lighted tapers. Vide *Seſtini*.

[w] F. *Bonanni* in his *Gerarchia Eccleſiaſtica*, ch. xcii. gives us the following account of the cuſtom of bearing the croſs (or rather the crucifix) before the ſovereign pontif; " The croſs is carried on the end of a pike " about ten palms long. The image of our Saviour is turned towards the Pope, and the chaplain who car- " ries it walks bareheaded when his Holineſs goes in public, or is carried on men's ſhoulders: But when he " goes in a coach or chair he carries the croſs on horſeback, bareheaded, with a glove on his right-hand, the " left manages the horſe.

" In ſolemn and religious ceremonies, when his Holineſs appears in his *ſacred* robes, an auditor of the rota " carries the croſs on horſeback, dreſſed in a rochet and cappuce (or ſort of cowl) violet coloured when the " Pope goes in ſolemn proceſſion; but there are three days in Paſſion week, on which the croſs is not car- " ried before him: And at ſuch times he and the ſacred college go to chapel in mourning.

" It

" ceſſion, though this be contrary to the common practice of the Court of *Rome*. The " ſame ſub-deacon this day ſings the epiſtle, and his office is ſold for about three thou- " ſand crowns, and brings in eight *per cent.* yearly. On each ſide the croſs are two ſorts " of vergers with [x] red wands and long violet mantles trailing on the ground.

" After the ſub-deacon, walk the penitentiaries [y] of St. *Peter*'s, the [z] biſhops, arch- " biſhops, patriarchs, [a] the governor of *Rome*, and the Cardinal-deacons aſſiſtants on " each ſide the Cardinal-deacon, who is to ſing the goſpel. Then march the captain " of the *Swiſs* guards, ſome carrying halbards and others in ſteel armour with large two " edged ſwords drawn.

" In the midſt of the guards ride the captains, and general of the light horſe, the " *Roman* conſervators, the Princes of the throne, the Pope's relations declared Princes, " and the ambaſſadors of crowned heads. Then comes the Pope ---- and immediately " after him his chamberlain and cup-bearer followed by the apoſtolic prothonotaries, " clerks of the chamber, generals of orders, referendaries, and the reſt who have a place " at the chapels.

" When the Pope goes to chapel without his mitre, [b] which he generally does to " matins, and all the holy week, he goes immediately after the croſs between the two " eldeſt Cardinals. The others go after, two and two; then comes the governor of " *Rome*, the patriarchs, arch-biſhops, biſhops, and other prelates in quite the contrary " order of precedency we juſt now deſcribed, *viz.* thoſe of the higheſt quality firſt, " whereas on the greateſt ſolemnities they walk laſt, it being a cuſtom long introduced " among the clergy of *Rome*, to yield the laſt places, as the moſt honourable, to ſuch " as are raiſed to the higheſt dignities in the eccleſiaſtical ſtate.

" As ſoon as they enter the *Paulin* chapel, they ſalute the officiating prieſt, who is " robed for ſaying maſs, and ſtanding on the epiſtle ſide with his back to the altar; af- " ter which each going to his place, ſays a ſhort prayer kneeling, and then riſes and " remains ſtanding till the Pope comes. The ſame is obſerved at entring St. *Peter*'s; " they

" It is doubted whether St. *Peter* or his ſucceſſors till St. *Sylveſter* I. had the croſs carried before them" (which we too very much doubt. It is ſuppoſed and very juſtly, that Apoſtle and his earlieſt ſucceſſors had no opportunities of attending to ceremonies: if they obſerved any, it muſt have been in ſecret, they living under Princes that were ſworn enemies to the Chriſtian religion; and would not ſuch have deemed carrying the croſs in public as an inſult upon their religion? Beſides it is certain, that the Apoſtles and their diſciples thought of nothing but ſettling the church. They, who in the ſequel thought of ceremonies were already perfectly at their eaſe.) " The primitive Chriſtians, continues F. *Bonanni*, carried the croſs in their hand (to prove which he quotes *Surius*, an author whoſe merit is well known, and then ſeems tempted to determine for the antiquity of the cuſtom of carrying the croſs in public.) " It will be found, ſays he, that St. " *Clement* I. eſtabliſhed ſeveral cuſtoms: among others he ordained, *that as often as the ſovereign pontifs* " *went abroad, they ſhould take with them the banner of the croſs*; from whence it may be concluded, that " this practice began about 70. years after St. *Peter*. Were this opinion followed, it muſt be believed that " the pontifs, who went before St. *Clement*, never appeared in public without the croſs before them; and " that thus St. *Clement* only confirmed this cuſtom. But however, St. *Sylveſter* was not the firſt who prac- " tiſed it.

" *Anaſtaſius* the librarian in his life of *Leo* IV. who flouriſhed in the ninth century, ſpeaks in a much clearer " manner of this ceremony, and his words ſhew it was much more antient. In ſhort, it is not to be doubted, " but that after peace was reſtored to the church in the reign of *Conſtantin the Great*, S. *Sylveſter* and his ſuc- " ceſſors had the holy croſs carried before them with more pomp and magnificence than before. It was a " trophy of that victory which the church had juſt gained over hell, and a proof of the ſovereignty which *Je-* " *ſus Chriſt* our Saviour put into the hands of the ſovereign pontifs his vicars.

" Many reaſons, adds F. *Bonanni*, authoriſe this cuſtom. It is a monument of the ſufferings of *Jeſus* " *Chriſt*, and of the ſucceſſors of St. *Peter*'s adherence to the Saviour of the world. It is, as it were, the bul- " wark of the pontif, and all faithful Chriſtians, and animates to imitate Chriſt's example. *Laſtly*, It is the " true mark of the pontifical dignity, and repreſents their authority in the church, as the *Roman Faſces* for- " merly did that of their Conſuls and other magiſtrates.

" The crucifix turned towards the Pope ſhews the particular protection of *Jeſus Chriſt*." There are ſeveral other myſteries couched under the manner of carrying the croſs; it ſhall ſuffice to have pointed out ſome of them.

[x] *I cuſtodi con le Mazze, e co' i collari di Maglia*, ſays *Seſtini*.

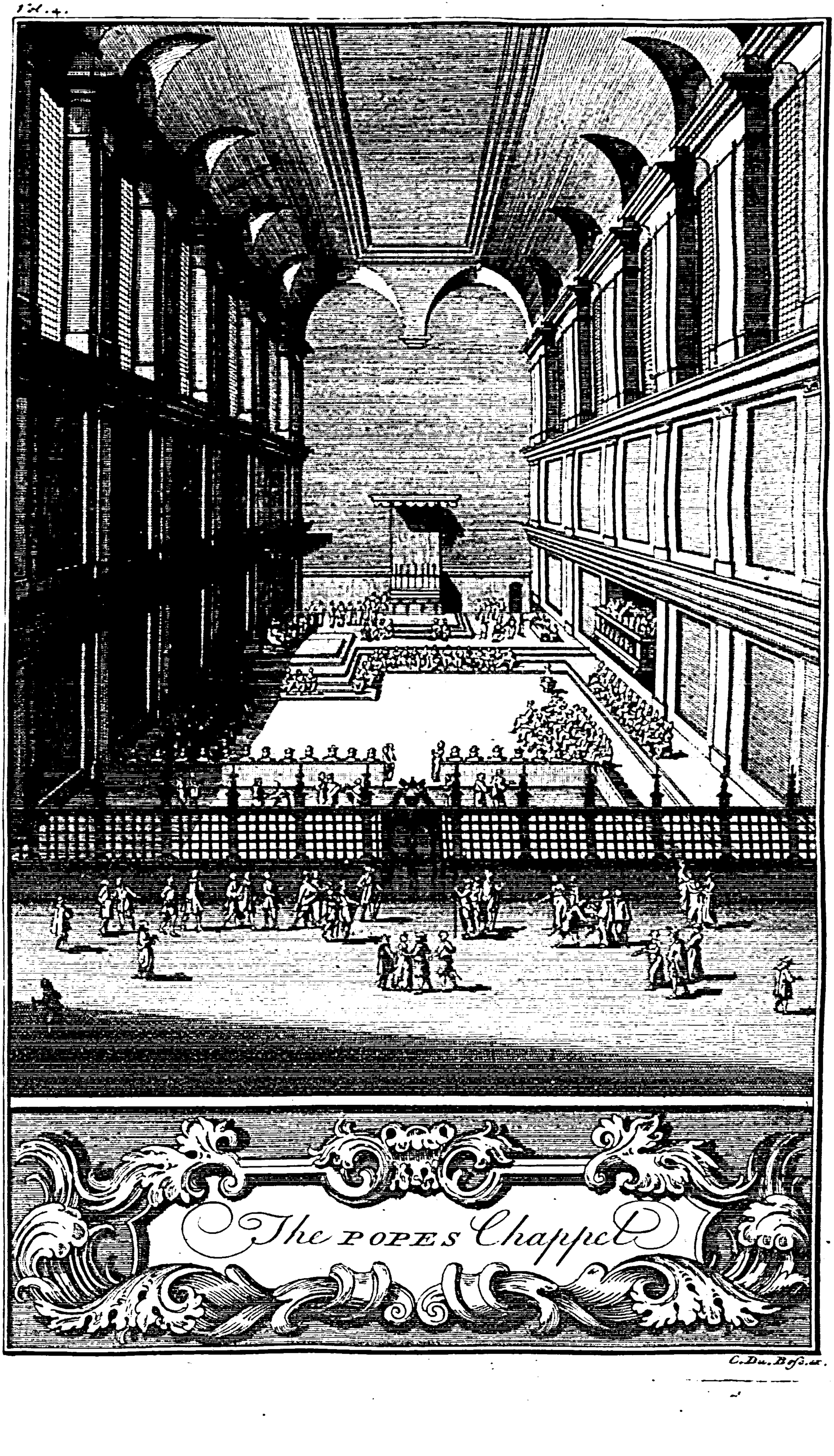
[y] With the *planet* and *berrette*. Vide *Seſtini*.

[z] All with the *pluvial*, and white linen mitre, *Idem*.

[a] Then come the Cardinal-deacons, prieſts, and biſhops. After them the two Cardinal-deacons aſſiſtants on each ſide the Cardinal-deacon. Then the ambaſſadors, and Princes themſelves walk about the Pope, carried in a litter under a canopy, *&c.* as before obſerved. The Pope's chamberlain and cup-bearer walk at ſome diſtance, after the Pope come the participant prothonotaries, ſome other prelates, and generals of orders. This is the order of the ceremony according to *Seſtini*.

[b] On the night of *Chriſtmas*, and at matins in Paſſion week, according to *Lunadoro*.

Fig. 4.



The POPES Chappel

C. Du. Bosse.

" they ſalute the Cardinal arch-prieſt, who is at the head of the chapter towards the " door of the choir." When his Holineſs does not celebrate maſs, there are ſome ſmall differences which we ſhall point out to the reader. [c] Neither the ſurplice nor any other ornament is worn, and yet their eminences go into the robing room with their ſurplices croſs their arm, like a ſcarf. 2. The penitentiaries, *&c.* who otherwiſe ought to go before the croſs, walk after the Pope. 3. The Cardinals follow next the croſs, *&c.*

When his Holineſs goes to hold a chapel at any other church, the proceſſion is the ſame as already deſcribed. They walk in the ſame order out of the robing-room to church; where the firſt thing to be done is to offer up the heart to God before the ſacred body of Chriſt upon the altar.

The ſame order is obſerved, when the head of the church militant is carried in a chair to *Sixtus*'s chapel. He goes on foot only on certain days appointed for returning more expreſly to God, as in *Lent*, *&c.* as we have already taken notice. His Holineſs being then in a courſe of penance, is ſupported by two Cardinals. One of the participant prothonotaries bears up the fringes of his cowl before, and if any Prince be there, he muſt hold up the train of this ſacred habiliment.

DESCRIPTION *of the* POPE'S CHAPEL *according to* *F.* BONANNI.

WE have taken this deſcription from the [d] *Eccleſiaſtical Hierarchy* of the reverend F. *Bonanni*, and have with it given a plan engraved at *Rome*. The cyphers ſhew the rank of ſuch who are obliged to be there either upon account of their dignity or office; but before we go ſo far as that it will be proper to give the reader an idea of this ſanctuary. It is compoſed of the following parts, the *throne*, the *benches*, the *area*, the *rails*, the *veſtibulum*, the *presbyterium*, the *entry* or *paſſage*, the *choir* and the *gallery*.

1. [e] The place where the throne ſtands is a ſort of elevation, where his Holineſs's throne is placed before the altar on the goſpel ſide.

2. The ſeats or benches for the Cardinals round the altar and throne. Then thoſe for ambaſſadors and prelates.

3. [f] The ſquare ſpace lying before the ſteps of the *presbyterium*, and encloſed by the benches juſt mentioned. This is deſigned for monks, and the officers [g] of the Pope's court. The *Palatines* do not ſit there.

4. There is a ſort of [h] rail, which ſeparates this holy court from the populace. Four, ſix, or ſeven lights are ſet there, according to the ſolemnity of the day.

5. The *veſtibulum* is between the ſquare (*ſeptum*) under the ſteps of the *presbyterium*, and this is the place of [i] the pages of the chamber and advocates.

6. The *entry* or *paſſage* is from the gate to the altar.

7. The *choir* is for the muſic.

8. The *Tribune*, where ſtands the altar, and a [k] ſeat for the perſon officiating.

The

[c] *Seſtini.* [d] This deſcription takes up the whole cxxvi. chap. of the book.

[e] *Suggeſtum ſive Thalamus locus elevatus ubi ſedes pontificis ampla, ſolium ſive thronum dicta*, &c.

[f] *Septum.* [g] *Togati Curiales.* [h] *Cancelli.* [i] *Cubicularii Togati.*

[k] *Faldiſtorium*, whence perhaps comes the *French* word *Fauteuil*, *an eaſy chair.* We are told this portable ſeat, which is uſed for the functions of the biſhop, repreſents his dignity, power, and the reſpect to be paid him. This curious diſcovery we owe to the learned *Caſalius*, who has written upon the *rites of the Chriſtian church*: It is he too who has found the independency of the church in the figure of the epiſcopal ſeat. He obſerves to us, that this ſeat is not ſupported on any ſide, and from thence concludes it repreſents the church, which has no viſible ſupport; that is, according to this prelate, that it in no manner depends upon mankind, and that it ought not to acknowledge any authority but that of *Jeſus Chriſt* Sovereign of the world, who afterwards reſigned his temporal kingdom to St. *Peter* and his ſucceſſors.

The altar is adorned with [l] ſeven candleſtics with tapers in them, a myſterious number juſtified by weighty reaſons. The uſe of lights was eſtabliſhed by the Apoſtles, who took it from the *Jews*, as remarked by Cardinal *Baronius*. There muſt never be leſs than two of theſe lights at the altar; but when there are four they repreſent the four Evangeliſts, who enlightned the church by their doctrine; wherefore the primitive Chriſtians gave the form of *Ezekiel*'s four beaſts to the feet of the candleſtics which were lighted up at their religious ceremonies. On certain ſolemn days ſix are ſet upon the high altar of ſome churches, in imitation of the ſix branches of the *Moſaic* candleſtics, mentioned in the xxv. chap. of *Exodus*. A biſhop officiating pontifically has ſeven to light him. [m] The croſs is to be placed before the middlemoſt taper, higher than the candles; but as to the altar of the Pope's chapel, though there be already ſeven candles on it, ſeven acolytes go before the croſs and [n] the deacon, who is to ſing the Goſpel, each with a taper in his hand. When the Pope ſings maſs, ſeven more are added, and at veſpers ſix.

As to the cuſtom of placing the croſs before the candles, it is very ancient, and tranſmitted from the Apoſtles to us by tradition, according to *F. Bonanni*; *to the end that the prieſt, who is celebrating the myſtery of the maſs, may continually have before his eyes the paſſion of* JESUS CHRIST, *of which the croſs and ſacrifice of the Maſs are types:* Theſe are Cardinal *Bona*'s words. And one proof, which ought to perſuade us, that the croſs is an eſſential part of the religious worſhip performed at the altar, is the miracle of which [o] F. *Gretzar* has preſerved the memory. *A* Spaniſh *prieſt was obliged to ſay maſs before a perſon of diſtinction, but the croſs being forgotten, he did not dare undertake to celebrate it.* Whereupon an *angel*, who perceived the holy prieſt's perplexity, *went immediately and fetched a croſs and placed upon the altar in ſight of all the people. This croſs is retigiouſly preſerved and continues to be the object of the veneration of the faithful.*

[p] Pope *Innocent* III. thought proper to have the croſs placed in the middle of the ſeven candleſtics, to give Chriſtians an idea of Chriſt's mediation between the *Jews* and *Gentiles* whom he has united into one church.

The pontifical throne, marked figure 2. is on the Goſpel-ſide; this place is appropriated not only to the Pope, but to the biſhop [q] too, when the altar is adjoining to the wall of the chapel.

[r] The church militant is a lively image of the church triumphant. In the latter Chriſt ſits on a throne with the elders on lower ſeats. In the church militant the head of the univerſal church, and the biſhop (who in his dioceſs repreſents that head) are to have the chief place. The reſt have inferior places round the altar and epiſcopal ſeat, each according to his rank in the Eccleſiaſtical Hierarchy. The chair of St. *Peter*, [s] which time has miraculouſly ſpared, and is carefully preſerved in the baſilica of the Vatican, will doubtleſs hand down to us an idea how St. *Peter* was ſeated at church till time ſhall be no more.

If we are to believe the dealers in myſteries, there is no ceremony without its myſtery. They pretend that a good catholic may with the eyes of faith diſcover an infinite number of eſſential truths which the *animal man* has not ſtrength to ſee. Theſe myſteries in

[l] The lamps and tapers which give light to religious myſteries have often furniſhed oil and wax for many miracles, according to the account of *Caſalius* in his treatiſe on the rites of the ancient church. Devils have been driven away, the dead raiſed, and ſick cured. He beſides aſſures us, that the light of tapers is a type of the Goſpel-light, which ſcatters the darkneſs of infidelity and ignorance. F. *Bonanni*, from whom we have taken this deſcription, quotes a paſſage from *Macri*, whence it may be concluded that the ſeven candleſtics are an admonition to the biſhop to adorn himſelf with the ſeven gifts of the Holy Ghoſt, and this thought is in his opinion ſo much the more juſt, as ſome fathers thought the ſame as to the *Moſaic* candleſtic.

[m] *Piſcara Praxis Ceremoniar.* p. 29. [n] Id. Ibid. [o] *Bonanni* ch. cxxvi. of his *Hierar. Eccl.* [p] Id. Ibid. [q] *Si altare inhæreat parieti.* Piſcara L. II. chap. iii. *Praxis Cerem.* [r] Id. Ibid. [s] *Bonanni Hierarch. Eccl.* chap. cxxvi. This chair St. *Peter* uſed for the epiſcopal functions, and was brought from *Antioch* to *Rome*. It is of wood very coarſly wrought, but in the ſequel ſome pious *Artiſans* added ſmall ivory figures. St. *Stephen* the Pope's chair is likewiſe ſtill preſerved, which Pope *Innocent* XII. made a preſent of to the great Duke of *Tuſcany*, and it is now at *Piſa*.

in an eſpecial manner ſhine forth on every thing that has any relation to eccleſiaſtical hierarchy; and this hierarchy, we are told, does nothing without reaſons drawn from the pureſt Chriſtianity, and without ſpiritual views. We mean views entirely ſpiritual, which perſons of a ſuperficial judgment might perhaps look on as the effect of human whim and extravagance; ſuch as the exact care to be taken to change the colour of the ſeats according to the ſolemnity of the day.

The cuſtom of [t] covering the pontifical throne, and the ſeats of biſhops [u] with rich ſtuffs is very ancient. *Baronius* finds it practiſed in the earlieſt ages of the church; and it appears that in St. *Auſtin*'s time the prelates ſat upon ſeats raiſed above the reſt, and which were doubtleſs more eaſy, and more richly adorned. But however that may be, it certainly is but juſt, that the leaders of the church ſhould have the moſt conſpicuous place, from whence they may ſee and be ſeen by the congregation. This is ſo natural a diſpoſition, that it would be very uſeleſs any longer to inſiſt on it; but yet we muſt obſerve, that with the ancient Chriſtians, the pontifical throne was always raiſed above the other ſeats, and that it does not now ſtand in the Pope's chapel in the ſame place as it ſtood formerly in Chriſtian churches; for it uſed to ſtand in the middle of the ſemicircle of the tribune, as well as the altar, in ſuch a manner that the Pope at once looked towards the altar and the people. The ſeats of the clergy were ranged on each ſide, as is yet ſeen in the churches of St. *Clement* and St. *Nereus*, where the biſhop's ſeat ſtands three ſteps higher than thoſe round it.

We ſhall ſay one word concerning the pontifical chair, which we have already ſeen was covered with rich ſilks; and we muſt add, that when that chair was marble, it was embelliſhed with ſculpture. On *Good Friday* all worldly ornaments are taken off the Pope's chair; his Holineſs aſſiſts at the office of the day clothed in a robe of mourning and penance, that is, covered with a very coarſe red woollen cowl. The Pope then in ſome meaſure lays aſide the majeſty of CHRIST's vicar, to bewail the Saviour of the world's death with all humility.

[w] The canopy too is to be found among the ancients, which adds to the ſplendor of the Pope's dignity; but that over the Pope's ſeat is ſmaller than that over the altar.

The 3. cypher ſhews the ſeats ranged on each ſide the chapel for the Cardinals, who appear at the ceremonies of the chapel with a red or violet cowl according to the office of the day.

The ſeats covered with tapiſtry are raiſed from the ground by ſteps marked with the figure 4. There ſit the trainbearers of the Cardinals in violet cowls, or ſurplices and rochets over them, when their eminences wear their mitres.

The following order is to be obſerved by the apoſtolical court in placing themſelves at chapel; and the figures refer to the cut.

5. The firſt Cardinal-deacon ſeated at the Pope's right-hand.
6. The ſecond Cardinal-deacon at his left.
7. The Cardinal-biſhops.
8. The Cardinal-prieſts.
9. The Cardinal-deacons.
10. Foreign ambaſſadors.
11. Dukes.
12. Patriarchs, and biſhops aſſiſtants.
13. The governor of *Rome*.
14. Envoys or eccleſiaſtical legates.
15. Biſhops of the firſt order.

[t] *Bonanni Hierarch. Eccl.* cap. cxxvi.

[u] The pontifical (or epiſcopal) throne was formerly more or leſs richly adorned according to the wealth of the pariſh: but it appears that in the firſt centuries the cuſtom was to cover it with fine linen. Vide *Bonanni*, chap. cxxvi. *Hierarch. Eccleſ.*

[w] The *canopy* is a ſquare cloth of ſtate made of rich ſilk, or ſome richer ſtuff, hung over the altar and pontifical chair. As to its colour, it muſt be changed according to the ſolemnity of the day.

16. Biſhops of the ſecond order.
17. Biſhops of the third order.
18. Abbots, prothonotaries, generals of orders, and penitentiaries.
19. Procurators general of the religious orders.
20. Lay-gentlemen.
21. The officiating Cardinal.
22. The deacon and ſub-deacon aſſiſtants.
23. The Cardinal's aſſiſtant.
24. Chaplains to the perſon who officiates.
25. They who are to give the water.
26. A ſide-board, or ſort of [x] beaufet.
27. The ſexton and pontifical croſs.
28. Two gentlemen of the privy chamber. The auditor of the rota, who takes the Pope's mitre off. He wears at his neck under his cowl or ſurplice, when he has one on, a ſcarf of white linen, with which he holds the pontifical mitre. He that carries the croſs is laſt, and ſits among the others.
29. The Deſk.
30. *Senators.*
31. Conſervators.
32. Barons and knights.
33. Apoſtolical ſub-deacon.
34. Firſt auditor of the rota.
35. Chamberlain of the ſacred palace.
36. Auditors of the rota.
37. Apoſtolic acolytes.
38. Abbreviators of the high court.
39. Gentlemen of the privy chamber to the Pope.
40. Gentlemen of the chamber participants.
41. Chamberlains.
42. Conſiſtorial advocates.
43. The Pope's phyſician.
44. Train-bearers of the Cardinals.
45. [y] The *Faldiſtorium* or ſeat for the perſon officiating.
46. The chief maſter of the ceremonies ſtanding.
47. The firſt Cardinal-prieſt in waiting.
48. The ſecond maſter of the ceremonies.
49. Perſons appointed for the ſervice of the pontifical chapel.
50. The choir of muſic.
51. The maſter of the *Sacro Hoſpitio.* The ſquires. The captains of the *Swiſs* guards.
52. The Pope's mace-bearers.
53. The *Swiſs* guards.
54. The preacher.

[z] There are beſides in the Pope's chapel two clerks formerly called the bell-clerks; the reaſon of which name is unknown, bells not being here uſed; all that can be gueſſed at is, that perhaps they were ſo called from ringing a bell to give notice to the muſic, who were to ſing the office at the ſame inſtant as it was given out at St. *Peter*'s to the clergy of that church. They might likewiſe be ſo named upon account that when his Holineſs is

[x] There is one of theſe on each ſide the altar, if there be room. The bigneſs of theſe tables is not fixed, but this is what is eſſential, they muſt be covered with a fine, white, clean cloth, which reaches all over the table down to the ground. On the table of the epiſtle ſide ſtands every thing neceſſary for celebration; but no image. That on the Goſpel-ſide ſerves for holding the ſacred veſſels. Vide *Piſcara Prax. Sacr. Cerem.* Lib. II.

[y] It muſt be an acolyte to whom the care of this ſeat is committed; and as the art of giving, and placing, and diſplacing it in time, *&c.* requires an active and experienced man; care muſt be taken to chuſe an acolyte of penetration and vigour. Thus ſays *Piſcara Prax. Sacr. Cerem.* Lib. I. chap. xiv.

[z] All this is from F. *Bonanni*, chap. cxxvi. *Hierarch. Eccleſ.*

is on a journey with the holy ſacrament, they were to ring ſuch a bell; which is taken notice of in an ancient ritual at *Avignon*. But however it may be, when theſe clerks accompany the *veneràbile* in the Pope's journies, they muſt be dreſſed in red; but at chapel in violet, and in ſurplices. One of theſe clerks muſt neceſſarily be a prieſt, to be able to take the holy ſacrament off the horſe, and carry it to the altar as often as maſs is ſaid during the journey. It is they too, who have the right to go along with it each on horſeback, with a lantern in their hand. They ſet out the altar, light the tapers, cover the * tables of the altar, prepare the ſeat for the officiating-prieſt, ſet the benches and cuſhions, dreſs the aſſiſtant, take care of the thurible, give the water and wine to be uſed in the maſs, *&c.*

We are apprehenſive, that whoever may read theſe deſcriptions, may be often diſguſted at the ſcrupulous regularity obſerved in all theſe religious practices we here deſcribe; but we anſwer to it, that the devotion of great numbers of people would be put wholly out of order, ſhould the leaſt of thoſe ceremonies, which their eyes are accuſtomed to during their acts of piety, be forgot or omitted. For inſtance, there are perhaps ſome devotees whoſe piety is exhilarated and revived by the change of colours in the dreſs to be worn by the perſon officiating. Poſſibly they lift up their hearts to God with more eaſe and chearfulneſs, when the red takes place of the violet. The pomp and equipage of CHRIST's vicar, who whilſt on earth was the humbleſt of men, ſtrikes others. An altar covered with its ornaments, a prieſt clothed in his pontifical robes, all the ceremonies he uſes at maſs, prepare us for the greateſt and moſt auguſt of all myſteries. But unhappily people ſo much accuſtom themſelves to them, as that they cannot think of the myſteries, if the prieſt be not clothed *decently*, or any ceremony be omitted. If the cuſtom of turning round like *Turkiſh* derviſes, or of meaſuring ſo many acres of land with one's body, as certain faquirs of the *Mogul*'s country do out of devotion, had been introduced for ſome ages into the Chriſtian religion, it is to be preſumed people would eaſily have accuſtomed themſelves to it. Cuſtom makes us look with veneration on the dreſs of a prieſt, and with contempt on the wide trowſers of a *Swiſs*: were there a ſettled veneration for thoſe breeches, as there is for a *Cordelier*'s gown, or a prieſt's caſſoc; we ſhould ſure enough find out great myſteries in thoſe breeches. The wideneſs, for inſtance, might hold out to us the extent of religious virtues: the number of folds in them, the infinite number of religious duties; and the placing them, the order to be obſerved in fulfilling them, *&c.*

The CEREMONIES *of the* MASS.

HAVING ſpoken of the Pope's chapel, we ſhall ſomewhat particularly explain the ceremonies of the ſacrifice of the maſs, [a] which the Catholics regard as the moſt excellent of all adorations, and moſt effectual of all prayers. Not only the church prays for herſelf at this ſacrifice, which the prieſt offers up to God in the moſt auguſt manner the wit of man has been capable of conceiving; [b] but *Jeſus Chriſt* himſelf, by the ſacrifice of his own body, offers up to his Father the moſt perfect adoration that can be paid to him, ſince it is offered by a God. In a word, it is *Jeſus Chriſt*, who alone always acts in this ſacrifice. The prieſt is no more than the miniſter, the inſtrument, the organ; it being Chriſt who leads and directs him; and who makes effectual the action of the prieſt, who offers him as a propitiation for ſin; ſo that the ſacrifice is equally ſalutary to the church, however corrupt [c] the prieſt may be in his morals.

« [d] Men

* See before.

[a] Some of the learned pretend to derive the word *maſs* from a *Hebrew* root, ſignifying *offering*; which is unlikely, ſince the people of the Eaſt do not uſe it; and ſome other etymologies are as forced. It is generally agreed, that the word is corrupted from *miſſio*, which is wholly *Latin*, and of ancient uſe.

[b] *Explanation of the ceremonies of the maſs.*

[c] God may adminiſter true ſacraments by ſuch as are not of his church, and it is hereby, that the holineſs of

" [d] Men every day ſtanding in need of a ſacrifice, as well for acknowledging God's " abſolute power, as for obtaining of him the remiſſion of their ſins, would be incapa- " ble of offering him a victim that would do honour to his ſovereign Majeſty, and ex- " piate their crimes, had not *Jeſus Chriſt* given himſelf to them and for them in the ſa- " crifice of the maſs ---- God cannot reject the hoſt, ſince his Son, the object of his " tenderneſs, is therein offered up to him ---- there is this difference between the bloody " ſacrifice of the croſs, and the unbloody one of the maſs; that in the former *Jeſus* " *Chriſt* offered himſelf for mankind, without their either offering him, or themſelves " with him; but in the maſs *Jeſus Chriſt* offers himſelf, and is offered by mankind; the " church offers him up to God, and herſelf with him," *&c.*

On Sunday before high maſs the water is bleſſed, and there is a proceſſion. The faithful are to appear at maſs with a pure conſcience, and as a ſign of the neceſſity of ſuch internal purity, their bodies muſt be ſprinkled with a water ſanctified for that purpoſe by a ſolemn benediction. The proceſſion is to prepare the hearts of the congregation of the faithful for the holy ſacrifice of the maſs. The prieſt and clergy forward this preparation by ſinging and elevating the croſs carried before the clergy whilſt they walk in a ſolemn manner round the church or the precincts of it.

[e] The maſs is compoſed of two principal parts, *viz.* that from the beginning to the offering formerly called the *Maſs of the catechumens*, and the ſecond, from the offering to the end, called the *Maſs of the faithful.* All manner of people were at it till the offering, becauſe in this firſt part was included the leſſons from Scripture, and the preaching of the Goſpel, from which none were to be excluded. But after the ſermon, none but the faithful, who were fit to receive, were allowed to have a ſhare in the ſacrifice, and the catechumens were ordered to depart, together with ſuch as were poſſeſſed, and penitents, who were not only excluded the communion, but even the ſight of the myſteries; wherefore the deacon cried aloud, [f] *holy things are for the holy, let the prophane depart hence.*

The thirty five following figures repreſent to the reader the different actions of the prieſt at maſs. In all theſe actions which the church holds to be myſterious, and of uſe to the belief of the faithful Chriſtian, devotion has ſought out a complete allegory of the paſſion of our Lord. The myſteries of this allegory we are now going to explain.

1. FIGURE.

The good Chriſtian, who would lift up his heart to God whilſt the prieſt is walking to the altar, is to look upon this action, as the image of Chriſt's retiring with his apoſtles to the garden of olives. He went thither to prepare for the ſacrifice of himſelf for the ſins of mankind; in the ſame manner the prieſt going to the altar, is preparing himſelf for the ſacrifice of the hoſt, which is the ſacred body of JESUS CHRIST.

2. FIGURE.

of the ſacrifice of the maſs is juſtified, though celebrated by a wicked prieſt, againſt any objections of Heretics. They have not thought fit to diſpute the validity of baptiſm though conferred by a perſon not of their communion, becauſe baptiſm is performed in the name of the Father, *&c.* it is *Jeſus Chriſt* who baptiſes. So properly ſpeaking, falſe prieſts do not ſay maſs, or offer up the ſacred body of *Jeſus Chriſt*, but he thro' them offers up himſelf. The Proteſtants themſelves adhere to this principle, that a wicked paſtor may perform the offices of Chriſt's miniſtry, in the ſame manner as a debauched miniſter of ſtate, or ambaſſador, who have neither religion nor virtue, may however ſtill ſerve their maſters well; and even may make religion and virtue contribute to the ſervice of the ſtate. It is beſides ſufficient for their Princes to have appointed them, in order for them to obey in every thing which may relate to the execution of their charge. The Proteſtants thus diſtinguiſh between internal and external action. External action, is what appears to our eyes outwardly in the motions of the paſtor, and which offers nothing but what is human to our ſight; but internal, is the direction of him who is the ſoul of the paſtor; and it is this director who gives ſtrength to the action, who perſuades, ſanctifies, *&c.* We ſhall not here mention the eſſence of ordination, which is ſuch that thereby a prieſt remains internally a prieſt, even without actually performing the functions of the prieſthood, his character being indelible.

[d] Explication of the ceremonies of the maſs. [e] *Id.*

[f] This, according to ſome, was an imitation of the myſteries of Paganiſm; but we ſhould rather ſay, that a form for excluding prophane perſons is a part of all religions.

2. FIGURE.

Before the prieſt begins maſs he ſays a prayer. The faithful ought likewiſe to pray ſilently with him, and meditate on the inward ſufferings of the Saviour of mankind, when he prayed in the garden of olives, and thought himſelf deſerted by God. The prieſt being at the foot of the altar ought to look upon himſelf abandoned, driven out of paradiſe, and baniſhed from God's preſence by the ſin of *Adam*.

3. FIGURE.

JESUS CHRIST proſtrate in the garden of olives, on the brink of ſuffering the moſt ſhameful and cruel of all puniſhments, ſweated blood. In this condition he confeſſed the ſins of all mankind to God his Father. This, ſay they, is the idea which the confeſſion of the prieſt at the altar ſets before the Chriſtian's eyes. The confeſſion is a ſeries of reflexions made by the prieſt at the foot of the altar. He begs pardon of God for his own ſins, and thoſe of the congregation. He conſiders, that the action he is going upon requires a heart purified not only from mortal, but even from venial ſins. The people are to confeſs their ſins at the ſame time as the prieſt confeſſes his.

4. FIGURE.

The prieſt goes up to the altar, and kiſſes it; which is the ſign of his reconciliation with God, and through him, of the reconciliation of the devout Chriſtian. But this image does not hinder him from forming a very different one; and it is this. The kiſs which the prieſt gives to the altar, may repreſent to him that of the traytor *Judas*, a fortunate kiſs, ſince it delivered Chriſt up to his executioners, and thereby the wretched apoſtate wrought our ſalvation without deſigning it.

5. FIGURE.

After the prieſt has kiſſed the altar, and whilſt [g] the *Introite* is ſinging, he incenſes the altar, in order to offer up to God the prayers of the faithful ſignified by the perfume. Allegory likewiſe has a ſhare in his action of turning himſelf towards the epiſtle ſide, but care muſt be taken not to carry the allegory too far; however, by the ſtrength of meditation the good Chriſtian may by the prieſt's action form to himſelf Chriſt's being taken and bound to be delivered to his enemies.

6. FIGURE.

JESUS CHRIST is carried before the High Prieſt of the *Jews:* the *Introite* is applied to this circumſtance of our Lord's paſſion. The *Introite* is called the entrance and beginning of the maſs, and is different every day according to the myſtery or feſtival to be celebrated. [h] *The Kyrie Eleiſon*, or, *Lord have mercy upon us*, is a *Greek* prayer following the *Introite*. This prayer is three times addreſſed to each of the perſons in the Trinity, to ſhew how much we ſtand in need to God's mercy. Warmth of devotion may find an exact relation between the entrance of the maſs, and that of *Jeſus Chriſt* into *Annas*'s houſe.

[g] Pope *Celeſtin* is believed to be the firſt who had the *Pſalms* ſung in anthems. S. *Gregory the Great* afterwards appointed thoſe anthems to their particular uſes for *introite*, the *reſponſes*, the *offertory*, the communion, &c. and collected them into a book called the Antiphonal. Vide *Bona*.

[h] *Kyrie Eleiſon*, ſignifies, *Lord have mercy upon us*. It is natural for man to have recourſe to God even when he does not think of it. Beſides this is the form in all the *Jewiſh*, Heathen, Chriſtian, &c. prayers. But the Chriſtian church has endeavoured to conſecrate it in a particular manner in its worſhip. The force of cuſtom is ſuch, that a Chriſtian, who ſays, *Lord have mercy upon me*, in *Greek*, would perhaps think it might have leſs vertue in the vulgar tongue. However, tho' we will not venture to be poſitive in it, yet ſtill it is ſurpriſing, that the *Latin* church ſhould have affected to rob the *Greeks* of this form, without any ſatisfactory reaſon that can be given for it. But certain it is, that it is very ancient.

7. FIGURE.

As to the relation between the three denials of St. *Peter*, and the *Kyrie Eleiſon*, it is more perfect. The prieſt implores the clemency of the ſupreme Being for himſelf, and the congregation of the faithful. Devotees imagine this idea preſents them with that of St. *Peter*'s tears. Sinning againſt God is diſowning and denying him. We muſt repent as did that apoſtle.

8. FIGURE.

[i] After the *Introite* and *Kyrie Eleiſon*, the prieſt riſes: the Lord is going to ſhew himſelf to the faithful. The choir ſings *Gloria in excelſis*. It is likewiſe called the Hymn of the Angels, it beginning [k] with the words which the angels ſung immediately after our Saviour's birth. This hymn expreſſes the great reſpect the church has for the infinite majeſty of God, *&c.* but this is not ſaid on days of penance, nor at maſſes for the dead. The prieſt out of reſpect kiſſes the altar, and ſo continues to do every time he turns towards the people. He ſalutes the congregation ſaying, *Dominus vobiſcum, the Lord be with you.* The prieſt, in pronouncing theſe words, muſt look with an eye of charity upon the aſſembly of the faithful, and by his looks touch their hearts, and invite them to repentance. It was thus, that our Lord looked on St. *Peter* with an eye of compaſſion, and made that apoſtle internally ſenſible of theſe words, *the Lord is with you.* The people return the prieſt's ſalutation by theſe words, *& cum ſpiritu tuo, and with thy Spirit.* The prieſt and people mutually ſalute each other ſeveral times during the maſs, to ſhew the union there ought to be between them in the celebration of the myſteries. The celebrant, or officiating prieſt turns to the altar, and ſays the collect, which prayer is as it were a collection or ſummary of what the church begs of God in the office of the day.

9. FIGURE.

The prieſt reads the epiſtle, and this action is compared to the accuſation brought againſt JESUS CHRIST before *Pilate*. This leſſon is called the *Epiſtle*, becauſe often taken out of ſome epiſtle of the apoſtles. The world, the fleſh, and the Devil endeavour to ſet the Chriſtian's heart againſt Chriſt, who would dedicate himſelf to him. This is the relation between theſe two actions. The imagination of a Chriſtian directed by the meditation of a devout ſoul will eaſily perceive a great deal more than we have mentioned.

10. FIGURE.

The gradual [l] is ſung after the epiſtle, and is ſo called [m] from going up into the body of the church to ſing it, as is ſtill practiſed in many churches. It is a preparation for the Goſpel leſſon, to which is added the *Hallelujah:* but from *Lent* to *Eaſter*, which is a time of mourning and ſadneſs, ſome verſes of a *Pſalm* are ſung inſtead of the *Hallelujah:* and as they are ſung in a low mournful tone, this is called the *Stroke*. In the mean while the deacon preſents the incenſe to the prieſt, and the prieſt bleſſes it; ſaying over it, [n] *may God, in honour of whom ye ſhall burn, bleſs you.* The prieſt kneeling or bowing low to the altar, repeats in a low voice the prayer beginning with theſe words *munda cor*, &c. The prieſt and Pope are now to conſider themſelves as going to anſwer before the tribunal of the King of Kings. This is the image which the prieſt's action ſignifies in the 10. Figure.

11. FIGURE.

[i] *Explication of the ceremonies of the maſs.*

[k] The ſequel of this anthem is aſcribed to *Teleſphorus*, a Pope who lived 150. years after Chriſt. Others attribute it to Pope *Symmachus*, who lived 350. years after. The truth is, its author is not certainly known.

[l] The gradual began to grow into uſe in the time of Pope *Honorius*, about the year 633. others think it much more ancient.

[m] *Explication des ceremonies de la Maſſe.*

[n] *Ab illo benedicaris, in cujus honore cremaberis.*

11. Figure.

The prieſt is here ſeen reading the Goſpel, and *Jeſus Chriſt* ſent from *Herod* to *Pilate*. *The explanation of the ceremonies of the maſs*, let us into that of this allegory. The Goſpel is carried from the right to the left-hand of the altar, which repreſents the preaching of it to the *Gentiles* after the *Jews* had refuſed to hear it. In the ſame manner *Jeſus Chriſt*, after being deſpiſed and outraged by *Herod*, who is the emblem of the *Jews*, is carried before *Pilate*, the emblem of the *Gentiles*. Indeed *Pilate* refuſed on this occaſion to hear Chriſt, or at laſt heard him with a great deal of indifference; but allegories are like compariſons. They are only juſt in one certain point of light.

12. Figure.

It is for this ſingle reaſon, that the parallel of uncovering the chalice with the ſcourging of Chriſt will be found exact. The Chriſtian who ſees the chalice uncovered is to figure to himſelf in what manner our Saviour was ſtripped to be ſcourged. But the compariſon muſt be made by way of oppoſition. The prieſt's action is dazling and pompous, and inſpires reſpect. The ſcourging of our Saviour ſet the *Jews* and *Romans* againſt Chriſt, as it was full of ignominy and outrage.

13. Figure.

After reading the Goſpel the prieſt riſes. We ſhall but juſt touch upon the ° ſermon which follows the reading and incenſing the Goſpel, which the prieſt kiſſes, and the choir too ought to kiſs, when the prieſt ſays, *Behold the ſacred law*, &c. to which the choir anſwers, *I believe it with my heart and confeſs it with my mouth.* The prieſt adds, *may our ſins be blotted out by the words of the Goſpel.* It is to be obſerved, that after the ſermon the *creed* is ſung by the whole congregation, *&c.* Which being ended, and the prieſt having kiſſed the altar turns to the people, and ſalutes them again in the terms already mentioned, which is followed by the offertory, and the prieſt then offers up the hoſt, which has ſome reference to the ſcourging. The latter was the beginning of Chriſt's ſuffering, the former the preliminary to the ſacrifice of the maſs.

14. Figure.

The prieſt raiſes the chalice, to offer it in the manner preſcribed in the law (of the *Jews)* and then covers it. *Jeſus* crowned with thorns ſhewed he was going to be raiſed as a victim offered to God for the ſalvation of all nations. It is well known, that the pagan victims were crowned before their being ſacrificed to their falſe Gods.

15. Figure.

The prieſt bleſſes the bread and wine which he has offered to God; he afterwards bleſſes the incenſe, and incenſes the bread and wine. He begs of God, that the odour of the ſacrifice may be more acceptable to him than the ſmoke of victims offered to him under the ancient law. Then the altar is incenſed. *Laſtly*, The prieſt waſhes his fingers in imitation of Chriſt's example, who waſhed his apoſtles feet, or rather as a memento to Chriſtians, that in order to celebrate the myſteries of the maſs, it is not ſufficient to have a conſcience clear of actions acknowledged as criminal, but that they muſt cleanſe themſelves from the leaſt blemiſhes too. Many other things might be here ſaid: but we ſhall only tell the reader, that therein is to be found *Pilate*'s action, who waſhed his hands thereby declaring our Lord innocent.

16. Figure.

After the prieſt has waſhed his fingers, he bows to the middle of the altar, and addreſſing himſelf to the holy Trinity, makes a ſecond oblation of the bread and wine to them. He

° It will be ſpoken to lower.

He then turns to the people, and exhorts them to pray, that the ſacrifice going to be offered, may be acceptable to the divine Majeſty. The people anſwer the prieſt's intention, and in a low voice, which is called the *Secretum* of the maſs. The imagination of a pious Chriſtian may find ſome conformity between the prieſt turned towards the people, and Chriſt covered with a purple robe. We ſhall ſay nothing of it, that we may not engage too far in the boundleſs ocean of allegories.

17. FIGURE.

At the concluſion of the *Secretum*, which is to be conſidered as the treaſury wherein the prieſt locks up the prayers which the faithful have juſt ſaid, he raiſes his voice and ſays, [p] *per omnia ſæcula, for ever and ever*, &c. after which [q] he admoniſhes the people to lift up their hearts, for that the hour of conſecration is at hand. The words of the prieſt are going to bring down the Lord of heaven and earth [r] upon the altar, and the people anſwer that they are in the diſpoſition which the prieſt requires of them. The prieſt [s] exhorts them to return thanks to God for it, to which the people again anſwer; that [t] that is reaſonable. Then the prieſt addreſſes himſelf in a prayer to God the Father. This is what is called the [u] *Preface* which is followed by the *Sanctus, Holy, holy, holy is the Lord*, &c. which the people ſing in celebration of the glory and majeſty of God. This part of the maſs is thought to refer to Chriſt's condemnation, of which the reader will eaſily judge.

18. FIGURE.

What follows the preface is called the [w] *Canon*. It begins thus, *Te igitur clementiſſime Pater*, &c. *We therefore beſeech thee, moſt merciful Father*. In this part of the maſs, the living are commemorated in the manner obſerved in the remark; and God is prayed to for the redemption of their ſouls, the hopes of their ſalvation, *&c.* This part of the maſs is applied to Chriſt bearing the croſs and going to die for us, that we may live.

19. FIGURE.

After this commemoration, the prieſt covers the hoſt and chalice with his hands; a cuſtom which, as well as the elevation, is imitated by the *Jewiſh* and *Gentile* prieſts, who formerly laid their hands upon the beaſts they were going to ſacrifice, and afterwards held up part of the victim. This impoſition of hands ſignifies the union between the ſacrificer, and the hoſt he ſacrifices. In this moment the prieſt teſtifies, that, as far as he is able, he ſacrifices himſelf for the ſalvation of mankind. The people are in ſpirit to accompany the prieſt, and beg of God to be pleaſed to receive that teſtimony. *Laſtly*, The prieſt's laying his hands upon the hoſt and chalice, is found to keep up in the good Chriſtians mind [x] St. *Veronica*'s action, who officiouſly gave her handkerchief to Chriſt when

[p] *Per omnia*, &c. the people anſwer, *Amen. Dominus vobiſcum*, the people anſwer, *& cum ſpiritu tuo.*

[q] *Surſum corda.* The miniſters of Paganiſm in their religious ceremonies formerly uſed the words, *hoc age*, that is, *mind what you are about.* The Proteſtant *Calviniſt* miniſters often repeat theſe words, *lift up your hearts*, when they give the communion. Thus all religions adopt ſome forms for performing their myſteries. He who has obtained the vocation of a paſtor of the people (in whatever religion it be) will obſerve to pronounce theſe forms in ſuch a manner as to terrify and move the people. He will compoſe his eyes, geſtures and voice ſo as to gain the eſteem and attention of his auditors.

[r] *Habemus ad Dominum.* [s] *Gratias agamus Domino.* [t] *Dignum & juſtum eſt.*

[u] The preface, as it appears, is a wholſome admonition from the prieſt to the faithful. Its inſtitution is aſcribed to Pope *Geloſius* I. but it is very probable, that ſo eſſential a part of religious ſervice is incomparably more ancient; it being ſo natural, that it is to be met with in all religions, at leaſt they have ſome form equivalent to it.

[w] That is, *a rule*, becauſe this part which never alters, contains the order, rule and words whereby the conſecration is to be performed. The prieſt therein particularly recommends ſuch perſons for whom he is going to offer the ſacrifice. For although this ſacrifice be offered for the whole church, as a continuation of the ſacrifice of the croſs, yet a particular commemoration of ſome perſons is always made, *&c. Explication des Prieres de la Meſſe.*

[x] One of the holy women who followed Chriſt, bearing his croſs when he was going to ſuffer, ſeeing him covered with blood and *ſweat*, took off the linen or handkerchief that was on her head, and preſented it to our Saviour, who wiped himſelf with it, and as a teſtimony of his acknowledgment left three prints of his face

when he was led to ſuffer death. It is to this act of charity of St. *Veronica* to our Saviour, the memory of which will laſt throughout all ages; that the image of our Saviour now preſerved in the Vatican is owing.

20. Figure.

The prieſt makes the ſign of the croſs over the hoſt and chalice, and pronounces the words by which Chriſt inſtituted the ſacrament of the Euchariſt, in order to perform the *conſecration*. It is then that our Saviour, who by pronouncing them at the laſt ſupper changed the ſubſtance of bread and wine, into that of his body and blood, here works the ſame ineffable change by his almighty power. This portion of the maſs is the true repreſentation of the ſacrifice of Chriſt on the croſs.

21. Figure.

In the ſame manner the adoration of the ſacred hoſt by the prieſt, and his lifting it up to be adored by the people, perfectly repreſent our Saviour lifted up upon the croſs, always to be adored, but chiefly at the time of his ſufferings [y].

22. Figure.

The prieſt having conſecrated the chalice by pronouncing Chriſt's words, *This is the cup of my blood*, &c. lifts up the blood of our Saviour for the people to adore, and to beg of God the fruits of that ſacrifice he has juſt been offering by their prayers.

23. Figure.

By vertue of this ſacrifice, the prieſt recommends to God the ſouls of all the faithful in purgatory, and chiefly of ſuch, whom he is under ſome particular obligation to remember. This prayer has a reference to that which Chriſt made on the croſs for his enemies. The compariſon would be thought a little forced, if by way of humility the pious did not reckon themſelves in the number of his enemies, who by their ſins crucify him every day; did they not think themſelves as dying in their ſins, and not to be reſcued from the flames of purgatory, but by the force of that ſacrifice which the prieſt offers for ſuch as are ſuffering in that purging fire.

24. Figure.

Then he lifts up his voice, and ſmiting his breaſt, implores the divine mercy upon himſelf and the congregation, through the interceſſion of ſuch ſaints whom he names. He begs of God a place in his kingdom for himſelf, and them, as the good thief did of *Jeſus Chriſt* upon the croſs.

25. Figure.

He lifts up the hoſt and cup, and ſays, the *per omnia* already mentioned, after which, he repeats the Lord's prayer. " [y] The ſigns of the croſs which he makes over the hoſt, " the chalice, and the altar repreſent to God the bleeding ſacrifice which his Son offered " up to him on the croſs, to do him that inexpreſſible honour, which all his creatures " together could not do him; and the ſame is ſignified by all thoſe ſigns which the prieſt " makes

face on it, the handkerchief being thrice doubled. One of theſe holy *faces* is at *Jeruſalem*, another at *Rome*, and a third in *Spain*. The woman to whom this handkerchief belonged, whom tradition has always named *Veronica*, went, as they ſay, to *Rome*, where ſhe cured *Tiberius* of a dangerous diſtemper, by application of the holy *face*. This handkerchief fell into the hands of Pope *Clement* I. but we know not poſitively how it was handed down to *Conſtantine*'s time, who preſerved it in the baſilica of St. *Peter*. *John* VIII. who was Pope in 705. conſecrated a chapel to it. *Chifflet* in his treatiſe *De linteis Sepulchralibus*, mentions the tranſlations of this relic; to whom we refer the reader. When it is ſhewn to the *Roman* people, after proſtrating themſelves before it, they muſt ſeveral times implore God's mercy. The pious on this occaſion obtain conſiderable indulgences. In *France* we have copies of this famous original. Thoſe of *Montreuil* and *Cahors* in *Gaſcony* have acquired great reputation by the miracles and extraordinary cures performed by them.

[y] *Explication des ceremonies de la Meſſe.* The prieſt is to ſtretch out his hands in ſaying the Lord's prayer, that his body may repreſent the figure of the croſs, which is the badge of Chriſtianity.

" makes over the hoſt, chalice, *&c.* during maſs." It is to be obſerved, that the prieſt having ſaid in a low voice what is to be pronounced in this manner in the canon of the maſs, at length raiſes his voice. The bread offered by the faithful is only conſecrated by him, to be diſtributed among them in the communion. Therefore with deſign to prepare them for the conſummation of the ſacrifice, he repeats the Lord's prayer aloud; and when he comes to *give us this day our daily bread*, the deacon takes the paten, and lifts it up, ſhewing it to the people, to inform them that the communion is going to be given. He then gives it to the prieſt, who puts all the hoſts into the paten, to diſtribute them to the communicants. The good Chriſtian who is going to participate of the ſacrament then becomes a true child of God, and may apply to him as a father; he makes a ſpiritual covenant with Chriſt, and this is the relation we find between the good Chriſtian and St. *John*, whom our Saviour made the virgin *Mary* own as her ſon.

26. FIGURE.

After the Lord's prayer, the prieſt ſays a private prayer to God to obtain his peace by the interceſſion of the holy virgin, and the reſt of the ſaints. At concluding it, he puts the ſacred hoſt upon the paten, and breaks it, which naturally ſets before the pious Chriſtian's eyes the agony of Chriſt, who recommended his ſoul to God after having been offered up to God to blot out ſin, which had broken the peace, and ſeparated man from God.

27. FIGURE.

Whilſt the prieſt is putting a portion of the hoſt into the chalice, the good Chriſtian is with the eyes of faith to follow Chriſt deſcending into hell.

28. FIGURE.

Then the prieſt and choir ſing the [z] *Agnus Dei*, &c. three times, and the prieſt ſmites his breaſt whilſt he ſays it. This action is an image of the grief of Chriſt's diſciples, who, having ſeen him ſuffer, returned home ſmiting their breaſts.

29. FIGURE.

After ſaying the *Agnus*, the prieſt ſays a prayer to himſelf, whereby he once again begs of God the peace of the church. The prayers ended, he kiſſes the altar and inſtrument [b] of peace preſented him by the deacon, which he returns to the deacon, and ſends it round to the congregation with theſe words ſaid to each of them, *peace be with you*. Whilſt the *peace* is kiſſing, he prepares himſelf for the communion by a private prayer. At taking the hoſt, after adoring it, he ſays in a low voice, *I will eat of the celeſtial bread*, &c. and ſmiting his breaſt, adds theſe words, [b] *I am not worthy that thou ſhouldſt enter my houſe*, &c. which he repeats three times. After he has received our Lord's body, he uncovers the chalice, repeating this verſe of the cxv. *Pſalm* (according to the vulgate) *what ſhall I give unto the Lord for all the good things which he hath done unto me?* He goes on with the reſt of that verſe, *I will take the cup of ſalvation*, &c. He makes the ſign of the croſs with the chalice ſaying, *may the blood of our Lord Jeſus Chriſt keep my ſoul*, &c. When the prieſt has received the communion, he gives it to the people. To the prieſt's communicating is applied the burying our Lord's ſacred body, who died, was buried, and deſcended into hell; that we might live. During the prieſt and people's communicating the choir ſing the anthem called Communion.

30. FIGURE.

[z] *O Lamb of God, who takeſt away the ſins of the world*, &c.

[a] The cuſtom of kiſſing in token of peace and from a religious principle is one of the moſt ancient in the church. The kiſs of peace was given after the Lord's prayer, to which were added theſe words, *peace be with you*. Theſe kiſſes might occaſion very carnal thoughts. The inſtituting the *inſtrument of peace* is aſcribed to Pope *Leo* II. who lived about 683. but others make it much more modern.

[b] *Domine non ſum dignus*, &c.

30. FIGURE.

After the communion, the prieſt putting [c] wine into the chalice, to make what is called the *Ablution*, repeats a ſhort prayer, whereby he begs of God, that the communion, which to the ſenſe appears a temporal remedy, may to the heart of the faithful prove a means to obtain a bleſſed eternity. Then he has wine and water poured out for the ſecond ablution, which he accompanies with another ſhort prayer; [d] after which he ſalutes the congregation. Theſe ablutions allegorically repreſent the waſhing and embalming the body of our Lord upon the croſs, offered by the prieſt. From this body it is, that the ſpiritual balm diſtils, which brings eaſe and health to the ſoul of the faithful communicant.

31. FIGURE.

The prieſt ſings the *Poſt-Communion*, which is a prayer wherein he begs of God the fruits of the ſacrament then juſt received. The fruits of this communion, whereby is typified Chriſt dead, are the glorious reſurrection of the regenerate Chriſtian. The Poſt-Communion may be the image of our Saviour's reſurrection.

32. FIGURE.

The action of the prieſt, who turning towards the congregation ſalutes them, is an agreeable image of Chriſt's appearing to his mother and diſciples. The prieſt turning towards them, ſalutes them as Chriſt's ambaſſadors, and pronounces peace to his ſoul, who, if we may be allowed the expreſſion, dies, and riſes again every day by the hands of the prieſt for all true Chriſtians.

33. FIGURE.

The laſt prayers, and the beginning of the Goſpel of St. *John*, which the prieſt repeats after the ſacrifice of the maſs, are wholſome inſtructions, which revive in the Chriſtian's heart thoſe inſtructions, which Chriſt, being raiſed, gave during 40. days to his diſciples.

34. FIGURE.

We have ſeen Chriſt offered up by the prieſt, in the Poſt-Communion we have ſeen the image of the reſurrection, and here we ſee that of his aſcenſion. The congregation is diſmiſſed with theſe words, *Ite, Miſſa eſt:* [e] Depart, the maſs is over. To which they anſwer, *We thank God for it.* In the ſame manner Chriſt by his glorious aſcenſion received the eternal reward of the ſacrifice, which he himſelf offered upon the croſs, both as prieſt and victim. The ſacrifice of our Saviour upon the croſs was the true and genuine maſs compoſed of all its parts, which appears by the explanation we have juſt given of them.

35. FIGURE.

Laſtly, The people receive the benediction from the [f] celebrant, or the biſhop, when preſent. This is a perfect image of thoſe our Saviour ſhowered down upon his apoſtles by the miſſion of the Holy Ghoſt.

It

[c] The wine of purification.

[d] He waſhes his hands and mouth, wipes the chalice, folds up the linen and corporals, the uſe of which we ſhall explain, when we come to the ſacred veſſels and linen.

[e] In the ceremonies of the worſhip of *Iſis*, the prieſts diſmiſſed the aſſembly in much ſuch a form, called *The Diſmiſſion.* Vide *Polyd. Virgil.* The *Calviniſt* miniſters, after giving the benediction of *Moſes*, as in the book of *Numbers*, diſmiſſed the people with this form, *Depart in peace, and may the God of peace be with you*, &c.

[f] This benediction muſt be given with eyes lifted up to heaven, after kiſſing the altar. The arms muſt be extended, and then gently brought back towards the ſtomach, that the hands may join in an affectionate manner for the congregation of the faithful. This ſtretching out the arms, and joining the hands are both myſterious, and ſhew the charity with which the prieſt calls his ſpiritual brethren to God. At pronouncing the benediction, he is to lean in an amorous poſture towards the altar. Theſe rules are preſcribed by the *Italian* Myſtagogues. Vide *Piſcara*, *Baudry*, and others.

It is to be obſerved, how thoſe who come to maſs are placed. The ſanctuary, otherwiſe called the *Presbyterium*, is appointed for the celebrant, and his officers; the choir for the clergy in ſurplices. The upper part of the nave for men, and the lower for women.

The congregation muſt be on their knees from the beginning of the maſs to the *Kyrie*; ſtanding during the aſperſion of the holy water; on their knees during the prayer that follows it; ſtanding at the *gloria in excelſis*; kneeling during the prayers. At the beginning of the epiſtle they may ſit to the Goſpel. During the Goſpel they ſtand. At ſermon they ſit, and kneel at prayers. While the prieſt repeats the firſt words of the *Creed* they ſtand, then ſit, kneel, and bow when he comes to *& incarnatus eſt*, &c. *conceived by the Holy Ghoſt*. They afterwards ſit to the end of the creed, but riſe till the prieſt has ſaid *oremus*. The people likewiſe ſit till the preface, and during it is ſaying ſtand. They kneel down at the *Sanctus*, and continue ſo 'till after the communion; ſit after the holy ſacrament is put up in the tabernacle, riſe when the prieſt ſays *Dominus vobiſcum*; kneel down again till after the prieſt's benediction, and then riſe and continue ſtanding during the laſt Goſpel. And this is the benefit which may be reaped from the different poſtures which the church cauſes to be obſerved during maſs. Kneeling is a ſign of the pious Chriſtian's humiliation and repentance; ſtanding ſhews the confidence with which we ought to addreſs our prayers to God, and the courage with which we ought to execute his will; ſitting ſignifies the ſteadineſs neceſſary for perſevering in his ſervice.

The people, during maſs, ſhould be forbidden all talk and diſcourſe, looking about them, or being in any indecent poſture. A woman ſhould avoid trying the force of her charms, and not make uſe of her power in preſence of the ſupreme Being. As for men, armed with Chriſtian modeſty, they ſhould endeavour to blunt the weapons of coquetry. Their eyes ſhould be ſtrangers to their ſhe pariſhioners, and ignorant that there are ladies in the congregation of the faithful; and avoid their looks. Rich clothes, a bare neck, briſk, wanton, amorous black eyes cannot fail debauching the Chriſtian from religious worſhip.

Nor is modeſty leſs commendable in the prieſt. A jolly eaſy prieſt, who carries a ſort of health about him which one may call agreeable, and knows how to put the talents nature has beſtowed on him, to the beſt uſe, who has an audible, ſoft, harmonious voice, who affects a languiſhing polite devotion, who lifts his eyes to heaven with an humble affability, gives the communion with a plump white hand, which he takes care to ſhew, beſtows his benediction on the congregation with a tender amorous eye, and ſhews them by geſtures, eloquent indeed, but ſtudied at his leiſure hours, that he thinks on nothing but their ſalvation; ſuch a prieſt ſaves few ſouls —— it is well if he ſaves his own.

The advantages of the maſs are the partaking of public and common prayer, the reciprocal union of all the faithful, the edification they receive the one from the other, the ſubmiſſion and obedience paid to the church. Nor is it to be objected as an imperfection, the cuſtom long ſince eſtabliſhed of ſaying maſs in *Latin*, which now the leaſt part of the congregation underſtands. On the contrary, thence reſults an advantage, which *Jews* as well as Catholics are ſenſible of; that is, uniformity of ſervice, and the pleaſure of being able, by a habit, to follow the curate of the pariſh. The *Jews* have their ſervice in *Hebrew*; but becauſe this tongue is unknown to many of them, recourſe is had to tranſlations, by which means the *Jew* can exactly keep up with the Rabbi. The *hours* in the vulgar tongue are of the ſame uſe to the Catholic; not to mention mechanical devotion, that excellent guide, and [s] road to piety, ſupported by a tolerable memory and

[s] L'Enfant petit, ſi-tôt qu'il eſt levé,
Dire on luy fait, *Pater noſter Ave.*
Semblablement le *Credo* des apôtres,
Et en après, qu'a dit ſes patenôtres,
Le dit Enfant, par forme coûtumiere,
Dupain demande à quleque chambriere.

By cuſtom taught, the child when riſen,
Makes his addreſſes firſt to heaven:
Of *Paternoſters* ſays a ſcore,
And next the *Creed* is huddled o'er.
Then after all this *godly clutter*,
Away runs *Jack* for *bread and butter.*

Taken from an old *French* Poet quoted by *Bayle*, Tom. V. of his *Queſtions d'un provincial.*

LES

CEREMONIES

DES

PETITES MESSES

Representées

EN

TRENTE CINCQ

FIGURES

avec leurs

CONFORMITÉZ

à la

PASSION de nôtre SEIGNEUR

JESUS-CHRIST.

Jesus-Christ va au Jardin des Olives.



Le PRÊTRE va à L'AUTEL.

J.C. arrivé au Jardin y fait sa priere.



Le PRÊTRE commence la MESSE.

Jesus-Christ prosterné sué de Sang.



Au CONFITEOR.

Jesus Christ trahi par un baiser.



Le PRÊTRE baise L'AUTEL.

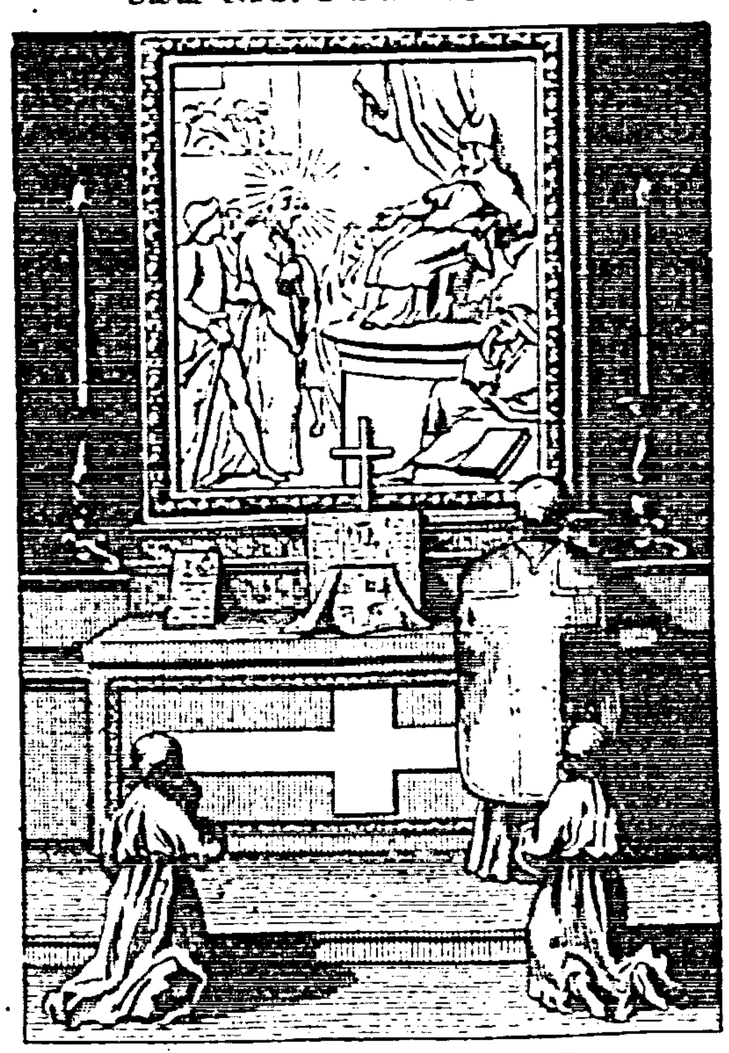
Jesus-Christ lié et pris.



Le PRÊTRE va au Côté de L'EPITRE.

9

Jesus-Christ amené chez Anne.



A L'INTROÏTE.

7

S.t Pierre renie trois fois Jesus-Christ.



Le PRÊTRE dit le KYRIE ELEYSON.

8

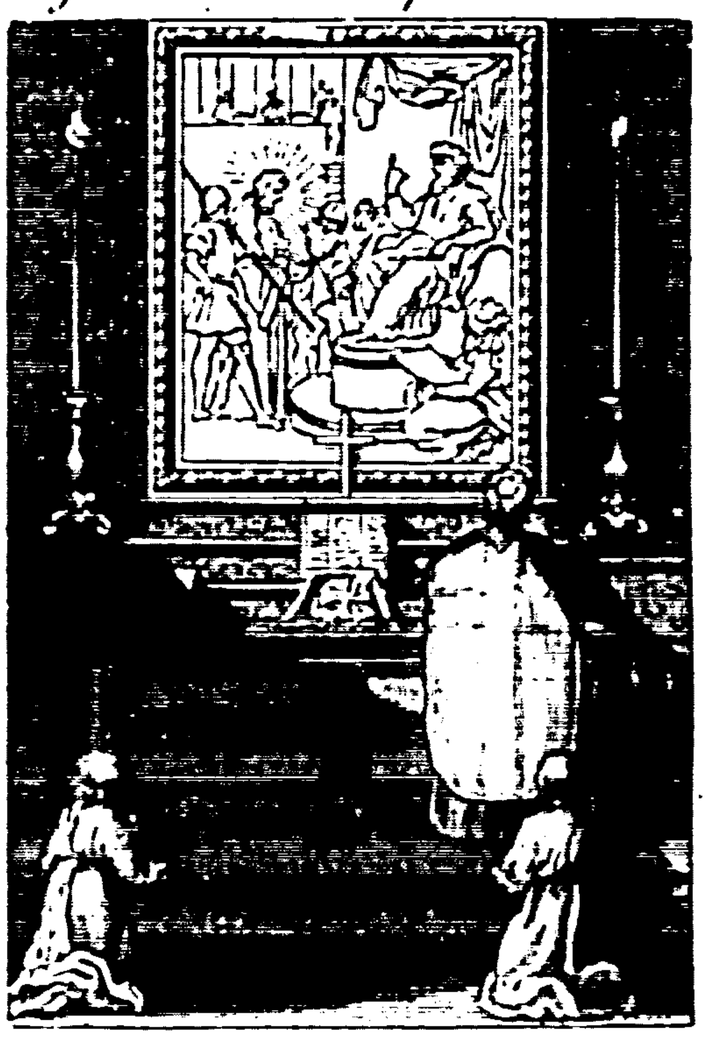
J.C. regardant Pierre lui fait pleurer son peché.



Le P. tourné vers le Peuple dit DOMINUS VOBIS CUM

Sub. le Clerc delin.

Jesus Christ accused before Pilate.



the Priest reads the Epistle.

JC. accused before Herod makes no reply.



the Priest bowing down before the Alter says MUNDA COR &c.

Jesus Christ sent back from Herod to Pilate.



the Priest reads the Gospel.

JC. stripd in order to be Scourged.



the Priest unveils ye Chalice.

JC. tied to the Pillar, and Scourged.



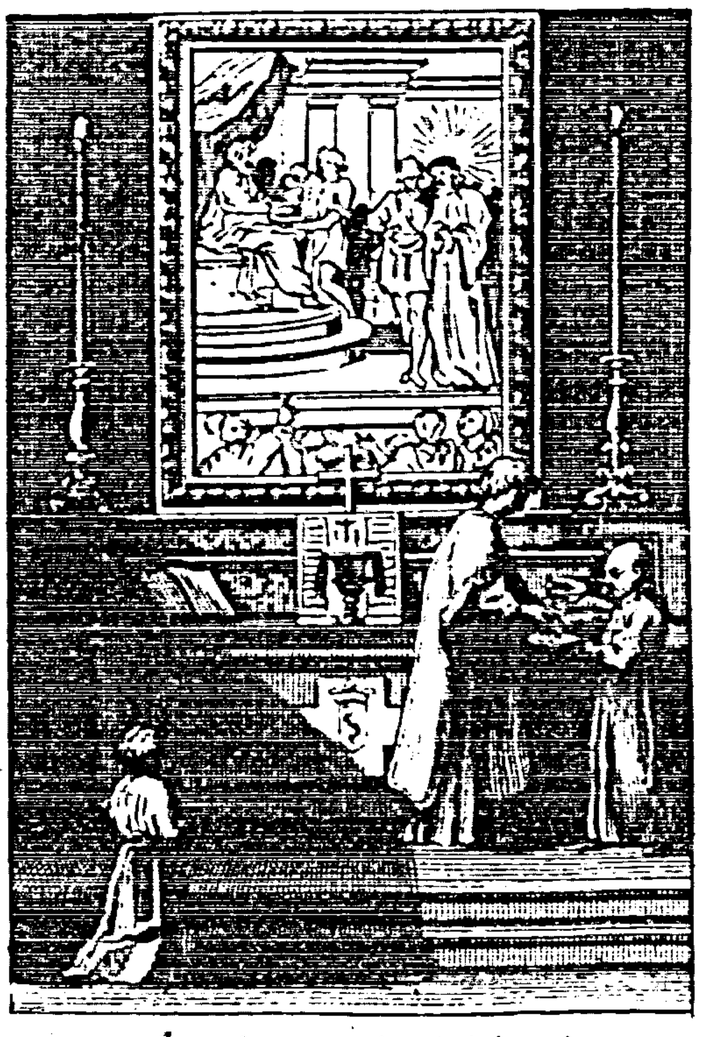
The oblation of the HOST.

JC. Crowned with thorns.



the Priest after offering up ye Chalice covers it.

Pilate washes his hands and declares JC. to be innocent.



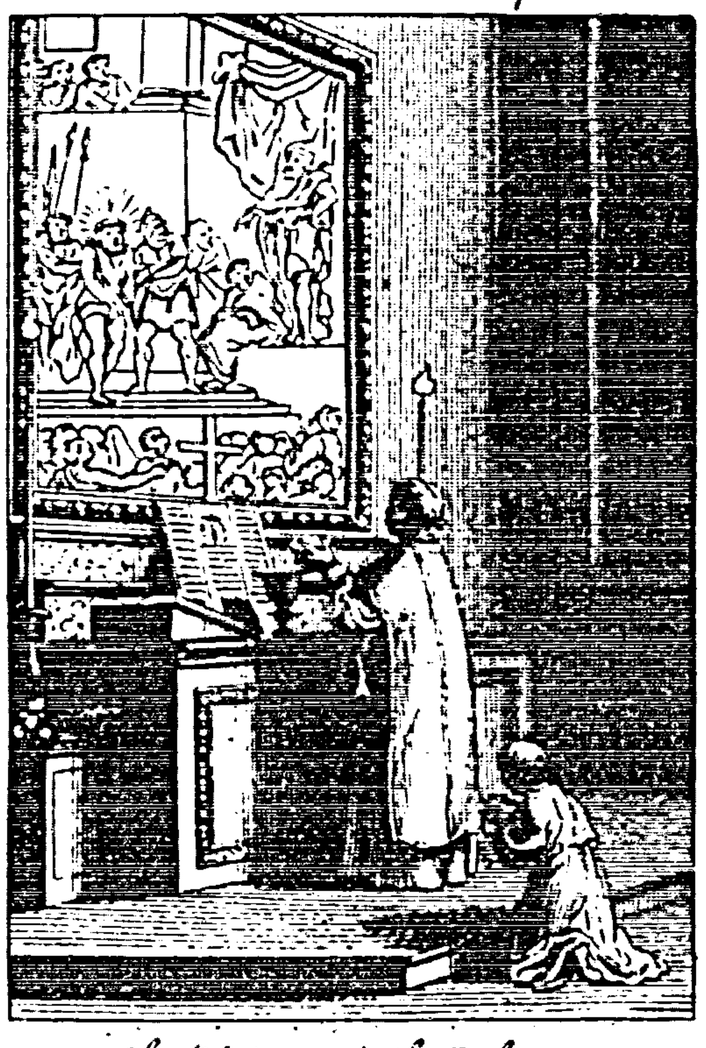
the Priest washes his hands.

JC. dressd in a purple Robe.



the Priest turning to ye people says ORATE FRATRES

JC. condemned to be crucified.



the Priest reads the Preface.

Sébastien le Clerc del.

C. Du Bosc Ex.

J.C bearing J Crosse he is to dye upon that we might live



the PRIEST Joyning his hands prays for the faithfull that are living.

S! Veronica offers J.C her handkerchief



The Priest extends his hands over the HOST and CHALICE.

J.C Nailed to the Crosse



the PRIEST makes Signs of the Crosse upon the HOST & CHALICE.

J.C is raised up in the ayr



the priest adores the host before Elevation thereof

the Blood of J.C shed upon the Crosse



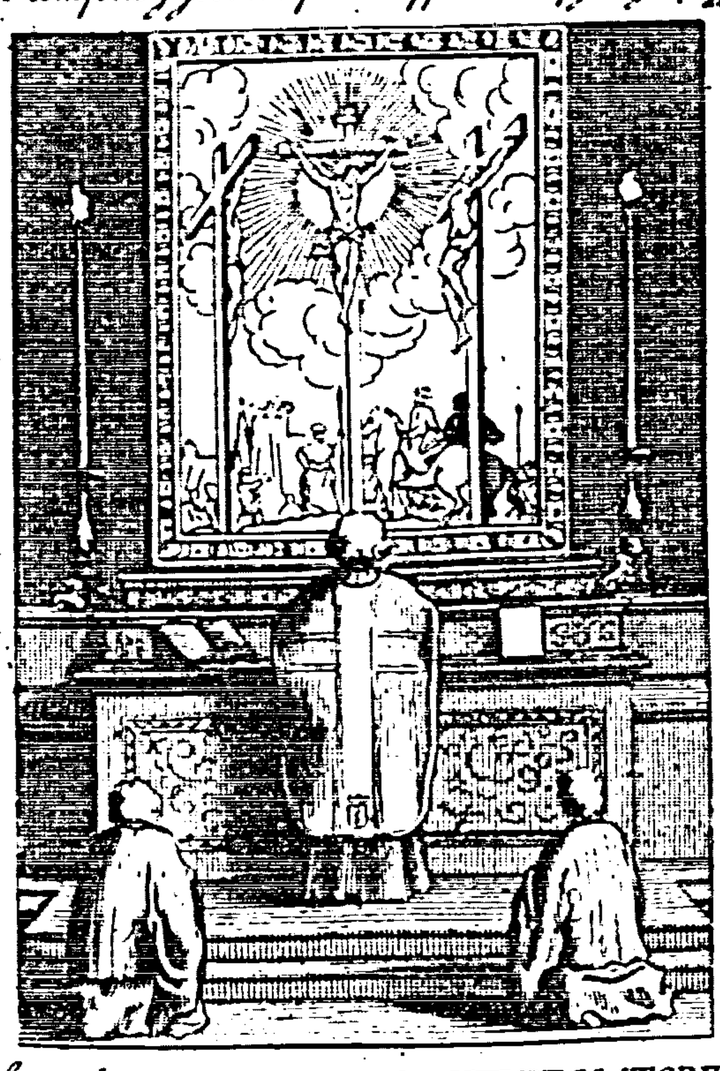
the Elevation of the Chalice

J.C prays for his Enimies



the priest commemorates J faithfull deceased

J.C comforts J good thief with J promise of going to paradise



the priest says NOBIS QUOQUE PECCATORIBUS

J.C recommends S! John as he was on to the B. Virgin



at the PATER NOSTER &c.

J.C gives up his Ghost to his Holy Father



The priest devides J HOST.

Sabla Claudia.

CDuBosc Exc.

the Soul of JC descends into Limbo



the priest puts a small part of the Host into the CHALICE.

JC. being aspired several people whom smiting their breasts.



the priest Smites his breast repeating three times AGNUS DEI &c.

the Body of JC. is imbalmed



the Priest takes the ABLUTION.

the Resurrection of Jesus Christ



the Post-communion

the Body of JC. is Layed in a New Sepulchre



the Priest receives the Communion

JC appears to his Mother and his Disciples.



the Priest turning to the people says DOMINUS VOBISCUM.

JC. appears to, and instructs his disciples for 40 days.



the LAST COLLECTS.

JC. in the presence of his Disciples, ascends into Heaven.



the Priest turning to the People Says ITE MISA EST.

JC. Sends the H: Ghost to his Apostles



the Priest gives Benediction to the Congregation

Seb. le Clerc del.

C. Du Bosc Exc.



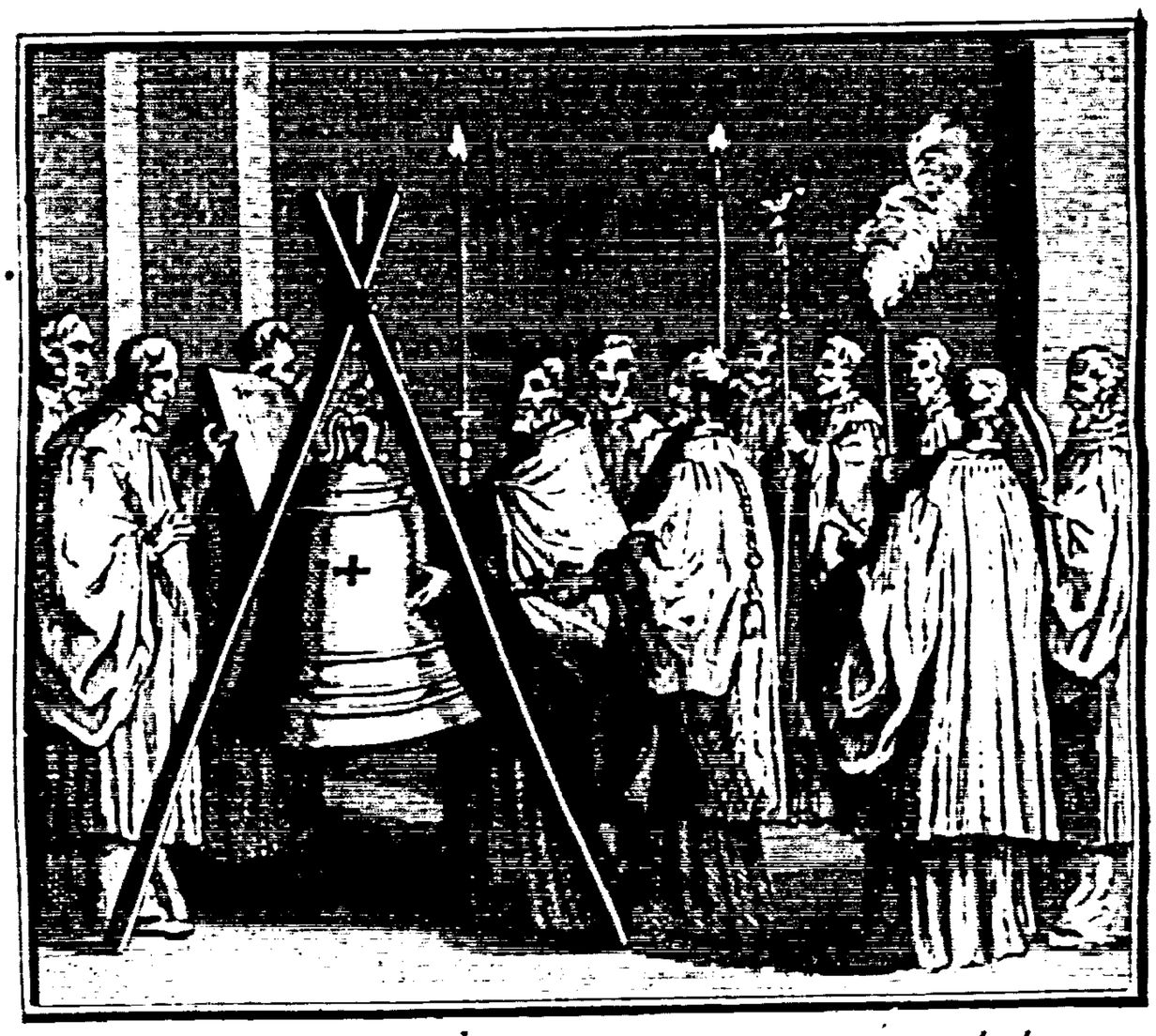
The CONSECRATION *of the* GREAT CROSS. | *CONSECRATION de la grande* CROIX.



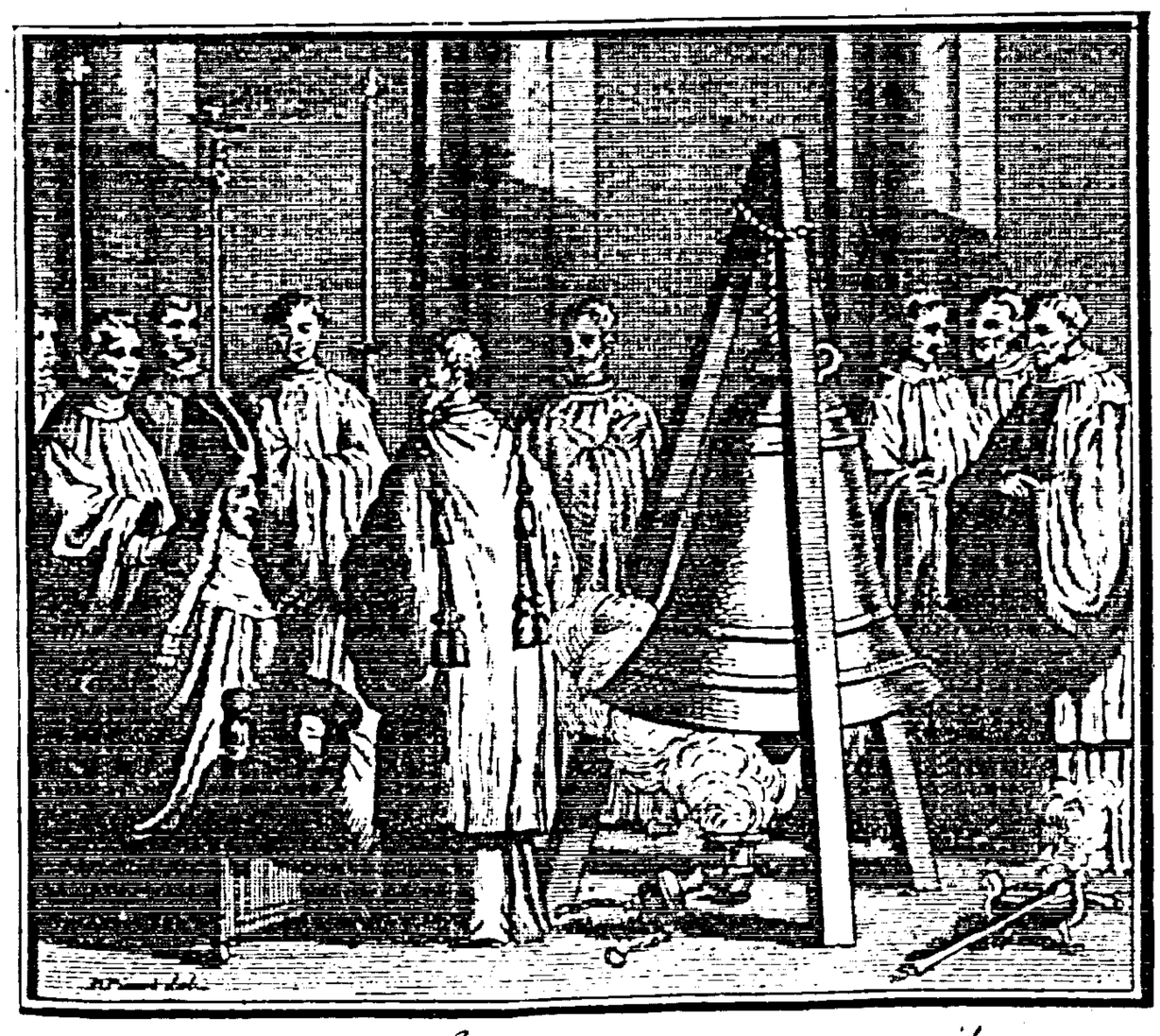
The manner of THURIFYING CROSSES. | *L'ENCENSEMENT des* CROIX.



The manner of CHRISTENING a BELL. | *LE BATÊME de la* CLOCHE.



The manner of BLESSING a BELL. | *BENEDICTION de la* CLOCHE.



The manner of PERFUMING a BELL. | *On* PARFUME *la* CLOCHE.



The CONSECRATION *of an* IMAGE. | *CONSECRATION de une* IMAGE.

and long practice, which has been continued down through so many ages from father to son, and will continue to the latest posterity. How strange soever the country may be to the Catholic or *Jew*, with the help we have just lent them, they will never be at a loss for a priest or Rabbi.

Different Masses.

We shall speak of the masses of Passion-week, when we come to the ceremonies of *Easter*; and of some particulars of the first episcopal mass, when we treat of episcopal consecration. We here design to describe what is peculiar to high or *solemn mass*, to some papal masses, and to the *mass for the dead*. We pass over an infinite number of [h] masses, which have nothing peculiar in them but the name.

High Mass, Solemn Mass, Episcopal Mass.

When [i] there is to be a solemn mass, [k] the bishop, if it be he who officiates, is attended to church by the canons and other ministers of the church, who go and wait upon him in pomp at his palace; but if that happens to be too far from the church, the chapter, who wait for him at the church gate, advance to meet him, as soon as ever he appears in sight; and as soon as he draws near to the church, the bells are rung to give the people notice of it, and the moment my lord bishop sets his foot within the church, the organs begin to play. The master of the ceremonies gives the sprinkler to the head canon, who presents it to the bishop after first kissing both that and his sacred hand. The bishop in the name of the Father, Son, and Holy Ghost, sprinkles himself with it, and then the canons, and then goes and says a prayer before the altar whereon stands the holy sacrament, at a desk prepared for that purpose, and does the same at the high altar. From thence he goes into the vestry, there to put on the ornaments suitable to the solemnity of the mass, which he receives in the following manner.

The sub-deacon goes to the credence, and there takes the episcopal sandals and stockings, which he carries and presents to the bishop lifted up high. He kneels down, pulls off the bishop's shoes and stockings, who is in the midst of seven or eight acolytes all kneeling as well as the deacon, who spread the prelates cowl in such a manner, that nothing indecent may appear in putting on his Lordship's stockings. [l] Two acolytes, after washing

[h] Such are the mass of St. *Mary of the snow* celebrated on 5. *Aug.* the masses of the saints, that of St. *Margaret*, patroness of lying-in women, that of the feast of St. *John Baptist*, at which are said three masses on account of the triple mystery to be found in the life of this saint, which are, baptism, the *Nazareat*, and the quality of fore-runner of *Jesus Christ*. Such too is the mass of the innocents, at which the *Gloria in excelsis* and *Allelujah* are omitted; and it being a day of mourning, the altar is in violet. Vide *Casal.* de *Ritib.* &c. It is now above a century since some *French* saints have lost their masses by the authority of *Pius* V. and *Clement* VIII. who reformed the missal. For instance, *S. Bigobert*, *S. William*, *S. Maur*, *S Bonet*, &c. are degraded to make room for some *Italian* saints. As to ordinary masses, there are some, which are said for the Christian's soul, and contribute to fetch him out of purgatory, or at least to ease him there. Whosoever has his salvation at heart must never forget this point. A necessary fund must be left by will to the curate to rescue him from the everlasting pains, he has merited. In *Spain*, *Portugal* and *Italy* it often happens, that the souls of the faithful are the first heirs of the wealth they leave behind them in this world. The dying man sometimes bequeaths twenty or thirty thousand masses to his soul, charging the pastor, in whom he confides most, to remit this stock to him in the other world, immediately after his departure hence. There are likewise private masses, said for strayed goods, cattle, or health, for travellers, for returning God thanks, &c. These masses, as well as those beforementioned, bear one common name of *votive masses*. The difference between *high* and *low mass* is well known. That said at sea is called *dry mass*, the cup being retrenched, for fear of spilling the consecrated wine by the ship's motion. Vide *Durant. Rat.* and *Cassand. de rebus Liturg.*

[i] There are several kinds of solemn mass. Such are the collegiate, the pontifical, those celebrated before the Pope, Cardinals or bishops, that of *Christmas*, that of Passion-week, of some of which we shall speak in their places. It shall now suffice to speak of the episcopal mass.

[k] This description is taken from *Pescara*, *Baudry*, and the *ceremonial of bishops*.

[l] The deacons, acolytes, &c. are to be in their proper robes. This remark shall suffice for all the ceremonies we shall hereafter describe.

waſhing their hands, take the ſacred veſtments, lift them up, and give them to the two deacons aſſiſtants to put on the biſhop, after he has waſhed his hands. The deacon ſalutes the biſhop, takes off his cowl, and puts him on the amict, the croſs of which he kiſſes; then they give him the albe, the girdle, the croſs for his breaſt, the ſtole and pluvial. He kiſſes the croſs that is upon them, one after another, and teſtifies the extreme veneration he has, or ought to have for the croſs of Chriſt. The deacons aſſiſtants too, ought moſt devoutly to kiſs thoſe ſacred habiliments. When the biſhop is ſeated, they put him on the mitre; and a prieſt gives him the paſtoral ring. The deacon preſents him his right glove, and the ſub-deacon his left; which each of them kiſs, as likewiſe the hand they have the honour to ſerve. In all theſe circumſtances there are ſome little ceremonies to be obſerved, the particulars of which we ſhall leave to Chriſtian myſtery-hunters; it is of much greater conſequence to inform the reader, that ejaculatory prayers have been adapted to each piece of the epiſcopal robes, and that the devotion of this ceremony is ſupported and ſtrengthened by the ſinging the office of [m] *Tierce*.

The biſhop being thus robed in all his [n] ornaments, his clergy range themſelves all round him. Two canons deacons place themſelves on each ſide him, each in their dalmatica, and after them, a deacon, and a ſub-deacon. The thuriferary appears with the incenſer, and a prieſt with the navet, or box for holding the incenſe. The biſhop takes incenſe out of the navet, puts it into the incenſer, and gives it his bleſſing. He then ſalutes the croſs which is upon the veſtry-altar, and goes in proceſſion to that where he is to celebrate maſs. The thuriferary walks at the head of the proceſſion, after him the two ceroferaries, with lighted tapers in their hands, march on each ſide of the croſs-bearer. All the clergy come after, the ſub-deacon who is to ſing the epiſtle, carries raiſed to his breaſt the book of the Goſpel ſhut, in which is the biſhop's maniple. A deacon and a prieſt with their pluvials on, go before the biſhop, who, to do honour [o] to his dignity, walks leaning humbly on his two deacons aſſiſtants, holding the ſhepherd's crook in his left-hand, and the right ſomewhat raiſed, ever in a readineſs to give his benedictions to ſuch good Chriſtians as he meets in his way. The biſhop being now near the altar, ſalutes his clergy with one ſingle bow of the head. Being on the loweſt ſtep of the altar, he gives his crook to a ſub-deacon, and a deacon takes off his mitre. Then the prelate and his officiating clergy make a low bow to the croſs on the altar; after which they all retire, except the ſub-deacon who has the care of the epiſcopal crook, the thuriferary, two deacons aſſiſtants, one [p] prieſt aſſiſtant, who ſtands on the biſhop's right-hand, one deacon at his left, and one behind this laſt. The biſhop repeats the *Confiteor* [q] with them, and the choir ſing the *Introibo*. At the end of the confeſſion the ſub-deacon takes the

[m] The *Tierce* has been already explained, under the head of *canonical hours*.

[n] Each of the biſhop's ornaments contains in it ſome myſtery. The ſtole repreſents the yoke of the Goſpel. The biſhop's ſhoes are taken off by vertue of what God ſaid to *Moſes*, *put off thy ſhoes from off thy feet*, &c. *Iſaiah* himſelf admired the ceremony of this myſterious putting off the ſhoes, when he ſays, *Oh how beautiful are the feet of ſuch as love peace!* The dalmatica, which is in the form of a croſs, ſhews the deacon that he muſt be crucified to the world. The albe repreſents the purity of the ſoul of the prieſt. The epiſcopal ring points out the biſhop's ſpiritual marriage with the church. To make the compariſon the cloſer, we might ſay, that the biſhop uſes her as many husbands to their wives, whom they forſake for miſtreſſes. His gloves ſignify, that he is to be inſenſible of the good works he performs, or that he muſt direct them to a ſpiritual end. The girdle, that he is to be girded with juſtice and vertue: the ſandals that he ought thenceforth to walk in the paths of the Lord; the two horns of the mitre, the old and new teſtament; the ſhepherd's crook, his correction and paternal authority. The *pluvial*, which formerly was a dreſs for travelling and fatigue, from whence it is plain that it took its name, repreſents the miſeries of this life expoſed to temptations and human infirmities; thus a biſhop who has long been groaning under the preſſing weight of ſeveral fat benefices, as often as he puts on the pluvial, becomes a living image of the Chriſtian, whoſe life is expoſed to perpetual temptation. We have borrowed theſe allegories from the moſt able dealers in myſtery, ſuch as *Coſalius* and others.

[o] *Honoris causâ*. *Bauldry Manuale Sacr. Cerem.* p. 165.

[p] An arch-deacon or arch-prieſt. Vide *Cerem. Epiſc.*

[q] The pagan prieſts likewiſe practiſed confeſſion. Before they approached the altars, or ſacrificed, they prayed the Gods to pardon their ſins, and by a voluntary confeſſion prevented the chaſtiſement they were afraid of both on their own, and their people's account, in caſe they ſhould fail to own themſelves ſinners. Perhaps they both were perſuaded, that they might afterwards look on themſelves as regenerate. This idea has loſt nothing of its force among Chriſtians. They who think themſelves eaſed of the burthen of their iniquities by a long and vain-glorious penance, eaſily forget their old ſins, and fancy themſelves whenever they pleaſe in a ſtate proper for a ſpiritual and intimate converſation with the Deity.

the maniple out of the Goſpels, kiſſes it, and gives it to the biſhop to do the ſame; after which kiſſing his Lordſhip's hand, he puts it on his left arm, and in the mean time, the canons in their robes repeat the confeſſion. Then the prelate goes up to the altar praying all the time, and continuing his prayer, or rather repeating a new one, he leans towards the altar, ſtretching out his hands upon the table of it, and affectionately kiſſing it in the middle, when he comes to the mention of the holy relics contained in it. The ſub-deacon preſents the Goſpels, which he kiſſes. The thuriferary comes forward with the incenſer and navet which he gives to the deacon, and he to the biſhop to bleſs the incenſe. The celebrant then takes the incenſer, incenſes the altar, gives it back to the deacon, takes the mitre from another deacon, goes to the epiſtle ſide, and is there three times incenſed by the deacon who holds the incenſer. After this, the biſhop ſalutes the holy croſs, takes the croſier, into his left-hand, and leaning upon his two deacons aſſiſtants, whilſt the deacon and ſub-deacon remain at the altar, goes to his epiſcopal throne. There laying aſide his mitre, and making the ſign of the croſs, which begins at the forehead and ends at the breaſt, he reads the *introite* out of a miſſal which the officiating prieſt holds, whilſt another holds a burning taper to light his lordſhip. The two deacons point with their finger to what he is to read, and then all together ſing the *Kyrie*, after which the biſhop puts on his mitre and *gremial* (a ſort of ſacerdotal apron) and ſits down. The two deacons aſſiſtants ſit down on each ſide of him, and the prieſt aſſiſtant places himſelf on a ſtool. They all riſe whilſt the choir ſing the end of the *Kyrie*; then the biſhop turning towards the altar at firſt ſings aloud *Gloria in excelſis*, but ends it in a low voice with his miniſters. We have been thus particular upon the preliminaries to the epiſcopal maſs, that the reader might be fully informed how a biſhop prepares himſelf for ſacrificing the body of Chriſt; but we ſhall be ſhorter as to the reſt of his religious act.

There is nothing peculiarly obſervable as to the *gradual*, *Allelujah* or Goſpel, only that the laſt is ſung in a ſort of proceſſion. The maſter of the ceremonies walks firſt, after him the thuriferary, and then the ceroferaries each with a burning taper. A ſub-deacon follows with his hands joined in a praying poſture. The deacon comes next with the Goſpel on his ſtomach. This devout company paſſing in review before the altar, bend the knee by way of ſalutation, and when they are at the place for reading the Goſpel; the deacon, who then ſtands between the taper-bearers, turns to the right of the altar, opens the book, and begins the Goſpel. The biſhop riſes, takes off his mitre and *gremial*, when the deacon ſays *Dominus vobiſcum*, makes the ſign of the croſs, when he comes to theſe words, *here beginneth the holy Goſpel*; and laſtly, bleſſes himſelf by again croſſing himſelf; after which he takes his crozier, croſſes himſelf again, and all his miniſters do the ſame after him.

The Goſpel being read, the celebrant kiſſes the book, and they all return in the ſame order they came. The prieſt aſſiſtant incenſes the biſhop.

Next, the biſhop, or one of the canons who is a prieſt, preaches. After ſermon, the deacon, who ſung the Goſpel, goes and ſtands at the biſhop's left-hand, and leaning a little forward confeſſes before the biſhop.

As ſoon as this confeſſion is ended, the prieſt aſſiſtant publiſhes the indulgences, and the biſhop gives the abſolution. If there be no ſermon, they go on to the Goſpel and *Creed*, which are repeated in ceremony, as all the reſt is.

The *Offertory* follows the *Creed*, which the biſhop reads ſtanding and bare-headed; and then goes back to his ſeat, and puts on his mitre. A deacon takes off his paſtoral ring, another his gloves, and ſome lay-man of diſtinction preſents him [r] the baſon to waſh his hands. The arch-deacon, whom the ceremonial conſtantly calls the prieſt aſſiſtant, gives him the napkin. His lordſhip again goes up to the altar ſupported by his two aſſiſtants; the ſub-deacon goes to the credence, and by the help of two acolytes, puts on

[r] The ceremony of waſhing of hands before the ſacrifice was generally, and ſtill is, practiſed by the Pagans.

on his ſhoulders the veil that covered the ſacred veſſels; ſo that it hangs a little lower on the right ſide, than on the left. With his left-hand he takes the chalice and paten, whereon are two [t] hoſts in good order and covered with a pall. The right-hand lies lightly over the veil, the longeſt ſide of which ſerves to cover the chalice. An acolyte follows the ſub-deacon to the altar with wine and water. The deacon gives the paten to the celebrant, all this part of the maſs ſolemnly celebrated by the biſhop is performed as in common maſſes.

The prieſt aſſiſtant is to take care that the prelate, who officiates, exactly follows the rubric of the maſs. [t] He may be in ſome meaſure called his Prompter. Some of the miniſters are to be on each ſide the altar with burning tapers to honour the elevation of the holy ſacrament.

When the biſhop elevates the hoſt, the deacon kneeling on his right ſide raiſes the border of the celebrant's planet, which he likewiſe does at the elevation of the chalice. We muſt not omit telling the reader, that an acolyte three times incenſes the body and blood of our Lord at the elevation. After that, the miniſters who lighted the myſteries of the ſacrifice with their [u] tapers, withdraw without the [w] *Presbyterium* to put them out, unleſs they aſſiſt in giving the communion.

After the *Agnus Dei*, the prieſt aſſiſtant places himſelf at the biſhop's right-hand, and a deacon on the left. The former kneels whilſt the celebrant ſays a ſhort prayer, then riſes, and both kiſs the altar. The celebrant gives the peace to the prieſt, who turns his left [x] cheek to receive it. Having thus ſaluted each other with a holy kiſs, the prieſt aſſiſtant diſtributes the peace he has received to the choir, and begins his pious liberality by the perſon of the higheſt diſtinction in the congregation. As to the laity, they have what is called the inſtrument of peace given them to kiſs, which at leſs ſolemn maſſes is conſtantly uſed inſtead of an immediate kiſs. What follows, to the concluſion, is not at all different from what is practiſed at common maſſes.

By this deſcription the reader may have a pretty general notion of what are called ſolemn Maſſes; and the cut will completely lay before his eyes the magnificence of this ceremony. He will therein ſee high maſs celebrated at the church of *Notre Dame*, which is the cathedral of *Paris*.

SOLEMN MASS *celebrated by the* POPE.

WE ſhall not here undertake a deſcription of every thing to be performed at the Pope's chapel, from the moment he ſets his foot into it in order to perform his devotions, till he goes out again. Such a detail would tire the reader. Perhaps he is very little in pain to know [y]: that there muſt be a Cardinal-deacon on the left to take off his Holineſs's mitre, an auditor of the rota to receive it, another Cardinal-deacon to take off his hat *(il berettino)* who muſt be at his Holineſs's right-hand; that whilſt the Pope is at prayer, the Cardinal who celebrates maſs, advances in order to ſay the confeſſion, and that then one of the two aſſiſtants muſt ſtand at a diſtance, after which the Pope begins the confeſſion; that at the *indulgence* the celebrant draws a little back, to receive

the

[t] *Mundæ. Cerem. Epiſc.* Lib. II.

[t] *Suggerit illi ſubmiſſâ voce, vel modeſtè nutu indicat, ſi memoriæ lapſæ, vel aliâ de cauſâ deficeret.* Vide *Cerem. Epiſc.*

[u] The cuſtom of lamps or tapers burning in temples and at altars, has always been obſerved as well by *Jews* as *Gentiles*: and ſtill continues amongſt the former, there being night and day a lamp burning before the *Heebal*. The ancient Heathens punctually obſerved this practice, which has nothing ridiculous or ſhocking in itſelf, but the abuſe that may be made of it among ſilly devotees, who think their prayers much more effectual, becauſe they pray to God, or recommend themſelves to ſome ſaint, by the light of a candle burning before his image. Were the candle to be taken away from ſuch people, they would loſe themſelves in their prayer books, and all the ſprings of their devotion put out of order.

[w] The reader has been already informed what this is. That part of the church too, appointed for lodging the curate, is ſo called.

[x] *Appropinquat ſiniſtram genam ſuam ſiniſtræ celebrantis.* Vide *Cerem Epiſc.*

[y] Vide *The Maeſtro di Camera* of *Seſtini.*

the maniple from the ſub-deacon of the chapel, and that the Cardinal-deacon, who was retired at ſome diſtance, comes forward towards his Holineſs who goes through the confeſſion with him; after which the other Cardinal-deacon gives him his hat, which he had taken with the mitre. The deacon on the right ſide [z] extends the ſtrings of the mitre, and both of them leading the Pope to his throne, hold the end of his Holineſs's *pluvial*. Every time that the vicar of Chriſt lifts up his ſacred hand to croſs himſelf, or to give the benediction, the Cardinal-deacon, at his right alone, lifts up the pluvial; but when his Holineſs raiſes both his hands, the Cardinal-deacon at his left lifts it up too. We omit the bows, genufluxions, *&c.* of the Cardinal-deacons to the *Agnus*, and the kiſſes of peace which his Holineſs beſtows on them; we likewiſe omit all the bows of their eminences at their entrance into the chapel, which have much more of ceremony than devotion. The firſt of thoſe bows is to the altar, the ſecond to the celebrant if robed, a third for ſuch of their brethren as are come before them. The Cardinals being in their places, ſay a ſhort prayer kneeling, and then riſing remain in that poſture till the congregation and the Pope be come. Their eminences ſalute him [a] with an inclination of the head, but the reſt of the congregation kneel in order to receive his bleſſing which he never fails giving them as he paſſes. The treatiſes on the ceremonies obſerved at the holy Father's court, give us ſome other obſervations leſs intereſting to the reader than what we have already mentioned.

The Pope having taken his place, the Cardinals do him *homage* thus; riſing off their ſeats, they go with their cowls trailing after them, and firſt ſalute the altar, which is the throne of JESUS CHRIST; then they ſalute his vicar, and kiſs his hand. Going a ſtep or two back, they make a ſecond bow to the viſible head of the church, and next ſalute their collegues, ambaſſadors and Princes. Being returned to their places, they ſtand bareheaded, till the reſt of the Cardinals have gone through the ſame ceremonies; but when the ordinary prelates go to do homage in their turn, their eminences ſit down and are covered. Theſe prelates, who are archbiſhops, and biſhops aſſiſtants, penitentiaries of St. *Peter*'s, *&c.* do homage only when the Pope officiates; archbiſhops and biſhops kiſs his knee, penitentiaries his foot.

Theſe are ſome of the ceremonies, obſerved in the devotion of the apoſtolical court, of all courts in the world the moſt ceremonious. It was neceſſary to give a ſhort account of them, before entring upon ſeveral other particulars relating to the Pope's ſolemn maſs. We ſhall here copy what *Aimon* has ſaid of them in his *Tableau de la Cour de* Rome."

" Solemn maſs is different from thoſe celebrated by Cardinals or prelates, in two things " always obſerved when the Pope himſelf officiates. The firſt is the ſinging two Goſpels, " one in *Greek*, the other *Latin*. The ſecond thing peculiar in the papal maſs is the commu- " nion, performed after this manner. After ſinging the *Agnus Dei*, [b] the Pope goes to his " throne. The Cardinal-deacon of the Goſpel ſtands on the Goſpel ſide with his hands cloſe " together, ſo that he can ſee the ſacrament upon the altar, and the Pope going to his throne. " When his Holineſs is got thither, the deacon goes and takes the conſecrated wafer " upon the paten, covered with a veil, and turning to the people, elevates it three times, " that is, in the middle and at each end of the altar. He then gives it to the ſub-dea- " con, who carries it to the Pope. In the mean time, the ſame deacon takes the cha- " lice wherein is the conſecrated wine, and having elevated it three times as well as the " hoſt, carries it to the Pope, who adores *Jeſus Chriſt* under both kinds, as ſoon as

[z] *Infulæ.* [a] *Seſtini.*

[b] The Pope conſecrates at the altar, according to the cuſtom, but it is to be obſerved, that he only receives the communion at his throne; ſeveral reaſons are given for this whimſical cuſtom, which perhaps is no better grounded than on the caprice or pride of ſome pontif of former times. One of thoſe reaſons is too ſingular to be paſſed over. The altar, ſays *Roccha*, repreſents the hall where our Lord at ſupper inſtituted the unbloody ſacrifice of his body; but the throne of the holy Father repreſents the croſs of *Jeſus Chriſt*, and the Pope's communicating the bloody ſacrifice of our Lord. A man muſt exert the ſtrength of his imagination, to find out that the Pope ſeated on his throne, loaded with the pontifical ornaments, and the weight of a ſplendid dignity, repreſents *Jeſus Chriſt* on the croſs, covered with diſgrace and ignominy, and ſinking under a diſhonourable humility.

" they are brought to him; which he performs by a pretty low bow of half his body
" [c] ſtanding all the while; and when the deacon and ſub-deacon are come quite up to
" him, they place themſelves one at his right, the other at his left. The Pope takes
" [d] the large wafer upon the paten and communicates, himſelf putting it into his mouth;
" he then gives two ſmall wafers to the deacon and ſub-deacon who are kneel-
" ing, and kiſs his hand before receiving them; however the deacon ſtill holds the chalice
" till the Cardinal-biſhop aſſiſtant comes in his cowl up to the pontifical throne, preſents
" him a ſmall gold pipe, one end of which he dips into the chalice, and the Pope at
" the ſame time lays his hand on the other, and leaning down his head a little in or-
" der to put his lips to it, [e] draws up ſome of the conſecrated wine, leaving the reſt to
" the deacon who carries the chalice to the altar, and there ſucks up ſome of the re-
" maining wine, and leaves a few drops for the ſub-deacon, who drinks it without the
" pipe, as well as what it poured out for waſhing the chalice, which he wipes with
" the purificatory. During this, the pope gives the kiſs of peace to the deacon alone,
" and the communion under one kind only, to the other Cardinals, ambaſſadors, Princes,
" and prelates, and ſometimes to private perſons who deſire to receive it from him; after
" which, he returns to the altar, and goes thro' the maſs with the uſual ceremonies.

We have already mentioned the purſe preſented to the Pope, with 25. *Julio's* ancient money, *pro bene cantatâ miſſâ.*

The other ſolemn maſſes have likewiſe ſomething peculiar to themſelves. It ſhall ſuffice to deſcribe what is moſt remarkable in the high maſs on *Chriſtmas-day*, when the Pope officiates. His Holineſs being dreſſed, by the Cardinal-deacons already robed, in all his pontifical ornaments (the moſt remarkable of which on this occaſion are the white pluvial and precious mitre) bleſſes the incenſe preſented to him by the thuriferary. After that, he ſets out to church preceded by the *Roman*, and other prelates, who all have on a white mitre.

[f] The thuriferary and ſeven acolytes, each with a taper in their hand, walk before the croſs-bearer, and the thuriferary has a clerk of the chamber before him, who holds a ſword elevated with a cap upon it, which perhaps ſignifies the irreſiſtible power of the pontifical ſword which the vicar of Chriſt has inherited from St. *Paul*, together with the power of freeing Chriſtians from the ſlavery of the Devil, by a right acquired by the Son of God, whoſe birth is then celebrated; perhaps it is an emblem of the church's freedom, or rather of the clergy's under the Pope's government. We ſhall not ſpeak of the reſt who make up this holy proceſſion, they being the ſame as walk on other occaſions. But ſhould the Emperor, or any other ſovereign Prince, then happen to be at *Rome*, he muſt carry the train of the papal mantle, as we have already obſerved upon other ceremonies. Two Cardinals likewiſe bear up the two ends of it. The Pope walks proudly under a canopy ſupported by eight gentlemen of the firſt diſtinction, and were the ſons of Kings to have the honour to be at this ſolemn proceſſion, they could at moſt but walk with the firſt Cardinal prieſt.

His Holineſs being got into church, paſſes on to a chapel, changes his robes, and then ſits down. The Cardinals come and bow to him, and kiſs the border of the holy Father's pluvial on the right ſide, then come the other prelates in order, and kneeling three times

[c] This poſture of the Pope's communicating with his face towards the people, is ſaid to repreſent Chriſt's agony upon the croſs.

[d] The Pope receives the wafer on the left-ſide, and on the right the pipe which he dips into the chalice, becauſe, as they pretend, *Jeſus Chriſt* crucified was pierced on the right-ſide. The Cardinal-deacon and ſub-deacon, who communicate at the ſame time with the Pope, and in both kinds as well as he, repreſent the twelve Apoſtles to whom Chriſt gave the ſacrament at his laſt ſupper with them. We ſhall here obſerve, that the privilege of communicating under both kinds is granted to ſome Princes, the Emperor, for inſtance, and King of *France*. His moſt Chriſtian Majeſty, at his coronation and death, always communicates under both kinds.

[e] This cuſtom of ſucking the blood of Chriſt through a pipe is very ancient, and was formerly practiſed in giving the communion to the laity. Vide *Rhenanum in Tertullian.* For the exceſſively devout clergy, fearing leſt any the leaſt drop of our Saviour's blood might be ſpilt through the indiſcretion or clumſineſs of the people, thought fit to prevent ſuch an accident, by introducing the uſe of this pipe, which has ſince been reſerved for the Pope's communicating.

[f] *Cerem. Eccl. Rom.* Lib. II. Sect. 1.

times kiſs his right knee. The *Latin* and *Greek* deacons, who aſſiſt the Pope, ſtand in readineſs at the altar. After ſinging ſome anthems, [g] a Sacriſtan puts on the *Latin* deacon's arms a ſmall napkin, whereon he lays his Holineſs's ſandals and ſtockings. The ſub-deacon carries the whole to the Pope, holding his hands as high as his eyes. The acolytes follow him, and whilſt the ſub-deacon and a gentleman of the privy chamber go under the Pope's pluvial, to put on his ſandals and ſtockings, the acolytes take care to ſpread the edges of the pluvial. [h] Whilſt the ſub-deacon is putting them on, the biſhops aſſiſtants, preſent at this religious ceremony, hold a book and taper before his Holineſs. The Pope and his deacons aſſiſtants devoutly ſing an anthem and a Pſalm. The choir ſing *Tierces*, and during this the Pope riſes, an aſſiſtant biſhop goes up to his Holineſs with the pontifical; two ceroferaries have lights in their hands; the Pope takes off his mitre (at all the ceremonies of the maſs where he officiates, it is taken off and put on at leaſt a dozen times.) A biſhop aſſiſtant ſets the pontifical on his own head, that the Pope may read the offices for the day, and the other aſſiſtant with one hand ſupports the book, and in the other holds a taper. When the Pope is again ſeated, and his mitre put on, water is preſented him to waſh: [i] four laymen of the greateſt quality ſerve the *ſervant of ſervants* in this ceremony, and theſe noblemen are the firſt Princes in *Europe* if they happen to be at *Rome*. Neither dignity nor rank make any exception in favour of them, becauſe it is written in the Pſalms, that he (the Pope) ſhall waſh his hands [k] amongſt ſuch as are clean or innocent. Whilſt the Pope is waſhing his hands, all the people are kneeling, the prelates ſtanding and barebeaded. His Holineſs having waſhed, the Goſpel-deacon, aſſiſted by two other deacons, and a ſub-deacon takes off his mitre, pluvial, and ſtole, to put on other robes, which the acolytes fetch from the altar. Theſe are the girdle, the breaſt-croſs, the dalmatica, the tunic, the albe, the gloves, *&c.* all which are to be moſt devoutly kiſſed, and the *Pallium*, the croſs of which his Holineſs kiſſes. *Laſtly*, They put him on the ring called the Pontifical. His Holineſs thus dreſſed, and [l] followed by two auditors, who hold up the corners of his pluvial, [m] goes and humbly confeſſes himſelf before the altar. We omit the proceſſion, it having nothing particular in it. The three youngeſt Cardinal-prieſts come forward to kiſs the holy Father's mouth and breaſt, and whilſt he is receiving them, the ſub-deacon, who ſtands behind him, [n] lays his hands upon his ſhoulders to ſupport him.

The Goſpel-deacon incenſes the Pope, and the Pope the altar; and then returns the thurible to the Goſpel-deacon, and going towards the middle of the altar receives the kiſſes of the two Goſpel-deacons, and of the deacons aſſiſtants. Then he ſalutes the altar, reads the *Introite* and *Kyrie* in the pontifical, which the biſhop aſſiſtant inſtead of a deſk carries on his head, as we have already obſerved. The Pope being ſeated, they lay the gremial (a ſort of napkin or apron) on his knees, and when he gets up they take it away. The *Latin* ſub-deacon ſings the epiſtle in *Latin*, and the *Greek* in *Greek*: after which the two ſub-deacons with the maſter of the ceremonies kiſs the Pope's feet, who in his turn reads the epiſtle and *gradual*. From this to the end of the *Creed* there is nothing particular, unleſs that ſeven acolytes, who each carry a burning taper, encloſe the holy Father whilſt he walks to read the Goſpel.

After the *Creed* the Pope again waſhes his hands. As ſoon as the *Latin* deacon has ſet the corporals, the pyx, purificatory, *&c.* in order, all which the ſub-deacon gives him, a Sacriſtan goes to the credence, and thence takes the chalice and paten, on which laſt there is a ſmall gold ſpoon. He covers the whole with a veil of cloth of gold hanging at his neck, and places it on the altar on the epiſtle ſide, All theſe things muſt have been

[g] *Subdiaconus Latinus accedit ad altare, cui mappulam quandam ſuper brachia ponit & ſuper eam caligas & ſandalia, quæ ambabus manibus ad oculos elevatis ad Pontificem defert. Hunc ſequuntur acolyti, quibus extendentibus fimbrias pluvialis Papæ, ſubdiaconus cum uno ex ſecretis cubiculariis Papæ ſubtus intrant & ---- caligas & ſandalia imponunt*, Cerem. Eccl. Roman. Lib. II. Sect. 1.

[h] Id. Ibid. [i] Id. Ibid. [k] Or according to other tranſlations, *I will waſh my hands in innocence.*

[l] *Cerem. Eccl. Rom.* Ibid. [m] *Supplicabundus vadit ad confeſſionem ante gradus altaris*, Ibid.

[n] *Manibus retrò ad ejus ſpatulas oppoſitis*, Ibid.

been firſt well wiped. The *Latin* deacon takes three wafers, [o] and ſets them in order upon the paten where they wait for the Pope. After the offertory, the Pope's mitre is put on, his ring and gloves taken off, and he waſhes his hands again. Upon this ablution his ring is given him again, he goes up to the altar, the *Latin* Goſpel-deacon takes off the mitre, and two Cardinal-biſhops, aſſiſtants to the pontif, ſet the maſs-book on the altar on the Goſpel-ſide; one of whom [p] tells the Pope what he is to ſay, and with his finger points him out the places he is to read.

Of the three unconſecrated wafers upon the paten, the *Latin* Goſpel-deacon takes one, with which he touches the two others, and gives it the Sacriſtan to taſte. [q] He takes another, touches the chalice and paten with it, then gives it to the ſame Sacriſtan, who eats it as he had done the former, and alſo taſtes the wine and water for the maſs. The third wafer the Pope takes, and conſecrates. We omit the mixing the wine and water, the conſecration of the chalice, the incenſings, and all the circumſtances to the end, which have nothing in them to diſtinguiſh them from others. To conclude, the holy Father ſcatters amongſt the congregation indulgences of many years, and ſome ſcores of pardons [r].

The MASS *for the* DEAD.

THE rubric of the miſſal [s] forbids the ſaying any maſſes for the dead on Sundays, or double feſtivals. No ſuch maſs muſt be ſaid on *Chriſtmas-day*, the *Epiphany*, *Eaſter*, and *Aſcenſion-days*, &c. If there be but one maſs in any pariſh church, it muſt not be for the dead; becauſe it is not reaſonable, that for the ſake of one deceaſed perſon, millions of good Chriſtians who are living, ſhould loſe the great benefit of ſo ſacred a myſtery. We ſhall refer thoſe to the rituals, who would be completely informed concerning all the particulars of maſſes ſaid for the departed. Nor ſhall we mention the riches thereby accruing to the clergy. But we may venture to ſay without offending againſt the dignity of ſo very venerable a ſacrifice, that the maſſes for the dead is a real Peru for which they are obliged to the ſuperſtition of bigots; the charity of ſome of which bigots extends [t] even to communicating for the dead, in hopes of giving them eaſe by an act of religion, which Chriſt inſtituted for the living only; but that is not the only abuſe to which the maſs is expoſed. We ſhall give the reader ſome other remarkable inſtances.

Lawyers, who are retained againſt each other in a cauſe, have each of them a maſs ſaid for victory. Maſs is ſaid for diſcovering loſt goods. That of the Holy Ghoſt is ſaid for detecting a thief, or for preventing his making off from the place where the robbery has been committed. In *Italy*, St. *Anthony* of *Padua*'s maſs is ſaid for recovering any thing loſt. The avarice of prieſts likewiſe may be the occaſion of theſe practices, who have multiplied them to the degree we now ſee them at. This is a ſhocking and diſagreeable truth: but ought we tamely to look on, and ſee Chriſtianity made the ſport, and ſtale of ſome men?

As the ſubject of this deſcription we ſhall chuſe [u] the moſt ſolemn maſs for the dead, that celebrated by a biſhop. The mournfulneſs of the ceremony does not allow any pompous ornament upon the altar. Flowers, feſtons, relics, images, all diſappear. A croſs in the midſt of ſix yellow wax lights are all the decoration. Two other tapers of the ſame kind give light to the credence, which is covered with a very plain ſmall table cloth, where all the ornament is no more than what is abſolutely neceſſary for ſo ſad an occaſion; ſuch as a maſs-book, a veſſel of holy water, a ſprinkler, a thurible, a navet, and

[o] *Ponit eas ordinatim ſuper patenam, ſicque Papam exſpectant*, Ibid.
[p] *Dicit quæ ſunt dicenda, & ea digito ſuo Papæ ſemper oſtendit*, Ibid.
[q] This is occaſioned by *Victor* III.'s being poiſoned by a wafer.
[r] *Concedit plenariam indulgentiam tot annos, & totidem quadragenas de verâ indulgentiâ*, Cerem. Eccl. Rom.
[s] *Baudry Manuale Cerem.* [t] Thiers *de la plus neceſſaire* de toutes les *devotions*.
[u] This deſcription is taken from *Cerem. Epiſc.* and from *Baudry*. 2

and a black cloth for abſolution. The acolytes ſpread a black cloth upon the altar, and the biſhop officiates in black. After maſs, he puts on a pluvial of the ſame colour; the dreſs of his miniſters, the epiſcopal hat, and the pontifical books are likewiſe black. The biſhop who celebrates it, has neither his crózier, gloves nor ſandals on; nor does he ſay the *Judica*, the *Reminiſcaris*, the *quam dilecta*, nor ſeveral prayers ſaid at other maſſes. After the *Confiteor*, he kiſſes the altar but not the book; nor do the [w] miniſters kiſs any thing during it, for it is forbidden. They make no ſign of the croſs neither at the *Introite* nor abſolution, nor is the altar incenſed at beginning this Maſs. In ſhort, not to fatigue my reader with any other differences of leſs importance to the laity than the clergy, let it ſuffice to obſerve, that the celebrant does not ſmite his breaſt at the *Agnus*; that he does not give the kiſs of peace, that he cloſes the maſs without any benediction; that no indulgences are publiſhed; and that the deacon ſays the *Requieſcant in pace* in the plural number for the repoſe of the dead, if it be general maſs.

The ſermon follows, for which reaſon the pulpit is hung with black; and if it be a particular maſs for any private perſon, diſtinguiſhable by his rank or his virtues, by pious foundations, or by any uncommon fortune, the maſs, which is to procure reſt and tranquillity for his ſoul in the other world, is followed by a funeral oration, wherein the panegyriſt, as far as he can, diſplays all the beauties of rhetoric, and [x] endeavours to lend the graces of novelty to old thread-bare praiſes, which eloquence gave birth to in the earlieſt ages of the world, and which flattery will for ever keep alive.

For perſons of diſtinction, they erect a *Chapelle* [y] *ardente*, or repreſentation of the deceaſed with branches, and tapers of yellow wax in the middle or other part of the church, or round the deceaſed's tomb. If he be not buried in that church, it may be made in the nave, if he be a lay-man; or in the choir, if a clergyman, provided the choir be diſtinguiſhed from the *Presbyterium*; for a *Chapelle ardente* muſt never be made in the *Preſbyterium*. A prieſt's head is turned towards the altar, and a layman's feet. After the ſermon, they proceed to the abſolution of the deceaſed, almoſt after this manner. The Goſpel of St. *John* being read, the celebrant, deacon, and ſub-deacon, return to the middle of the altar, where after kneeling, or bowing if there be no tabernacle, they go to the epiſtle ſide. Being at the bottom of the ſteps, the ſub-deacon takes the croſs, having laid aſide his maniple as well as the deacon, and go all together to the place where the *Chapelle ardente*, or repreſentation is, in the ſame manner as if they were going to interr the corps. The thuriferary and holy-water-bearer walk firſt; the ſub-deacon follows between the two ceroferaries with the croſs; then the choir, each with a yellow taper in his hand. The celebrant walks laſt, having the deacon at his left-hand, and being the only perſon of them all who is covered, unleſs they go out of the church, and in this caſe they are all covered.

Being arrived at the *Chapelle ardente* where the celebrant abſolves the deceaſed, the thuriferary, and acolyte, who carries the holy water, place themſelves in that part of the chapel which looks towards the altar, rather on the epiſtle ſide, and behind the celebrant, who has the deacon on his right. The ſub-deacon who carries the croſs and two taper bearers ſtand over againſt and at the head of the corps, a little towards the Goſ-

[w] *Miniſtri nihil prorſus oſculantur*, Baudry. *Prohibentur oſcula in hâc miſſâ*, Id.

[x] Above all things, an orator muſt not be ſparing of his flowers on ſuch occaſions; but rather than be dry on the merits of the *deceaſed*, rob both ancients and moderns of ſuch flattering expreſſions as he ſhall think applicable to the defunct. He muſt endeavour skilfully to copy the delicate turns, ingenious compliments, and ſounding phraſes, which regularly employ the aſſemblies of a famous academy. The panegyriſt muſt take care to hide all his hero's defects, and ſpeak of his good qualities only. If the deceaſed has gained a reputation by any pious foundations, or liberalities to the church, or by a retirement as advantageous to the convent which he has choſen, as beneficial to his own ſoul; ſuch a circumſtance he will ſhew in its full luſtre, which by the way of canonization, has procured to ſeveral ſaints the chief places in heaven. If the hero riſing from the obſcurity of his birth, has, as it were, flown with rapidity to the higheſt poſts in the ſtate, he muſt prove, that fortune never raiſes groveling ſouls. In ſhort, if the orator be by trade a profeſſed Panegyriſt, if he has a penſion for praiſing both the living and the dead; he will wiſely imitate another orator, who always had a ſet of dedications, ſpeeches and funeral orations ready for ſale, with blanks for names; which he filled up as faſt as he diſpoſed of them.

[y] A *Chapelle ardente* is all thoſe funeral preparations which ſurround the body, or repreſentation of a dead perſon.

2

pel-ſide. When they are all placed, the celebrant uncovers himſelf, and taking the ritual out of the deacon's hand begins the deceaſed's abſolution by a prayer, the firſt words of which are, *non intres in judicium*, &c. (*enter not into judgment*, &c.) We paſs over ſome reſponſes after this prayer, ſuch as the *libera nos Domine*, and ſome others, to come to the bleſſing of the incenſe, after which the celebrant walks round the repreſentation, throwing on it a good deal of holy water, incenſing it on both ſides, and making a great many bows and genuflections, all the while performing the great work of abſolution The celebrant then ſays the *Pater*, and thereupon turns to the croſs, repeating verſes and prayers to be ſeen in the rituals. *Laſtly*, He makes the ſign of the croſs over the repreſentation, and ſays the *Requiem* for the deceaſed, to which the choir anſwer, *Requieſcat in pace (may he reſt in peace.)* Yet it is certain, that the deceaſed does not immediately reſt after his departure out of this world, and that in his journey from hence to heaven, he muſt at leaſt croſs purgatory, though he had the good fortune to go on without baiting. In this manner we think ourſelves obliged to explain the reſt which theſe men of God procure to ſouls, and which they procure for themſelves by the revenues annexed to theſe mortuary maſſes. After the abſolution, the celebrant and his company return in the ſame order as they came.

Exceſs of devotion often induces ſcrupulous perſons to have ſeveral abſolutions for their deceaſed friends. And yet methinks the dead once abſolved ſhould find themſelves very little the better for being abſolved five or ſix times more; but on the other-hand, if the clergy have more trouble, they find their advantage in it. The *Biſhops Ceremonial* ſpeaks of abſolution repeated by ſeveral prelates, and thus deſcribes it.

Four Biſhops go to the four ſides of the *Chapelle ardente*. The youngeſt places himſelf to the right of the dead man's feet, the ſecond to the left towards the head, the third to the left of the feet, and the fourth to the right of the head. The celebrant ſits in his epiſcopal ſeat, at before mentioned, having behind him the thuriferary and holy-water-bearer. The deceaſed thus, as it were, inveſted by the five biſhops, is no longer expoſed to the malice of hell, which, in this condition dares not attack him. The celebrant gives him the firſt abſolution ſaying, *non intres*, &c. After him, the firſt of the four biſhops ſtanding at the four corners, thrice ſprinkle and incenſe the repreſentation on each ſide, going quite round it. Then ſome verſes are ſaid, and whilſt the *Requiem* is ſinging, the miniſter fetches the ſecond who goes his round. He ſprinkles and incenſes as the former, ſays a few prayers and verſes, and each man returns to his place. Whilſt the third prelate is coming to give his abſolution, the reſponſes are begun. *Laſtly*, The fourth gives his, and the choir ſing *Libera me Domine*, &c. Then the celebrant ſprinkles and incenſes the repreſentation in the ſame manner as the reſt, ſays the abſolution prayer, to which the choir anſwer, *Amen*; pronounces the *Requiem*, and the muſic ſay *Requieſcant in pace*, if it be for more than one.

The ceremonial adds, that theſe four or five abſolutions are never allowed, but at the interment of the deceaſed; but one being performed at [z] anniverſaries; and after the nine days mourning [a].

[b] When

[z] The ancient *Grecians*, convinced by tradition and reaſon, that man was not wholly annihilated in the grave, but that his nobler part, was not corruptible like matter, annually celebrated the memory of their hero's, which ſolemnity was performed round the tombs of thoſe illuſtrious dead. The Chriſtians of the earlieſt ages imitated them, though it has ſince been carried much farther. All human inſtitutions are at firſt pure and ſimple. The anniverſaries of the *Grecians* for preſerving the memory of their departed heroes, induced the living to imitate them, and like them to obtain immortal happineſs. The deſign of the anniverſaries of the Chriſtians was to encourage men to the holy practice of religion, and to ſhew that ſuch as die to God live in him, and ought always to live in the memory of the church. The death of the Chriſtian, whoſe anniverſary was celebrated, was deſcribed to the people; and ſuch a death was begged of God; after this an offering was made, and converted to the neceſſities of the church. When once the notion obtained, that this offering could deliver the ſoul of the deceaſed from many crying ſins, every man was willing to eaſe his friends deceaſed; Fathers made offerings for their children, children for their parents, and wives for their husbands. Hireling Chriſtian prieſts finding their intereſt concerned encouraged well-meaning devout perſons to thoſe charitable offerings of which they found the ſweets, and then firſt began to ſhew a mighty concern for the ſouls of the righteous. They ſay, that the prayer for the dead in uſe among the Heathens, crept into the church towards the end of the ſecond century, and hiſtory informs us, that public prayers were made for *Conſtantine the Great*'s ſoul. The writers of the firſt ages of the church alſo tell us, that ſouls often returned from the other world to beg the aſſiſtance of the living in this. Some Proteſtants are of opinion, that maſſes for the dead were not introduced till the ſixth century.

[a] The nine days devotion for the dead in uſe among Chriſtians, has ſome conformity with the ſame under

[b] When there is no repreſentation, the acolytes ſpread a black cloth before the middle of the altar; the celebrant, who has on each ſide the thuriferary and holy-water-bearer, turns towards this cloth, and taking the ſprinkler from the firſt deacon, ſprinkles and incenſes the cloth three times.

At *Rome*, when the Pope and Cardinals aſſiſt at the maſſes for the dead, their eminences are in violet, the Cardinal grand penitentiary ſings the maſs. His Holineſs is incenſed at the offertory, and ſings the prayers for the dead upon the [c] *Catafalque*. The firſt Cardinal-prieſt gives the ſprinkler and incenſe to his Holineſs, to whom the Cardinals at this ceremony do not do homage. After maſs, their eminences wait on the Pope home, and then go pay their devotions before the holy ſacrament at St. *Peter*'s. From thence they viſit the tombs of the Pope's, and ſay a few prayers for them [d].

We ſhall refer ſeveral remarks to the ceremonies preceding or accompanying funerals.

The Devotion *of the* Cross.

After the ceremonies of the maſs we place the devotion of the croſs, not to be diſpenſed with in all the ceremonies of the Chriſtian religion. We have already mentioned the cuſtom of carrying the croſs before the Pope.

It has been remarked [e] that among the ancient *Egyptians* the letter *Tau*, which is a ſort of croſs, ſignified the life to come, and they repreſented their God *Serapis* with this letter on his breaſt; and is not this a notable emblem of the pectoral croſſes of the prelates of the church? One of the religious duties of paganiſm was to kiſs their hand upon carrying it to their mouth, the firſt finger being laid in the form of a croſs over the thumb. The croſs was in great veneration among Chriſtians of the earlieſt ages, they drew it upon their forehead to ſhew the Heathens, that they gloried in being diſciples of a crucified God; and the better to diſtinguiſh themſelves from idolaters, they made the ſign of the croſs to diſtinguiſh each other from the infidels, and to unite together under the banner of the Goſpel. They prayed to God, joining their hands, or ſtretching them towards heaven in the form of a croſs; and from that time were perſuaded, that the Devil was [f] horribly afraid of that ſign, and that there was no better way of ſending him back to hell. In all this, perhaps, the expreſſions of the Chriſtians of thoſe firſt ages were wholly allegorical; however, it cannot be denied, but that the devotion of the croſs has gone on encreaſing ever ſince thoſe firſt ideas. From the beginning of the fourth century, this devotion has grown exceedingly from the *finding* of the holy croſs, by St. *Helen*, mother of the Emperor *Conſtantine the Great*, in her voyage to the Holy Land. The Son no leſs religious than his mother, had the croſs put into his ſtandards, or rather had them made in the form of one. However it is ſaid, that the croſs was not introduced into churches till the beginning of the fifth century, though it had long before appeared upon the coin, colours, [g] ſhields, helmets and crowns of the Emperors. Towards the cloſe of the ſeventh century, the ſixth univerſal council held at *Conſtantinople*, decreed, that

the Heathens. The *Romans* mourned for their dead nine days, and all that time, offered expiatory ſacrifices, and made ſeveral feaſts for them, called *Cœnæ Novendiales*, accompanied with vows and prayers for the departed. They likewiſe ſacrificed to their *Manes* at their tombs, and were perſuaded this devotion was of great eaſe to their ſouls. Their ſervice for the dead was called *Inferiæ*, whether performed immediately upon their deceaſe, or at their anniverſary.

[b] Baudry *Manuale Cerem.*

[c] What is before called the Repreſentation.

[d] *Relaz. della Corte di* Roma *di* Lunadoro.

[e] See *Cœl. Rhod. Lect. Ant.* Lib. X. chap. vi.

[f] *S. Hieron. de Nativ. Hoc ſignum diabolus contremiſcit*, &c. Cardinal *Bona* in his treatiſe *de divina Pſalmodia*, cap. xvi. has taken the pains to give us a collection of all the virtues of the ſign of the croſs. The croſs, ſays he, is the *ſeal of the Lord*, and upon the Chriſtian's forehead is what circumciſion is to the *Jew*. It is the ſteps whereby we go directly to heaven. It beſtows life, delivers from death, leads to virtue, hinders the corruption (of the pious) quenches the flame of the paſſions, opens heaven, guards cities, fortifies and cements friendſhip, &c. *Moſes* ſmote the rock twice making the ſign of the croſs. *Severus*, a Chriſtian Poet, tells us in his bucolics, that a ſhepherd reſcued his ſheep from the jaws of the wolf, by marking them in the forehead with the croſs. *Prudentius*, another Chriſtian Poet, has not been leſs full upon the vertue of that divine wood.

[g] Vide Lipſ. *de Cruce.*

that *Jeſus Chriſt* ſhould be painted in human form upon the croſs, the more ſtrongly to ſet before the eyes of Chriſtians the death and paſſion of our Saviour; but ſymbolical figures of him had already been in uſe for many ages. Chriſt was often painted in the figure of a lamb [h] at the foot of the croſs, to which [i] the Holy Ghoſt was added in that of a dove. Sometimes a crown was painted over the croſs, to ſhew the faithful, that the crown of eternity would be the reward of their ſufferings for the croſs of Chriſt. A ſtag was often painted at the foot of this ſacred wood, becauſe the ſtag, being an enemy to ſerpents, is the ſymbol of Chriſt who was the Devil's enemy. But all theſe ſymbolical figures diſappeared at the ſight of our Saviour repreſented upon the croſs in human form by decree of the ſixth œcumenical council; and this is the firſt riſe of crucifixes.

[k] The croſs of Chriſt is affirmed to have been of oak. We have already hinted, that this was happily found by St. *Helen*, together with the [l] inſcription written over it. Pope *Sergius* about the year 690. diſcovered another large piece of the croſs, which is carefully preſerved at *Rome*, and in 1492. the inſcription was found in a church in the ſame city that was repairing. It had been hidden in a wall, and the misfortunes of the times had ſuffered it to lie there forgotten. Pope *Alexander* VI. thereupon iſſued out a bull promiſing an annual remiſſion of ſins to all ſuch devout Chriſtians, who ſhould yearly every laſt Sunday in *January* viſit the church where that [m] inſcription had been found; and yet a large part of the inſcription upon the croſs is to be ſeen among the benedictine friars at *Toulouſe*, which is publicly ſhewn twice a year, *viz.* the 3. of *May*, and 14. of *September*; and it is at ſuch times ſteeped in a certain quantity of water, and afterwards given to the diſeaſed, who find great benefit by it. To reconcile this relic with that at *Rome*, the ſame arguments, which the monks uſe as to the nails of the croſs, muſt be employed; which we ſhall preſently give the reader. [n] Two of thoſe nails, which faſtned our Lord to the croſs, were found in *Conſtantine*'s time, who adorned his helmet and horſe's bridle with them. *Rome*, *Milan* and *Treves*, glory in the poſſeſſion of one of thoſe nails. That at *Rome* is to be ſeen in the church of the *Holy croſs of* Jeruſalem, and is every year [o] expoſed to the veneration of the people. That of *Milan* has the ſame reſpect paid to it, and as there is room to believe this to be the ſame with which *Conſtantine* adorned his horſe's bridle, the good friar who tells us theſe particulars, very happily applies one of the prophet *Zacharias*'s prophecies [p] to it. That of *Treves* is not quite ſo famous: but however does not leſs deſerve the religious worſhip of the devout. Theſe are the three celebrated nails which pierced Chriſt's hands and feet: as to the reſt of them, to which it has been thought proper to attribute the melancholy honour of having been inſtrumental to our Saviour's ſufferings, they are either [q] ſuch as have been rubbed againſt the former, doubtleſs in order to receive the ſame divine and miraculous qualities; or are only pieces of the true and genuine ones (ſuch, for inſtance, is that at *Aix, la Chappelle*, it being the point of that ſhewn at *Rome)* or are only ſuch as faſtned the pieces of the croſs together. Perhaps too, they may be nails of croſſes, to which ſeveral holy martyrs may have been fixed; and as martyrs are the members of Chriſt, there is ſome authority for ſaying they are the nails of our Saviour's croſs; thus it may eaſily come to paſs for many dozen of ſuch nails of the croſs to appear in the world. Pope *Innocent* VI. in 1353. appointed a feſtival for theſe ſacred nails.

[h] *Sub cruce ſanguinea niveo ſtat Chriſtus in agno*, S. Paulin.
[k] Nicquet *de titulo ſanctæ Crucis.*
[l] *Nicquet*, Ibid.
[m] Vide Giry *Vies des Saints.*
[n] *Curtius* de *Clavis Dominicis.*
[o] *Curtius*, Ibid.
[p] Chap. xiv. ℣. 20.
[q] *Curtius*, Ibid.
[i] Vide *Caſal. de ritibus. veter. Chriſt.*

FESTIVALS *inſtituted in Honour of the* CROSS, *and ſome* CEREMONIES *concerning the ſame.*

WE muſt not forget to tell the reader, there is a great quantity of the wood of the true croſs diſperſed over the ſeveral kingdoms of Chriſtendom, of which wholſome plenty the Heretics make a jeſt, ſaying, that with this ſacred wood the carpenters might make numberleſs pieces of work, and find themſelves employment for a great while. But we ſtop their mouths, by alledging the reaſons juſtifying our veneration for the two inſcriptions, and for the great number of nails ſtill remaining under the name of nails of the croſs.

We have already mentioned the *invention of the holy croſs*, which St. *Hellen* found together with the nails and inſcription; and it happened in this manner: They were perplexed how to diſtinguiſh our Saviour's croſs from two others found near it, which were the croſſes of the two [q] thieves. But St. *Macarius* removed this difficulty. He ordered the people to addreſs themſelves to God in prayer, and to beg of him to diſcover to them which was the true croſs; and God heard him. A woman in the agonies of death was brought, and made to touch the croſſes of the two thieves one after another, but to no purpoſe. She was then brought to our Saviour's; and immediately found herſelf cured of her diſtemper, which till then had ſtood out againſt the moſt effectual remedies.

The feſtival of the *invention* of the croſs is celebrated the 3. of *May*: and was ſo in ſome churches before the pontificate of *Gregory the Great*; but ſince his time, has been introduced into other places, till at length it became general.

The *exaltation of the croſs* is celebrated the 14. of *September*. In the reign of *Heraclius*, *Coſroes* King of *Perſia* ſacked *Jeruſalem*, carried off that part of the croſs, left there by the Empreſs *Hellen* in memory of our Saviour, and ſent into *Perſia* that divine wood, by his ſoldiers called *The God of the Chriſtians*. After many battles, wherein the *Perſian* always was defeated, [r] *Heraclius* had the good fortune to recover the croſs. This Prince carried it himſelf to *Jeruſalem*, and laid aſide his imperial ornaments, to humble himſelf before the croſs, under the weight of which he could not walk for the magnificence of his robes; he threw them off, and then laid it upon his ſhoulders, to carry it with the greater pomp to mount *Calvary* from whence it had been taken. This glorious day was made famous by miracles, and the feſtival of the *re-eſtabliſhment of the croſs* was afterwards inſtituted, which is ſtill celebrated under the name of *exaltation*. However, a feſtival of the ſame name was long before celebrated, which is thought to have been appointed in *Conſtantine*'s time. But be that as it will, the recovery of the croſs was far from making up to the Chriſtians the loſs of the Eaſt, which Mahometaniſm, that aroſe under this Emperor, tore from them with an amazing rapidity.

Poitiers glories in having part of the true croſs. *Radegonda* wife to *Clotaire* King of *France*, obtained this celeſtial preſent for the capital of *Poitou*: *Paris* has another piece of it; and on the firſt Sunday in *Auguſt*, the honour of poſſeſſing it is celebrated under the name of the *reception of the holy croſs*.

The *Roman* rituals preſcribe the prieſt's manner of making the ſign of the croſs. He is to place his [s] left-hand ſtretched quite open under his breaſt, and to take care [t] that it touches upon no part whereon the croſs is to be made; he is to obſerve too, to keep the fingers of that hand cloſed together. The right, which is appropriated for making the ſign, muſt be placed as the left. He muſt ſtand with his head ſtreight and erected, and the hand

[q] That of the good thief was long after found, and carried to *Rome*. It is at the church of the holy croſs of *Jeruſalem*.

[r] Giry *Vies des Saints*.

[s] *Bauldry* Manuale Sacr. Cerem. p. 76. Ed. 1711.

[t] *Extra Limets Crucis*, Id. Ibid.

hand likewiſe; nor muſt the fingers of the hand be bent. The ſign is to begin at the forehead, and ſo down upon the breaſt, from whence he is to go from the left-ſhoulder to the right; after this ſign is made, the prieſt muſt be careful not to carry his right-hand either to his breaſt, or his mouth, which is indecent. Immediately after making the ſign, the right hand muſt be joined with the left. Theſe ſigns are made an infinite number of times in all publick and private devotions. But it would be uſeleſs to ſay more of them here, and as for the clergy, they may conſult their rituals.

The CONSECRATION *of public and private* CROSSES.

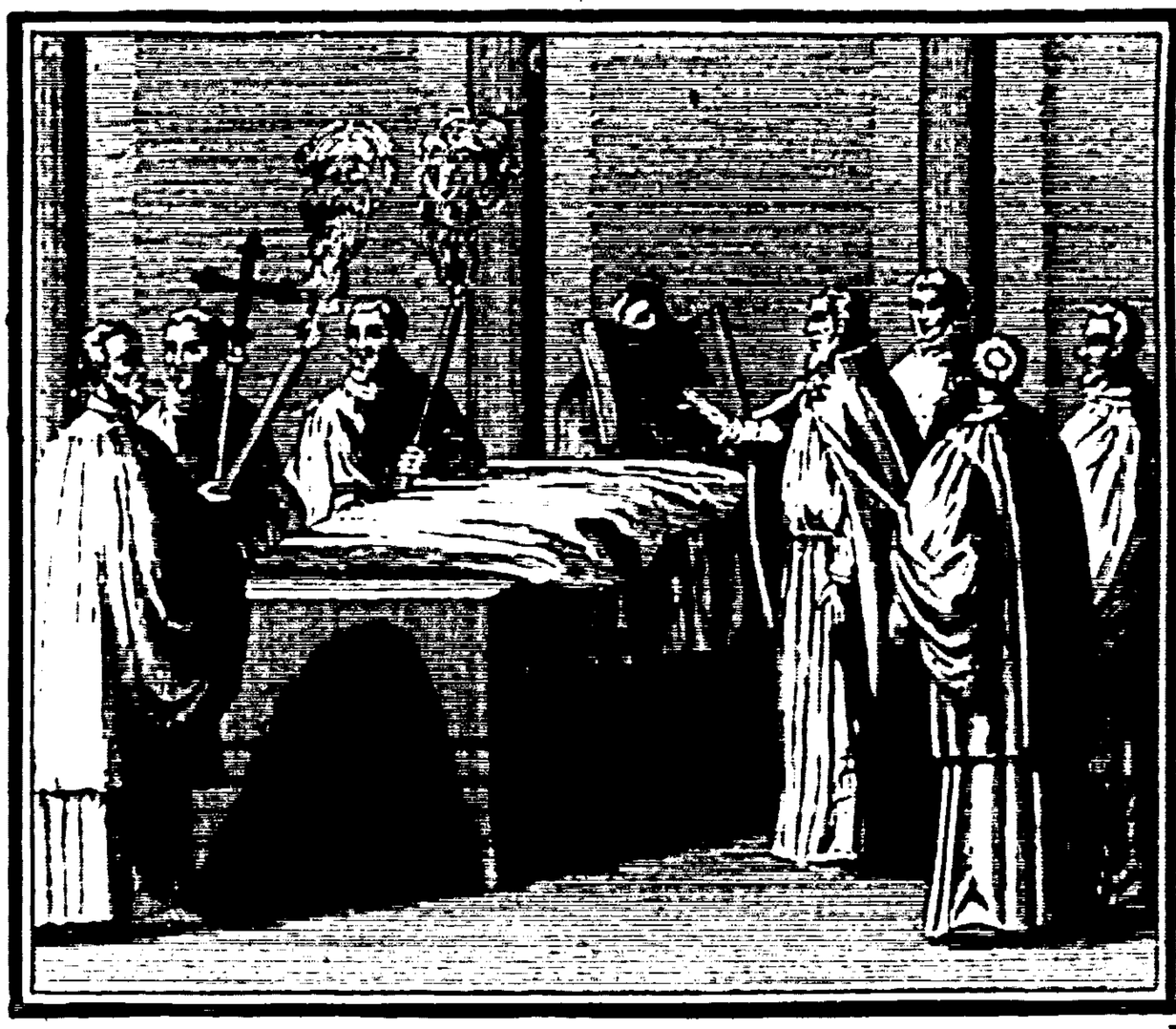
BOTH great and ſmall croſſes are conſecrated after the following manner. The figure repreſents the conſecration of a great croſs. An acolyte appears very buſy in lighting the candles at the foot of this croſs. The reſpectful gravity of the celebrant ſeated in a chair prepared for the purpoſe, with his paſtoral crozier in his hand, and in the midſt of his clergy in ſurplices, ſhews his mind intent on this ceremony; of which we ſhall now give a deſcription. [t] The celebrant muſt have on all his pontifical ornaments; the amict, albe, girdle, ſtole, white pluvial, plain mitre, and paſtoral ſtaff. In this equipage he preſents himſelf before the great croſs; and part of the clergy turn towards the celebrant, who ſits down, and makes a diſcourſe to the people upon the excellence of the croſs, at the foot of which, three tapers are lighted; and as ſoon as they are lighted, the celebrant takes off his mitre, and ſays a prayer before the croſs. The Litanies follow the prayer, and an anthem the Litanies. He then ſprinkles and afterwards incenſes the croſs, and that being performed he ſets candles upon the top of each arm of the croſs; and if the croſs be high, and he cannot reach to the top [u] a ladder is brought him. Pſalms and prayers conclude the ceremony. The conſecration of all croſſes deſigned for public places, croſs-ways, and high-roads are performed in the ſame manner. We ſhall refer the adoration of the croſs preſented to the people on *Eaſter-eve* to that feſtival.

As to ſmall croſſes newly made and deſigned for proceſſions, churches, chapels, altars, or private houſes, when a prieſt with leave from his biſhop bleſſes one of them, he muſt place it on the altar on the epiſtle ſide on a cuſhion, and having cauſed at leaſt one taper to be lighted, ſhall put a ſtole of a colour proper for the day over his ſurplice; and being attended if poſſible, by a clerk in a ſurplice, who is to hold the water pot and ſprinkler, ſhall make the ſign of the croſs over himſelf, and repeat prayers agreeable to the ſubject, *&c.* [w] But ſtill it muſt be obſerved, that the ſame prayer uſed to bleſs the croſs of ſtone or metal, will not ſerve for one of wood: after this he ſhall kiſs it, and the by-ſtanders muſt kiſs and adore it after him.

The croſs muſt be always upon the altar. It is carried before patriarchs and biſhops, as well as before his Holineſs; the image upon it always turned towards the prelate. The croſs-bearer muſt be in the dreſs of a clerk.

Prelates wear the pectoral or breaſt-croſs. Which hangs on a chain or ſilk ſtring tied about the neck, [x] in which muſt be ſet ſome relic, or piece of the true croſs. This breaſt croſs is inſtead of the pectoral ornaments of the ancient High Prieſt of the *Jews*; and the cuſtom of wearing it was appointed, according to report, about the beginning of the ninth, or latter end of the eighth century. In 811. the patriarch of *Conſtantinople* ſent Pope *Leo* III. a gold relic box, in which was a little piece of the true croſs. This relic box was in *Greek* called *Encolpion*, a word ſignifying any thing worn on the breaſt. This cuſtom without doubt proceeded from that of the firſt Chriſtians, who out of devotion

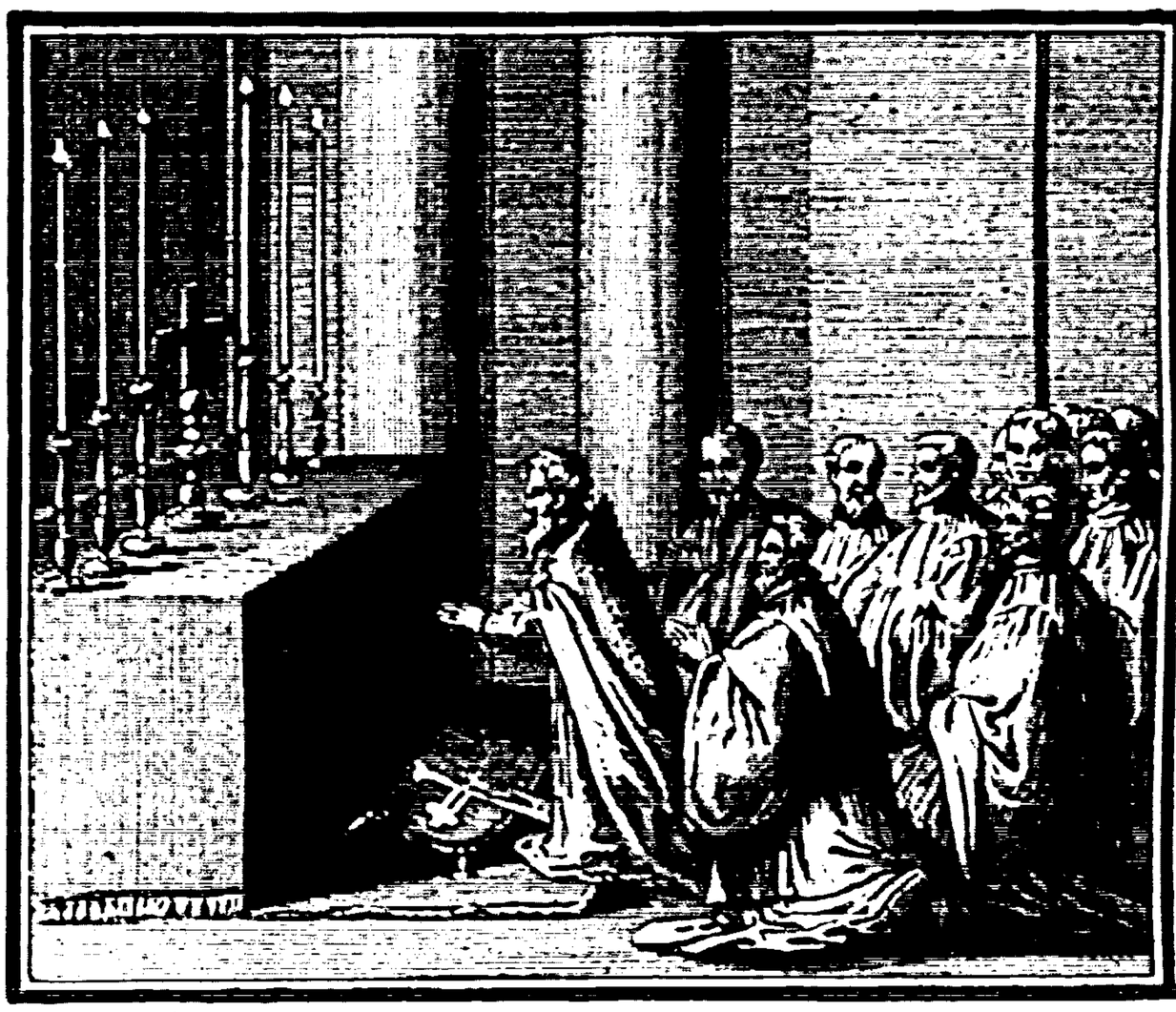
[t] *Pontific. Rom.* [u] *Scala ſuper quam aſcendens Pontifex poſſit aſcendere*, &c.
[w] Peſcara *Praxis Ceremon.* Lib. II. cap. iii. [x] *Bonanni* Gerarch. Eccl.



BENEDICTION des HABITS SACERDOTAUX



BENEDICTION d'une nouvelle CROIX.



L'ADORATION de la dite CROIX.



BENEDICTION du SOLEIL.



B. Picart. del.

BENEDICTION d'un HOMME de GUERRE.



BENEDICTION d'un DRAPEAU.

votion for the croſs of JESUS CHRIST, wore it on their breaſt, and even made it the object of their remembrance on the ſmalleſt occaſions. To give an inſtance of this, they cut their bread in the form of a croſs, which is a cuſtom that long continued in the church; but without aſcribing it to the reſpect of the firſt Chriſtians for the croſs of Chriſt, may it not be a relic of the ancient *Roman* way of cutting bread, which gave riſe to a very famous [y] proverb? When they travelled, or even walked about the city, they carried croſſes about them as a teſtimony of the religious love due to that of our Lord. It afterwards ceaſed to be any thing more than an ornament, and accordingly was ſet off with jewels like the diamond croſſes of our modern ladies. Croſſes too were engraved upon tomb-ſtones, and at the entrance of chapels. The pectoral croſs, like all others, muſt be conſecrated and ſprinkled with holy water.

The conſecration of croſſes is very ancient, and is at leaſt antecedent to the VII. general council. Some writers pretend it to have been practiſed ever ſince the ſecond century, and that judicial oaths were then made before croſſes; which is very improbable, the church being then under the yoke of paganiſm.

Famous CRUCIFIXES.

LORETTO is famous for its image of our Lady. In the borough of *Cirolo* in the road to that ſmall city, is a miraculous image by St. *Luke*. They who go to pay their devoirs to our Lady will take care to remember, that they owe at leaſt as much reſpect to the Son, as to the mother.

The [z] *Santiſſimo Croceſiſſo* at *Naples* is of wood; nor does the clumſineſs of the matter, in the leaſt diminiſh its value; and the gratitude it ſhewed to St. *Thomas Aquinas*, [a] in thanking him for his beautiful and ſalutary writings, ſhould redouble their zeal who viſit the chapel where it reſides.

The *Santo Volto* at *Lucca* is of cypreſs, and dreſſed in a pompous robe; its ſhoes [b] are ſilver covered with plates of gold, and it has on a crown ſet all over with jewels. They ſay, that *Nicodemus* was the maker of it, but it is the general opinion, that he only made the face. The difficulty of the undertaking having drawn down the angels out of curioſity to ſee how he would finiſh ſo important a work, they were ſoon tired with the ſlow progreſs *Nicodemus* made; and moved to pity a man whom zeal had induced to undertake a more than human work, they finiſhed it themſelves; and from thence the crucifix took the name of *Santo Volto*. We can give no account how this wonderful crucifix came to *Lucca*. At firſt it was carried, or rather of itſelf went and fixed at St. *Frediano*'s church; but either finding itſelf ſtraightened there, or having particular reaſons for decamping, it flew away to the cathedral of that city, and remained hanging in the air, till an altar was built for it, on which it was found. [c] This charitable crucifix, one day reſolved to beſtow one of its ſhoes upon a poor man who begged alms of it. This was obſerved; the ſhoe was redeemed, and the poor man had the value in gold given him.

The crucifix at *Loretto* is celebrated for many miracles. The angels carried it together with the *Santa Caſa* from *Paleſtine* to *Italy*. A crucifix of St. *Mary Tranſpontina* at *Rome*, has often held diſcourſes with St. *Peter* and St. *Paul*.

The *holy Crucifix* at *Trent* is remarkable for the approbation it gave to the decrees of the council held in that city in the ſixteenth century.

In

[y] *Alienâ vivere Quadrâ*, Juven. The *Quadra* was called the four pieces into which the bread was cut.
[z] In the church of St. *Dominic the Great*.
[a] Falſe religions have likewiſe aſcribed the gift of ſpeech to the images of their Gods; and examples of it are to be met with in the idolatry of the *Indians*. Formerly the *Juno* of *Veiæ* upon being asked to go to *Rome* declared ſhe liked the propoſal.
[b] *Curtius* de Clavis Dominicis.
[c] Id.

In the church of the *Beguine* nuns at *Ghent*, is to be ſeen a crucifix with its mouth always open. One of thoſe nuns vexed at being left out of a party of pleaſure, which had been made during the carnaval, went and complained to the Crucifix of it, which, at the ſame time it exhorted her not to afflict herſelf at it, invited her to its wedding; and ſhe died the next day. The *Beguine* perhaps would have preferred the ſenſual pleaſures of this world to that celeſtial wedding. But however; ever ſince the crucifix has remained with its mouth open.

[d] That at *Bavaria*, diſcovered by a hind that was hunted by dogs, muſt not be omitted. The hind pointed it out to the hunters with her foot, and made no attempt to eſcape from the fury of the dogs, till ſhe had diſcovered the crucifix. This miraculous diſcovery happened in the reign of *Charlemaigne*, and gave the name to the monaſtery of *Pollingen*, the firſt ſyllable of which ſeems to expreſs the barking of dogs. A fair was ſet up at *Pollingen*, by which means the crucifix, monaſtery, and church which St. *Boniface* built there, ſoon grew famous, and drew upon *Pollingen* the jealouſy of *Weilbaum*, a ſmall village in the neighbourhood. The fair was tranſported thither, which ſlackened the devotion of the *Bavarians*, and ſoon cauſed the crucifix to be forgotten; but it revenged itſelf, and burnt the little town of *Weilbaum* to aſhes. Notwithſtanding this puniſhment, that town could not agree to looſe what it had ſo unjuſtly gained; but the fire which once more deſtroyed it, forced that unhappy town to reſtore what it had ſo ſacrilegiouſly uſurped.

In a church at *Cologne* is ſeen a crucifix with a peruke on. The date of this head dreſs is not known; all that can be ſaid is, that it cannot be of any long ſtanding, ſince the uſe of perukes is pretty modern. Thoſe auſtere eccleſiaſtics, who have declared againſt ſuch falſe hair, would perhaps have looked upon a crucifix thus dreſſed with indignation; and this very peruke is exceeding marvellous and edifying; for the hair is never diminiſhed, though the devout pilgrims never take leave of it without carrying away a lock or two of the peruke.

We ſhall ſay nothing of an infinite number of crucifixes, ſome of which have ſhed tears, ſweated blood, diſcovered ſacrileges, and blinded or lamed malefactors. Some have even reſtored life to the dead, and ſome health to the diſeaſed; and all have diſtinguiſhed themſelves by ſome remarkable inſtance. Neither ſhall we ſpeak of domeſtic crucifixes, their favours ſeldom reaching farther than the families they protect. Among theſe latter [e] ought to be ranked the crucifix which honoured F. *Bencius* with ſeveral nocturnal viſits, and at laſt made him reſolve to take the Jeſuit's habit.

The CUSTOM *of* BELLS *in* CHURCHES.

FROM croſſes we go on to bells, thoſe inſtruments of metal which make themſelves be heard by the faithful a great way off, [f] and which repreſent the duration of the Goſpel, the ſound of which has been carried through the earth. [g] They likewiſe repreſent the church exciting the faithful to praiſe God, and the paſtors of the Goſpel preaching the word of God. They have beſides ſeveral other myſterious ſignifications, to be found in the rituals. It is pretended they were invented in *Campania*, a province of *Italy*, and from thence took their [h] name in bad *Latin*. The firſt uſe of them [i] is aſcribed to Pope *Sabinian*; however it is certain [k] that the *Romans* had them in uſe long before, and it is known that the ſacerdotal robe of the *Jewiſh* High Prieſt was

[d] *Curtius* de Clavis Dominicis.
[e] *Alet's Ritual.*
[f] *Roman. Ritual.*
[g] Vide *Alegambe* de Script. &c.
[h] *Campanæ.*
[i] It is pretended that S. *Paulinus* biſhop of *Nola* eſtabliſhed the uſe of bells in his dioceſs. *Salmuth*, a commentator upon *Pancirollo*, thinks he only conſecrated a cuſtom long before practiſed among the Heathens. The following is a merry proof of the antiquity of bells, *viz.* that in a church at *Rome* was formerly preſerved a part of the ſound of the bells of *Jeruſalem.*
[k] They called them *Tintinnabula.*

was hung round with little bells. But be that as it will, about the year 603. *Sabinian* eſtabliſhed the uſe of bells for the ſolemnity of the maſs, and for canonical hours, as now practiſed. The cuſtom of tolling them for the dead was [l] eſtabliſhed in *England* from the beginning of the eighth century, [m] and is ſtill preſerved in ſome heretical countries notwithſtanding their defection from the holy ſee. Bells [n] likewiſe ring the *Ave Mary* in the morning, at noon, and night, to put people in mind to pray at ſuch times. They are rung [o] at the elevation of the hoſt, when carried to the ſick, and at proceſſions.

During Paſſion-week the *Creſſelle* is uſed inſtead of bells, which is an inſtrument of wood. There are myſteries in the *Creſſelle*. For inſtance, it repreſents Chriſt praying upon the croſs, and calling nations to his preaching. It repreſents our Saviour's humility, *&c.* The uſe of this *Creſſelle* is thought much more ancient than that of bells, [p] and that the firſt Chriſtians made uſe of it to call their brethren ſecretly to the prayers they made in ſubterraneous, and loneſome places.

The BENEDICTION *of* BELLS.

THE giving bells a benediction is by the people called [q] bleſſing them, becauſe the name of ſome of the ſaints is given them, [r] *under whoſe invocation they are offered to God, to be protected by him. The benediction conſecrates them to God's ſervice, to the end he may beſtow on them the power, not of ſtriking the ear ----- but of touching the heart by the vertue of the Holy Ghoſt --- This bleſſing likewiſe, when they are rung, contributes to drive away devils,* &c. The biſhop generally performs this ceremony. But firſt of all, the curates who are to ſee to the caſting of the bells, [s] muſt take care they are caſt neither in the church nor the church-yard; that nothing prophane be graved on them, but only a croſs, or the image of the ſaint patron of the church. They are likewiſe to hinder all ſorts of ſuperſtition at the time of caſting, or bleſſing them.

The bell being perfected, it muſt, as ſoon as poſſible, be put into a condition to receive the benediction, that is hung up and ſo diſpoſed as to leave room to walk round it, to come at it within and without, to waſh it and perform the holy unctions to it. Near the bell muſt be a ſeat for the celebrant, a ſtool at his left for the deacon, and ſeats on each ſide for the reſt of the clergy; and a deſk with the anthem book, or ritual, muſt be carried to the place where the ceremony is to be performed: if in the church, a credence is prepared on the epiſtle ſide covered with a white cloth, whereon are ſet the ſprinklers, the holy water pot, another for ſalt, the napkins, veſſel for oil, that for the chriſm, paſtils, incenſe, myrrh, cotton, a baſon and ewer, and the crum of bread; if elſewhere, all thoſe things are to be carried where the ceremony is to be performed, after which they proceed to ſanctify the bell in the following manner. The celebrant in his albe, ſtole, and white pluvial, and the deacon robed entirely in the ſame colour, walk out of the veſtry in proceſſion; the thuriferary firſt, and after him two taper-bearers each with a burning taper, then the clergy two and two, and laſtly the celebrant having the deacon on his left. Being arrived at the place, the ceroferaries ſet down their tapers on the credence, near which both they and the thuriferary ſtand. The clergy range themſelves on

[l] *Bede* quoted from *Caſalius* de *Ritibus Vet. Chriſt.*

[m] In *Holland*, *Pruſſia* and other places. The *Lacedemonians*, at the death of any of their Kings, ſtruck upon braſs kettles. The ſound of braſs was then thought to keep away evil ſpirits, juſt as the Catholic church now holds that the ſound of bells keeps the powers of the air at a diſtance.

[n] Pope *Calixtus* III. ordered a bell to be rung at noon, as it was before at night to ſalute the virgin *Mary*. He is ſaid to order this in 1455. in favour of ſuch as went to the wars againſt the *Turks*.

[o] *Gregory* IX. who lived in 1230. appointed the uſe of a bell to give notice to kneel and adore the hoſt at the elevation, *Caſal.* de *Rit. vet. Chriſt.*

[p] Vide *Caſal. de Chriſt. Ritibus.*

[q] Pope *John* XIII. firſt baptiſed bells, by giving his own name to that of St. *John de Lateran* in 965. *Caſal.* de *Rit. Chriſt.*

[r] *Alet's Ritual.*

[s] *Alet's Ritual.*

on each ſide, and the celebrant ſeats himſelf on a ſeat near the bell, and covering himſelf inſtructs the people in the holineſs of the action he is going to perform, and endeavours to awaken their attention as much as poſſible, and thereupon gets up in order to ſing the *Miſerere*, and other hymns appointed in the ritual together with the choir.

This being over, they riſe, and all uncover, the celebrant as well as the reſt. [t] He exorciſes and bleſſes the ſalt and water addreſſing himſelf to them, beſeeches God for each of them, and in one prayer begs that, by vertue of the holy water, the bell may acquire that of guarding Chriſtians from the ſtratagems of Satan, of driving away ghoſts, of breaking the force of tempeſts, and raiſing devotion in the heart, *&c.* He then mixes the ſalt and water, and croſſing them thrice in the name of the Father, Son, and Holy Ghoſt, over each of them pronounces theſe words, [u] *God be with you.* In the prayer after mixing them, God is beſought to look down [w] with favour on the *creature of ſalt, and the creature of water*; which might almoſt tempt one to believe, that theſe creatures are ſuch genii or ſpirits preſiding over the ſalt and water, as the Count *de Gabalis* has deſcribed his *Gnomes* and *Sylphs*, &c. *Laſtly*, The celebrant takes his ſprinkler, dips it into the holy water, and waſhes the bell, which his miniſters make an end of: After ſprinkling, rubbing and waſhing it within and without, it is carefully wiped dry with linen cloths. During this ablution Pſalms are ſung.

A veſſel containing what they call *oil for the infirm*, is then opened by the dean; into which the celebrant dips his right hand thumb, and applies it to the middle of the bell in order to ſign it with the croſs. At this action the deacon raiſes the celebrant's pluvial on his right-hand ſide, and nothing is done to the bell without the ſame ceremony. As ſoon as the prieſt or biſhop has made the ſign, he ſays a prayer to the ſame effect as all the former, after which he wipes the places, where he has made the ſign with cotton. The xxviii. Pſalm being ſung the bell is marked with ſeven freſh croſſes, and four other made with the holy chriſm, as it were, ſets the ſeal of benediction upon this metal; and it is at theſe four laſt croſſes, that the celebrant honours the bell with a ſort of baptiſm, conſecrating it in the name of the Trinity, and naming the ſaint who ſtands god-father to the bell, which generally bears his name.

The bell thus baptiſed or conſecrated, is perfumed in the following manner. The thuriferary with the thurible and navet in his hand goes up to the celebrant who is ſeated by the bell. The celebrant takes incenſe, myrrh, and paſtils out of the navet, puts them into the thurible without bleſſing them, and gives back the thurible to the thuriferary, who ſets it under the bell to receive the ſmoke; the prayer, ſaid after an anthem ſung with a vehement devotion, calls this perfume *the dew of the Holy Ghoſt.* The ceremony of the perfuming is ſucceeded by a benediction upon the incenſe, and the thuriferary walks between the two ceroferaries, the clerk or ſub-deacon, and the deacon carrying the Goſpels to the place where the Goſpel is to be read. The deacon gives the clerk the book to hold, who ſtands between the two ceroferaries in ſuch a manner, ſays the ritual, as to have their backs to the North; as for the celebrant, he turns towards the deacon. The thuriferary, who is at his right, gives him the thurible to incenſe the Goſpel as uſual. After the Goſpel is read, the clerk gives the book to the celebrant to kiſs, and the deacon incenſes him. The celebrant then turns to the bell, and makes the ſign of the croſs over it with his right hand; upon which the clerk returns him his cap, and they all go back and unrobe.

The rituals tell us, that the conſecration of bells repreſents that of paſtors: that the inward and outward ablution followed by the anointing with oil expreſſes the ſanctification of their baptiſm; the ſeven unctions in form of a croſs ſhew [x] *that paſtors ſhould ſurpaſs the reſt of Chriſtians in the graces of the Holy Ghoſt, and poſſeſs the fulneſs thereof typified by the ſeven gifts*; that the anointing the inſide with the chriſm ſignifies a perfect fulneſs of the

[t] *Exorciſo te creatura ſalis aut aquæ*, &c.
[u] *Dominus vobiſcum.*
[w] *Ut dignanter aſpicias.*
[x] *Alet's Ritual.*

the Holy Ghoſt with which the biſhop finds himſelf endowed by his ordination. We may eaſily imagine that the perfuming does not include myſteries of leſs importance. The firſt idea we can conceive from it is, that as the ſmoke of the perfumes riſes in the bell and fills it, ſo a paſtor adorned with the fulneſs of God's ſpirit, receives the perfume of the vows and prayers of the faithful. [y] Such as are fond of myſterious enquiries may find many other in the rituals.

BENEDICTIONS *of* IMAGES.

BY the decrees of the *Council of Trent* it is forbidden to ſet up any extraordinary and unuſual image in churches without the biſhop's approbation firſt obtained; and to the benediction of images, they proceed in the ſame manner as to that of a new croſs. At ſaying the prayer, the ſaint, whom the image repreſents, is named; after which the ſprinkler is taken, and the prieſt ſprinkles the image with holy water to conclude the conſecration; but when any image of the virgin *Mary* is bleſſed, [z] it is thrice incenſed beſides the ſprinkling, to which are added an *Ave Mary*, Pſalms, and anthems, the prayer beginning *Deus qui virginalem aulam*, &c. the anthem *ô gloriosa Dei genetrix*, the *Magnificat*, &c. and to conclude a double ſign of the croſs to be made with the prieſt's right-hand.

Proteſtant writers inſiſt, that image-worſhip is of no earlier date than the fourth century, but grew conſiderably in the ſucceeding ages, to which the mad zeal of *Iconoclaſts*, or image breakers, contributed in a much greater degree than religion; though ſome few might act out of a religious principle. Such was *Serenus* biſhop of *Marſeilles*, who had them all thrown down through his dioceſe, to hinder the new converts from idolatry from adoring them as idols or falſe divinities; though Pope *Gregory* ordered him to replace them. Whilſt he praiſed his zeal, he blamed its irregularity and exceſs, and preſuming their groſs and material ideas might not be ſo powerful as his paternal inſtruction, pointed him out this latter way, to let his flock into the true and genuine uſe of images.

Images are almoſt as ancient as religion, nor is it ſurpriſing; ſince the riſe of them is owing to the weakneſs of the human mind, which not being able long to fix its attention on objects purely ſpiritual, turns inſenſibly towards matter, and endeavours to make the object of its worſhip, if we may be allowed the expreſſion, palpable to itſelf. Hardly any man ſpeaks to God as he would to the King, the former being inviſible, and on the contrary, the majeſty of the King commanding the ſpeaker's attention by his viſibility. How many ſenſible ſigns are there not made uſe of in teaching children to pray to God, and acknowledge the wonders he has wrought? Indeed the uſe of thoſe ſigns grows dangerous; and God was formerly obliged to forbid them to the *Jews*; but yet Chriſtians have thought they might, without any riſk, imitate the Heathens their predeceſſors; and thus in order to keep up devotion by objects that ſtrike the ſenſes, God is painted in churches like an old man, as he ſtiled himſelf the *ancient of Days*. [a] The Son is repreſented as a man, as he put on an human form; and the Holy Ghoſt in the form [b] of a dove, the ſymbol of ſimplicity. The angels are repreſented like young men with

[y] For the reader's improvement we ſhall give him the anatomical abridgment of a bell, and all its parts, according to *Durant*'s diſcoveries in his treatiſe *de Ritibus*. The metal ſignifies the ſtrength of the preacher's underſtanding, and the clapper, his tongue. The ſtroke of the clapper, the tongue's cenſure againſt vice; what holds the clapper, the moderation of the tongue. The wood on which hangs the bell, the wood of the croſs, the pieces to which the wood is fixed, the oracles of the prophets. The cramp iron fixing the bell to the wood, denotes the preacher's attachment to the croſs of CHRIST. The bell-rope likewiſe includes conſiderable myſteries; the three cords, for inſtance, of which it is made, are the three ſenſes of the Scripture, *viz.* the hiſtorical, the moral, and the allegorical.

[z] *Piſcara Praxis Cerem.* Lib. II. Sect. 12. chap. iii.

[a] He was formerly painted in the form of a lamb with one foot before the croſs, or of a ſhepherd with a lamb on his ſhoulders.

[b] This way of painting the Holy Ghoſt is very ancient, and even the Euchariſt was formerly kept in a box made

with wings on their ſhoulders; their character and diligence as miniſters of the Deity not being to be deſcribed, but by the youth of man and agility of birds.

The ancient Heathens did not aſcribe an almighty power to thoſe great men, whom after their death they entitled Gods or Demi-Gods, though they paid them ſome of the honours which ſeemed to belong to the ſupreme Being alone; but they thought, that when ſuch excellent perſons were become Gods, demons, or genii by an apotheoſis, which was much the ſame thing as the church's canonization, they were the lieutenants or ſubſtitutes of the Divinity; that they preſented him the vows and prayers of men; and that their interceſſion was infinitely agreable to him. They beſides conſidered thoſe bleſſed genii as governors or intendants of provinces, and were perſuaded that all ſuch as had a ſhare in the honours of the court of heaven moſt infallibly took into their protection the kingdoms and ſtates of the earth, the fortune of mankind, their employments, trades, *&c.* Almoſt the ſame notion prevails amongſt the modern Heathens, wherefore, both the one and the other have conſecrated to them images and ſtatues, with much the ſame honours as thoſe paid to the images of the ſaints of the church. They burnt tapers and lamps before them; [c] carried them in proceſſion, and moſt devoutly wore them out with their kiſſes. *Cicero* in one of his pleadings againſt *Verres*, obſerves, that the perpetual kiſſes of devotees had worn away the beard and mouth of an old *Hercules* of [d] *Agrigentum*. Nay, very often their devotion hurried them on to kiſs whatever belonged to the ſaint, or was a part of his equipage. Such zealots may be compared to your country gentleman juſt come to town, who beſtows a part of the compliment he deſigned for the maſter upon his porter at the door.

Few Chriſtians are ſtrangers to the miracles and miraculous effects of the images of our ſaints; of which we ſhall give the reader a taſte. The image of JESUS CHRIST, which feeling itſelf wounded with a dagger by an impious wretch, laid its hand upon the wound, is famous at *Naples:* but [e] that of our lady made by St. *Luke*, the famous painter and Evangeliſt, is not leſs celebrated; and indeed it is reported that the angels have often ſung the Litanies round her. The image of St. *Catherine* at *Sienna* has often driven away Devils, and wrought other miracles. Our lady of *Lucca* inſolently attacked by a ſoldier (who threw ſtones at her, and had like to have broken the child Jeſus's head, which ſhe held on her right arm) immediately ſet it upon her left, and the child liked ſitting on that arm ſo well, that ſince that accident, he has never changed his ſituation. It would be impertinent here to give the hiſtory of ſeveral other miraculous images, there being entire books written upon this ſubject; nor will it be leſs ſo to obſerve to the reader, that long before Chriſtianity, the Heathens aſcribed the power of working miracles to the images of their God's and Heroes. *Livy*, that ingenious legendary of Paganiſm, has thought fit to adorn his hiſtory with an infinite number of miracles and prodigies, amongſt which are many wrought by heathen images and idols; and *Cicero*, who was none of the moſt credulous, often tells us of thoſe *religious wonders*. Such, for inſtance, are the [f] ſweating of ſome ſtatues. To conclude, the Mahometans, Pagans and modern *Jews* have reſolved not to loſe ſo valuable a privilege: [g] They too have their miracles, and thoſe of the moſt difficult kind.

The

made in the form of a dove. In ſhort, the cuſtom of painting the ſaints with certain things ſignifying their functions or qualities was likewiſe practiſed by the pagans in the repreſentations of their Gods. *Mercury*, *Apollo*, *Æſculapius*, *Diana*, *Minerva*, *Hercules* and *Bacchus* are inſtances of it. At this time, St. *Anthony's* fire ſhews his love of God; the hog at his feet, his trampling upon, and deſpiſing ſenſual pleaſure; the bell his diligence in prayer, the letter *Tau* the croſs of Chriſt. S. *Chriſtopher's* gigantic ſtature denotes a Chriſtian's ſtrength, the infant he carries, the love of the Son of God; the river he is paſſing, the torrent of afflictions. Many ſuch examples are to be ſeen in *Caſal. de Sacr. vet. Chriſt. Rit.* *In* Molanus's *Hiſtory of Holy Images*, in the lives of the ſaints by *Giry*, and in ſeveral other writers.

[c] The *Eaſt Indians* likewiſe carry the images of *Eſtwara* & *Viſtnou* in proceſſion.

[d] A town in *Sicily* now *Gergenti*.

[e] Now at *Rome* in the *Paulin* chapel.

[f] Lib. I. *de divinatione*, he ſays, that the ſtatues of *Apollo* at *Cumæ*, and of victory at *Capua* ran down with ſweat. It is remarkable, that *Cicero* puts this ſtory into his brother's mouth, whom he introduces in this book, and confutes in the ſecond.

[g] With this difference, that amongſt the Mahometans and *Jews*, they are attributed neither to ſtatues nor images, they being unlawful.

1

FIGURE des deux FAMEUX SUAIRES.

Roma 1722.

The HOLY HANDKERCHIEF.

IF the croſs, ſanctified by the ſufferings of Chriſt, requires the veneration of Chriſtians; [h] if it be *allowable to addreſs to the holy croſs in the ſame manner as to Chriſt crucified*; ſure *the holy handkerchief* has a right to expect the ſame veneration. This immediately touched the Redeemer of mankind, and wrapt up Chriſt's body in the ſepulchre, whilſt his ſoul deſcended into hell to triumph over death, and redeem thoſe who expected the coming of the Meſſiah. The prayer to St. *Veronica*, already ſpoken of, is thus, [i] *O bleſſed figure, conduct us, to the end that we may ſee the face of Chriſt*; much more reaſonably then may we ſay to the holy handkerchief, [k] *Preſerve us, O divine reſemblance of* Jeſus Chriſt, *the likeneſs of the Father, who is immutable. To thee we direct ourſelves as to an intelligent Being*, &c.

There are two famous handkerchiefs in *Europe*, that of *Bezançon*, and that of *Turin*; *Chifflet* has given the hiſtory of them both, and [l] pretends that the handkerchief at *Bezançon* was brought thither from *Paleſtine* in the time of the cruſades, about the beginning of the 12. century; and almoſt ever ſince has been introduced the cuſtom of ſhewing it to the people. The ſame author has taken this ceremony out of an ancient ritual, and it is thus. On the feſtival of *Eaſter* at *Matins* three canons walking out of the chapel to the high altar ſing, *who is he who ſhall take away the ſtone from the ſepulchre?* At the ſame time, boys dreſſed like angels meet, and aſk them, *whom ſeek ye?* To whom they anſwer, *we ſeek Jeſus of* Nazareth; upon which the angels reply, *he is not here.* Then the chanter thus addreſſes himſelf to the firſt of the three canons; *Tell us*, O Mary, *what thou haſt ſeen in the way*; *I have*, ſays the canon, *ſeen the ſepulchre of Chriſt who liveth, and the glory of him who is raiſed.* The ſecond adds, *I have ſeen the angels witneſſes of the reſurrection*; *I have ſeen the holy handkerchief and clothes*; and at the ſame time ſhews the holy handkerchief, the third canon at the ſame time confirming the ſanctity of the ceremony by theſe words, *Jeſus Chriſt our hope is riſen.* The choir confeſs the truth of our Saviour's reſurrection in the following terms; *It is better to give credit to the teſtimony of* Mary, *than to the impoſtures of the* Jews: *we know that Chriſt is riſen from the dead.* This religious act ends with ſinging *Te Deum.*

The handkerchief of *Bezançon* is famous for miracles. It has even raiſed the dead, and this, which happened in the 14. century, conſiderably raiſed its reputation. The church of St. *Stephen*, where it is kept, was ſoon found too ſmall. The croud of devotees flocking in from all quarters to ſee ſo wonderful a relic, a theatre was forced to be ſet up before the church, and afterwards a ſtone one, from whence it is ſhewn twice a year, *viz. Eaſter-day*, and the Sunday after *Aſcenſion.* [m] *Chifflet* in his diſſertation has preſerved the memory of miracles performed by this relic. It has ſeveral times cured dangerous diſtempers, reſtored the blind to ſight, ſtopt the plague; nay the very images of

[h] It is thus St. *Thomas Sum. Theol.* 3. *p.* 9. 5. *Art.* 4. expreſſes himſelf. They who ſhall read the concluſion of a paragraph in the xvi. chapter of Cardinal *Bona*'s *Pſalmody*, will take all he ſays to the croſs for a poetical enthuſiaſm. But ſure thoſe, and other ſuch expreſſions are never to be taken ſtrictly; nay, it would be malicious to do ſo. It is hardly to be imagined, that any Chriſtian can be perſuaded upon the leaſt reflection, that two pieces of wood made into the form of a croſs are able to ſave him, who apoſtrophiſes them for that end, as does Cardinal *Bona* in the following words:

Salva nos tremendo tuo
Signaculo munitos.

But it may be ſaid, that he who ſhall addreſs himſelf to a piece of wood of the true croſs, and at the ſame time touch it, will undoubtedly feel the ſalutary effects of it; it being to be preſumed that the particles flying off from the wood to which Chriſt was faſtned, will have the ſame effect upon man's body, as the load-ſtone upon the needle.

[i] *O felix figura, deduc nos ad videndam faciem quæ eſt Chriſti pura.*

[k] *Chifflet* concludes his little treatiſe *De linteis Sepulchralibus Chriſti*, with this prayer to the holy handkerchief of *Bezançon*, *O divina ſimilitudo ejus, quæ mutari non poteſt, patris ſimilitudinis ---- tecum loquor, tanquam cum re animatâ ----- conſerva cum qui piè nobis imperat*, &c. [l] *De lint. Sepulchral.* c. 9. [m] Ibid.

this holy handkerchief have wrought wonderful cures, as may be ſeen in the before cited author.

The fraternity of the holy handkerchief of *Bezançon* was inſtituted upon a violent plague, from which they aſſure us this relic delivered the city in 1544. this fraternity every third of *May* go in proceſſion to the church and cloyſter of St. *Stephen*, and carry the handkerchief in ceremony in a ſilver caſket, at which the chief of the town aſſiſt. Pope *Gregory* XIII. in 1579. granted extraordinary privileges to the *altar of the holy handkerchief*. That Pope's bull aſſures us, that all the ſouls for whom maſs ſhall be ſaid at this altar, ſhall obtain indulgences in the other world; and ſhall be delivered from the pains of purgatory, through the merits of JESUS CHRIST, of the bleſſed virgin, and of the apoſtles St. *Peter* and *Paul*.

That of *Turin* no way falls ſhort of the other, this too was brought from *Jeruſalem*, the hiſtory of which may be ſeen in *Chifflet*. He tells us how after two or three times changing its abode, it at laſt fixed at *Turin* in the *chapel of the holy handkerchief*, which is part of the cathedral. This relic is as famous as the other for miracles. Its preſence alone delivered ſome that were poſſeſſed in 1534. and if a father who ſaw his ſon drowning had not [n] called upon it, the youth had been loſt. It is ſhewn on the 4. of *May*, its feſtival inſtituted by *Julius* II. in 1506 [o]. The ſame Pope appointed the fraternity for it, in compliance with the devotion of Duke *Charles* and *Claude* his mother. He added indulgences [p] for ſuch who on ſtated days ſhould viſit its chapel, and pay their devotions there.

Beſides theſe two handkerchiefs, there is one preſerved at *Compiegne* in the church of St. *Cornelius*. They ſay there are three others at *Rome*, one at *Milan*, one at *Lisbon*, and one at *Aix la Chapelle*; moſt of them known under the name of *Veronica*. There are even two in this laſt city; one of them called the *Holy Garment*, in which *Joſeph* of *Arimathea* wrapped Chriſt's body when he put him into the ſepulchre; the other, which they particularly name the holy handkerchief, with which our Saviour's face was covered, [q] and *which S.* Peter, *as they ſay, found in a place ſeparate from the other Veſtments, as a ſure ſign that Chriſt was riſen.*

The BENEDICTION *of the* PONTIFICAL ROBES.

THIS benediction is performed by no body but the biſhop, unleſs he conſents a prieſt ſhall perform it; but whoever does it, he muſt be dreſſed in a ſurplice with the ſtole of a colour ſuitable to the day, over it. The benediction does not differ from any of the foregoing, and is given by the light of tapers with the aſperſion of holy water, and a few prayers to be ſeen in the ritual. All the robes from the mitre to the ſandals receive the ſame benedicton.

We ſhall defer mentioning what is peculiar in the *benediction of the table-cloths and other linen for the altar*, till we come to the dedication of the altar; as well as what is peculiar to that of the *corporals*, *pales*, *tabernacles*, *pyx* and *box* for keeping the hoſt, and alſo laſtly, of the *veſſels for the holy oils*. Anointing, and making the ſign of the croſs with the chriſm is added to the *benediction* [r] *of the paten and chalice*, after which they are both rubbed with the crumb of bread.

As

[n] *Vidit periculum infelix pater, O ſancta ſindon, ait, ſerva me*, Ibid.

[o] The handkerchief was then at *Chamberg*. The plague which raged in *Italy* 1578. occaſioned its being brought to *Turin*. Duke *Emanuel Philibert* who had it tranſlated, promiſed to reſtore it to the people of *Chamberg*: yet neither he nor his ſucceſſors ever made good that promiſe; and the *Savoyards* complain that ſince it has been taken away, their country has been expoſed to great calamities. The mule which carried the ſacred relic, and would not ſtir one ſtep beyond the gate of *Chamberg*, is a manifeſt proof of the right the inhabitants have to it. Vide *Chifflet*, Ibid.

[p] *Omnibus fidelibus, certis diebus ſanctam capellam viſentibus, in eâque orantibus indulgentias quaſdam largitus. Chifflet*, Ibid.

[q] *Vide* A ſmall book entitled *Prône des Saintes Reliques*, which the provoſt of the church of *Nôtre Dame* gives to the devotees who come to viſit the relics, and *Chifflet*'s above-cited work.

[r] *Piſcara* Praxis Cerem. Lib. II. c. ii.

La Consecration du SEL et de l'EAU, pour benir la premiere PIERRE.

Benediction du TERRAIN ou l'on doit bâtir l'EGLISE.

L'EVÈQUE va poser la premiere PIERRE.

L'EVÈQUE benit les FONDEMENS de l'EGLISE.

L'EVÈQUE, fait l'ASPERSION de l'EGLISE, par de hors.

L'EVÈQUE, fait le Signe de la CROIX, à la Porte de l'EGLISE.

As to the *bleſſing ſuch as are appointed for the holy war, as knights, ſtandards, colours,* &c. all which are repreſented in this cut; theſe are the moſt remarkable circumſtances in it. [r] At the ſame time, the biſhop bleſſes the new [t] warrior, he gives him a ſword, already bleſſed by his lordſhip by the aſperſion of holy water. The biſhop, giving him the ſword, exhorts him to employ it againſt the enemies of the church, and religion, in defence of widows, orphans, *&c.* after which it is put up into the ſcabbard, and the biſhop himſelf puts it upon him. The ſoldier who all this while is kneeling, gets up, draws it, flouriſhes it three times in the air, then bringing it over his left arm. The biſhop, that Goſpel-warrior, whoſe arms are the croſs and the breviary, all ſpiritual, then courageouſly takes the material ſword, gives three ſoft blows to him who is to be the wearer of it, and admoniſhes him to be a [u] *ſoldier of peace.* After this, his lordſhip puts up the ſword, gives the *novice* a gentle ſtroke, exhorts him to [w] watch, and laſtly gives him the kiſs of peace. The fellow ſoldiers of this newly initiated warrior put him on his ſpurs. The biſhop has an [x] anthem ſung, after which he riſes from his ſeat, and again bleſſes him whom he has conſecrated for the war, who kiſſes the prelate's hand, takes off his ſword and ſpurs, and goes quietly home.

Standards and arms are conſecrated by ſigns of the croſs and ſprinkling of holy water. We ſhall refer the *benediction of water, ſalt* and *incenſe* to the *dedication of churches.* Every one knows that before the ſacrifice of the maſs, [y] the people are ſprinkled with water, and that the biſhop alone enjoys the privilege of taking of it himſelf. It is likewiſe poured upon the altar, upon the ſick in the article of death, upon dead bodies in church yards, and upon the tombs of the deceaſed. To conclude, the devout always have ſome of it in their houſes for their own uſe, to guard againſt thunder, and ſtorms, and to keep off the effects of the Devils malice, who generally are concerned in the agitation of the air. There is nothing particular in the benediction of tapers.

The PRONE.

THE *Prône* or *ſermon* is too conſiderable a part of ſervice not to be here mentioned. Under the word *Prône*, *Alet*'s *Ritual* tells us, we are to include the inſtruction given to the people concerning what is neceſſary to their ſalvation; the prayers of the church chiefly for the faithful; the publiſhing of feſtivals, faſts, bans of matrimony, ſacred orders, marriages and other things relating to the diſcipline of the church. The *Prône* is after the Goſpel, becauſe this part of religious ſervice is peculiarly deſigned for explaining the myſteries and word of God.

After the Goſpel, the curate, whoſe buſineſs the *Prône* is, having bowed to the altar goes to the bottom of the ſteps by the epiſtle ſide, takes off his chaſuble and maniple, puts on his cap, kneels down on the middle of the laſt ſtep of the altar, and there offers to God the action he is going about. He then goes to the pulpit, but if there be none, performs the *Prône* at the entrance of the nave ſtanding, and with his cap on; but whether in the pulpit or not, he muſt be ſeen by the congregation [z], and in ſome place where he

[r] Or the Pope. This benediction is taken out of the *Roman Ceremonial.*

[t] We here interpret the word *miles*, ſoldier or warrior, which is its genuine ſignification, though it has ſince taken that of *knight.* Such as know the riſe of knights, will not think it ſtrange that we tranſlate *miles* ſoldier.

[u] *Eſto miles pacificus.*

[w] *Exciteris a ſomno.*

[x] It begins thus, *ſpecioſus formâ*, &c. Thou art the faireſt among men, *gird thy ſword upon thy thigh, O thou moſt mighty.*

[y] At the entrance into all churches there ſtands holy water in veſſels called *Benitiers, holy water pots*; a practice originally Heathen, but ſince made a part of the Chriſtian religion.

[z] Not to enter too far into the depths of erudition, in order to examine whether all ſuch of the ancients, who ſpoke in public, always choſe ſome riſing ground for the theatre of their eloquence; or whether for want of desks and pulpits, they mounted upon turfs, or benches rather than ſtand upon the ſame ground with thoſe they harangued; I ſay without entring into ſuch enquiries, it muſt be agreed that all ſpeakers ought to be ſeen by their audience, which cannot be without he is raiſed above them. This is the original of pulpits and theatres.

he may be heard by them too. Before the inſtruction he bows to the croſs, and likewiſe croſſes himſelf [a]. He next bows to the chief of the congregation and people. In *Italy* the angelic ſalutation [b] goes before the exordium of the diſcourſe, in *France*, after it. If whilſt the inſtruction is reading, or the diſcourſe repeating, the curate or preacher pronounces the name of Jeſus, or *Mary*, he takes off his cap and bows. [c] In *Italy* he does the ſame thing, whenever the reigning Pope is named in the ſermon. The inſtruction and ſermon both conclude by the curate's benedictions to the people; but if he preach before his biſhop or a ſuperior clergyman, he aſks his bleſſing before he begins his ſermon.

Before the biſhop or the holy ſacrament ſolemnly expoſed on the altar, the cuſtom is to preach bareheaded. The angelic ſalutation is never uſed on *Good Friday*; in its ſtead the preacher kneeling [d] addreſſes himſelf to the croſs, which is on the altar, or on the deſk of the pulpit in a prayer. After ſermon, he ſhews the people the image of the crucifix, and has at ſuch time on each ſide an acolyte in his ſurplice, with burning tapers in their hands. Many other particulars on this head may be found in the rituals, more proper for a curate's peruſal than any other's.

As to the external behaviour, and the character of the ſermons of ſuch as are to preach the Goſpel, it is well known we do not now live in the age of the *Barelettes* and *Menots*. There are now none of thoſe fanatic extravagant preachers, who furniſhed the [e] author of *Herodotus*'s apology with ſo many buffooneries. *France* has cleared itſelf of ſuch filth; or ſuppoſing there were any country curates impertinent or clowniſh enough to fall into the exceſſes we have already hinted at; yet the *Bourdaloues*, the *Maſſillons*, the *Cheminais's*, and all thoſe other excellent preachers, now diſperſed over all parts of the kingdom, would invincibly prove in how much contempt thoſe mean and unworthy creatures are held, who bring the Goſpel into the ſcorn and deriſion of libertines, and diſſolute perſons. The decrees of the councils preſcribe an apoſtolical gravity to preachers, and forbid every thing contrary to that decency, whereby a paſtor ought to preach the Goſpel. And yet *Italy* has not as yet been able to conform to this decency, ſo neceſſary to add a weight and authority to religion. Not only their ſermons are full of points, puns and cold alluſions; but their whole exterior is like that of a ſtage dancer. They are extravagant in their geſtures, they ſtrike with their hands and feet, rowl their eyes, and walk from one end of [f] the pulpit to the other with an immoderate and ridiculous vivacity. "Their fineſt ſermons, ſays a celebrated [g] traveller ſpeaking of the *Italian*, are "thoſe that raiſe the moſt laughter; and every order of monks has its particular manner." This traveller gives quarter to the Jeſuits, but as to the Capuchins; "they always thun-

"der,

tres. In the firſt ages of the church, the biſhop inſtructed the people ſitting or ſtanding in a pulpit appropriated to himſelf alone. The preacher often ſtood upon the ſteps of the altar. Several curious remarks on this ſubject are to be found in *Ferrarius de Ritu Veteris Eccleſiæ Concionum*, Lib. III. The *Engliſh* editor thinks proper to acquaint the reader that this argument of pulpits is moſt learnedly and accurately handled in Dr. *Swift*'s Tale of a Tub.

[a] It appears from a paſſage of *Corippus*, a poet contemporary with the Emperor *Juſtinian*, that Chriſtian Princes always began their diſcourſes in public with croſſing themſelves. The doctors of the church did the ſame in their diſputes againſt Heretics and Infidels; perhaps to drive away the Devil, whom the Pope exorciſes in the perſon of thoſe whom he reconciles to the church.

[b] *Baudry Manuale Cerem.* The cuſtom of repeating the *angelic ſalutation* before the ſermon is not very ancient, if, as *Ferrarius* in the before mentioned treatiſe obſerves, St. *Vincent Ferrier*, who lived at the beginning of the 15. century, is the firſt who took notice of, or inſtituted it. It is thought that the blaſphemies and hereſies againſt the virgin *Mary*, the fruits of theſe latter ages, gave birth to it; tho' *Eraſmus* aſcribes it to a much leſs ſerious original; for he inſiſts that it was introduced to ingratiate with the fair ſex, in imitation of the Heathen poets, who invoked the muſes at the beginning of their poems. Anciently care was taken to proclaim ſilence before ſermon began, which was the dean's office, and the ſame was obſerved in the *Jewiſh* church before reading the ſacred books. One of the Heathen forms on theſe occaſions was *favete linguis*. According to *Ferrarius*, the church of *Milan* to this day, retain the ancient manner of commanding ſilence in pontifical maſſes. The orator or preacher often commanded the aſſembly's ſilence by a motion of the hand. We ſhall not enter into a detail of thoſe ſigns, which were made in a different manner; but ſhall rather obſerve, that ſome leſſons out of the Scripture anciently, as well as now-a-days, went before the inſtruction to the people, or the diſcourſe we call the ſermon. The *Jews* have always followed the ſame rule, as well as all Chriſtian congregations, except the *Quakers*, as ſhall be hereafter obſerved.

[c] *Piſcara.* Prax. Cerem. Lib. II. Sect. 2. cap. vi.

[d] *O crux, ave, ſpes unica, hoc paſſionis tempore*, &c.

[e] In *Italy* the pulpits are very long, and proportionably wide.

[f] *Henry Stephens.*

[g] *Miſſon.* Travels to *Italy*.

" der, adds he, and never preach but on terrible ſubjects, when it is not a day for buf-
" foonery ---- they ſeize their own beards, clap their hands, and ſcream enough to
" fright one, *&c.* ---- The other day I heard a Carmelite, who was preaching to the
" repentant nums of the holy croſs, on the ſubject of *Mary Magdalen*, and who gave a
" full ſwing to his imagination. In order to raiſe a more exalted idea of the ſacrifice,
" which his penitent had made of the pleaſures of this world, he ſpent a whole quarter
" of an hour in painting her out as the moſt charming creature under heaven. Not one
" beautiful feature in the moſt perfect body was omitted, and he talked more like an
" accompliſhed painter, than a preacher.

The angelic ſalutation, as already has been obſerved, goes before the ſermons of the *Italian* preachers: after which the preacher names his text, and if he then enters upon the ſubject ariſing out of the text, it is after a very immethodical manner; and almoſt always without troubling himſelf to connect it. Their ſermons, however, are generally divided into two parts, the firſt of which is the more ſerious, and full of ſcholaſtic divinity, enough to ſet a *Frenchman* a yawning; after which [h] comes the poor's collection. The ſecond part, wholly ludicrous, and often nothing elſe but a rhapſody of tales and hiſtories concerning the other world, is of more diverſion than edification of the people; unleſs, ſo inſipid an entertainment can be called the latter.

In *Italy*, there are ſeldom any ſermons but in the time of *Advent* and *Lent:* but then God only knows what preparations are made by theſe preachers many months beforehand to [i] ſhine out in all the beauty and pomp of eloquence; and indeed, the harveſt of theſe labourers in the Goſpel is moſt abundant. At all other times, ſermons are rare in the pariſh churches, and nothing elſe is performed but the office, and maſſes without muſic. The fryars preach in their convents upon topics which we may call eternal; for they ſeldom loſe ſight of their founders or of ſome particular practices which they are fond of; ſuch as the roſary, the ſcapulary, and St. *Francis*'s girdle.

In ſome cities of *Italy* are itinerant preachers. They who have heard them, aſſure us, they pretty well imitate your jugglers and mountebanks, in their way of dealing out Goſpel truths in their diſcourſe, [k] of which they make a ſort of ſale to the people, after cooking them up with their buffooneries, according to the way of common quacks. A fryar, taking a large crucifix, that has been carried before him with a little bell, goes up into a moveable pulpit in order to deal out his ware, which is as pernicious to the ſoul, as the ſophiſticated drugs of a mountebank to the body.

The *Spaniſh* and *Italian* preachers, preach the Goſpel in a manner at leaſt as particular as the *Italians.* " Theſe, ſays the author of the *Delices de l'Eſpagne*, preach in the public
" ſquares and high ſtreets; and if they have the leaſt ſkill or genius, never fail of a
" numerous audience. Their manner is ſomewhat different from that of other nations;
" they particularly affect moving ſinners, and to that end take great pains, and every
" now and then ſmite their breaſt, or face, and the whole congregation does the ſame
" thing. Some reſerve their grand exclamations for the cloſe of their ſermons, and they
" who draw moſt tears are thought the beſt preachers." This is the fragment of a ſermon made on *Eaſter Sunday* by a *Portugueſe* preacher, as given us by M. *Dellon* in [l] his

[h] This is likewiſe the way in the Proteſtant churches in *Holland*, the preacher ſtops to exhort his audience to charity. The deacons go from row to row with purſes tied to long poles, at which there is a ſmall bell to wake ſuch as ſleep, or pretend to do ſo.

[i] *Se ne viene in coteſta Città*, ſays *Loredano*, *il Padre Girolamo Olivi a far pompa d'Eloquenza nel corſo quadrageſimale.*

[k] They traffic with theſe truths, as a mountebank with his Orvietan, and often rob them of ſome of their patients. Theſe preachers methinks might be compared to the *Mimes* and *Pantomimes* of the old *Romans*, and their ſermons to their *Attellani.* It is well known, that the *Mimes* did not ſpare their very Gods in their farces, nor the *Pantomimes* in their poſtures. Nor are we to learn that the Pagan theology was turned into ridicule by the *Attellani*, and it is probable the Arlequinades of the *Italian* Monks is a relic of that ancient taſte. But as to the cuſtom of preaching in the public ſtreets or markets, it was practiſed among the ancient *Jews*, and it appears, that Chriſt himſelf practiſed it. A ſermon preached in the open market, ſo touched the heart of St. *Nicolas Tolentinus*, that to do juſtice to truth, which he had all his lifetime loved, he was canoniſed after his death. The tree which ſerved St. *Anthony* of *Padua* for a pulpit, is now ſhewn near *Padua.*

[l] Tom. I. p. 459. Ed. of 1709. printed at *Paris*, tho' in the title page at *Cologne.*

travels, and is very particular. " You know, ſaid he, croſſing himſelf, that this " ſermon is appointed for three reaſons; the firſt is, to wiſh my auditors a happy *Eaſter*. " And, gentlemen, in order to comply with this duty, I wiſh you in general all ſorts of " bleſſings and proſperity theſe holy days. The ſecond motive is to demand the *Eaſter* " eggs, a preſent uſually ſent to the preacher at the end of *Lent*; and to the performance " of this article, I muſt exhort you ----- To conclude, gentlemen, the third reaſon " for this day's ſermon, is, as you know, to give the audience a little diverſion, who, " perhaps, are too much caſt down and afflicted with the auſterities and mortifications " they have practiſed during *Lent*. In order to ſucceed herein, I am to tell you, that yeſter- " day morning ----- I met a great tun-bellied fellow, who did not ſeem to be faſting, " *&c.*" Such a diſcourſe ſure muſt rather move the audience's pity for the preacher, than their good humour: but may it not be copied from the curate of *Colignac*'s? Or may not M. *Dellon*, exaſperated at being ſo long ill uſed in the priſon of the Inquiſition, have carried things too far?

As to the preacher's voice and geſticulations, they are not the proper buſineſs of a work of this kind: and yet mode and cuſtom have a ſhare even in this. In *France*, they formerly coughed methodically in ſome places of their ſermons, which cough, tho' certainly not Ciceronian, is noted as a perfection in the ſermons of *Oliver Maillard*, a preacher of the *15*. century. We ſhall ſay nothing [m] of the *French* and *Latin*, which appear in their turns in their oratorial diſcourſes. *Rabelais* has very agreeably rallied [n] both the cough and interlarding of *Latin* with the *French*, in the impertinent harangue he puts into his *Janotus de Bragmardo*'s mouth. Alluſions, points and antitheſes have been in vogue, rambling looſe diſcourſes have had their turn, a falſe and extravagant pathos attended with odd whimſical geſtures has been cried up; burleſque and comic rants, rather than Chriſtian flights were able to move the hearts of our anceſtors: but now all theſe whims are deſpiſed and fallen to the ſhare of the Capuchins. A plain familiar inſtruction, or a leſſon from the Goſpel accompanied with ſome reflexions in a popular ſtile, without being low or creeping, would have a better effect, were not the ear tired with what was uniform; and it is this diſguſt which opens a way for the mode. This mode, it is true, is often ſupported by the preacher's ambition, whoſe general motive to eloquence, as well as to the pains he takes in the converſion of ſouls, is no other than reputation and eſtabliſhment in the world.

The devotion of the audience too has a ſtrong tincture of mode and cuſtom in it: this ſame mode, indeed, has no great chance for being univerſal, as mankind cannot find the ſecret of reconciling the art *of fearing God*, with that of *making a fortune*; and yet there are countries we ſee where the people ſafely and without being called to any account mingle devotion and paſſion. Strict and faithful obſervers of the cuſtoms ſettled among them, according to which, they who follow the injunctions of the church are eſteemed good Chriſtians, in other reſpects they ſtab, or devoutly poiſon their enemies. The very prieſts themſelves, having made an end of their prayers, haſten to ſhew their good breeding and gallantry to ſome *Signora*. On the other-hand, devotion is not the cuſtom where freedom of ſentiments is eſtabliſhed: but becomes ſo whenever a worn out debauched Prince takes it into his head to reform. A Prince who affecting devotion, ſhall fill his palace with croſſes, breviaries and roſaries, who will not give audience till he has ſaid his prayers before ſome image; nor ſign any orders till he has ſigned himſelf with the croſs, and ſprinkled himſelf with holy water: Such a ſovereign would ſoon ſee his court grow moſt holy, at leaſt in externals; tho' otherwiſe perhaps extremely vitious, their devotion being the effect of complaiſance or imitation. Examples of what we here advance, are eaſy to be found in private families. The maſter of a houſe, who has no other recreation than what he finds

[m] This was ſtill in uſe at the end of the 16. century, as may be ſeen in the ſermons of *Maitre Jean Boucher*, a famous partiſan of the league. There is not only *Latin*, but *Greek* too in them.

[n] Book I. chap. xviii.

finds in his piety, is ſure to make his houſe a nurſery of devotees. The family, brought up to look on every one that bears any relation to this world with horror, moſt charitably condemns all ſuch as ſhew any concern for the things of it. They paſs all the time they can ſteal from buſineſs in maſſes and prayers, and as if the ſize of every thing [o] inſtrumental to their devotion augmented it, their prayer books, their chaplets, their crucifixes, and their whole ghoſtly equipage, very much exceeds thoſe of others; but their piety being no more than a habit, is alſo found to fall infinitely ſhort of that of the moſt lukewarm Chriſtian.

DESCRIPTION *of the* ALTAR, *and of what is required for keeping it in due Order.*

THE deſcriptions we have already given of the Pope's chapel, maſſes, croſſes, *&c.* likewiſe require we ſhould give one of [p] an altar: after which we ſhall go on to churches.

The altar [q] muſt be of ſtone, according to the holy canon, it being to repreſent Chriſt, the foundation ſtone, the ſpiritual building, which is the church of the faithful. A ſaint of the firſt order, St. *Charles Borromeo* has declared, that for want of ſtone, it muſt be built of brick at leaſt; and it is the biſhop's buſineſs to conſecrate it. The table of it muſt be of one ſingle ſtone, and the body filled up with brick-work or ſupported by pillars, to which there muſt be three ſteps to go up to it, either of ſtone or brick covered with a carpet. The clerks are to take care to cover the table with a *chriſmal*, whereon is to be laid a fine cloth as white as poſſible, to the end, that *all things may be done with decency and order*, according to St. *Paul*'s command to the *Corinthians*. All this muſt be obſerved with the greateſt exactneſs in regard to the high altar, where Chriſt's body is generally kept, and to adorn and take care of this high altar, two of the moſt able clerks ſhall be choſen, who are never to approach it but in ſurplices. As ſoon as they ſhall be within reach of it, they are to kneel, adore the holy ſacrament, and ſay ſome ejaculatory prayers. When the altar ornaments are to be changed, the following rules are to be obſerved. Before the new ones are put on, the circcloth called the chriſmal muſt be taken off, the carpet muſt be ſpread upon the fore-part of the altar, and the table cloth and other linen that has ſerved muſt be neatly folded up: all which muſt be locked up, and then the clerks muſt ſweep off the duſt which happens to be on the altar with a bruſh. They ſhall next put on the covering deſigned for it according to the day, and this to be ſo adjuſted as to form a croſs in the middle; and three table cloths ſhall be laid over it, one of which muſt hang down to the ground all round the altar, the two others not to be ſo long. The whole to be bleſſed, croſſed, and ſprinkled with holy water. The ſame formalities are to be obſerved in regard to the tabernacle of the altar, to the pyx, to the box wherein the hoſt is locked up, to the corporals on which they conſecrate, *&c.* and for [r] the glory of God, care muſt be taken to add every thing of the greateſt value to the ornaments of the altar.

We

[o] *Rabelais* has given us a genuine and humorous deſcription of theſe falſe devotees, in the character of his *Gargantua*. "After a good breakfaſt, he went to church, and they carried to him in a great basket, *a huge* "*breviary* weighing what in greaſe, claſps, parchment and cover, little more or leſs than one hundred and "ſix pounds. There he heard ſix and twenty or thirty *maſſes*, this while, to the ſame place came his mat-"tin-mumbler, muffled up about the chin, round as a hoop, and his breath pretty well antidoted with vine-"tree ſyrrup. With him he mumbled all his *Kyrie's*, which he ſo curiouſly thumbed and fingered, that there "fell not ſo much as one bead of them to the ground. As he went from church, they brought him upon a "dray drawn by oxen, a confuſed heap of *Pater noſters* of *Sancte Claude*, every one of the bigneſs of a hat "block; and ſauntring along thro' the cloiſters, galleries and gardens, he riddled over more of them, than "ſixteen hermits would have done, *Lib.* I. *ch.* xxi.

[p] Taken word for word from *Piſcara*, Prax. Cer. Lib. I. Sect. 3. cap. i. Lib. II. Sect. 1. cap. i. Ed. of *Venice* in 1681.

[q] Cardinal *Bona* carries the original of altars very high, for he makes no doubt but *Adam* was the inventor of them. *Rerum Liturg.* Lib. I. cap. xx. It appears, they were eſtabliſhed among Chriſtians from the earlieſt ages of the church; but it is not known whether they were of wood or ſtone. The inventing the latter is aſcribed to S. *Sylveſter*, but without good proof.

[r] *Piſcara*, Ibid.

We juſt now ſaid, that the ornaments were changed according to the ſolemnity of the day. Altars are likewiſe ſet out with natural and artificial flowers according to the ſeaſon.

The duſt [f] muſt every day be ſwept off the altar. And the carpets well beaten by the clerks at leaſt once a week. When the clerk who ſweeps the pavement of the *Presbyterium*, comes near the holy ſacrament, he muſt be bareheaded.

The tabernacle of the holy ſacrament is placed upon the altar. Neither gold, ſilver, nor jewels are ſpared on it, and the moſt ſplendid and magnificent productions of art contribute to its luſtre; but the chief and firſt care muſt be that the Euchariſt be not expoſed to any moiſture. Tapers are ſet on the right and left ſide of the tabernacle, which muſt be of white wax, except at all offices for the dead, and the three laſt days of Paſſion-week, when they are of yellow. We have already ſpoken of the *canopy*.

On the altar muſt be a crucifix in relievo neatly made, tho' there be one upon the *tabernacle*, and a croſs painted or carved on the door of the *tabernacle*. The crucifix muſt be ſo placed as to have its foot as high as the top of the candleſtics, and appear quite above them. It would be impertinent to tell the reader that it muſt be bleſſed as well as the croſs and images. The candleſtics muſt be of an eccleſiaſtical figure, that is, different from ſuch as are uſed in private houſes.

Upon every altar there muſt be a copy of what is called [t] the *Te igitur* or canon, the letters of which muſt be written pretty large, that the prieſt may read them with eaſe; this muſt be at the foot of the crucifix.

We ſhall ſay nothing of the *burette*, or cryſtal bottle for the wine and water, the baſon, or napkin uſed at the *levabo*, after waſhing the hands, nor of the golden hook on the epiſtle ſide for holding the prieſt's cap; but we muſt not omit the little bell which is to be rung at the *Sanctus*, and the two elevations. The clerk muſt tinkle it twice at each *Sanctus*, and nine times at each elevation; that is thrice when the prieſt kneels down, thrice at his elevating the hoſt, and thrice at his ſetting it down upon the altar; and the ſame muſt be done as to the chalice.

Before every altar muſt be a balluſtrade of either iron, marble, or wood to ſeparate the people, or to keep them off from the altar.

On each ſide [u] the altar, and before the laſt ſtep muſt ſtand a taper in a ſilver candleſtick, if the pariſh be rich enough to afford it, this is for doing honour to the ſacrament at its elevation: three, or ſometimes even five lamps are hung up before it [w] to give light to it.

The great or high altar is to be [x] twelve ſpans long, from above the foot four ſpans and two thirds high, and from the ſteps to the edge four ſpans. The foot muſt always be of ſome hard poliſhed wood.

The portable altar or ſacred ſtone, which is inſtead of a conſecrated altar, muſt be of hard ſtone or marble, wherein muſt be a ſepulchre, or ſmall cavity in the middle of the ſide before, in which are the relics of ſaints and martyrs put, and ſealed up by the biſhop; ſhould the ſeal break, the altar loſes its conſecration.

[f] Id. Ibid.

[t] The *Te igitur* is the beginning of the canon of the maſs. It is a fine prayer addreſſed to God only, the firſt perſon in the Trinity; it is alſo called the *ſecret prayer*.

[u] Both Epiſtle and Goſpel ſide.

[w] In noted churches, the cuſtom of hanging up lamps before the holy ſacrament is taken from the *Jews*.

[x] Small altars are to be from nine to ten ſpans long, two ſpans two thirds high, three ſpans and an half broad. It is enough for theſe altars to have a foot without ſteps, which muſt be four ſpans wide, and three quarters of a ſpan high. It muſt jet out beyond the altar a ſpan and half on every ſide if there be room. On theſe altars muſt ſtand a gradin of a ſpan in heighth and breadth.

The ſacred VESSELS *of the* ALTAR, *&c. The* CORPORALS, PALLES, PURIFICATORIES, PURSES, VEILS, *and other* ORNAMENTS *of* ALTARS *and* CHURCHES.

WHAT we have ſaid concerning the altar would be imperfect, were we not to give ſome account of the veſſels, and other inſtruments annexed to it, for the ornament aud ceremony of the ſervice, or for preſervation of the Euchariſt. [y] Both the one and the other raiſe the ſoul to the contemplation of heavenly objects, and engage it to bleſs and praiſe the Deity. In theſe terms a *Roman* prelate expreſſes himſelf, at the ſame time adding, that the forming and conſtruction of theſe things is an *act of worſhip*.

No layman muſt be allowed to uſe any ſacred utenſils. It belongs to the clergy alone to handle them, a cuſtom borrowed from the *Jews*.

The chalice muſt be either gold or ſilver, whereby we may lay it down as a rule, that the Chriſtian church is rich. The ſubject of chalices gave *Boniface* biſhop and martyr a hint we ſhall give the reader in the [z] notes. This prelate found very little edification in the looſeneſs of the clergy of his time. [a] In the infancy of the church the chalices were made of wood: and indeed, the church itſelf was nothing more than a bark of fiſhermen. Afterwards, they were made of glaſs or marble, but at laſt of ſilver or gold. The chalices muſt be conſecrated by the biſhop, as well as the patens, nor muſt the inſides only of them be conſecrated. [b] The general height of chalices is nine inches for the ſmall, and eleven or twelve for the large.

The paten muſt be of the ſame matter as the chalice, and its uſe is to hold the conſecrated hoſt; [c] it muſt be proportioned to the ſize of the chalice, that is, be about ſix or eight inches diameter.

The pyx for holding the holy ſacrament muſt be at leaſt of ſilver gilt within, and its foot muſt be half a ſpan high. The height of the cup muſt be anſwerable to its width, and the bottom of it have a gentle riſing to take out the wafers with the more eaſe when there are but few in it, and to be the more conveniently cleanſed. They are not to remain too long in the pyx without cleaning it, for fear of their growing mouldy: [d] ſo that it muſt be cleaned once in eight days at leaſt. We omit particulars of a more minute conſequence in the deſcription of the pyx. Its common height muſt be nine inches, three for the cup, and ſix for the foot. A veil in form of a pavillion, made of a rich white ſtuff, with a fringe round it, muſt cover this precious repoſitory of the wafers.

There muſt likewiſe be a box for carrying the communion to the ſick, made of ſilver gilt within, when it is to go far; and in places difficult of acceſs, it muſt be put into a white ſilk purſe, and hung about the neck. The box and pyx muſt be bleſſed. There muſt be another box for large wafers, round, and ſomething bigger than them; and

[y] *Caſalius* de Vet. Chriſt. ſacr. Ritib. cap. xxxiv.

[z] *Quondam ſacerdotes aurei ligneis calicibus utebantur, nunc e contra lignei ſacerdotes aureis utuntur calicibus.* This thought is prettily expreſſed in the following *French* verſes.

Aux tems paſſés au ſiécle d'or,
Croſſe de bois, Evêque d'or;
Maintenant, qu'ont changé les Loix,
Croſſe d'or, Evêque de Bois.

[a] *Caſalius*, &c. cap. xxi. [b] *Alet's Ritual.* [c] Ibid.

[d] *De ſeptimo in ſeptimum diem mutetur ne fortè diu ſervata mucida fiet.* Vide *Caſalius*, &c. *Alet's Ritual* ſays, the wafers muſt be changed every 15. days, and care taken that thoſe put into the pyx be freſh made.

this may be made of ſilver, tin, paſtboard, *&c.* lined with white taffeta within, and ſet off with ſome rich ſilk without. Into this box muſt be put a round leaden plate, covered with taffeta, that the wafers may be in a readineſs. Theſe wafers muſt be kept neither in too dry, nor too moiſt a place. Nor muſt ſuch as are too ſtale be uſed.

[e] The ſun for expoſing the holy ſacrament muſt be ſilver, the height of the foot of the ſmalleſt muſt be a ſpan. This ſun muſt have two cryſtals of the third part of a ſpan diameter, or more, that a large wafer may the more conveniently be put between, and this muſt be ſet in a little half moon of ſilver, but always gilt. One of the cryſtals muſt be fixed to the ſun by a ſmall chain, like the caſe of a watch. Over this ſun muſt be a croſs.

[f] The thurible may be ſilver or pewter, but with four chains. Two thuribles are never uſed but in proceſſions of the holy ſacrament. The navet is of the ſame metal with the thurible.

The incenſe uſed at church muſt be of a fine ſmell, a little broken before it is put into the navet, but not into powder.

The holy-water-pot muſt be ſilver, pewter or tin, the ſprinkler the ſame or wood, with hog's briſtles, or woolf's hair twiſted round it; and at the end of it a hollow knob with holes, in which muſt be encloſed a ſmall ſpunge. There muſt be two veſſels of pewter, *delf*, or earthen ware, for waſhing the corporals, palles, purificatories, and chalices. In the place where the wafers are made, muſt be another pewter or earthen-ware veſſel, to be applied to this ſingle uſe.

[g] The peace-inſtrument muſt be of gold, ſilver, or embroidery, with ſome godly image of the crucifix, or other myſtery. It is to be half a ſpan high, ſomething leſs than an inch broad, ending in an half round at top. On the back ſide muſt be a ſmall handle to hold it by, to which muſt be fixed a veil of the colour of the office of the day to wipe it with.

[h] The corporals muſt be of fine white linen; not too thin, nor ſewed, and without lace. But if there be a lace, it muſt be very narrow within two fingers breadth of the edge that comes forward. In that part where the prieſt generally kiſſes the altar, ſhall be placed a ſmall croſs made of white ſilk or thread in this form ✠. The corporals muſt be ſo folded that all the ends may be within ſide, and not appear, *&c.*

[i] The *Palles* muſt be of the ſame linen as the corporals, and muſt be lined with paſteboard between the two linens; upon theſe muſt be neither embroidery, croſs, nor image, nor any lace round; but four ſmall taſſels only at the four corners to hold them by. They muſt be bleſſed with the corporals, and none under a ſub-deacon can touch them.

[k] The *Purificatories* are of linen, and two ſpans long. They are folded three double. In the middle of them muſt be a ſmall blew thread croſs.

[l] The outſide of the *Purſes* for the *Corporals* is made of the ſame kind of ſtuff as the other ornaments, but the inſide is lined with fine white linen, with a ſtrong paſteboard between. Theſe purſes are a ſpan wide, faſtned by a button and loop, and have a croſs of about three quarters of a ſpan long, embroidered on the outſide.

The *Veil* of the *Chalice* is made of ſilk, and of the ſame colour as the reſt of the ornaments, three ſpans ſquare, without any croſs or other figure.

[m] In

[e] *Alet's Ritual.* [f] *Id. Ibid.* This is the allegory which *Germanus* of *Conſtantinople* has found in the thurible. It repreſents, as he ſays, the human nature of Chriſt. The burning of the perfume is his divine nature, and the perfume itſelf the Holy Ghoſt. Happy the man born for making ſuch ingenious and uſeful diſcoveries! The incenſe is the ſymbol of penance, of the preaching of the Goſpel, and of the prayers of the faithful. It repreſents the virtues and good works of the Saints. The thurible is likewiſe the image of Chriſt's body; S. *Auſtin* tells us ſo. Theſe and many other allegories are more than convincing, that perfumes ought to be uſed at church in honour of the Deity; and S. *Ambroſe* very wiſely obſerves, that an angel appears at this ceremony.

[g] *Alet's Ritual.* [h] *Id. Ibid.* The uſe of corporals is ſaid to have been preſcribed by Pope *Euſebius*, or by *Sylveſter* I. This repreſents the ſheet wherein our Saviour's body was wrapped after his death, and for this reaſon can be made of nothing but linen. Vide *Caſalius de ritib.* &c. chap. xxxiv. We ſhall paſs over the many myſteries contained in the corporals; but *Caſalius* may be conſulted hereon.

[i] *Alet's Ritual. Piſcara Prax. cerem.* [k] *Alet's Ritual.* [l] Id. Ibid.

[m] In churches where the ſolemn office is performed, there muſt be veils for the ſubdeacon for holding the paten at high maſs, of ten ſpans long, and as wide as the ſilk, of the four colours, that is, [n] white, red, green and violet. There muſt be none black, for they are never uſed at maſſes for the dead, nor on *Good Friday*. Theſe veils muſt be white ſilk edged with lace, *&c.* *Alet*'s *Ritual* adds, that in the moſt noted churches there muſt be another veil of the ſame ſize, white and more coſtly, to put on the ſhoulders of the officiating prieſt, when he is to carry the hoſt in proceſſion; and in the pariſh church a canopy likewiſe under which the holy *Viaticum* is carried to the ſick. This canopy muſt be five or ſix ſpans long, and four or more wide, and of white ſilk. The vallant muſt be a ſpan and a half deep, reckoning in the fringe, and theſe two of white ſilk. There muſt be two poles of five or ſix ſpans long to carry it with, covered with the ſame ſilk as the canopy, unleſs they are painted or gilt. He that carries the holy ſacrament in proceſſion, is ſuperior to him who carries it to the ſick.

There muſt beſides [o] be veils or covers to the croſſes and images in paſſion week. Theſe muſt be of camlet or ſome other ſtuff of violet colour, but without figure, image, croſs or other inſtruments of the paſſion.

In every [p] pariſh church ſhould be a banner of a colour ſuitable to the patron of the church, which muſt be nine or ten ſpans high, and ſix long; in the middle of which the patron is to be embroidered. This banner muſt be of ſatin, damaſk, taffeta or camlet lined with linen, or a light ſtuff with a ſilk border and a fringe. The pole of it muſt be a [q] cane and a half long.

We ſhall ſay nothing of the maſs book, the uſe of it is ſufficiently known, as well as that it contains the prayers and leſſons uſed in the devotion of the altar. They who believe the *conſtitutions of St.* Clement *to be genuine*, make no doubt but St. *Peter* was the inſtitutor of the maſs book, and recommended the uſe of it to S. *Clement* his ſucceſſor.

Having now ſpoken of the ſacred veſſels of the altar and their ſeveral uſes, it would be unneceſſary to take notice of the attention its miniſters ought to ſhew to the holy ſacrament. This falls not within our province, and beſides, the care taken of the ornaments belonging to thoſe veſſels, the precautions uſed in keeping them neat and clean, by conſecration, and other religious methods, all theſe ſhould be conſidered as ſo many proofs of reſpect paid the Euchariſt. If *Calvin* have robbed the holy ſacrament of all its ſplendor, it was becauſe he looked upon the bit of bread given to thoſe of his ſect as nothing more than a type or ſign; but the catholics think they ought to clothe the body of the King of Kings, in the moſt coſtly and pompous ornaments. The faithful of the ancient church, when they travelled, often carried the Euchariſt about them, and kept it in [r] their houſes. However, there are in thoſe practices, [s] things which ſeem contrary to that notion which the church orders Chriſtians to entertain concerning the holy Euchariſt.

[m] Id. Ibid.

[n] The reaſon for theſe colours has been already given in the *Diſſertation on Religious Worſhip*, and in this Diſſertation likewiſe, *p.* 291. Vide *Caſal. de Vet. Chriſt. ritibus.* ch. XXXIV.

[o] *Alet*'s *Ritual.*

[p] Id. Ibid.

[q] A meaſure in *Languedoc* and *Provence* containing about an ell and two thirds.

[r] It may be ſaid, that Chriſtians were on theſe occaſions betrayed into profanation by an exceſs of piety. It was certainly one, for inſtance, the ſetting the Euchariſt on a corps, and burying it with it; and yet this was formerly practiſed.

[s] Was not letting the body of *Jeſus Chriſt* on the ſtomach of a dead body buried, or dividing the holy wafer, as did St. *Baſil*, in order to let part of it into the grave with him, was not this, I ſay, burying the living with the dead? No ſolid reaſon can be given for ſuch a practice.

BENEDICTION *of the* FIRST STONE *of a* CHURCH, *which is building.*

THE congregation of the faithful, and the place where they meet are both called the *Church.* The latter is a place appropriated solely to religious worship, the most essential part of which, as well as the most agreeable to God, is prayer, meditation, contemplation, and the elevation of the heart to the supreme Being. These qualities are essential to Christianity, which professes to adore God in Spirit. Thus the name of *Church* must be confined to Christian assemblies, and at the same time to their temples.

[t] Before a church be begun, the bishop's consent must be obtained. It is he who fixes the place, the space, the revenues of it and its ministers, the fund to be settled for lights, ornaments, and maintenance of it. It is he who plants the cross on the ground of the new designed church, and lays the first stone; or at least, if he does it not immediately himself, it is with his good pleasure and consent, that some inferior clergyman performs this sacred office. The day before the stone *is to be laid*, a wooden cross must be set where the altar is to stand; and the next day a square, angular stone is to be chosen; which is to be the first and foundation stone of the building. In order to perform this ceremony of benediction, the Pontif, if he be at *Rome*, and will discharge this religious duty, shall have on his rochet, and other robes suitable to the solemnity of the action: but an inferior [u] ecclesiastic must, besides the surplice, have on the amict, the albe, the girdle, the white pluvial, and plain mitre; and hold the pastoral staff in his left hand. Thus equipped he must go to the ground designed for the new church, [w] and there bless the salt and water. He begins with the salt, to which he says; *may it be exorcised by the living God,* &c. *to the end that being thus exorcised for the salvation of such as believe, it may procure health of body and mind for all such who shall take of it, and may have the virtue to destroy the malice of Satan.* After this, the Pontif takes off his mitre, and pronounces the benediction over the salt. He then puts on his mitre in order to exorcise the water, that like the salt it may be capable of destroying the power of the Devil and his angels, and goes on with the ceremony, as he had before done as to the salt. These two benedictions ended, he puts the salt into the water in the form of a cross, says prayers suitable to the occasion, takes his mitre, and causes an [x] anthem, and the lxxxiii. *Psalm* according to the Vulgate, to be sung; and all the while, the celebrant with his mitre on, sprinkles the spot of ground where the cross stands. As soon as the Psalm and Anthem are over, he turns himself towards the place he has been sprinkling with holy water, takes off his mitre, and addresses himself in a prayer to God, under the direction of the saint to whom the new church is to be dedicated, after which, once more taking off his mitre, he blesses the stone. This benediction is succeeded by prayers, and the prayers by sprinkling the stone. The sprinkling performed, the celebrant makes several [y] figures of the cross *in the name of the Father, Son, and holy Ghost* on the stone with a knife. An *Oremus* and some Litanies follow, after which the celebrant, who before was on his knees on a carpet spread on purpose, rises without his mitre, and repeats a prayer turning towards the stone. In the mean while, the mortar is preparing, and when ready, the celebrant again puts on his mitre beginning an anthem, the subject of which is the stone which *Jacob* laid for a monument when journeying

[t] *Pontif. Rom.* Part II. According to the holy canons, no church or chapel is to be built without the authority and command of the bishop. He must mark out the ground, the entrance, &c. *Alet's Ritual.*

[u] The *Pontifical* says *Religiosus.*

[w] This Blessing of the salt and water is what is constantly practised.

[x] Of which this is the purport. *Set, O Lord, a mark of salvation on this place, nor suffer the destroying angel to enter it.*

[y] He signs the stone on every side with a cross, so that it has six. Vide *Alet's Ritual.*

ing in the deſart; after which follows the cxxvi. *Pſalm* according to the Vulgate. To conclude, the celebrant with his mitre on touches this foundation ſtone with his ſacred hand, and lays it in its place, [z] thro' faith in *Jeſus Chriſt*; and ſtill as the maſon faſtens the ſtone with mortar, the celebrant takes care to ſprinkle it with holy water, ſaying to God, [a] *Thou ſhalt cleanſe me with hyſſop*, &c. after all this, the l. *Pſalm* according to the Vulgate is ſung.

Whenever a biſhop, or prieſt by his order, goes to bleſs a ſtone, he is to walk with two clerks in ſurplices before him, one of which carries the ritual, and a ſmall veſſel with ſalt; and the other a veſſel with fair water and the ſprinkler. One of the clergy carries the croſs between two taper-bearers.

Benediction *of the* Foundation *of a* Church.

THE Pſalm ended, the celebrant walks with the ſprinkler in his hand all the way ſprinkling the foundations of the church to the right and left. This ceremony is performed with the ſame formality as the benediction of the firſt ſtone; and all the time he is ſprinkling, an anthem, and part of the lxxxvi. *Pſalm* is ſung. When a third part of the foundations are conſecrated, the anthem is repeated. The biſhop takes off his mitre, ſays an *Oremus*, once again reſumes the mitre and anthem, and ſprinkles another third of the foundations. Then follows a prayer, then an anthem, and the cxxi. *Pſalm*. For the laſt third of the ſacred building follows a third aſperſion, the anthem is again ſung, another prayer ſaid, and the biſhop begins to ſing *Veni Creator*, and kneels whilſt the firſt verſe is ſinging; but riſes at the ſecond, and ſtands uncovered to the end of that hymn, after which the celebrant begs of God, that the holy Ghoſt would vouchſafe to dwell in this holy place, that this houſe of devotion may remain inviolable, and that he would think it worthy of the enjoyment of his favours, *&c.* One of theſe favours is doubtleſs, that the pious Chriſtian may contribute to build it by his liberality. Then the celebrant with his mitre on, ſits down and exhorts the congregation to contribute largely. This exhortation cloſes with a bleſſing, and a preſent of indulgences from the Pope.

The Dedication *of a* Church *and* Altar.

IF poſſible, a *Sunday* or holy-day muſt [b] be choſen for [c] this ceremony. The archdeacon is to give notice of the dedication to the clergy and inhabitants of the place, that on the eve of it they may faſt. In the interim, [d] the relics, [e] to be put into the altar of the new church, are preparing. They are put into a decent clean veſſel together with three grains of incenſe. To this is added a piece of parchment whereon is ſet down, " that ſuch a day of ſuch a month and year, the church of * *, " and

[a] *Aſperges me, Domine, hyſſopo*, &c.

[z] Theſe words are the beginning of a prayer he then ſays.

[b] Taken out of the *Roman Pontifical* and *Alet's Ritual*.

[c] If by dedication is underſtood the conſecrating a certain houſe to God by prayer, it may be looked upon as very ancient, and eſtabliſhed by the apoſtles themſelves. But as for all the train and implements of the ceremony, this no doubt began when the church was freed from the perſecution of its enemies, and ſtill grew with the proſperity and worldly mindedneſs of its miniſters. We ſhall here obſerve, that the Chriſtians at firſt built their temples as like as poſſible to that of *Jeruſalem*, but afterwards gave them the form of a croſs in remembrance of our Saviour. Vide *Bona*. Lib. I. c. xx. *Rerum Liturgic.* and *Caſalius*, &c. c. xxxiii.

[d] This is done on the eve of the dedication.

[e] It is pretended, that the cuſtom of putting relics under the altar owes its riſe to the veneration of the Chriſtians to the church-yards and tombs of martyrs. When the Chriſtian church triumphed over Paganiſm, the firſt temples were built in ſuch places, and, as it were, over theſe faithful defenders of truth. The *Roman* church was the firſt that obſerved to place relics under the altar; and the practice muſt be ancient, ſince S. *Ambroſe* and *Prudentius* mention it, yet notwithſtanding it might be firſt owing to chance. For tho' aſſemblies were held at the tombs of martyrs, very likely it might not be for their ſakes, but becauſe they were there ſecure from the rage of the Heathens. But however that might be, it was afterwards ordained, that they who ſhould conſecrate any church without having firſt provided it with relics, ſhould be depoſed as tranſgreſſors of the traditions of the church. Vide *Bona*.

" and its altar were conſecrated by biſhop * *, that there are relics under the altar of " the church, and that all pious Chriſtians who ſhall viſit it, will obtain indulgences," &c. The vaſe where the relics lie muſt be ſealed up and placed in a very clean place [f]. Two tapers muſt be kept burning continually before them. There are other circumſtances to be obſerved on this occaſion, which may be ſeen in the rituals.

The following inventory contains what is neceſſary for the dedication of a church and altar.

A ſmall veſſel containing the holy chriſm.
Another with the [g] conſecrated oil.
Two pound of incenſe or powder.
A thurible, navet, and ſpoon.
A vaſe for live coals.
Another with aſhes.
Another with ſalt.
Another with wine.
An hyſſop-ſprinkler.
Some napkins or towels of coarſe cloth, to rub the altar table.
A cire-cloth to lay over it.
Five little wax-croſſes.

Some wooden ſpatulas to ſcrape the places of the altar burnt by the incenſe, and wax of the candles.

A veſſel for theſe ſcrapings.

Lime, ſand, and brick-duſt for making the cement, deſigned for cloſing up the place where the relics, &c. lie.

Two burning flambeaux or tapers to be born before the celebrant.

A baſon with water for waſhing the celebrant's hands.

Napkins to wipe them.

Crumb of bread.

Two pound of ſilk to rub the croſſes made by the celebrant with the chriſm upon the church walls, and round the altar.

Two veſſels for holy-water.

All theſe ſeveral things are neceſſary, we have borrowed them from the *Roman* pontifical, and the reader will immediately ſee to what uſe they are all deſigned.

Before the dedication is begun, care is taken to have three croſſes painted on each of the church walls at a reaſonable height; over each of which twelve croſſes muſt ſtand [h] a candle of an ounce weight. We muſt not omit that the ſexton muſt have a ladder ready for the uſe of the celebrant; that the holy-water-pots be clean, and every thing that might cauſe any hindrance be removed all round the church, that the conſecration may be performed with all requiſite regularity.

On the morning of the day deſigned for the ceremony, the biſhop appears in his pontifical robes, and orders the twelve candles already mentioned to be lighted up. He then goes out of the church, and makes every body do the ſame, except one ſingle deacon who remains ſhut up in the church, dreſſed in his amict, albe, girdle and ſtole. The biſhop goes to the place where the relics have been put the day before. There he in a low voice begins the ſeven penitential Pſalms, and an anthem without Litanies, all the while putting on his amict, albe, white pluvial, &c. The reſt of the clergy preſent are in their robes. After the ſeven Pſalms, the biſhop with his miniſters goes to the church door, and taking off his mitre, begins an anthem, which is generally follow-

ed

[f] For example, under a tent or pavillion at the entrance of the church.

[g] *Oleum Catechumenorum.*

[h] Theſe twelve candles repreſent the preaching of the Goſpel, the light of it diſperſed all over the world by the twelve apoſtles, and the attention which pious Chriſtians ought to give to it.



L'EVÈQUE asperge L'ALPHABET sur la CROIX de CENDRES que le SOUSDIACRE a fait

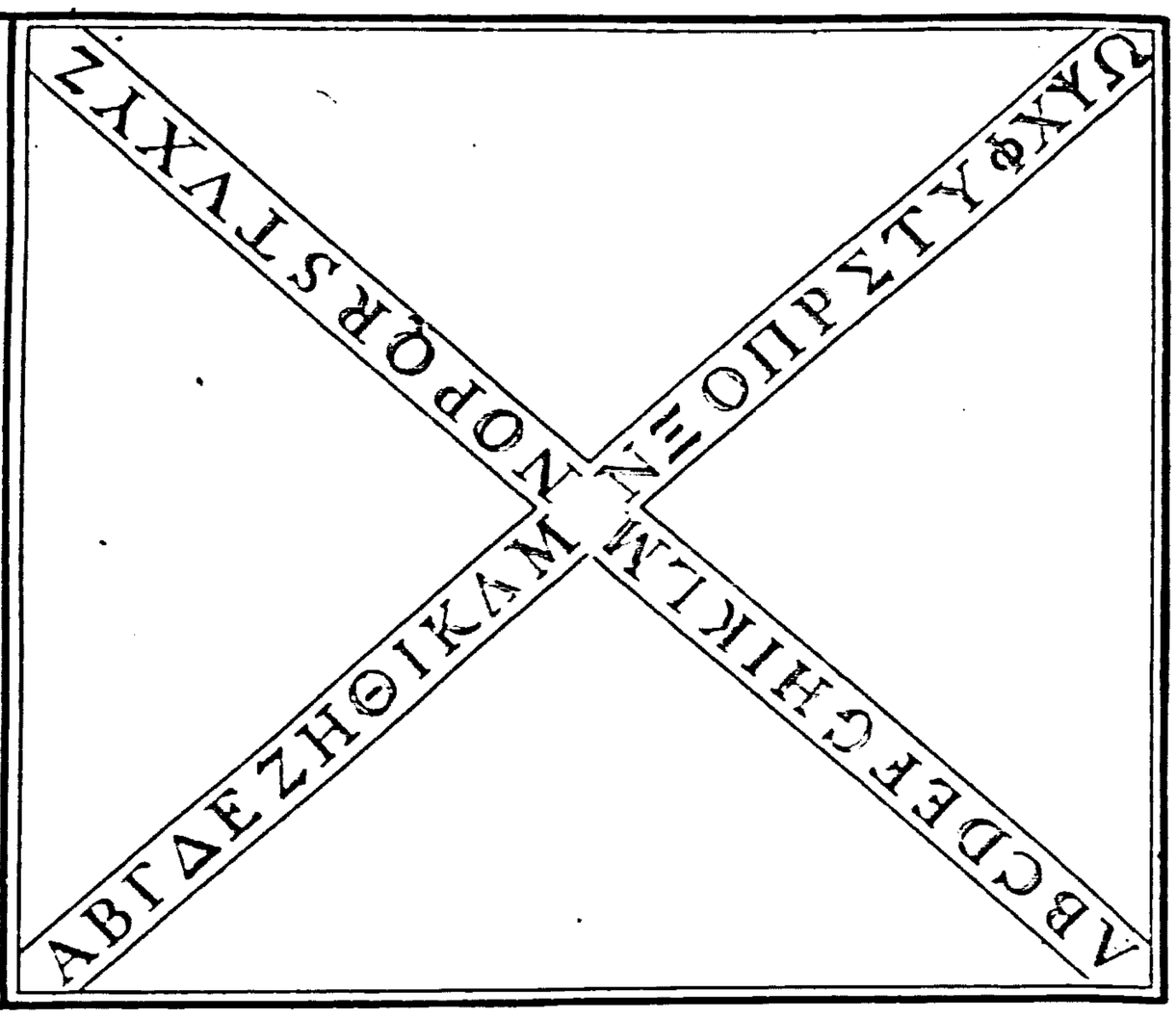


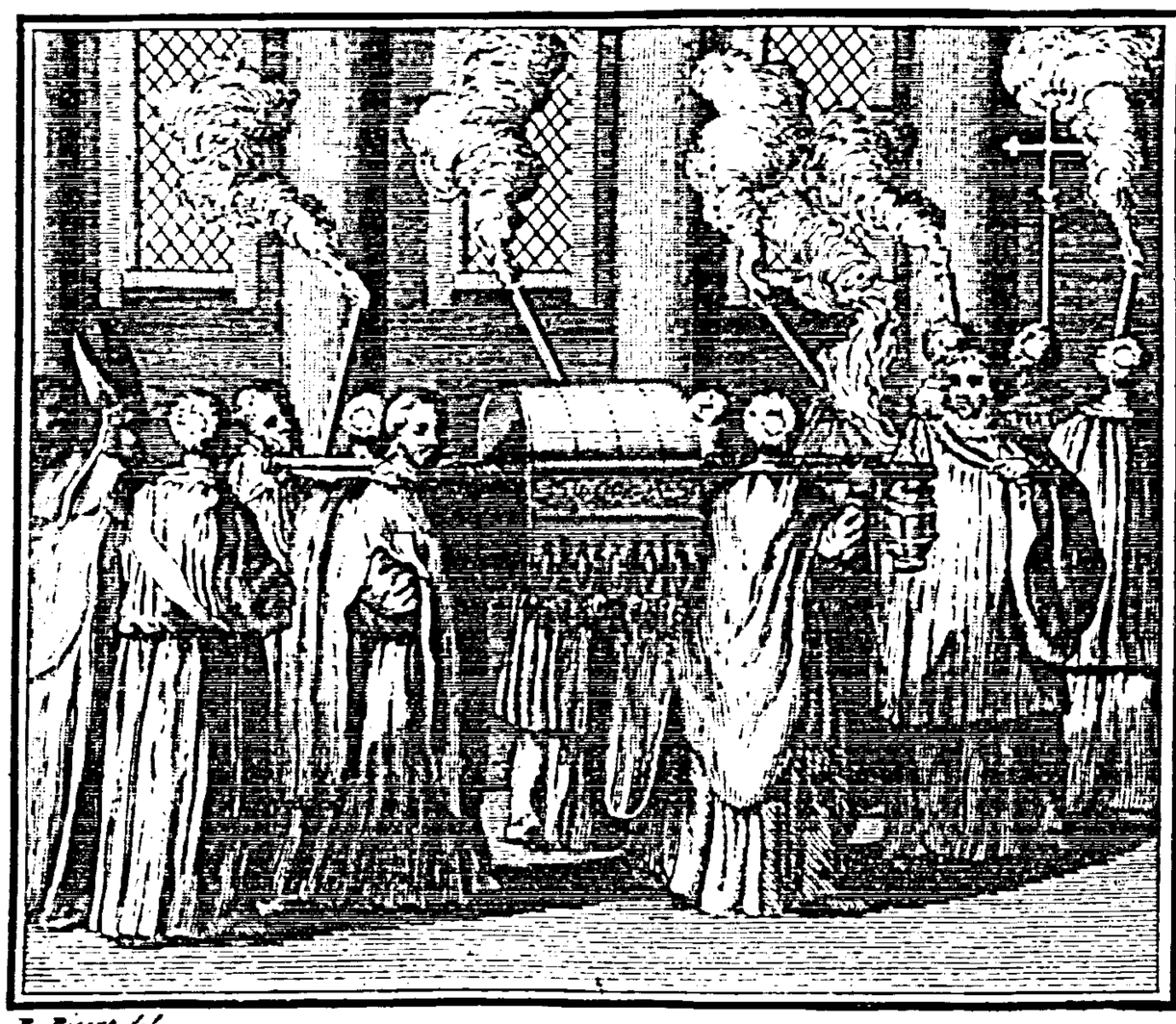
FIGURE de la CROIX de CENDRES qu'on a tracée sur le PAVÉ de L'EGLISE.



L'EVÈQUE fait la CROIX avec de L'EAU BENITE au milieu de L'AUTEL.



L'EVÈQUE ASPERGE le PAVÉ de L'EGLISE avec de L'EAU BENITE.



B. Picart del.

on porte les RELIQUES en PROCESSION dans L'EGLISE.



L'EVÈQUE enferme les RELIQUES dans L'AUTEL.

ed by an *Oremus.* He then leans upon a chair ſet there for that purpoſe on a carpet, whilſt the Litanies are ſinging; whereupon he bleſſes the ſalt and water, ſprinkles himſelf and aſſiſtants, and orders them to begin to ſing. As ſoon as they have begun, he again puts on the mitre, and makes the tour of the church beginning to the right, before him walking the ſub-deacon with the croſs between two ceroferaries, together with the clerk carrying the holy-water-pot. As he goes along, he ſprinkles the church wall above and below, in the name of the holy Trinity. All the while [i] the biſhops aſſiſtants bear up the two ſides of his pluvial, and he that carries the holy water, is to obſerve to walk a little before him on his right ſide; that the biſhop may take the holy water when it is required.

Being come back to the place they ſet out from, and the anthem being repeated after the Pſalm, the celebrant ſtill ſtanding and uncovered, ſays *Oremus* turning towards the church door. The firſt aſſiſtant ſays [k] *flectamus genua*, upon which they all kneel except the celebrant, the croſs and taper-bearers. Then the other aſſiſtant ſays *levate*, and they all riſe with him. This ſpiritual exerciſe is not eaſily learnt upon account of the many and different *evolutions*, wherefore all the ceremonies of the church are performed *Ritual in hand.* We aſk quarter of the Chriſtian reader in favour of the compariſon we have juſt been making; it being no offence to the eſſentials of religion. The prayer which in the pontifical follows the *levate*, is very much in the miſtic goût. As ſoon as it is over, the celebrant puts on his mitre, and going up to the church door ſtrikes it with his paſtoral ſtaff pronouncing [l] the *attollite portas, & introibit rex gloriæ.* The deacon, who remained ſhut into the church, aſks who this *King of Glory* is, to which the biſhop anſwers, that it is *the Lord God Almighty, the God of armies.* Is it in order to condeſcend to human weakneſs, or as *Charron* expreſſes it, [m] *becauſe it is allowable to play the fool with young children*, that a ceremony is practiſed, which ſeems to have no manner of footſteps of the apoſtolic ſpirit in it: Whoever invented religious ceremonies plainly ſaw, that in matters of religion, human underſtanding was uncapable of any thing grand or ſublime.

The biſhop, having gone round the church on the right, does the ſame on the left, ſprinkling the outſide of the walls as high as himſelf. The anthem and prayer are different from the others. The ſame ceremony goes on, except that after the deacon in the church has aſked who is the *King of Glory*, the clergy and biſhop both anſwer, [n] *it is the Lord Almighty, he is the King of Glory* and that they all together cry out thrice [o] open. The biſhop croſſes the door at the ſame time repeating [p] a verſe in Monkiſh *Latin*, which however does not the leſs confound the Devil and all the powers of hell. The ſenſe of this verſe is that all the Devils muſt ſcamper off at ſight of the ſign of the croſs. At length the door being opened, the biſhop goes in, followed by his miniſters alone, the people remaining without, except a maſon or two, who are to cloſe the ſepulchre where the relics lie, and faſten the altar table with mortar. At going in the biſhop ſays, *peace be in this houſe*, to which the deacon anſwers, [q] *when thou ſhalt enter into it.* Whilſt words ſuitable to this wiſh are ſinging out of the Scripture; the biſhop advancing towards the middle of the church, begins the *Veni Creator* on his knees and bareheaded, with his face towards the high altar. Then one of the ſub-deacons takes aſhes, ſprinkling them on the pavement in form of a croſs, in the manner preſcribed in the pontifical and repreſented in [r] the figure. Next the Litanies are ſung, wherein is twice

[i] *Alet's Ritual.*

[k] That is, *let us kneel*

[l] *Lift up your gates, that the King of glory may enter in*, Pſalm xxiii.

[m] *On Wiſdom*, Lib. I. Sect. 8.

[n] *Dominus virtutum.*

[o] The paſtoral ſtaff with which the biſhop knocks at the gate, repreſents the ſacerdotal power communicated by Chriſt to his diſciples, and which their ſucceſſors have encreaſed by thoſe arms which religion has furniſhed them with. The blows given upon the church door, teach us that heaven, earth and hell, muſt all yield to the authority of Chriſt's vicar. We are obliged to *Caſalius*, ch. xxxiii. *de ritibus*, &c. for this explanation.

[p] *Ecce Crucis ſignum, fugiant phantaſmata cuncta.* Pontif. Rom.

[q] This is admirable when conſidered only as a ceremony. For your mitred eccleſiaſtics are oftner the forerunners of war than of peace. The veſſel of the church would run ſtrange risks of being expoſed to ſhipwrecks, did not the pilot's wiſdom hinder the villany of the ſailors who work it.

[r] *Vide* The firſt cut of the plate.

twice named the saint who gives his name to the church or altar. We are to inform the reader too, that the same honour is done to those whose relics are buried under the altar; for we cannot lay too great a stress on this article. All this is performed whilst they three times address themselves to God in these words; [r] *we beseech thee to hear us*, but however, still calling on the church's saint, and all the while making signs of the cross. The celebrant makes three upon the church and altar. These ceremonies are succeeded by some *Oremus's*, an anthem, the song of *Zachariah*; and whilst some of the bishop's officers are singing in chorus, he puts on his mitre, and with his crozier draws upon the ashes a double [s] alphabet in capitals. The reader may completely inform himself as to this ceremony, by consulting the representation of it given in the [n] two cuts.

The CONSECRATION *of the* ALTAR.

WE go on to the consecration of the altar. It is here in its proper place, tho' we have already spoken of the altar before the church. [w] As soon as the bishop has made the two alphabets in the ashes, he turns to the high altar at a reasonable distance, takes off his mitre, kneels down and prays; [x] and the choir answers. This is done thrice, and every time they raise their voice a note higher. Then the celebrant puts on his mitre, and blesses the water, salt, ashes and wine. The exorcism [y] of the salt and water, *&c.* and the *Oremus's*, are different from those already mentioned at the benediction of the first stone. At blessing the ashes, God is besought *to send his angel to consecrate and bless it, that it may become a wholsome remedy to all such who shall call upon the sacred name of God and confess their sins.* And *that they, who whilst they call on his name, shall sprinkle themselves with it in order to redeem themselves from their sins, may obtain health of body, and salvation of soul.* This prayer ended, the bishop takes the salt, mixes it with the ashes in form of a cross, takes a handful of this composition (for such may we call it) and throws it into the water at three times, each time repeating a benediction. Then he blesses the wine, and mixes it with the water in form of a cross. This benediction, like the former, has some prayers solely relating to it, and which are peculiar to it. The benediction concludes with an account of the benefits procured by water, and the miracles wrought by it, which the bishop gives, all the while looking at and directing his discourse to it. The consecration does not immediately follow. The celebrant again goes to the church door, signs it with the cross at top and bottom with his pastoral staff, and begs of God, [z] that the cross may be invincible, that all who shall visit this church may abound in all manner of good things, *&c.* *Lastly*, He returns to the place where he blessed the water, and turning towards the high altar [a] bareheaded, exhorts the congregation to beseech God *to bless and keep this place, by the aspersion of water mixed with wine, salt and ashes, and through* JESUS CHRIST, &c. [b] An Anthem follows, which is several times repeated. At the beginning of it, the celebrant

[r] *Te rogamus audi nos.*

[s] This alphabet represents the first principles of the Christian religion. The cross lets us know, that the first thing a Christian should learn, is *Jesus Christ* crucified. Vide *Casalius de ritibus*, &c.

[n] *Vide* The two first figures in the plate. We doubt not but this and some other ceremonies appear singular enough. But that Judaism has been a source of mysteries and ceremonies, and that Paganism is not behindhand with it, is not at all strange. Ceremony may in some measure be stiled——the essence of both those religions. What is matter of great astonishment is, that Christianity, whose principles are the most plain and simple, should load itself with so cumbrous a train, and so difficult, that those very people, who are obliged to support it, cannot acquit themselves without infinite pain and trouble. It is easily imagined, that it costs more to learn such things, than to be informed of religion.

[w] *Pontif. Rom.*

[x] He begins with *Deus in adjutorium*, and the choir having answered, he says *Gloria patri*, &c. and the choir answers *sicut erat in principio.* All this must be done methodically, for method is the soul of formularies. The least reflexion upon what passes in all bodies, as well ecclesiastic as secular, will convince the reader of this truth.

[y] *Creatura salis, Creatura aquæ*, &c. thus the *Pontifical* calls them.

[z] *Sit positis crux invicta liminibus*, &c. *Pontif. Rom.*

[a] Ibid.

[b] If there be several altars to consecrate, the celebrant bestows the same ceremonies on them all, consecrating them one after another, *Pontif. Rom.*

brant ſtands before the altar, dips his right thumb in the water which he has before bleſſed, and makes a croſs on the middle of the altar table, which he conſecrates [c] *in honour of God Almighty, of the virgin* Mary, *and of all Saints, in the name and memory of* Saint ----- and in the name of the Father, Son, and Holy Ghoſt. Beſides the croſs in the middle, he muſt make one at each of the four [d] corners; one on the epiſtle, one on the Goſpel ſide, and two more at the other ends. A prayer follows, after which the celebrant goes ſeven times round the altar ſprinkling it with holy water. We ſhall not farther enlarge on the ceremonies of the ſeven turns round the altar, it appearing of no uſe; but we ſhall add, that after them, and whilſt the anthem is ſinging, the celebrant paſſes on behind the altar, and on the right ſide in order to go round the church, and ſprinkles the walls at the bottom; and returning the ſame way, ſprinkles the middle. At the third round, going to the left, he ſprinkles the upper part and pavement, and then begins ſprinkling before the altar; from thence he goes to the great gate, and continues the ceremony croſs wiſe from one end of the wall to the other. He likewiſe ſprinkles it, turning to the [e] four corners of the world. He then turns towards the great gate, and ſays a very ſhort, but truly [f] Chriſtian prayer, and then another, which in the whole does not fall ſhort of it. After this he ſtretches his hands upon his breaſt, and together with the choir repeats what the church calls the [g] *Preface.*

After the preface, the biſhop or prieſt celebrating, puts holy water into the cement which is to faſten the ſtone which is ſet over the ſepulchre of the relics, which he bleſſes, and prays over.

The Procession *of the* Relics; *continuation of the* Dedication *of a* Church.

THE celebrant followed by ſeveral eccleſiaſtics, and preceded by the croſs carried between two ceroferaries, goes and fetches the relics with great ceremony. The chriſm is carried to the entrance of the church, and at going into the pavilion where the relics are, an anthem, and the xciv. *Pſalm* according to the Vulgate, are ſung: but ſometimes they only ſing a *reſponſe* in honour of the Saint, whoſe relics are going to be carried; after which the celebrant, who ſtands before the relics, uncovers himſelf, and ſays a prayer [h] in honour of them. The incenſe is then put into the thurible, and the proceſſion begins in the following order. The croſs-bearer walks firſt between two ceroferaries with tapers in their hands, and the reſt of the clergy follow ſinging. After them go the prieſts, bearing the relics ſplendidly ſet out upon a litter.

The incenſe-bearer walks by the ſide of it, and takes care continually to incenſe the relics during the proceſſion. Several ceroferaries with tapers likewiſe walk on one ſide towards the head of the litter. After the relics, appears the celebrant attended by his miniſters. When the proceſſion ſets out from the tent where the relics were, he begins an anthem, which is followed by others ſung by the choir; when they are come to the church door, the celebrant with the croſs, ceroferaries, and relics before him, leaves the choir in order to go round the church; and then ſtops at the church door, and makes a diſcourſe [i] to the people, at the cloſe of which he makes an exhortation to him who

[c] *Pontif. Rom.*

[d] The altar is the type of the church. Its four corners repreſent the four corners of the world. This ceremony therefore ſignifies the extent of the church, and of the merit of the croſs of Chriſt. The ſeven turns round it, and ſeven ſprinklings expreſs the fulneſs of the grace of the holy Ghoſt.

[e] *Verſus Orientem, Occidentem,* & Pontif. Rom.

[f] The purport of it is, *that God would ſhed his mercy on all who ſhall call upon him in this church.*

[g] *Per omnia ſæcula,* &c.

[h] He begs of God, *that the faithful may thro' his grace, in a worthy manner, touch the members of thoſe ſaints which have been particularly conſecrated to him.*

[i] This turns upon the reſpect due to God, and to his churches, the veneration which *Jewiſh*, and afterwards Chriſtian Princes have ſhewn to theſe holy places. We muſt not omit, that criminals who ſeek an aſylum in

founded the church, telling him it ought to be endowed; that is, a fund raised for its maintenance. In return, the church by the mouth of the celebrant, promises the founder and his heirs, that they will always be ready to appear first at the processions to be held on the anniversary of the dedication, *&c.* After this they pray for him, sing a *response*, and pray again. The celebrant, before he goes in, makes a cross on the outside of the door with his right-hand thumb. *Lastly*, The priests take the litter on their shoulders, and enter the church in procession, followed by the people and clergy. Then those saints, whose precious remains they are carrying, are invited [k] to come and take possession of the apartment the Lord has prepared for them, by an anthem which the celebrant begins, and afterwards the whole choir joins in. In the mean while the procession continues walking on, and when they are come to the altar where the relics are to be deposited, tapers are lighted up round the litter, which is set upon the altar. The celebrant honours the arrival of these holy relics by singing an anthem which is repeated, and by two Psalms which are followed by a very short prayer.

DEPOSITING *the* RELICS *under the* ALTAR.

BEFORE they are laid in the sepulchre, the bishop or other person who officiates, shall take his mitre, and mark the deposit with the chrism, but first seal up the vase which holds the relics. This marking with the chrism he must take care to accompany with four signs of the cross, which he shall make on the four sides of the sepulchre, in the name of the Father, *&c.* This is the consecration of the sepulchre. He is then to repose the relic box with all possible veneration, which he shall do bareheaded, the better to testify it to the congregation. After this an anthem is repeated, during which the celebrant still without his mitre on, incenses the relics, and afterwards puts it on, takes the stone which is to be laid over the sepulchre with his right-hand, dips the thumb of the other in the chrism; and makes the sign of the cross in the middle of the stone on the outside, that is to be towards the relics in order to consecrate it on that side. Anthems and [l] the *Oremus* immediately follow according to custom. After this the celebrant fixes the stone upon the sepulchre, the masons make an end of the work, and the celebrant sanctifies it by the sign of the cross to be made over the stone.

The INCENSING *of the* ALTAR.

THE stone being placed, blessed and signed with the cross, the altar must be incensed. The celebrant puts incense into the thurible, [m] blessing, and making the sign of the cross over it. Then he incenses the altar on the right and left, before and behind, the choir singing all the while. After the incensing, he prays, and then his ministers rub the altar-table with a very clean cloth. This table is incensed by the celebrant in form of a cross. The four sides of the altar must also be incensed, which is several times performed without intermission. The

in churches (especially in *Italy*, *Spain* and *Portugal*) are protected by the intercession of the clergy who officiate in such churches. And yet he exhorts Christians to enter them with purity. "The holy Pontifs, adds "he, have granted privileges to the church we are dedicating in honour of the Almighty, of the blessed Vir- "gin *Mary*, of all the Saints, and particularly of Saint ---- We declare that we have deposited the relics "of the Saints --- under its altar, and that the bodies of Saint --- and Saint --- lie in such a place. All "who visit them shall enjoy the indulgence granted by --- We exhort you to pay the whole tythes to such "who shall officiate in this church." On this capital point, he must enlarge, and prove, that it will draw down the blessing of God, *&c.* Vide *Pontif. Rom.*

[k] *Ingredimini, sancti Dei, preparata est enim a Domino habitatio sedis vestræ*, &c. *Pontif. Rom.*

[l] In this prayer, they testify to God, that they embrace the relics of the saints, for which this ceremony is performed with a religious affection.

[m] *Ab illo benedicaris in cujus honore cremaberis*, Pontif. Rom.



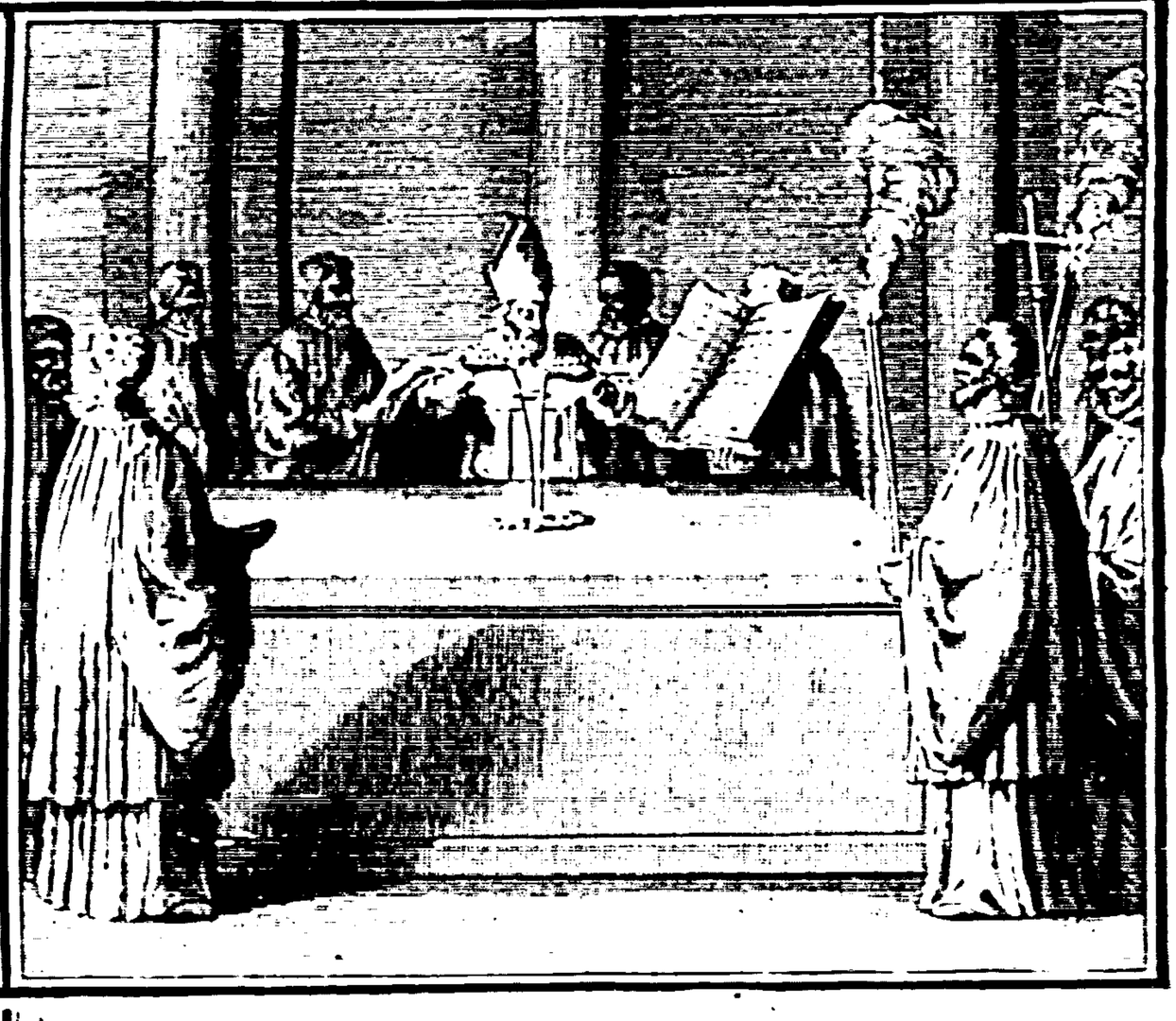
Le CELEBRANT oint avec le St. CHRÊME. les douze CROIX des Autels.



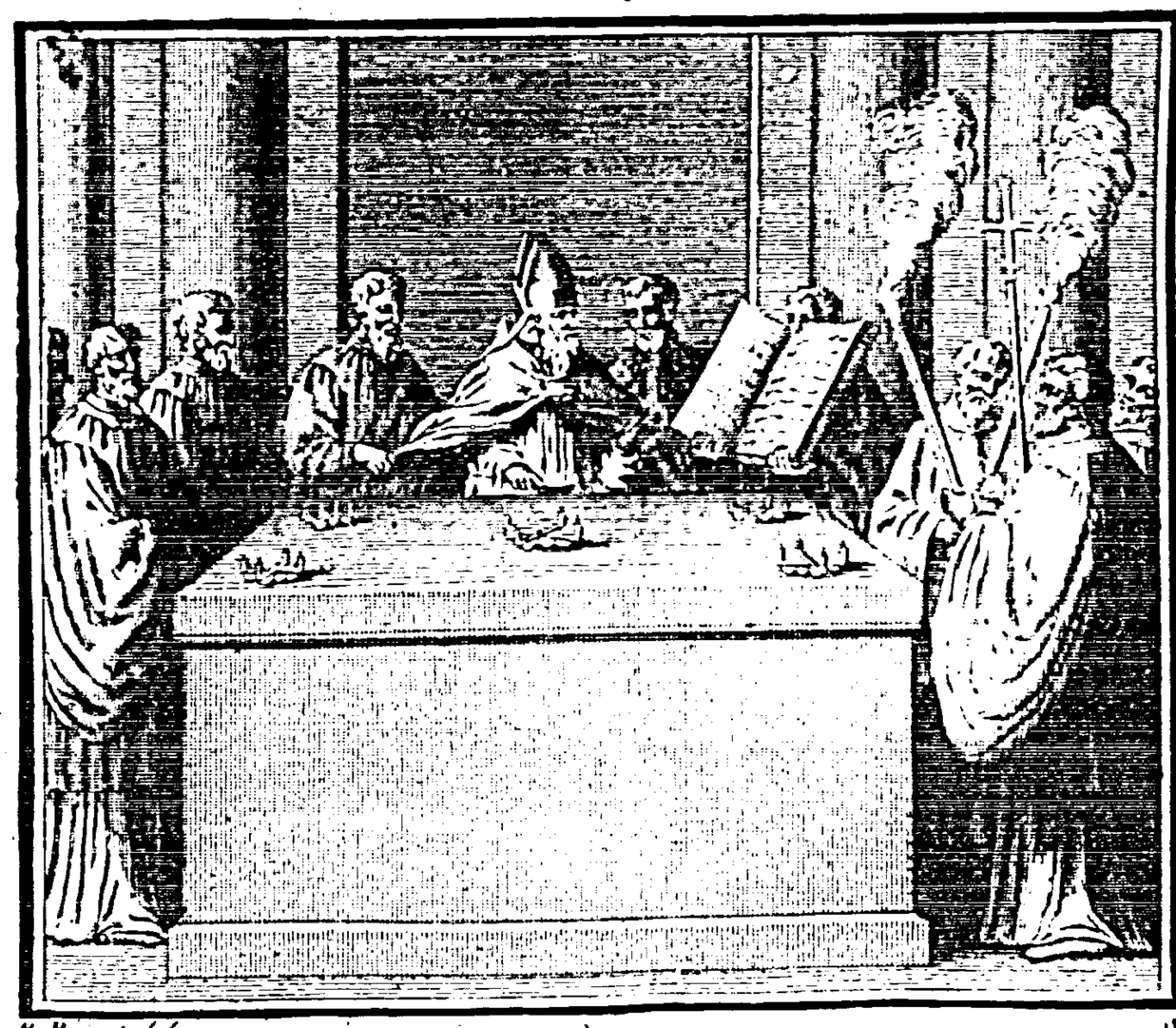
Il fait avec le St CHRÊME. une CROIX au devant de L'AUTEL.



Il BENIT les VAISEAUX. qui doivent servir à L'AUTEL.

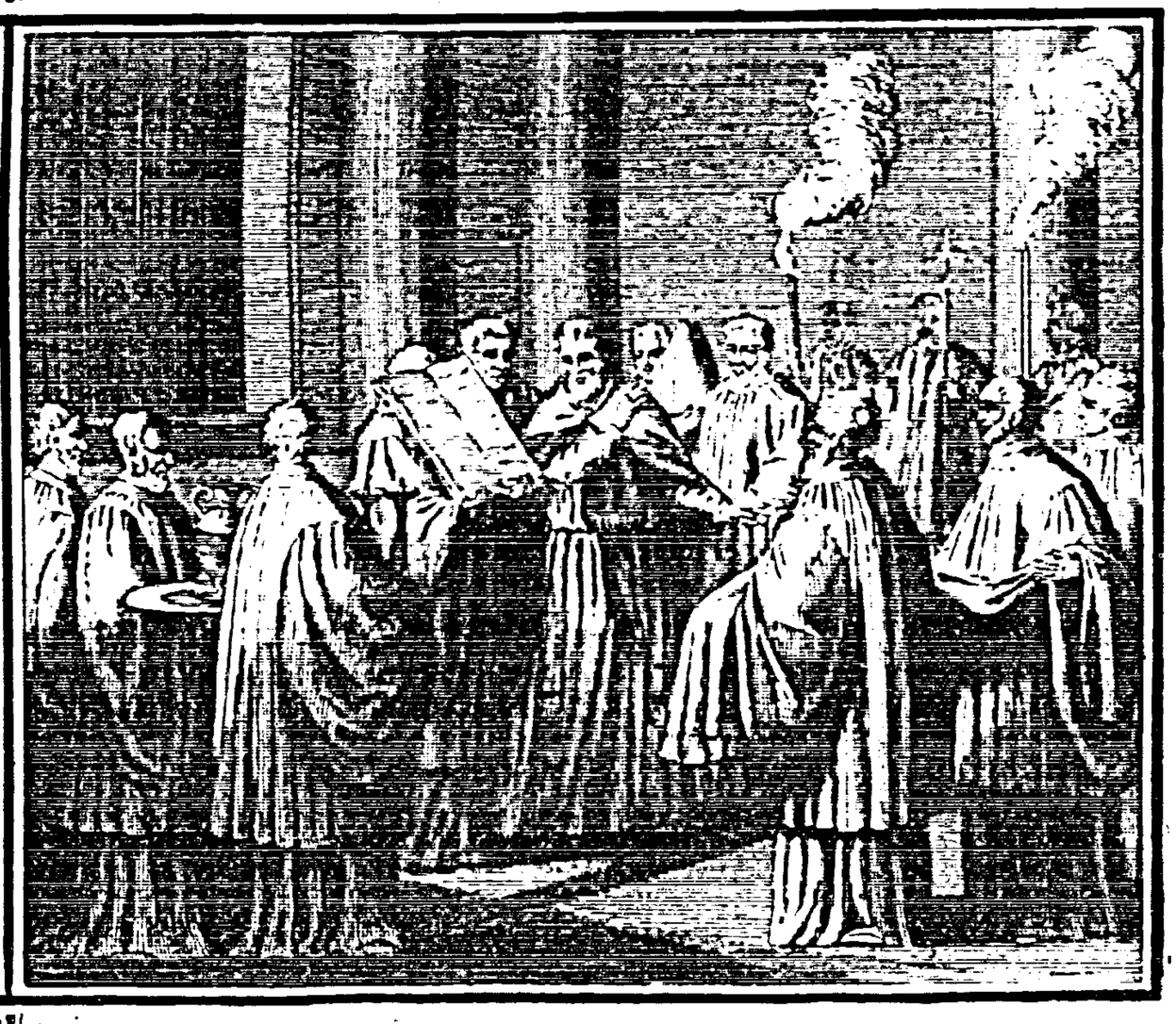


Il VERSE de L'HUILE et du CHRÊME sur la TABLE de L'AUTEL.

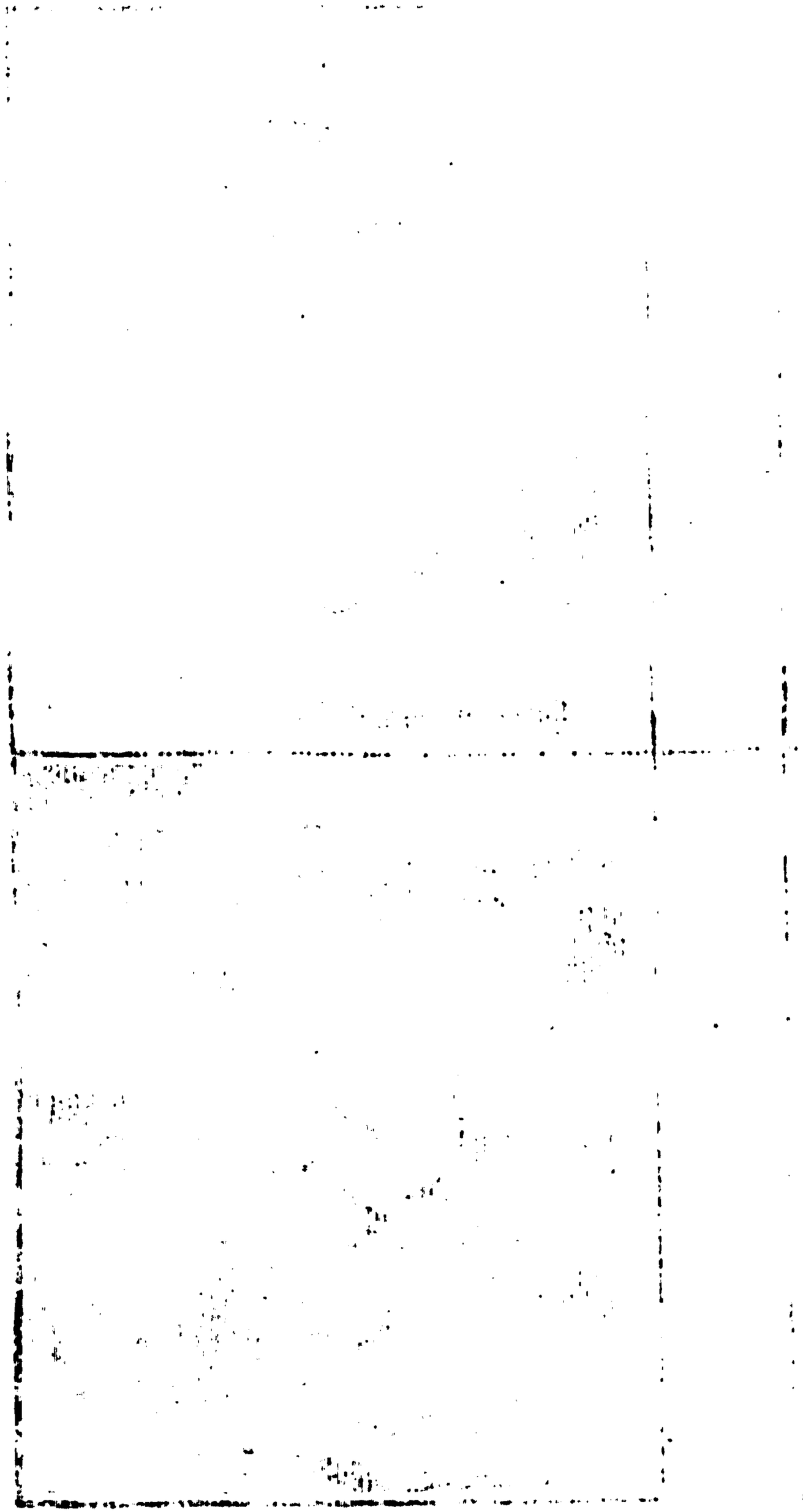


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Il ALLUME les CINQ CROIX de CIRE qui sont posés sur les cinq CROIX d'ENCENS



Il CONSACRE les PAREMENS de L'AUTEL.



The celebrant then makes five croſſes with the holy oils, one in the middle, and one on each ſide of the altar, in the ſame places he before made them with holy water. Theſe five croſſes are repeated with the oils, and the incenſing begins again. Pſalms, anthems, *Oremus's* varied, accompany theſe perfumes, and all the ſigns of the croſs which the celebrant makes a third time with the chriſm. In ſhort, not to enter farther into particulars, the celebrant [n] at the ſame time pours an equal quantity of oil and chriſm upon the altar; which he anoints and rubs all over with his right hand. In the mean time the choir ſing the patriarch *Iſaac*'s benediction to his ſon *Jacob*, after which comes a Pſalm; and then the celebrant exhorts the aſſembly [o] to beg of God to bleſs and conſecrate the ſtone which has been anointed, *&c.*

The Anointing *of the twelve* Crosses.

WHILST the choir and clergy are edifying by ſinging of anthems and Pſalms, we ſhall break in upon the incenſing of the altar, by paſſing on to the anointing of the twelve croſſes, which the celebrant has made upon the wall of the church. This he begins behind the altar, and going on to the right, anoints them all one after another; and at every unction repeats the form of [p] conſecrating a church. Every croſs is particularly incenſed after being anointed.

Continuation *of the* Altar's Incensing.

THE incenſing of the twelve croſſes being finiſhed, the celebrant returns to incenſing the altar, begins an anthem, and begs of God with the accuſtomary [q] ſign of the croſs, to ſanctify the altar, and bleſs the offerings of his ſervants, *&c.* He does not forget bleſſing the incenſe, that [r] creature, which by [s] its odour drives away all faintneſs and diſeaſes, but eſpecially guards the faithful againſt the ſtratagems of the enemy (that is the Devil). In the ſame manner, neither, does he forget to make five new croſſes upon the altar, each with five grains of incenſe, in the ſame places where he before made them with holy water, with holy oil and with the chriſm. Over every croſs of incenſe he puts one of wax, as repreſented in [t] the cut. Then kneeling down before the altar he lights it, and begs of the holy Ghoſt [u] *to light the fire of his love* in the hearts of the faithful. The anthem is preceded by an *Hallelujah.* The choir continue ſinging, and the prieſt cloſes this act of devotion with a prayer. In the mean while the wax croſſes and incenſe burn, and the celebrant orders their ſacred aſhes to be carefully collected. One of his miniſters performs this office, puts them into the appointed vaſe, and then empties them into the pool. The ordinary concluſion of this whole ceremony is an *Oremus* pronounced by the celebrant, upon the ſteps of the altar [w] in due order. The *Oremus* being ended according to the rules given in the note, the celebrant, in a tone moderately loud, and with his hands ſpread over his ſtomach, repeats the *per omnia*, which we have already ſpoken of.

The altars are on *Thurſday* and *Friday* in Paſſion week ſtripped of their ornaments, which at *Rome* are waſhed in water and wine. This ſtripping them, ſhews the Chriſtian's affliction for our Saviour's ſufferings, or elſe repreſents the manner in which he was ſtripped and ſcourged. The abſolution with water and wine ſignifies the blood and water that came out of his ſide.

The

[o] *Pontificale Romanum.*

[n] See the fourth copartment of the cut.

[p] *Sanctificetur & conſecretur hoc templum*, &c.

[q] It is to be obſerved, that the ſign of the croſs is appropriated to the three perſons of the Trinity in benedictions, when certain words are pronounced, ſuch as, *bleſſing*, *conſecrating*, *ſanctifying*.

[r] *Creatura Incenſi*, *Creatura Aquæ*, *Creatura Salis*, &c. are the uſual terms of the *Pontifical*, as already hinted. *Pontific. Rom.*

[t] *Vide* The fifth copartment in the cut.

[u] It is the hymn beginning with theſe words, *Veni*, *Sancte Spiritus*, &c.

[w] That is ſtanding, and without the mitre. One of his aſſiſtants afterwards ſays, *flectamus genua*: upon which all, except the celebrant, kneel. The other aſſiſtant ſays *Levate*, and all riſe with him.

The CROSS *before the* ALTAR.

AFTER all thoſe croſſes with which the celebrant has been *bleſſing*, *conſecrating*, *ſanctifying*, &c. the altar, one would think nothing more could be done. Far from it, there ſtill wants one for the front of the altar, which is made with the chriſm, and accompanied with a prayer. In fine, the ſub-deacons come and rub the table of it with towels appointed ſolely for it. The celebrant ſeats himſelf near the altar, and rubs his hands with crumb of bread, then waſhes and wipes them in ceremony; after which the acolytes preſent him the cloths, linen, veſſels, and all the ornaments of the altar to bleſs. Theſe are circumſtances particular to this ceremony. There is nothing worthy obſervation, in conſecrating that which is called *the portable* altar, nor in bleſſing any altar by itſelf, where there is no dedication of the church; as to conſecrating *the portable* altar, they are to begin by preparing a few inconſiderable relics, and three grains of incenſe for that part on which it is to be conſecrated, and that muſt be performed faſting. After the conſecration, the prieſt, if he thinks fit, may ſay maſs.

BENEDICTION *of the* VESSELS *and* ORNAMENTS *of the* ALTAR.

THE celebrating prieſt ſprinkles theſe veſſels and ornaments with holy water. After which his aſſiſtants ſpread the *chriſmal* upon the altar, and put on the reſt of the ornaments, as croſs, &c. The celebrant begins ſtanding the firſt verſe of the anthem; which is followed by a Pſalm, and then he goes up to the altar, ſalutes the croſs, and incenſes the altar three times. After this he prays, and that being over, goes into the ſacriſty, takes off his pluvial, [y] and returns with the ſandals, waſhes his hands, and dreſſes himſelf all over in white. The church is adorned, tapers lighted up at the altar, and the prieſt ſays maſs, if the fatigue he has ſuffered will give him leave, if not, it is ſaid by another.

[x] *Pontif. Rom.*

[y] *Si celebrare voluerit*, adds, *the Roman Pontifical.*



DISSER-

DISSERTATION

ON THE

CEREMONIES

OF THE

ROMAN CATHOLICS.

THIRD PART.

Containing the Customs relating to the Devotion of the *Roman* Catholic Church.

DISSERTATION

ON THE

CEREMONIES

OF THE

ROMAN CATHOLICS.

THIRD PART.

Containing the Customs relating to the Devotion of the *Roman* Catholic Church.

BENEDICTION *of* AGNUS DEI's.

THE *Roman* [a] Pontif in the first year of his pontificate performs the ceremony of [b] baptising and blessing the *Agnus Dei's*, and every seventh year of his reign repeats the same ceremony. These *agnus's* we shall now describe. Wax is the ground-work of certain pastils made in the form of an oval medal, whereon is the figure of JESUS CHRIST under that of a lamb holding a cross; wherefore these pastils are called *Agnus's*. [c] Formerly this wax was provided by one [d] of the gentlemen of the Pope's chamber, who held his office from the master or chamberlain of the sacred palace. They who intended to have any *agnus's* laid it upon St. *Peter's* altar; and an apostolic sub-deacon fetched it from the altar, and carried it to a room of the Pope's palace. The sub-deacon and his collegues assisted by some of the acolytes worked

[a] *Cerem. Eccl. Rom.* Lib. I. p. 37. Ed. of 1516.
[b] At *Rome* this ceremony is called *Baptising*.
[c] *Cerem. Eccl. Rom.* Ibid.
[d] *Magister Ceræ Palatii Apostolici.*

worked up the wax, and made them into *agnus's* [c] with great devotion, reſpect, and neatneſs, according to the directions of the *Roman Ceremonial.* The apoſtolic chamber was at the whole expence of theſe ſacred *Paſtils.* The wax, which was the baſis of them, was melted in a quantity of holy oil and chriſm of the laſt year. When all the paſte was completely prepared, the *agnus's* were preſented to his Holineſs in one or more baſons, and his Holineſs gave them his bleſſing. [f] At this time the prelate who is the Pope's ſacriſtan ſets his chaplains, and the clerks of the chapel about this work. The wax they are made of, is taken from the remains of the *Eaſter* wax of the laſt year, and as that would not be near enough, the apoſtolic chamber provides the reſt.

[g] On *Eaſter Tueſday* the ſacriſtan performs the benediction over the water, and the next day as ſoon as the pontifical maſs is over, the Pope clothed in his amict, albe, and in a ſtole of white damaſk with a ſilver lace, and having a linen mitre of cloth of gold on, conſecrates the water bleſſed by the ſacriſtan the day before. This water is in a large ſilver baſon; the conſecration conſiſts of the uſual benedictions, to which his Holineſs adds a prayer to God, beſeeching him to ſanctify ſuch things, [h] whereby the ſins of man may be waſhed away, *&c.* after which he takes ſome balm, and pours it into the water, thereto adding the holy chriſm which he likewiſe pours in the form of a croſs. Whilſt this is performing he ſeveral times offers up prayers to God. Then he turns to the *agnus's*, [i] bleſſes and incenſes them, begging of God to ſhower down upon them all the virtues commonly attributed to them. Then a ſecond and third prayer follow; after which the holy father, ſeated in an eaſy chair prepared for him, [k] with a napkin round him, and his mitre on, takes the *agnus's*, one after another, which the gentlemen of the chamber preſent him in ſilver gilt baſons, and throws them into the holy water; the next moment, the Cardinals in fine linen albes take them out with a ſpoon deſtined to this purpoſe. Their eminences carry them to a table covered with a clean white cloth, and there wipe them with a napkin, they alſo were in form of an apron; and the aſſiſtant prelates range them on that table where they are left to be thoroughly dry. After this [l] baptiſm of them is over, the Pope riſes and addreſſes himſelf in a prayer to the holy Ghoſt, beſeeching him to bleſs them, he makes another to JESUS CHRIST; after which they are again put into the baſons, and his Holineſs takes all the Cardinals, who [m] have aſſiſted him in this office, to dinner. This work is again reſumed the following *Thurſday*, and continued till they are all bleſſed, which is always on the *Friday*. This ceremony is performed in preſence of the foreign miniſters and great numbers of foreigners, whom curioſity brings thither to ſee this baptiſm of *agnus's*.

The following *Saturday*, the day on which the *agnus's* are diſtributed, there is a chapel held, and maſs ſung by a Cardinal prieſt, at which the Pope aſſiſts in his pontifical robes. " [n] As ſoon as the *Agnus Dei* is ſung, an apoſtolic ſub-deacon in his robes, with " the croſs-bearer, two ceroferaries and the thuriferary before him, goes to the Pope's " ſacriſtan, and takes from him a baſon full of thoſe *Agnus Dei's*, newly bleſſed, and " wrapped up in *China* cotton of ſeveral colours." The ſub-deacon is followed by a clerk of the ceremonies, and two chaplains in ſurplices. When theſe are got to the door of the chapel, they all kneel, and the ſub-deacon with a loud voice [o] ſings theſe words in bad *Latin.* [p] *Holy Father, behold the new lambs, who have pronounced unto you* Allelujah. *It is not long ſince they were to* drink *at the fountain* of holy water. *They are now very light*

[c] *Cum magnâ devotione, reverentiâ, & munditiâ.*

[f] *Cerem. Eccl. R.* Ibid. *Aimon* in his *Tableau de la Cour de* Rome ſays, " that generally the Feuillants, or Monks of S. *Bernard* and S. *Pudentiana* mold the agnus's.

[g] *Lunadoro*, Relaz. &c.

[h] *Quatenus ipſorum veneratione & honore nobis famulis tuis crimina diluantur*, &c. *Cerem. Eccl. Rom.* Ibid. *Vide* The cut on which are inſcribed the virtues of *Agnus Dei's.*

[i] *Benedice*, and *turifica* of *gl' Agnus.* Lunadoro.

[k] *Accinctus linteo.*

[l] Cerem. Eccl. R. *Omnibus baptizatis.*

[m] *Lunadoro*, Relaz. &c.

[n] Aimon. *Tableau de la Cour de* Rome.

[o] *Cerem. Eccl. R.* Lib. II. Fol. 111.

[p] *Pater Sancte, iſti ſunt agni novelli, qui annunciaverunt vobis Alleluja. Modò veniunt ad fontes: repleti ſunt claritate. Allelnja.*

light (or rather *very much enlightened)* At this news the muſic in the choir anſwer: *God be bleſſed:* Allelujah. After this the ſub-deacon riſes, and walks on. Being come to the door of the baniſters in the chapel, he repeats the words juſt mentioned, he likewiſe ſays them a third time, when being near the pontifical throne, he proſtrates himſelf at the holy Father's feet, who receives him ſitting with his mitre on. However, when the croſs enters, he and the whole congregation riſe, but he immediately ſits down, and the ſub-deacon remains kneeling at his Holineſs's feet, whilſt he thus diſtributes the *agnus's.*

Two auditors take a very white napkin, and give it to two Cardinal-deacons aſſiſtants, who lay it handſomely on his Holineſs's knees, and the two auditors hold the two ends of the napkin, whilſt the ſacred college partake of the holy Father's liberality. Their eminences, after their uſual inſtances of reſpect and veneration paid, preſent their mitres with the horns downwards to the Pope, who puts as many *agnus's* as he pleaſes into thoſe corners of the mitres. [q] Formerly he gave no more than three a piece to the ſacred college, two to the other prelates, and one to the clergy, *&c.* Their eminences kiſs the holy Father's hand and knee. After the Cardinals and clergy have received their ſhare, ambaſſadors and other perſons of diſtinction come forward with white napkins to have a ſhare of theſe ſpiritual benefits in their turn. His Holineſs treats theſe laſt children of his ſomewhat leſs liberally than the others; but however, he puts a reaſonable number of *agnus's* into their napkins.

The Pope, having thus diſtributed them, waſhes his hands, the ſacred college unrobe, the celebrant returns to the altar, [r] maſs ends with a double Allelujah, and the holy Father beſtows his bleſſing on his children together with a great many indulgences, which the celebrant publiſhes. The *Roman Ceremonial* informs us, that formerly the Popes had a baſon full of *agnus's* brought to table after dinner, and diſtributed them among the apoſtolic court.

" [s] All the *Agnus Dei's*, remaining out of the prodigious quantity that have been bleſ-
" ſed, are kept by the prelate who is maſter of the Pope's wardrobe, --- who every
" day at ſet hours diſtributes them among pilgrims and other foreigners who go and aſk
" for them. By one of Pope *Gregory* XIII.'s conſtitutions made in 1572. all ſuch who are
" not in holy orders, are forbidden to touch *Agnus Dei's*, unleſs in extraordinary caſes,
" and ſtill as a greater caution, all laymen are order'd to have them ſet in glaſs, or cryſtal,
" or other things that are tranſparent; and that ſuch as have the means of wrapping
" them up in ſome rich embroidery, ſhall ſo order it, that the *agnus* may appear on one
" ſide as in a reliquary. The ſame conſtitution prohibits painting them under pain of
" excommunication, in as much as the whiteneſs of the wax, with which theſe figures
" in relievo are formed, was by that Pope eſteemed more ſuitable than any other colour
" that could be imagined --- to repreſent the *immaculate Lamb of God.* Theſe are the
" words made uſe of by all the Popes down from *Gregory* XIII. till now ----- in ſpeak-
" ing of the miraculous effects of *agnus's.*

The riſe of this ceremony was thus. [t] In the firſt ages of the church, ſmall figures in wax, repreſenting Chriſt under the form of a lamb, were given to ſuch as came to be baptiſed, which theſe catechumens wore at their neck; and is a cuſtom which ſeems to have ſucceeded in the room of the Heathen *Amulets.* Among the *Romans*, the figure of a heart, and alſo of another certain part of the human body was hung about the necks of young children, and were, tokens both of the courage and ſtrength of the male ſex; but Chriſtians, as diſciples of a better maſter, in their room introduced that of a lamb, which is the ſymbol of humility and patience. A virtue of preſerving from charms and enchantments, and from many other accidents to which the life of man is expoſed, was by the ancient Heathens aſcribed to thoſe figures which they called *Bullæ*, and theſe *bullæ*

[q] *Cerem. Eccl. R.* Lib. II.
[r] *Ite, miſſa eſt, cum duplici Allelujâ*, Ibid.
[s] *Tableau de la Cour*, &c.
[t] Caſalius *de ritibus*, &c.

bullæ were more eſpecially given to children, they being from their tender age more expoſed than manhood. Wherefore care is taken now-a-days to provide them with *agnus's* and *ſcapularies.*

The CANONIZATION *of* SAINTS.

BEFORE that bleſſed perſon, whoſe canonization is required, is regiſtered in the catalogue of ſaints, his Holineſs holds four conſiſtories, the two firſt of which are private, the third public, and the fourth demi-public. In the firſt, the Pope cauſes the petition of them, who demand to have their ſaint univerſally acknowledged ſuch in the Catholic church, to be examined by three auditors of the rota, and orders the Cardinals to reviſe all the inſtruments, which relate to the proceeding. In the ſecond, the Cardinals make their report to his Holineſs. The third is held in public, [w] as we have already obſerved, in which the Cardinals pay obeiſance to his Holineſs; after which one of the conſiſtorial advocates makes the panegyric of him who is to be proclaimed a ſaint, and gives a particular detail of the life and miracles of this faithful ſervant of God; nay, he often enters into the moſt hidden ſecrets of the new ſaint, purſues him thro' all his thoughts, and examines the minuteſt motives, by which he acted, with that exactneſs ſo ſcrupulous and neceſſary, when the buſineſs is to acknowledge a new mediator with God, and to add him to the body of *interceſſors appointed at different times, for the faithful in the church.* The fourth is demi-public, and is held in the ducal hall where the Pope aſſiſts in his plain mitre and pluvial, and at which no homage is paid him. At this conſiſtory patriarchs, archbiſhops, biſhops, prothonotaries, and auditors of the rota are admitted; and the train-bearers perform their office clothed in violet; but after the *Extra*, every body goes out, except the prelates beforementioned. This conſiſtory is for taking the votes of thoſe prelates for and againſt the canonization, and as ſoon as it is reſolved upon by plurality of voices, the holy Father [x] intimates the day deſigned for the ceremony.

On the canonization-day, the Pope officiates in white, and their eminences are dreſſed in the ſame colour. St. *Peter*'s church is hung with rich tapeſtry, upon which appear the arms of the Pope, and of that Prince or State requiring the canonization, embroidered in gold or ſilver. An infinite number of lights blaze all round the church, where millions of Chriſtian ſouls wait perhaps with a devout impatience, till the canonized ſaint has made his public entry into paradiſe, thereupon to addreſs their petitions to him without danger of being rejected. We ſhall enlarge upon the particulars of the canonization, when we come to deſcribe this ceremony, as performed in the pontificate of *Clement* XI.

Canonization coſts ſuch Princes, who are deſirous of the glory of procuring it for ſome good Chriſtian, immenſe ſums. Beatification, as it is called, is in ſome meaſure the fore-runner of it. Beatitude is a natural ſtep to ſanctity, and leads to a ſuppoſition, that he that is looked upon here below as bleſſed, ought to be acknowledged as ſuch in heaven: but ſeveral *Beati* have never yet been able to arrive at ſanctity; whether the neceſſary teſtimonies and certificates have never yet been to be procured, or a ſufficient number of miracles have been wanting to get them declared ſaints; for ſaints and ſoldiers who endeavour to advance themſelves in the military way, are in the ſame caſe. They muſt both produce ſome proofs at leaſt of a diſtinguiſhed valour; and as the great men of this world are not always capable of judging of merit by themſelves, it is neceſſary for the one and the other to have patrons to lay their virtue before the eyes of the great, and advocates to plead in their favour.

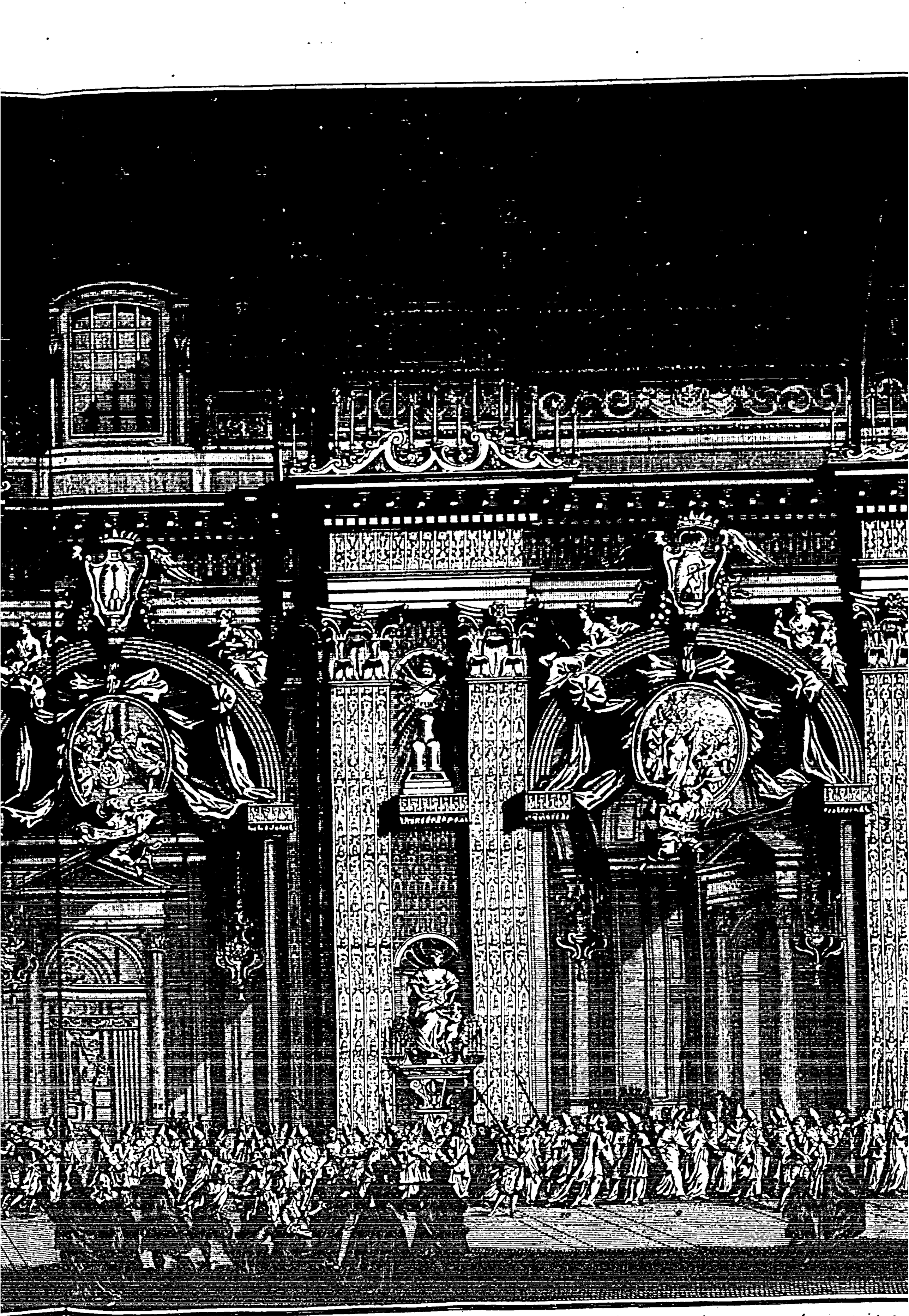
The

[w] In the hall called the *Royal.*

[x] Seiſtini's *Maeſtro di Camera.*
[x] Vide *Chiapponi* Acta Can. &c. *Romæ* 1720.

Abbreviateurs.
Notans de la Signature.
Clercs de la Chambre.
Auditeurs de Rote, et Maitre
du Sacré Palais.
5. Acolytes avec les 7. Chandeliers.
6. Soudiacre avec la Croix.
7. Penitenciers.
8. Abez.
9. Evêques Assistans, et non Assistans.
10. Cardinaux Diacres.
11. Cardinaux Prêtres.
12. Cardinaux Evêques:

Ordre de la PRO
L'EGLISE



la CANONIZATION de quelques SAINTS, dans
s le Pontificat de CLEMENT XI. en 1712.

23. Legat de Boulogne, avec le
Prieur des Quartiers.
24. Conservateurs.
25. Connétable Collonna.
26. Gouverneur de Rome.
27. Card: Dia Assist: &
28. Le Pape, sous le Dau
les Referendaires.
29. Cubiculaires Assista
l'Auditeur de la N

The nativity of martyrs, the commemoration of their death, the offerings made t' their memory on thoſe days of ſolemnity, and the extraordinary veneration the churc' ſhewed for thoſe generous champions of truth, were many ages earlier than the canc nization of ſaints. [y] Yet ſome footſteps of invoking them may be traced ſome years before the firſt *Council of Nice*. At the cloſe of the third, and beginning of the fourth century, was introduced the cuſtom of collecting their relics, which were ſcattered i very different places, upon account of perſecutions. The Proteſtant writer cited : the bottom of the page inſinuates that [z] the invocation of ſaints was owing to the proſopopœias and apoſtrophes of Chriſtian orators of thoſe firſt ages. But however that may be, devout expeditions were from that time made to the tombs of martyrs, nor did theſe travellers ever return without bringing with them ſome parts of their bodies. The wonderful properties diſcovered in thoſe relics for the cure of the diſeaſed, and ſalvatio of the ſoul, gave birth to their tranſlation. It grew into a perſuaſion, that the bodies o the ſaints were able to draw down a bleſſing from heaven on cities and ſtates; and kingdoms put themſelves under their protection. Miracles without number, related in the legends, as well ancient as modern, convinced the people that the protection of ſaints was no indifferent circumſtance. Their images were ſet up in their churches, and their names inſerted in their Litanies. Hitherto canonizations were made by a tacit conſent of the clergy, without any formality: but long before that, the uſe of certain eccleſiaſtical regiſters known by the name of diptics had obtained, wherein were ſet down the names of martyrs and ſuch as died in a reputation for holineſs, after having diſtinguiſhed themſelves by their virtues; nay, they often regiſtered the names of ſuch who had no other pretenſions but their quality.

We have no inſtance of a ſolemn canonization before that of St. *Sibert*, canoniſed by Pope *Leo* III. at the beginning of the ninth century; tho' ſome aſcribe the firſt ſolemn canonization to *P. Adrian*, and others inſiſt that St. *Ulric* canoniſed in 993. by Pope *John* XIV. or XV. is the firſt ſaint canoniſed in form; and ſome again attribute the glory of this inſtitution to Pope *Alexander* III.

It appears pretty plain, by what we have ſaid, that canonization by the church, bears a very great affinity to the apotheoſis of the ancient *Romans*, and perhaps ows its riſe to it. At leaſt ſeveral formalities of the ſame nature appear in both. Such, as to the old *Romans*, are the Senate's approbation of thoſe whom they deified, the examination into their lives and virtues, the hymns and forms of prayer compoſed in honour of thoſe ſubaltern Deities, the temples built for them, and prieſts appointed for the ſervice of them. A more circumſtantial compariſon would be impertinent, we ſhall therefore only obſerve, that thoſe great men raiſed to the rank of Gods at *Rome*, were not alwa' worſhipped in the provinces ſubject to the *Roman* government, and ſtill ſeldomer in countries to which their command did not extend. In the ſame manner our ſaints are not equally acknowledged every where. The Eaſtern churches have ſeveral which we ſhould in vain look for in our calenders, and ſome of ours are not taken notice of in theirs; and yet ſuch as have written the lives of the ſaints of the Eaſt and Weſt, or endeavoured to have them canoniſed, evidently prove by a great number of miracles, that both the one and the other may be addreſſed to without ſcruple.

[a] The *acts of canonization* of Pope *Pius* V. *Andrew d'Avellino, Felix de Cantalice,* and *Catharine de Bolognia*, will furniſh us with an ample account of every thing particular in this ceremony; which four holy perſons juſt named were canoniſed in 1712. in the pontificate of *Clement* XI. In the private conſiſtory held by his Holineſs on that ſubject, he declared [b] that the miſeries of war and fear of a peace which might be fatal to religion, had

[y] *Hiſtory of Ceremonies and Superſtitions*, Ed. of 1717. [z] Id.
[a] *Acta Canon.* printed at *Rome* in 1720.
[b] *Republicâ Chriſtianâ bellorum procellis agitata ----- timendum magis eſt ne ---- deterior bello pax ---- orthodoxæ Religioni maximè perniciosa ---- coaleſcat.*

had [c] determined him to procure the afflicted church new patrons who might have credit with God; in hopes they would labour to appeaſe his wrath, and their help be effectual towards obtaining peace from the divine Majeſty: thereupon followed a relation of their lives and miracles, and theſe are two out of ſix which the *congregation of rites* approved in the relation made to them concerning St. *Pius* V. Two images of this ſaint were miraculouſly preſerved from fire; and a ſingle touching the ſaint's ſhirt, healed a violent diſeaſe in a perſon who had put himſelf under his protection. After which the holy Father ordered the votes to be taken in order to proceed to their canonization. We ſhall ſay nothing of the conſiſtories held after this reſolution, nor of the panegyrics pronounced in honour of the four ſaints. They were ſucceeded by a diſtribution of indulgences, which the Cardinal, his Holineſs's vicar-general, promiſed to ſuch pious Chriſtians, who, after faſting the 4, 6, 7. of *May* 1712. confeſſing within that week, and afterwards communicating, ſhould, for ſeveral days together, viſit the baſilica's of St. *John de Lateran*, St. *Peter* and St. *Mary Major*. The whole city ſtrove to have a ſhare in thoſe liberalities which the holy Father, in the quality of heaven's treaſurer, offered to all nations; the curates publiſhed the good tidings, which the vicar of Chriſt promiſed to all penitents, to their reſpective flocks, and his Holineſs himſelf offered up the ſacred body of our Saviour in his private chapel, and with his own hands gave the communion to ſuch as had the honour to be admitted. In ſhort, the more effectually to excite the devotion of Chriſtians, he, on the firſt *Sunday* in *May*, with great humility viſited the abovementioned baſilica's, and the ſacred college were invited to do the ſame in their ſcarlet robes; but on days of penance they appeared in violet. Great numbers of relics were expoſed, and prayers and humiliations were offered up to God before them. All this devotion was with deſign to bring down the Holy Ghoſt into the hearts of thoſe, who were to ſet the laſt hand to the canonization of the four ſaints, which was at laſt done in the demi-public conſiſtories held on that occaſion; in conſequence whereof his Holineſs appointed the 22[d] of *May*, for the public entry of thoſe new ſaints of the church; a day every way ſolemn, the feſtival of the holy Trinity being celebrated at the ſame time. Whilſt preparations were making for ſo auguſt a ceremony, the vicar-general cauſed freſh indulgences to be fixed up in all public places, together with remiſſion of ſins to all ſuch, who upon confeſſing and communicating, ſhould by any acts of piety intereſt themſelves in the canonization of the four ſaints, and after appear at the proceſſion of that day. As to ſuch devout perſons, whom any extraordinary caſes might hinder being preſent at it, they had a ſhare in the indulgences, upon repeating three *Paters*, and three *Aves*, on that morning at the time the bells of *Rome* ſhould ring.

A magnificent theatre is always erected in the church of St. *Peter* for the ceremony of canonization. That which was prepared for theſe four new ſaints ſhall be preſently deſcribed. On the day of this ceremony, the entrance to the theatre is guarded by the *Swiſs* guards, who are likewiſe poſted at the doors of the baſilica; a detachment of the horſe guards is drawn up in the ſquare of St. *Peter*, another of the cuiraſſiers in that of the Vatican, and a third in all the ſtreets thro' which the proceſſion paſſes. Theſe bodies, together with thoſe poſted in the other quarters of *Rome*, and the garriſon of *Caſtle St. Angelo* make a general diſcharge of the artillery at a ſignal given that the ceremony is begun, and all the bells in the city are rung. *Te Deum* is ſung to inſtrumental muſic, &c. Thus far we have only given a general idea of this day's ſolemnity, but the following is a particular deſcription of the honours done by Pope *Clement* XI. in 1712. to thoſe ſaints publickly acknowledged by his Holineſs as the Chriſtian's mediators with our Saviour.

On the 22. of *May*, all the avenues of St. *Peter*'s were lined in the manner we have obſerved. And nothing leſs was neceſſary to put a ſtop to the impetuoſity of the vaſt croud of people of all ages and ſexes, whom devotion and curioſity had equally brought thither.

[c] *In tanto rerum diſcrimine ---- novos ac validos afflictis Eccleſiæ rebus apud divinam benitatem patronos quærere decrevimus, qui ſcripti ſint ---- lenire iracundiam Dei*, &c.

thither. This multitude of all ſorts of people flocked from all parts of *Rome* to St. *Pe-*
ter's at day-break; whilſt the ſecular and regular clergy aſſembled at the Vatican, accord-
ing to the order iſſued out to them. The Cardinal-deacons then robed his Holineſs in
proper ornaments, after which the holy Father with the croſs before, and the clergy be-
hind him ſet out for *Sixtus's* chapel. Where being arrived, he made the ſign of the
croſs over his pious retinue, took off his triple crown, knelt down before the altar, and
prayed. He next chanted an anthem beginning with theſe words, *Ave Maris Stella*,
&c. and again knelt till the muſic of the chapel had made an end of the hymn. Where-
upon his Holineſs riſing put on his mitre, went again [d] into his chair, and in it receiv-
ed from Cardinal *Albani* his nephew, petitions for the canonization, two large and one
ſmall painted taper, whereon were ſeen the arms of his Holineſs, and the images of the
candidate-ſaints. At preſenting them, his Eminence kiſſed the hand and knee of the
Pope his uncle. One of theſe tapers was by his Holineſs's order given to the conſtable
Colonna to be carried before him in the proceſſion, and to be held during the ceremony
of canonization. The other was given to no body, there not being any perſon of ſuit-
able quality to walk with the conſtable in this ſolemnity. The ſmall taper was given to
the chief aſſiſtant cup-bearer, or chamberlain to the holy Father; but firſt a general di-
ſtribution of tapers was made among the clergy, each of them being armed with one
according to his rank and dignity. The four banners on which were printed the images
of the four ſaints, and which were to be carried in the proceſſion, were ſet up under the
portico, near *Conſtantine's* ſteps; for that was the general rendezvous of this army of the
faithful. Their arms were delivered to them at the entrance of the gate of the Vati-
can, from whence the *Myriads*, of which the regiments and battalions of the church are
compoſed, filed off taper in hand; and this is the order and march of thoſe apoſtolic
troops.

GENERAL PROCESSION *obſerved at* ROME *on the* 22. May 1712. *the Day of* CANONIZATION *of the four* SAINTS.

THE children of the apoſtolic hoſpital of St. *Michael* walked firſt with burning tapers in their hands, then the orphans, the Fathers of the convent of the church of St. *Mary of Miracles* of the third order, the bare-foot *Auguſtins* of *Jeſu Maria*, the capuchins, the brothers of charity, the fathers of mercy of St. *Adrian*, the hermits of St. *Onuphrio*, the minims of *Mount Trinity*, the fathers of St. *Andrew of the Monks*; thoſe of the third order of St. *Francis*, of St. *Coſmo and Damian*, the *Minors*, conventuals of the holy Apoſtles, the *obſervantins* of St. *Mary* in *Ara Cœli*, the *Auguſtin* friars of our lady *of the people*, the hermits of St. *Auſtin*, the *Carmelites* of St. *Chryſogonus*, thoſe of the *Tranſ-*
pontina (or other ſide the *Tyber*) the *Servites* of St. *Marcellus*, the *Jacobins* of *la Mi-*
nerva, the *Hieronomites* of St. *Alexis*, the canons regular of St. *Saviour*, the friars of Mount *Olivet* of the congregation of St. *Bennet*, the *Citeaux* of the congregation of *Tuſcany*, thoſe of the holy *Croſs*, the *Feüillans* of St. *Bernard*, the Fathers of the congregation of *Vallambroſa*, the *Camaldules* of St. *Gregory*, the *Benedictins* of the congregation of *Mount Caſſino*, the canons regular of St. *Mary of peace*. The ſeculars followed in good order, with their banner before them, as well as the regulars. A camerlingo, or chamberlain bearing the ſacerdotal ſtole was their ſerjeant, and took care that they marched in order; St. *Mary* on the other ſide the *Tyber*, and St. *Laurence in Damaſo*, who every other year have the precedency of each other came next; and after them the reſpective chapters of St. *Mary Major*, St. *Peter of the Vatican*, and St. *John de Lateran*.

After

[d] *Sedes geſtatoria.* The chair in which he goes to chapel.

After theſe came the officers of the Pope's chapel, his ſquires in caſſocs, the procurators general of the five mendicant orders in their proper habits, the gentlemen of the bedchamber in red, the fiſcal procurator, the commiſſary of the apoſtolic chamber, the conſiſtorial advocates, the Pope's private chaplains, the gentlemen of the bedchamber, the muſic of the chapel ſinging *Ave Maris Stella* perpetually during the whole proceſſion. Immediately after them appeared the [e] four coſtly banners, the ſtandards of the four ſaints, whereon were their images and chief miracles; the whole being the work of ſome of the moſt excellent painters. As the precedency had been given to St. *Catharine of Bologna*, her ſtandard went firſt, that of St. *Felix de Cantalice* appeared next, followed by St. *Andrew d'Avellino*, and St. *Pius* V. came laſt as *Servant of Servants*. Six of the *Minor Obſervantin* friars, each with a taper in his hand, walked before St. *Catharin*'s banner, accompanied by the fraternity of the *Bolognians* of St. *Petronius*; the banner being ſupported by four of the principal Fathers of the order. That of St. *Felix*, ſupported in the ſame manner by ten capuchin friars, marched at the head of a numerous detachment of the fraternity of the *Stigmata of* St. *Francis*. Another detachment of the ſame fraternity followed St. *Andrew d'Avellino*'s ſtandard, and the fraternity of the *Agonizants*, that of St. *Pius* V. each in the habits of their reſpective fraternities, but the *Agonizants* had ſacks on. The referendaries came next, before the regiſters of the high court, the voters of the ſignature, and clerks of the chamber. After them came the maſter of the ſacred palace among the auditors of the rota, then the apoſtolic acolyte performing the office of thuriferary, marched ſingle with the thurible in his hand, and next came ſeven more acolytes, who walked in the [f] figure of a creſcent or ſemicircle. Theſe laſt carried each a ſuperb ſilver candleſtic with a lighted taper in it. The ſub-deacon croſs-bearer appeared in the middle of them in his white robes, carrying the pontifical croſs, having on each ſide an apoſtolic officer with his red ſtaff. After them came the Vatican penitentiaries of the company of Jeſus, in white with their hats on, the abbots, generals of orders, prelates aſſiſtant and non-aſſiſtant, and the ſacred college, the Cardinal-deacons firſt, then the prieſts, and laſt the biſhops. The envoy of *Bologna* walked on the left of the prior of the captains of the quarters, followed by the conſervators, walking before the conſtable and governor of the city. The Cardinal-deacons aſſiſtants, with the Goſpel Cardinal-deacon, walked before the Pope's chair. Then appeared the holy Father. [g] He was going to open the gates of heaven to the new ſaints, and by his preſence gave freſh courage to the apoſtolic troops, ſeated on high in his chair, and carried by eight chairmen cloathed in red. Eight of the oldeſt referendaries bore up a rich canopy over his Holineſs with pikes adorned with ſilver, and the *Swiſs* guard walked with their naked ſabres round the chair. His Holineſs was followed by an apoſtolical ſub-deacon, whoſe title is *auditor of the mitre:* This auditor walked between two gentlemen of the privy chamber in red robes, and then actually in waiting. The apoſtolical prothonotaries participants together with their deputies, and the begging orders with their generals at their head, all in their proper habits cloſed the march, and brought up the rear of this army of the faithful, in the center of which marched the Pope, Prelates and Cardinals.

The proceſſion was ſucceeded by an infinite number of people, whom [h] the preſence of the holy Father, and the grave, modeſt and religious appearance of the faithful in the proceſſion, on a ſudden inſpired with ſo violent a devotion, that for a moment nothing was ſeen but tears, nothing heard but ſighs and groans, voices interrupted by ſobbs, and the cries of thoſe who preſſed forward to be the firſt to receive the holy Father's benediction. The whole multitude fell down on their knees; each man beating his breaſt, and

[e] The church militant, always at war with the world and the Devil, has in her proceſſions preſerved an image of the military diſcipline of the children of the world. Might not the banner in proceſſions be compared to the *Labarum*? The proceſſions of the old *Romans* were in many things like the proceſſions of our devotees; but we ſhall refer the reader to what we ſhall ſay of them in the ſequel of this diſſertation.

[f] *In Hemicycli formam diſpoſiti.* Acta Canon. &c. [g] *Janitor Cœli.* Id. Ibid.

[h] Id. Ibid.

and whilſt one was entreating to be inſtantly bleſſed, another was begging an indulgence. His Holineſs quite ſoftned, could not refrain from tears, at the ſame time as he was ſcattering the graces of heaven to the right and left on his faithful ſubjects. He [i] went thro' the ranks weeping, with one hand bleſſing his people, and with the other holding the ſmalleſt of the painted tapers already mentioned, in a little white veil embroidered with gold, and deſigned to catch the drops of wax which ſhould fall from the ſacred taper.

Such was the proceſſion which marched with colours flying towards St. *Peter*'s, where the Pope was received by the clergy belonging to that cathedral, whilſt the choir of muſic there ſung the anthem, beginning with theſe words; *Tu es Petrus, Thou art Peter.* The holy Father ſeemed aſtoniſhed at the pomp and ſplendor with which his cathedral was adorned, and ſure enough at the ſight of it, his Holineſs might juſtly ſay; [k] *I have ſeen the holy city, the New Jeruſalem, come down from heaven adorned as the bride for her bride-groom.* The *Poſtulants* (or petitioners) for ſo are they called who ſue for the canonization of any *Beati*, had ſtudied to outdo the magnificence of all former canonizations, at which the holy Father wept for joy. The firſt thing he did was to go and proſtrate himſelf before the holy ſacrament in the chapel of the holy *Trinity*, having firſt quitted the taper and mitre. The eccleſiaſtical Senate followed the example of his Holineſs, who taking back the taper and mitre went into his chair, and was carried to the altar of the apoſtles. There the holy Father gave the taper to his cup-bearer (who held it all the ceremony) knelt upon his ſeat and prayed for ſome time, after which he beſtowed freſh bleſſings upon the aſſembly, went up to his throne there to perform the office of Chriſt's vicar; and received the homage of the ſacred college. After this the oldeſt of the Cardinal-biſhops went up to the pontifical throne, and took his place on the right, but ſo that his face was to the left. The Cardinal deputed to demand the canonization advanced forward to the ſteps of the throne, having on his left the Cardinal-legate of *Bologna*, and on his right a conſiſtorial advocate; the maſter of the ceremonies who attended the Cardinal-poſtulant being on the Legate's left. They firſt bowed to the altar and the Pope, then the Cardinal-poſtulant roſe, and the advocate addreſſing himſelf to the Pope in his Eminency's name, begged his Holineſs would be pleaſed [l] *to cauſe the four* Beati *to be enrolled amongſt the ſaints of the Lord.* Scarce had he ended, when one of the gentlemen of the Pope's bedchamber, ſecretary of his Holineſs's briefs riſing took up the diſcourſe, and made a ſhort panegyric on the merit and virtues of the four bleſſed perſons all natives of *Italy*; and who have immortalized themſelves by their religious exploits. Indeed *Italy* is grown famous by the great names of many ſaints. The bravery of the two ſaint *Francis's*, of St. *Anthony of Padua*, &c. *are well known,* [m] *thoſe brave and generous ſoldiers of the armies of the Lord, who conquered the kingdom of heaven by their Chriſtian virtues, and acquired a reputation infinitely preferable to that of the heroes of ancient* Rome. And indeed *Italy* ſeems to have long renounced all pretenſions to the latter ſort of glory.

The gentleman of the bedchamber cloſed his diſcourſe with an exhortation to the aſſembly to beg the light of God's Spirit on ſo nice an occaſion. Then the Pope riſe off his throne, and all the clergy knelt, two of the chapel muſic in their ſurplices and kneeling likewiſe ſung the Litanies of the ſaints; after which the Cardinal who petitioned for the canonization renewed his inſtances, and this was ſucceeded by a prayer to God to beg the aſſiſtance of his Holy Spirit, and his Holineſs ſung the *Veni Creator Spiritus*; which is a hymn addreſſed to the third perſon in the Trinity. The two muſicians ſung the verſe beginning with *Emitte Spiritum*, and the Pope called upon the Holy Ghoſt whilſt the two continued ſtanding before the ſteps of the throne, with tapers in their hands. A third and laſt entreaty made in the ſame manner as the former, followed this invocation. Then the ſecretary of the briefs reſumed the diſcourſe, and [n] declared it was time to yield

[i] *Inter utrumque Clerum præteriens*, Id. Ibid.
[k] Id. Ibid.
[l] Id. Ibid.
[m] Id. Ibid.
[n] Ibid. *p.* 224.

yield to God's commands; the holy Father, continued he, is going *to make a decree, in order to raiſe* PIUS V. ANDREW D'AVELLINO, FELIX DE CANTALICE, *and* CATHARIN *of* BOLOGNA *to the rank of ſaints; to the glory of God, and the honour of the Catholic church, to the end, that their names may be called on for ages to come*, &c. After theſe words the ſecretary withdrawing, the Cardinals ſtood up, and the Vicar of JESUS CHRIST, [o] aſſiſted by the Holy Ghoſt pronounced the decree of canonization; commanding that from thenceforth they ſhould be held as ſaints by the Catholic church, and their feſtival ſolemnized on their birth-day. The apoſtolic prothonotaries and notaries upon the ſpot drew up an act of this canonization, and *Te Deum* was ſung in order to return thanks to God for it.

Whilſt *Te Deum* was ſinging by the muſic of the chapel, the ſignal made by the maſter of the ceremonies gave notice to all the city of the ſolemn promotion of theſe four new ſaints. The ſound of trumpets, the noiſe of drums, the ringing of bells, and the diſcharge of the artillery ſpread the triumph of the church militant, under the lieutenant general of Chriſt on earth into every quarter of *Rome*. Nothing was talked of but the glorious miracles of the new ſaints, their auſterity, their piety, and other virtues. Already did the people recommend themſelves to them, chuſe them for patrons, and in the tranſports of joy of the *Roman* devotees, a thouſand vows were heard offered up to God for the holy Father's proſperity.

As ſoon as the muſic had ended the *Te Deum*, the Cardinal-deacon aſſiſtant, who was on the right, ſung the Litanies in honour of the new interceſſors, and called on them by their names. The holy Father read aloud a form of prayer of his own making, in order to inform the devout how they were to call upon them. The ſubſtance of which was to beg of God to grant to the pious ſuch aſſiſtance as any perſon might expect, who puts himſelf under the protection of a ſaint; and as ſoon as it was read, the Cardinal-deacon of the Goſpel went up to the pontifical throne, continued ſtanding at the foot of it at his Holineſs's right hand, and turning towards him ſung the *Confiteor*, therein expreſly naming the four ſaints, whoſe promotion CHRIST's vicar had juſt declared. In the mean while the epiſtle-ſub-deacon went and took the croſs from the altar, carried it to the loweſt ſtep of the throne, and kneeling down, placed it before the ſovereign Pontif; who thereupon read the benediction and abſolution to the aſſembly in the following words.

May God have pity on you by vertue of the prayers and merits of the holy virgin, of St. Michael *the Archangel*, &c. - - - *and of St.* Pius, *St.* Andrew, *St.* Felix *and St.* Catharine: *may God, for their ſakes, pardon your ſins and lead you into eternal life. May God grant you indulgence, abſolution, and remiſſion of ſins*, &c.

Pontifical maſs ſucceeded the canonization. His Holineſs was conducted in form between two deacons aſſiſtants, and ſupported by two auditors of the rota, to the little throne repreſented in the cut of the theatre for the canonization. The holy Father, in his way to it from the great one, ſcattered his bleſſings on the apoſtolic Senate. Immediately his Holineſs laid aſide his mitre, got up, turned his face to the altar, in a low voice repeated the *Pater* and *Ave*, croſſed himſelf, and for the *Tierce* ſung *Deum in adjutorium:* the reſt of the particulars of this maſs we omit, as little differing from other papal maſſes; and ſhall only obſerve, that the holy Father made a diſcourſe or ſort of homily. One of the moſt remarkable things in it was, that the misfortune of the times made it abſolutely neceſſary to propoſe to the people freſh examples of virtue, to give a new life to devotion which was now grown cool, and to ſecure freſh aſſiſtance from heaven in defence of religion. To this end, more proper ſubjects could not be pitched upon than St. *Pius* and his three aſſociates in ſanctity. In the midſt of his diſcourſe, the holy Father in a moſt edifying manner addreſſed himſelf to the four ſaints of his own creation, beſeeching

[o] *Celeſti Spiritu afflatus*, Ibid. Formerly the Pope, before he pronounced the decree of canonization, made a proteſt, declaring that by ſuch decree, he did in no wiſe intend to derogate from the faith of the church, and glory of God, *Cerem. Eccl. R.* Lib. I. Fol. 32. Ed. of 1516.

beſeeching them with eyes of pity to look down upon the calamities of the church, and with the moſt fervent zeal recommending to them the *New Zion*, the mother and miſtreſs of all other churches. After this homily, the Cardinal-biſhop aſſiſtant begged his Holineſs to be pleaſed to grant indulgences to ſuch as ſhould perform their devotions to theſe new ſaints: upon which the Pope, turning towards the people, declared a plenary indulgence of ſeven years, for ſuch as ſhould annually viſit their ſepulchres.

[p] As to the offerings repreſented in the cut, they were divided from each other into four parts, upon tables placed over againſt the little throne, and preſented in proceſſion after the following manner. [q] The maſter of the ceremonies, at the head of the proceſſion, was followed by 4. mace-bearers with ſilver maces on their ſhoulders. After them came two of Cardinal ABDUA's chief domeſtics each with a large taper, whereon were painted St. *Pius*, and the arms of CHRIST's vicar. The Cardinal with his mitre in his hand walked on the right hand of the ſollicitor for the canonization. Two friars, one of which was the maſter of the ſacred palace, followed, carrying a ſmall tapet painted like the great ones; and two turtles in a little gilt baſket. Two of Cardinal *Pignatelli*'s gentlemen in long robe scarried two loaves, one gilt with gold, and the other, with ſilver, and both with his Holineſs's arms on them. The Cardinal himſelf followed and after him two moſt reverend friars, one of them, commiſſary of the holy *Roman* Inquiſition; the other procurator general of the order of the preaching friars. The former with a ſmall taper, and the latter with a pair of doves in a baſket ſilver-gilt. Two gentlemen of Cardinal *Pamphilio*'s came after in the habit of clerks carrying two ſmall barrels, one with wine and gilt with gold, the other with water and gilt with ſilver, both of them having at the bottom the arms of the Pope; and the petitioners for canonization. Theſe were followed by their maſter, and he by the reverend father the ſecretary of the congregation of the *Index*, and the reverend the provincial of the Holy Land; the ſecretary with a gilt cage full of little birds, and the provincial with a ſmall wax-light like thoſe we have already mentioned, under which he held a fine white napkin, that not a drop of the wax might be loſt. As ſoon as they were come to the ſteps of the Pope's throne, the mace-bearers and gentlemen made a lane to the right and left; Cardinal *Abdua* and Cardinal *Albani*, ſollicitors for the canonization, went and placed themſelves on the Pope's right hand, after paying him their reſpects. They, who carried the great tapers, gave them into Cardinal *Abdua*'s hands, who having kiſſed them, preſented them to his Holineſs. Cardinal *Albani*, as ſollicitor, preſented the ſmall lights, and the [r] offerings carried in the little baſkets. The reſt of the Cardinals preſented the bread, and the barrels in which were the water and wine to his Holineſs; and they were

[p] It is well known, that offerings were in uſe among the *Jews*. Nor were they leſs in vogue among the ancient idolaters. The Chriſtians have taken up the ſame cuſtom, which in length of time has degenerated into an abuſe that can hardly eſcape ridicule. In the time of *Conſtantine the Great*, there was no approaching the altar without a preſent, which was a capital point, and ſwelled the revenues of the clergy; nay, and was of the ſame conſequence as the articles of religion. "Go to church, pray, pardon-ſinners, aſſiſt at maſs, *carry your offerings*:" in this manner *Nicolas* I. expreſſes himſelf in a paſſage from *Ciapponi* in his Diſſertation upon offerings.

Theſe offerings were of ſeveral kinds, ſome were common, as bread, wine and water for the communion; others were for the ceremonies, and other neceſſities of the church and her miniſters; ſuch as incenſe, perfumes, tapers, oil, ſacred veſſels, the firſt-fruits of the earth, and of the flock; but eſpecially, money, inheritances, poſſeſſions in land, lordſhips and other fine eſtates, which the faithful ſervants of the church have in the courſe of years gained from timorous ſinners.

At this day there is, in the church of *Milan*, a ſort of offering much reſembling that of bread and wine in the ancient *Roman* church. Two old men of St. *Ambroſe*'s ſchool offer three waters in a plate, and a ſmall ſilver veſſel full of wine, which is likewiſe performed by two old women. Theſe are footſteps remaining of the communion under both kinds, of which the *Roman* church has likewiſe preſerved an idea in the canonization of ſaints, the conſecration of biſhops, and the bleſſing of abbots; on all which occaſions, bread, wine and water are offered. In ancient time, tapers and candles were likewiſe offered to Popes and Prelates, a cuſtom ſtill ſubſiſting in ſeveral religious ceremonies, ſuch as the collating to orders, and the bleſſing of virgins; in its annual ſolemnities *Rome* ſtill by its magiſtrates offers patins, chalices, tapers, *&c.* at the altars of its moſt conſiderable churches.

[q] This is a particular deſcription of the offering made for *Pius* V. taken word for word from the acts regiſtered by S. *Ciapponi*.

[r] The author of the *Tableau de la Cour de* Rome ſays, that the Pope opens the door of theſe cages of birds, and gives one of them its liberty, whilſt the reſt are kept priſoners; which, ſays he, is an emblem of limbo or purgatory, from whence the Pope delivers ſuch whom he pleaſes to let into heaven, *&c.*

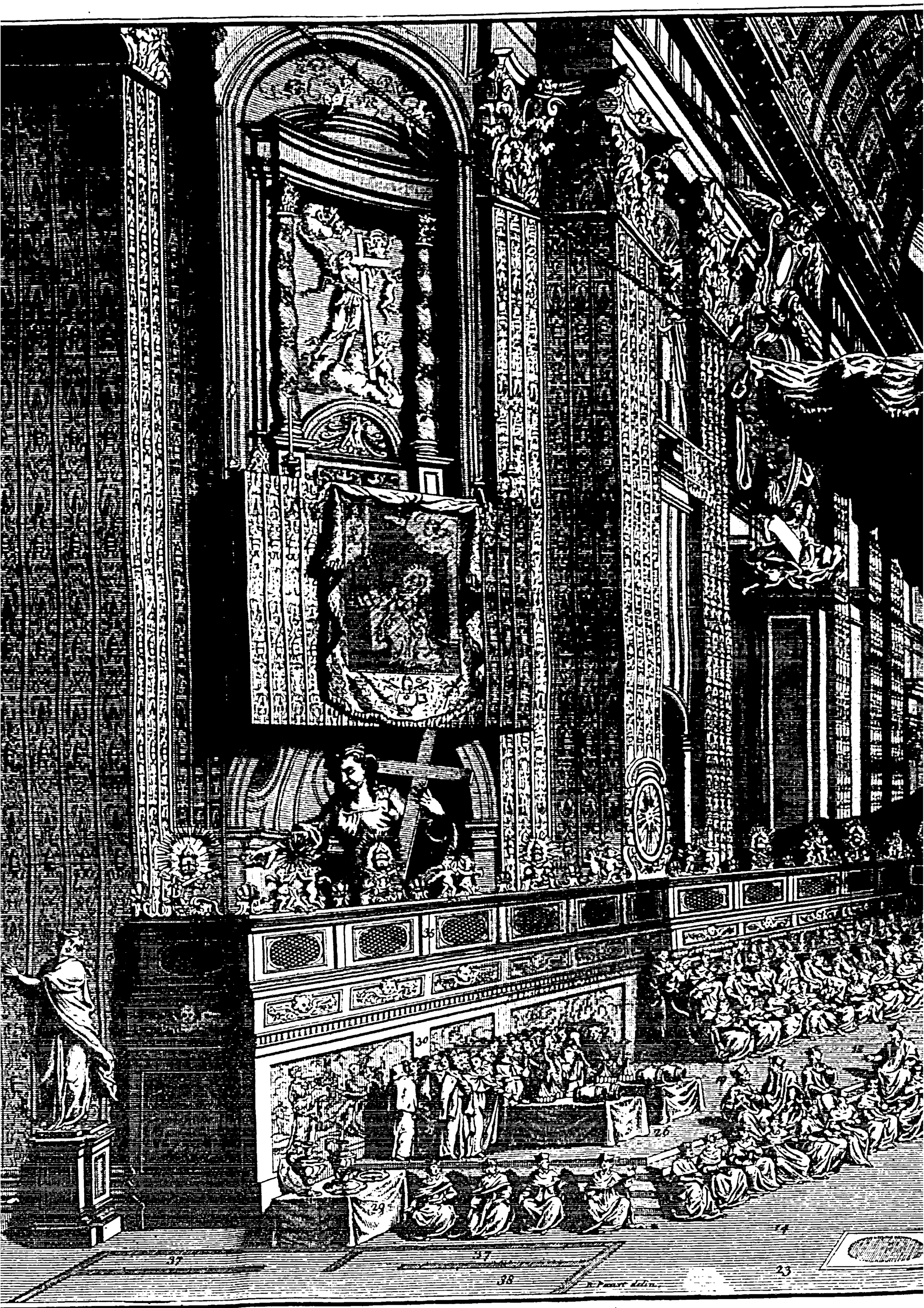
afterwards admitted to kiſs his feet. They then went down the ſteps on the left ſide, and all the offerings were thereupon again ſet upon the tables, from whence they had been taken.

We ſhould here give a deſcription of the decorations of the theatre, but as ſuch accounts are dry and tireſome, we ſhall only mention the moſt remarkable at the bottom of the cut. We ſhall in general inform the reader, that the theatre was covered with rich tapeſtry, and that it would be difficult to imagine any thing finer than the Pope's great throne; on one ſide of which was a ſtatue repreſenting the church, and another repreſenting juſtice. The middle of the throne was fifty *Roman* palms high, and thirty ſix broad, on one ſide of this throne ſtood a figure of faith, and on the other one of hope. An infinite number of wax lights blazed round the church and theatre. The author to whom we are obliged for this account, of which we have only given an abridgment, has not omitted a complete liſt of every thing neceſſary for a regular and pompous canonization.

Nor ſhall we ſay any thing of the particular graces and bleſſings which the holy Father beſtows on the roſaries, chapels, images, croſſes, medals and other ſuch things ſanctified on account of this ceremony, or at the time of the triumphant entry of the four ſaints into heaven; this was expreſſed in an indulgence, together with the promiſe of remiſſion of ſins to whoever ſhould viſit ſeven churches in one day, or at leaſt as many as ſhould be found in the town he reſided in, were there but a ſingle one; provided however, that if there were but one, he ſhould viſit all the altars in it. The ſame was granted to him, who in remembrance of our Saviour's paſſion ſhould kiſs the earth ſeven times, perform any virtuous action in imitation of our four ſaints, read any chapter of their lives, viſit their altars, or adore their relics, at the ſame time praying for the glory of the church, and the converſion of ſinners, *&c.*

We muſt mention another ceremony that ſucceeded the canonization, which was the carrying in pomp St. *Pius* V.'s ſtandard from the baſilica of St. *Peter* of the Vatican, to that of St. *Mary* of *Minerva*, and was performed on *Saturday* 6. of *Auguſt* 1712. To this end, the order of the preaching friars, and of the *Agonizants* met in the baſilica of the Vatican, whither the clergy of that church came in their robes of ceremony. They all drew up before the confeſſional of St. *Peter*, and thence they began the proceſſion. Paſſing in review before the altar they all made one genuflexion, except ſuch as carried croſſes, banners, tapers, *&c.* The brothers of the holy ſacrament, who carried the ſtandard of the ſaint, halted near the altar of the choir, to hear an anthem ſung by the muſic in honour of the ſaint, which was followed by a Litany to him. Then the canon, whoſe week it was to officiate, ſung that ſaint's prayer, and walking directly up to the ſtandard, on which the image of that new canoniſed Pope was painted, he incenſed it three times in form. In the mean time, the clergy of that church appeared following the croſs with tapers, and walked immediately after the Dominicans. The ſtandard was then given to four Fathers of that order by the canon for the week, who immediately fell on his knees moſt devoutly adoring the holy image. This is what paſſed in the church. When the ſtandard went out, the clergy and chapter made a lane on each ſide to do honour to it, and kneeling down, paid homage to the repreſentation of that holy Pontif.

Nothing could be more reaſonable, than that the Dominicans ſhould have the honour of carrying the banner of a Pope who had been of their order. Theſe pacific friars walked with lighted candles in their hands after the drums and trumpets of the people of *Rome*, and after the *Agonizants* armed likewiſe with candles, in the midſt of a great number of muſicians, and carrying the croſs, the banner of the fraternity, and lanterns. The banner of *Pius* was guarded by twenty of the Pope's grooms, and thirty of his *Swiſs* guard. The bells of all the churches in their way were rung, and the windows of the houſes adorned with a great deal of devotion. There were illuminations throughout the city, and ſeveral diſcharges of the artillery. To conclude, the order of St. *Dominic*



. Pape.
ge du Cardinal Evêque
sistant.
rdinaux Diacres Assis-
s.
rdinaux, Evêques, et-
êtres.

5. Cardinaux Diacres.
6. Evêques Assistans.
7. Evêques non Assistans.
8. Penitentiers.
9. Gouverneur, de Rome.
Protonotaires et Adjoints.

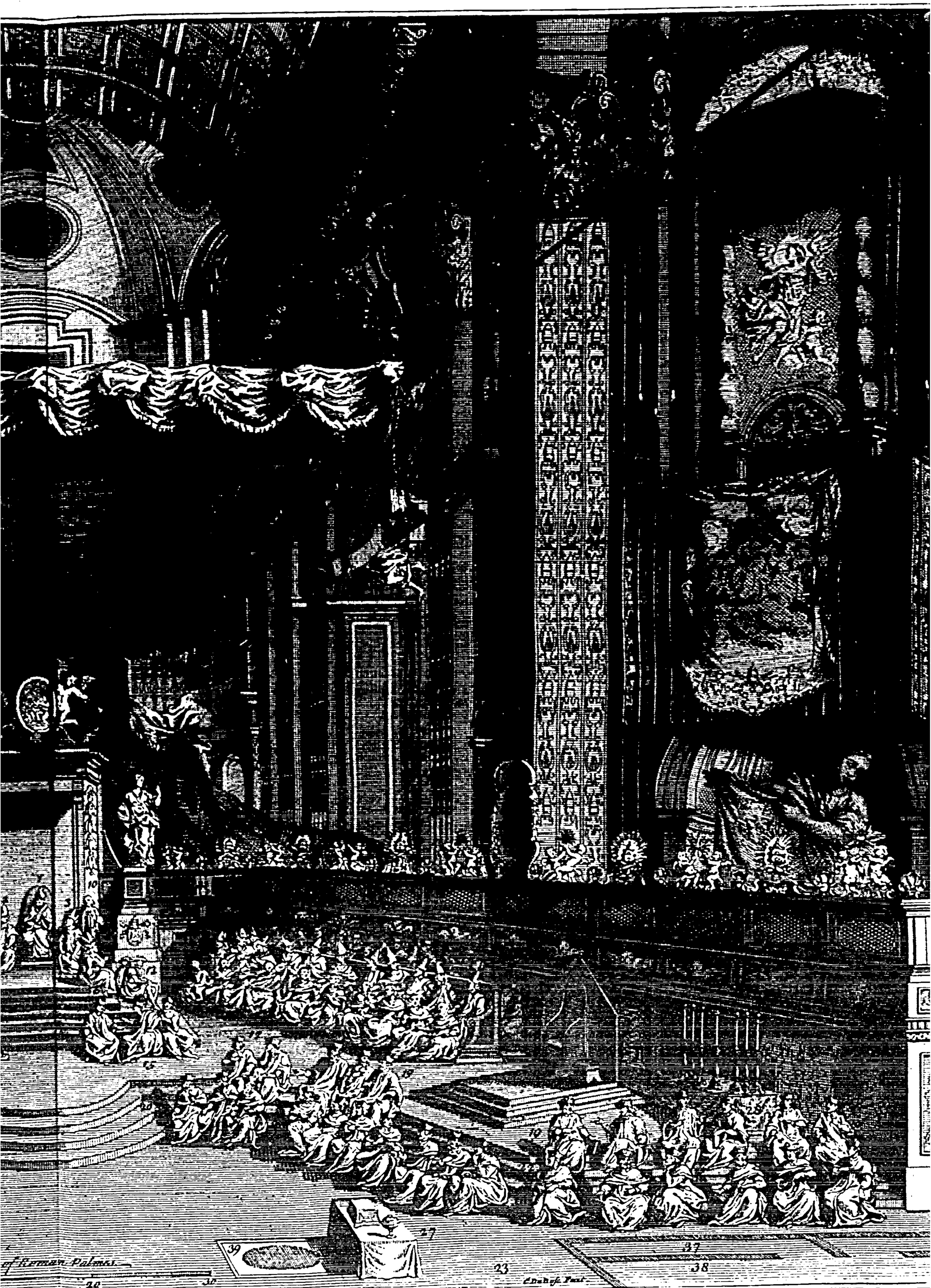
10. Connêtable Colonna.
11. Généraux d'Ordres.
12. Conservateurs de Rome.
13. Legat de Bologne.
14. Place du Maitre du Sacré Hospice.
15. Auditeurs de Rote.

16. Clercs de la Chambre.
17. Prelats Votans de la Signature de Justice
18. Abbreviateurs.
19. Referendaires.
20. Cameriers Secrets.
21. Cameriers d'Honneur.

THEATRE dresse

quelques SAL

P. Pasart delin.



de S.t PIERRE pour la CANONISATION de

ficat de CLEMENT XI. en 1712.

22. Chapelains Secrets et Communs.
23. Place des Ecuiers.
24. Caudataires.
25. Maitre de la Garderobbe.
26. Offrandes.
*. Avocats Consistoriaux

27. Credence sur la quelle on met les vases Sacrez.
28. Autre Credence, sur la quelle on met 7 Cierges.
29. Credence du Pape.
30. Ceux qui postulent pour la Canonisation du Saint.

31. L'Ambassade
32. L'Ambassade Portugal ince
33. Neveux du Pa
34. Belle Soeur
35. Choeur des
36. Dame de Qua

began their parts. Fifty ſmall canons were at their charge placed before St. *Mary*'s of *Minerva*, and it appeared, that the grumbling of the artillery had nothing frightful in it to thoſe recluſes, who in their retirement are ſuppoſed to handle nothing but their croſſes and chaplets. The proceſſion marched on to St. *Mary* of *Minerva*, and croſſed that church in two columns.

When the ſtandard was juſt upon entring the church, a Cardinal, who waited for it at the door in his pontifical robes ſtanding between his deacon and ſub-deacon, haſtned towards it, and laying aſide his mitre, fell on his knees on a carpet laid for that purpoſe, and in that poſture [r] adored the image, and incenſed it. It was then ſet upon the altar, and whilſt the elevation of it was performing, his Eminence turning to the croſs upon the altar, began the *Te Deum*, incenſed the image, ſung the ſaint's prayer, and then bleſſed the congregation to the ſound of canon, drums and trumpets. Eight whole days were ſpent in pious rejoycings accompanied with maſſes and indulgences. Here we ſhall cloſe this deſcription, which is already but too long.

Every thing offered at a canonization is myſterious: The tapers, which, according to our [s] dealer in myſteries, repreſent Chriſt's humility, are likewiſe an emblem of the ſaint's chaſtity, and good works. The bread, water and wine give us an idea of the ſpiritual life. Bread, beſides, ſhews gratitude towards God, and theſe three all together are types of the offering Chriſt made of his body at the laſt ſupper. As to the turtle, it is an emblem of conjugal fidelity, and it would be a hard matter to be without it at a canonization-ceremony; it but too well repreſenting the inviolable fidelity which the ſaints have ſworn to God. It is likewiſe a type of the contemplative life of the ſaints, for, like them, it loves ſolitude. Its ſighs expreſs the wonderful affliction which the ſaints feel for the ſins of mankind. However theſe excellent qualities in the turtle ſhould not make us deſpiſe doves which love company, and fly by troops, which is a lively image of the active life of the ſaints. Beſides, it is under this form that the Holy Ghoſt is painted. As for the little birds offered in this ceremony, they too are a type of the ſaints, who taking wing towards heaven by the ſtrength of contemplation, there converſe familiarly with God. The very barrels of wine and water, the cages for birds, the baſkets for the bread, the painting of the tapers, and the gold and ſilver with which loaves are ornamented, are all myſterious affairs. But we refer our readers to the author, who had ſupplied us with the particulars we have juſt given him.

CEREMONIES *of* BEATIFICATION.

NONE can be beatified within fifty years after their deaths. All atteſtations of virtues and miracles are examined by the *Congregation of Rites*. This examination often continues for ſeveral years, after which his Holineſs reſolves upon the beatification: For the candidate's reputation runs no riſk, the affirmative being always on his ſide.

As ſoon then as the congregation has carefully examined the requeſts of the petitioners firſt, and the life of the future *Beato*, the holy Father ſigns the decree for his beatification. [u] His corps and relics are from thenceforth expoſed to the veneration of all good Chriſtians, his images are crowned with rays, and an office ſet apart for him; maſs is ſaid in honour of him, tho' neither his body nor relics are carried in proceſſion; and indulgences and remiſſion of ſins are granted on the day of his beatification, which tho' not ſo pompous as that of canonization, is however ſplendid, and worthy of a perſon raiſed to beatitude.

[r] *Sancti Pii imaginem adoravit.* Acta Canon.
[s] *Acta Canon.* p. 260.
[u] Ciapponi *Acta Beatif.* &c.

DEVOTION

DEVOTION *to* SAINTS.

THERE are various claſſes of ſaints. Some, by the means of their temporal good things, have during their lives been benefactors to the church, and its miniſters; others backed by the authority they poſſeſſed, declared themſelves its protectors and patrons. A great many of them diſtinguiſhed themſelves by the brightneſs of their parts and judgment. A long and whimſical retirement, a life, which to the world would paſs for extravagant, has canoniſed many. A ſincere return to God, after an irregular courſe of life, has gained ſeveral others the ſame honour. In ſhort, amongſt thoſe ſaints acknowledged by the Catholic church as ſuch, are to be found a conſiderable number of martyrs for JESUS CHRIST.

All theſe ſaints have their place in the legends as well ancient as modern, where their lives are inſerted for the edification of the godly, with praiſes that would be ſuſpected, were they beſtowed on perſons of the world. Nothing but what is miraculous, extraordinary, or divine is to be found in them.

Beſides ſuch ſaints as are effectually and nominally known to us, there are millions not at all known to us, not ſo much as by name; but it is preſumed, they are real genuine ſaints, becauſe the Pope declares them ſuch, after their bodies have been taken out of thoſe burying places called catacombs. Whatever figure theſe new patrons may have made in the world during their lives, they are ſure of the gift of miracles after their deaths. *Rome* is convinced of this, it being a place where unknown ſaints are much in vogue.

It ſhould ſeem, that after the deciſions of the apoſtolic court, the faithful run no riſks in throwing themſelves into the arms of unknown ſaints; and yet ſome doctors have endeavoured to overturn the foundations of this worſhip. Monſieur *Thiers*, one of theſe doctors, deſcribes this ſort of devotion with no other deſign than to make it odious, and he thus expreſſes himſelf. " [w] One of the kinds of devotions now moſt in vogue, is that to the new ſaints, whoſe bodies are taken out of ---- catacombs, and given gratis " to any conſiderable perſon who aſks them, after the Cardinal-vicar to the Pope, or " the biſhop who is ſacriſtan of the apoſtolic chapel has given them names ---- The " churches where the bodies of ſuch new ſaints lie, are flocked to, offerings are carried, " vows are made, and pilgrimages and nine-days-devotions are made to them, perſons " ſick of all ſorts of diſeaſes are carried and recommended to them, as well as children " ſtill-born, and dead without baptiſm, in hopes of their reſurrection by the interceſſion " of theſe new ſaints; people ſtrive to kiſs their ſhrines, to have their chaplets, medals, " and the clothes for the ſick touched by them; they cry out *a miracle* ---- every one " endeavours to be a witneſs of it, it is ſpread every where, the croud gathers, and the " churches thereby become more frequented, and grow into greater reputation ---- " This devotion might be very meritorious with God, did it not tend to leſſen that re- " ſpect which the church has always paid to the ancient ſaints --- and were it true, " that theſe new ſaints were really ſo ---- But it is to be feared, that the worſhip paid " to them may bring people off from the veneration which is due to the ancient ſaints, " and that they may imagine, that the new ones have more power and credit with God." Indeed it muſt be allowed, that the vulgar, always fond of novelty, may eaſily give into ſuch an exceſs; for they look upon God to be like man, and that the laſt comer muſt always be the greateſt favourite with the ſupreme Being. Monſieur *Thiers* is of opinion, that the devotion to the ancient ſaints is much more regular, ſure, and better eſtabliſhed. But allowing him full liberty to think as he pleaſes, we muſt take the liberty of telling him, that there is no danger in aſſociating to the ancient ſaints all ſuch whom the Pope has

[w] *Thiers* chap. xxiv. *of the moſt neceſſary of all kinds of devotion.*

has cauſed to be acknowledged in the laſt ages by a ſolemn canonization, or other lawful ways.

Devotion to ſaints is grounded upon their power, and that on the miracles they wrought during their lives, or after their deaths: ſo that miracles are the authentic proofs of their ſanctity whom the Pope [x] canonizes, ſince God would not grant thoſe eſſential tokens of his ſupreme authority, except to ſuch as diſtinguiſh themſelves by their virtue. Formerly, all ſupernatural operations were called miracles, as well ſuch as interrupt the courſe of nature, as ſuch as run counter to thoſe laws by which ſhe acts. Theſe operations were, if we may be allowed the expreſſion, a violence done to nature; and accordingly, God allowed them only upon extraordinary occaſions; ſuch, for inſtance, as the deſtruction of error, and the eſtabliſhment of the truth of religion, *&c.* As for thoſe miracles formerly uſed under Paganiſm in ſupport of error, they have been ranked under ſorcery, cheats, and illuſions; nor ſhall we enter into them.

For ſome ages paſt we muſt have another notion of miracles. They are in general become more eaſy and common, than in the primitive ages of the church. They have ceaſed to take religion and truth for their ſole objects, but on the other hand, we have the comfort to ſee all the laws of nature deſtroyed, for the leaſt favour a ſaint aſked of God, or for his private occaſions. [y] Birds have been ſeen to grow ſilent, and liſten to the ſermons of ſaints, and [z] fiſhes leave the water to hearken to their preaching. In a word, ſince this change of idea, ſaints have made their proofs with leſs difficulty, and perſons of mean extraction have been admitted. All theſe changes have been ſucceeded by an infinite number of miracles, which are not yet ceaſed, nor ever will to the end of the world. Notwithſtanding the endeavours of the incredulous, the faith of pious good ſouls is not exhauſted, but is a ſource that will never dry up.

IDEA *of the* POWER *of the* SAINTS *of theſe latter* AGES.

HAD faith no other ſupport than reaſon, it would ſoon be a-ground. It requires ſtronger aſſiſtance, than that of a brain exhauſted in ruminating upon the truths of religion. To be plain, it muſt have examples that ſtrike, and as it were ſtun it. This is what will with ſome devotees juſtify the neceſſity of the miracles of theſe latter ages. We have already given ſome inſtances of theſe miracles, [a] to which we ſhall add the following.

St. *Raymond* of *Pennaforte*, after having long cenſured the debauchery of a King of *Spain*, without being able to break off his criminal engagements, reſolved to leave him to his own wicked inclinations, and ſo embark in order to return to *Barcelona*; but the King having forbid any one to tranſport him, St. *Raymond* revived the miracle of CHRIST walking upon the water. For he threw his cope into the ſea, and taking his ſtaff in his hand, went into this new kind of boat, and arrived ſafe in *Catalonia*. At the ſaint's approach the very gate of the convent opened of itſelf.

St. *Peter* of *Nola*, [b] that *unprofitable ſervant, the off-ſcowering of the earth, and real nothing*, had yet very familiar converſation with God and the holy Virgin. One day the Apoſtle St. *Peter* made him a viſit in the ſame poſture in which he was crucified, that is, with his head downwards.

[x] He canonizes none who has not wrought two or three.
[y] St. *Francis* ſilenced the ſwallows who interrupted him.
[z] St. *Anthony* of *Padua* not being able to gain the attention of the Heretics, deſired them to go to the ſea-ſide, in order to convince them of the docility of the fiſhes.
[a] Theſe examples are taken from *Giry*'s *Lives of the Saints.*
[b] This ſaint took theſe titles in his letters.

St. *Francis* of *Paula* was a very ſtrong robuſt ſaint, ſince *Sampſon*, there never was his fellow. He without aſſiſtance, carried away a rock of a prodigious bigneſs that hindred the foundation of the dormitory of a monaſtery he was building; he bore that on his ſhoulders which four men could not ſo much as move. He hung in the air a piece of rock, which breaking from a mountain was going to beat down his new building, and daſh in pieces a great number of his workmen. He then propped it up with his ſtaff, and in that condition left it for a long time expoſed to view, for the edification of a multitude of people who flocked to ſee ſuch a miracle. This rock was afterwards uſed in finiſhing of the ſaint's monaſtery, but hiſtory does not inform us, there has been any relic made out of it, which ſeems extraordinary.

Manna was often ſeen to fall on St. *Agnes* of *Monte Pulciano* in the form of a croſs. On one of the feſtivals of the Aſſumption the bleſſed Virgin appeared to her with the child Jeſus in her arms, whom ſhe permitted her to *embrace, and preſs to her breaſt.* [c] *At parting ſhe left the ſaint a croſs, which the little Jeſus wore about his neck.* We ſhall ſay nothing of the roſe that appeared in the midſt of winter, in a plate which the ſaint ſerved up to two hermits; but we muſt not omit the advances in point of civility, which ſhe after her death made to St *Catharine* of *Sienna*, who went to pay her a viſit at her tomb. Whilſt the living ſaint was endeavouring to kiſs the feet of the dead one, the latter lifted up her foot to St. *Catharine*'s lips, thro' an exceſs of humility to be before-hand with her. However, St. *Catharine* did not think proper to expoſe herſelf to ſuch an accident any more, for in her ſecond viſit to St. *Agnes*, inſtead of her feet, ſhe kiſſed her head.

St. *Bonaventure*, that excellent author of the [d] pſalter of our Lady, not being able to communicate in the common way, by reaſon of a violent indiſpoſition in his ſtomach, [e] had the holy pyx placed on his breaſt, and the ſacred wafer immediately penetrated from thence into his very bowels, there to be the life of his ſoul.

St. *Ignatius* given over by the phyſicians was viſited by St. *Peter*, who touched him with his hands, and wrought a miraculous cure on him. After that, the bleſſed Virgin made him a viſit, and at the ſame time a preſent of a celeſtial ointment, which may be called the *Balm* of chaſtity, ſince it annihilated his ſenſes, and even blotted out of his mind all the images of ſenſual pleaſure. It is to be preſumed, that St. *Ignatius* has tranſmitted the vertue of this balm down to his ſpiritual children. F. *Alegambe* tells us extraordinary things concerning the aſſaults they have made upon the fleſh, and the victories they have gained over it. Father *Gil* at the age of 70. knew no woman by ſight, ſo great was his care to prevent his ſenſes fixing upon ſuch objects. He was afraid even of himſelf, he almoſt was frightned at touching himſelf, and thanked God that the defects of his eyes ſerved as a remedy againſt his ſenſes. F. *Coſterus* declared, he had never felt any diſorderly motions, and that his imagination knew nothing capable of corrupting it. F. *Cotton*, confeſſor to a Prince whoſe brain was eaſy in receiving the impreſſion of a moving object, preſerved his chaſtity to ſuch a degree, as to hold every thing that could in the leaſt taint his virtue, in the greateſt deteſtation; and beſides, had his ſmelling ſo quick, as to diſcover ſuch as had violated the laws of chaſtity. F. *Spiga*, who died at 74. could not diſtinguiſh any of his nieces from each other, ſo much had he accuſtomed his eyes not to look on the fair ſex. But to return to St. *Ignatius*, as he was on his pilgrimage to *Jeruſalem*, he reſolved to viſit the mount of *Olives*, and Chriſt himſelf ſerved him as a guide. He cured the ſick of the falling ſickneſs, freed the poſſeſſed, and many recovered by touching the hem of his garment. In fine, they reckon to the number of two hundred miracles wrought by him.

[f] *St.* Clara *was in ſuch eſteem with God, that ſhe eaſily obtained whatever ſhe asked.* From her very infancy, there appeared in her powerful ſigns of her future ſanctity; it was nothing but

[c] Theſe are *Giry*'s words.

[d] He compoſed it in *Latin*, but a Jeſuit tranſlated it into *French*. It was printed at *Liſle* in 1655.

[e] We make uſe of F. *Giry*'s very words.

[f] Words of F. *Giry*.

but praying, faſting, and giving alms in her early years, inſtead of playing like other children. All the ſaints have generally begun with theſe practices of devotion, to be convinced of which, one need only read their lives. But from her very infancy ſhe went farther, and wore a hair-cloth to mortify the fleſh, and to put a ſtop to all irregular motions and deſires, to which, it ſeems, they who intend to profeſs holineſs, are more expoſed than the reſt of mankind. In the heat of her pious exerciſes, ſhe was very ſeldom alone. One day a very beautiful child, with two ſhining wings flew into her lap, claſping her with them, and careſſing her with many fond endearments. Another time being indiſpoſed, and not able to go to matins, ſhe notwithſtanding heard the office diſtinctly, tho' ſung at a church very diſtant from the monaſtery, *and what is wonderful, ſhe was ſo happy as to ſee the child Jeſus lying in his manger.* At the moment of her death, he was ſeen near her attended by ſeveral virgins crowned with flowers. One of theſe virgins *who wore a cloſe crown ſhining brighter than the ſun*, drew near and embraced St. *Clara*. The reſt ſpread *a carpet of ineſtimable value* over her body. The daughters of this holy mother have inherited her virtues and auſterities, eſpecially the nuns of the *Ave Mary*; but they do not work miracles.

St. *Barbara* attended by two angels gave the communion to the little bleſſed *Staniſlaus Koſtca* lying very ill, during which he lodged with Heretics, who would not ſuffer the holy ſacrament to come into their houſe. We ſhall ſay nothing of the converſations he held with the virgin *Mary*, [g] *his lady, his miſtreſs, and his good mother*; nor of a great number of miracles by his interceſſion wrought after his death. At *Staniſlaus*'s bare name devils have left the bodies they have been tormenting. [h] He brought almoſt as many to life as he had lived years (he lived 19.) and this great miracle is ſo common with him, that the thing is grown into a proverb in *Poland*, and it is an ordinary ſaying among the people, let us go to the bleſſed *Staniſlaus* who raiſes the dead. In 1673. the application of this young ſaint's image cured a young Jeſuit of 14. years of age at *Lima*, upon this condition, that he ſhould every day of his life ſay a *Pater* and an *Ave* in honour of the little *Poliſh* ſaint; that on the eve of his feſtival he ſhould live on bread and water, and ſhould once perform the ſpiritual exerciſes of St. *Ignatius* to the glory of his bleſſed ſon *Staniſlaus*. This ſhall ſuffice to give ſome knowledge of the ſaint. We ſhall now only advertiſe thoſe who are incommoded with palpitations, ſwellings, broken limbs, ſore-eyes, feavers, *&c.* [i] that a little wine wherein one of the ſaint's bones has been ſteeped, is a ſovereign remedy againſt all thoſe diſtempers.

[k] St. *Roch* patron of perſons infected with the plague, has diſtinguiſhed himſelf by ſeveral extraordinary cures. The dog with which he is painted, charitably fed the ſaint during a very violent plague.

The bleſſed *Clara* of *Montefalco* had the figure of Chriſt crucified, and all the inſtruments of his paſſion graved on her heart. Her repeated aſſertions of this miracle to the nuns of her convent emboldened them to ſee if it were true, and after her death, they divided her heart, and found it to be as ſhe had aſſured them.

St. *Bridget* raiſed ten dead perſons. What is ſtill more remarkable, Chriſt himſelf did not go near ſo far. Saint *Thereſa* appeared to ſeveral [l] after her death (which was cauſed by an exceſs of divine love) to inform them of the eminent degree of glory to which ſhe was raiſed. We omit her wonderful viſions, and the love-wound which a ſeraphim made in her heart with a golden arrow pointed with red hot ſteel.

St. *Didacus*

[g] *Giry* in the life of this ſaint. The firſt time the virgin *Mary* appeared to *Staniſlaus*, ſhe ordered him "to enter into the company of Jeſus, and put her ſon into his arms; as if ſhe intended that little *Staniſlaus* "ſhould have the pleaſure of carrying the little Jeſus ---, the virgin *Mary* came a ſecond time attended by "ſeveral bleſſed virgins, to conduct him to heaven." Taken from the opuſcula of father *Bouhours*, printed at *Paris* 1684.

[h] Opuſcula of F. *Bouhours*, p. 323.

[i] Id. Ibid.

[k] This ſaint was of *Languedoc*, a country full of vain boaſters. St. *Roch* muſt have been a great favourite of God, to have been able to keep clear of the ſame character.

[l] "F. *Giry* ſays, ſhe was ſo influenced with the ſacred fire of divine love --- that being no longer able "to bear up againſt it, ſhe ended her life in the midſt of the flames." She was carried off in fourteen hours.

St. *Didacus* cured the diſeaſed with the oil of a lamp burning before an image of our Lady. One day being deſtitute of food in a journey he was making with one of his companions to his convent, he offered up a prayer to God. Immediately they found a table ſpread before them on the graſs, and the entertainment was very tolerable.

St. *Xavier* during his miſſion to the *Eaſt-Indies* raiſed ſeveral to life. Being in the neighbourhood of *Amboina*, he calmed a tempeſt by plunging his crucifix into the ſea. In the heat of the action his crucifix ſlipped out of his hand, but an officious fiſh reſtored it to him in a moment, and took care in giving it to him to hold it upright, to ſhew the triumph of the croſs over the Infidels.

St. *Thomas* of *Becket* archbiſhop of *Canterbury* was amply rewarded for the violent death he ſuffered, by the many miracles he performed after his death, and which he even ſtill performs, if we may believe F. *Giry*. Scarce was this ſaint buried, but he declared himſelf the phyſician of a multitude of ſick perſons. We muſt obſerve, that as to reſurrections the ſaints of the latter ages go far beyond thoſe of the Apoſtle's days.

[m] The bleſſed *Roſa* was hardly quite five years old when by an expreſs vow ſhe conſecrated her virginity to God. " To hinder ſo fine a flower from loſing its ſcent and " beauty, ſhe, as it were, hedged it in with thorns and brambles, by preaching all ſorts " of auſterities ſhe was capable of from that moment. In ſo tender an age ---- ſhe " lived upon bread and water the three days in the week, which are conſecrated by the " moſt holy myſteries of Chriſtianity." F. *Oliva* very well obſerves, in his panegyric upon this ſaint, that mankind had an infinite loſs, in that God, inſtead of *Eve*, did not create *Roſa* in the terreſtrial paradiſe. The fondneſs ſhe ſhewed to ſuffering made her ingenious in ſearching the means of crucifying herſelf. This holy maid uſed to rub her cheeks and eyes with the [n] bark and powder of *Indian* pepper, that ſhe might not be obliged to go to balls, or appear in company. The ſharpneſs of the pepper, had a very different effect from the paints and coſmetics uſed by our modern worldly minded ladies, making her face bloated and full of ulcers. Beſides this, *Roſa* had the glory of finding out freſh methods every day, and of perpetually reproaching nature with the crime ſhe had been guilty of in making her ſo handſom. It is certain, that nothing is more ſhocking and inſupportable to ſaints of a myſtical conſtitution than this corporeal beauty. They moſt heartily relinquiſh it, and the pleaſures of ſenſe to the Devil.

The bleſſed *Roſa*, like Chriſt, multiplied loaves. She miraculouſly filled an empty veſſel with celeſtial honey, to eaſe her mother who was ſick. Her vocation has no inſtance like it. " As ſhe was going by ſaint *Dominic*'s church, for whom ſhe had always had a particular " veneration, ſhe found herſelf inſpired to go in, in order to pay her laſt reſpects to the " image of our Lady of the roſary. She was no ſooner on her knees, than ſhe remained " immoveable, and as it were nailed down to the ground ---- aſtoniſhed at ſo amazing " a prodigy ---- ſhe promiſed the holy Virgin to become a nun of the third order of " ſaint *Dominic* ---- As ſoon as ſhe had ended her prayer, ſhe immediately and with- " out any difficulty, did that which ſhe had not been able to do in ſeveral hours, and " with great and redoubled efforts." *Roſa*, at her beginning a new life, thought herſelf obliged to invent new auſterities. She put a great chain, with which ſhe had long given herſelf diſcipline, three times round her waiſt, and not ſatisfied with wearing ſo gauling a girdle, ſhe faſtened it with a padlock, and threw the key into a well. She long bore the pains this chain gave her; but was at length forced to ſeek eaſe, and human means failing, ſhe addreſſed herſelf to the bleſſed Virgin, who at once opened the lock. The bleſſed *Roſa* thinking her lodgings at her mother's too good, reſolved to build herſelf a ſorry hut at the end of the garden. She was ſoon attacked by an army of gnats, and as they interrupted her meditations, ſhe thought proper to make peace with them; and theſe were the conditions of the treaty. The gnats were allowed to ſhelter themſelves

[m] Panegyric of the bleſſed *Roſa* by F. *Oliva* in *Bouhours*'s Opuſcula.
[n] She was of *Lima*, the capital of *Peru*.

themſelves in the cell during exceſſive heat or cold: and they on their ſide ſtipulated not to moleſt *Roſa* any more, and even to retire, as ſoon as ſhe found any inconvenience from them. This peace was near a rupture by the imprudence of a nun, who was viſiting *Roſa*. For this curious paſſage we ſhall refer to F. *Oliva*'s fine panegyric; but we cannot omit obſerving, that the largeſt trees in the garden bent down their branches, nay and trunks too, when *Roſa* paſſed by them to her cell.

The MANNER *of a Perſon's* DEVOTING *himſelf to* SAINTS, *&c.*

[o]THIS was formerly a cuſtom much in vogue, and is ſtill practiſed in ſeveral Catholic countries. [p] A yearly tribute was paid to the ſaint choſen as patron, and the vaſſal often bound himſelf and his whole poſterity, or at leaſt his children. We ſhall give an extract of the form of ſuch ſpiritual engagement. It is of the year 1030.

IN THE NAME OF THE HOLY TRINITY.

" JGHISLA born at *Ghent*, of free parents, convinced by the example and exhortations of the ſaints, that humility is the chief of all Chriſtian virtues, have reſolved to ſet an example of this humility by devoting myſelf, body and mind, " to the ſervice of ſome one of them, to the end, that under his protection, and with " his aſſiſtance I may partake of the divine mercy. To this effect, I devote as well my " ſelf as my poſterity, to ſaint *Gertrude*, whom I have choſen as patroneſs of me and my " family, to the end, that by this our voluntary ſervice we may obtain the remiſſion of " our ſins. In witneſs whereof, I do hereby promiſe and grant for me and my poſterity to " pay annually at the high-altar of St. *Gertrude* the ſum of ---- and leſt any one ſhould " preſume to violate our engagement, ſentence of anathema has been publiſhed in the " church of *Nivelles* againſt all and ſingular, who ſhall violate the ſame; to the end, that they may periſh with *Dathan* and *Abiram*. *Done* at *Nivelles* in the preſence of witneſſes in the year of grace 1030.

There are other ways of devoting and engaging one's ſelf in the ſervice of any ſaint, and the ſigns of ſuch religious ſervice are a chain about the neck, or round the arm, [q] and which muſt never be left off ſo long as the perſon lives. This is the cuſtom ſtill obſerved to this day by the ſervants of the virgin *Mary*, according to the [r] author quoted at the bottom of the page. In an age more devout than the preſent, a Chriſtian Prince would have made his dominions tributary to ſome ſaint, which was formerly the practice. But times are now changed, and no Prince of our days carries his devotion ſo far as even to conſent to be a vaſſal to the church. The ſaint to whom a man had granted the revenue of his eſtate, thereby acquired houſes, lands, and a conſiderable income, which the monks and the reſt of the clergy took care to improve for him; but the preſent race of Chriſtians are grown a little cool on this occaſion. We find a ceremony in the fourteenth century performed by the devotee at giving his goods to the church. He takes a knife with a handle to it, and a turf of earth, in which is planted the branch of a tree. Theſe three things he offered his patron ſaint, or rather to the monks or

[o] This cuſtom was introduced in the ninth or tenth century.

[p] Taken out of the *Life of St.* Gertrude, written in *Latin* by *Ryckel*, and printed in 1637.

[q] Two decrees of the holy office at *Rome* made in 1673. condemn all fraternities of ſlavery to the virgin, and forbid the uſe of chains, images, and medals repreſenting the ſame, and all books treating of that kind of devotion. In the cuts of ſuch books are ſeen men with chains falling from Chriſt, the pyx, the virgin *Mary*, St. *Joſeph*, &c. It is this pretended ſpiritual captivity which is termed ſlavery.

[r] *Ryckel* ubi ſupra.

other eccleſiaſtics, who were the ſaint's agents. The turf repreſented all immoveable goods, the branch the fruits of the earth, and the handled knife all moveables.

The ſaints have their offices and Litanies in the church. Theſe Litanies aſcribe to the ſaint ſuch praiſes as belong to him, and give the pious an exact idea of his power.

It is common for devotees to prefer the ſaint their patron to all the other ſaints of paradiſe, and put all their concerns into his hands, without giving themſelves much trouble about the reſt of his brethren, *&c.* " [f] They imagine, that God has granted " their ſaint particular privileges, certainly and infallibly to obtain of him all ſorts of " favours both ſpiritual and temporal they ſhall aſk, thro' his interceſſion, without giv- " ing themſelves any pain about repentance, or fulfilling God's will." This exceſs of devotion addreſſed to a particular ſaint leads to other exceſſes.

" Some, ſays the author we laſt cited, believe, that by their devotion to St. *Barbara*, " in ſeveral places called *The Mother of Confeſſion*, they ſhall not die without confeſſion, " however they may have lived.

" Others pay their devotions to St. *Chriſtopher*, and fancy, that by looking at his image " in a morning, they ſhall not die that day, nor the following night -----

" To find ſtolen, loſt, or ſtrayed goods, many devotees perſuade themſelves they need " only be devout to St. *Anthony of Padua*, and ſay [g] the eighth reſponſe of the matins of " his feſtival in honour of him.

" Many others flatter themſelves, that by repeating for a whole year the little *crown* " of St. *Anne*, God will at the year's end infallibly grant them one of the three things " they ſhall aſk of him.

This is ſufficient to give an idea of ſome exceſſes in the devotion to ſaints.

DEVOTION *to the* BLESSED VIRGIN.

THE church in its Litanies calls the holy Virgin the *Mother of God*, the *Queen of Angels*, the *Refuge of Sinners*, the *Mother of Mercy*, the *Gate of Heaven*, the *Myſtic Roſe*; the *Virgin of Virgins*, &c. M. *Thiers*, [h] in the work we have already quoted, uſes conſiderable reſtrictions in the ideas which thoſe epithets may raiſe in pious perſons; he chiefly dwells upon that of *Refuge of Sinners*, which perſuades a multitude of people, that a regular devotion to this *Mother of Mercy*, is always and at all times a preſervative againſt eternal damnation. But the notion and arguments of this celebrated divine will be no law or rule of faith as to devotion. By diminiſhing the pretended exceſs he finds in that to the virgin *Mary* and ſaints, the piety of great numbers might be diminiſhed, who ſincerely believe, that things are managed in heaven as they are here below, and that we muſt go thro' the ſaints to God. They likewiſe imagine that the ſaints are a whimſical, fickle, touchy ſort of folks, that admiſſion to them is difficult, and that they may be gained, and prejudiced in favour of particular perſons. They are afraid their promiſes may be as ineffectual as thoſe of courtiers here; which the vulgar call *Court holy water*. In ſhort, there are ſome of the devotees who regulate the government of heaven upon the foot of their own family, ſo confined and narrow is the ſphere of their piety. Are not the irregularities to be found in the devotion of thoſe who have ſuch ideas to be pardoned, and is it to be taken amiſs for people to ſtick to the practices of devotion which F. *Bary* preſcribes to people of weak underſtandings in his paradiſe opened to *Philagia?* He aſſures us, it is open " to ſuch who keep in their " chambers, or carry about them an image of the virgin, and look ſteadfaſtly at it, ---- " who night and morning beg a bleſſing of her, ſtanding near ſome of the churches de- " dicated

[f] *Thiers* concerning the moſt neceſſary of all devotions, *chap.* xxiii.

[g] *Si quæris miracula, mors, error, calamitas, dæmon, lepra fugiunt, ægri ſurgunt ſani, cedunt mare, vincula; membar, reſque perditas petunt*, &c.

[h] Chap. xxiii.

" dicated to her, or give to the poor for her ſake ---- who out of reſpect avoid pro-
" nouncing her name in reading, but uſe ſome other inſtead of it ---- who beg of the
" angels to ſalute the mother of God in their name, who give her images honourable names,
" and caſt amorous glances at them," *&c.*

There is no title of honour but what the divines of the church, and eſpecially thoſe of latter ages, have beſtowed on the virgin *Mary*. Having robbed Paganiſm of every thing that was moſt auguſt and glittering to beſtow it on the mother of our Saviour, they have continued to invent ſplendid names which even the fruitful fancy of poets were never capable of deviſing. The hereſies againſt her inſenſibly produced an exceſs of reſpect and devotion to her. In the firſt ages of the church ſhe was called *Queen of Angels*, and *Mother of God*; afterwards the diſputes ariſing on her account, made her champions advance every thing that could make her conſiderable againſt Heretics, and accuſtomed her devotees to immoderate expreſſions, but yet very natural in diſputes. She was looked upon as the *diſpenſer* and *depoſitary* of God's favours, the *treaſurer* and even *Queen of Heaven*, the *Spring* of ſalvation and life, the *Gate* of paradiſe, the *Mother* of light, and *Mediator* between God and man; the *Hope* of mankind, [w] the *Ocean* of the divinity. Writers of note have ſtiled her [x] Goddeſs, and towards the end of the 16. century, Father *Salazar* declared her the [y] *Accompliſhment of the Trinity*. Long before that declaration, [z] the pſalter, and whole bible too had been applied to her, and it had been proved by miracles and apparitions, that the bleſſed Virgin appeaſes CHRIST's wrath againſt ſinners; [a] that ſhe can abſolve, and has the power of binding and looſing. We ſhall ſay nothing of the temples and altars all along conſecrated to her for many ages, of the vows and prayers addreſſed to her, of the works by devout writers publiſhed under her patronage, of the poetry and other pieces of wit compoſed in honour of her; nor laſtly, of the theological [b] writings under her name.

The firſt and chief of the ſorts of devotion to the Virgin is, that whereby we imitate her virtues: but this is ſomewhat difficult. Theſe other are what all devotees may eaſily practiſe. The Jeſuit, who publiſhed the *Pſalter* of our Lady in *French* recommends to the good Chriſtian who ſays theſe words at the beginning of it, *Holy Lady open thou my lips*, &c. " to make two ſigns of the croſs in ſaying them; one upon his lips with
" his thumb, and the other upon himſelf with his hand, as the prieſts do at beginning
" their *canonical hours.*" He aſſures us, that this method will procure the devotee the honour and happineſs of being canon, or canoneſs of heaven, and that our Lady will admit him into paradiſe, as a reward of ſo edifying a piety. He gives us a pattern for the vows the devotee is to make " for *Jeſus* and *Mary*, and for all lovers of *Jeſus* and
" *Mary* of every ſex," he deſcribes the alliance to be made by him with *the moſt amiable and honourable mother of all mothers*, the act of contrition in order to reconcile himſelf with her, and all the great and ſmall practices, whereby he may devote himſelf to the bleſſed Virgin.

Whoever

[w] F. *Binet* a Jeſuit ſays, that *from the Virgin's womb, as from an ocean of divinity, flow the ſprings and rivers of all graces.*

[x] Numbers of celebrated writers have ſtiled the Virgin, Goddeſs; whereon may be conſulted the diſputes between the biſhop of *Bellay* and Mr. *Drelincourt* upon the honour due to her. Almoſt an abſolute and ſovereign power over her Son our Saviour has been attributed to her; nor has this thought been diſagreable to the church, witneſs the hymn wherein are theſe verſes:

O felix puerpera,
Noſtra pians ſcelera,
Jure matris impera
Redemptori.

[y] *In Proverb. Salom.*

[z] The *Pſalter* of our Lady is aſcribed to St. *Bonaventure*, and the *Bible* to *Albert the Great.*

[a] St. *Antoninus* archbiſhop of *Florence.*

[b] The *Polyanthea Mariana*, the *Mariale*, the *Floſculi Mariani*, the *Stellarium Coronæ beatæ Virginis*, the *Faſti Mariani*, &c. In the *Menagiana*, p 281. of the 2. Tom. of the continuation, *Ed. Holl.* 1713. we find that a Monk took it into his head to compoſe a vaſt work in folio, under the title of *Summa Deiparæ*; that two or three thouſand new queſtions concerning the virgin *Mary* were therein treated, and that the good friar exactly followed St. *Thomas*'s method in his *Summa Theologiæ.* Juſt as St. *Thomas* examines this queſtion *whether there be a God*, ſo the Monk enquired *whether there be a virgin*, &c.

Whoever intends to draw down the benedictions of the Virgin [c] upon him, muſt ſalute her every day both at going in and out. The legends have handed down to us ſeveral memorable inſtances of benefits produced by *Ave Maries*; not to mention the thouſand days indulgence granted by ſeveral [d] Popes to ſuch as ſhall ſay it at the hour of the *Angelus*. It were therefore to be wiſhed, that the Chriſtians of this age were more exact in the practice of this kind of devotion, and would imitate St. *Margarite* of *Hungary*, who repeated an *Ave* kneeling before all the images of the virgin ſhe met with in her way; or ſaint *Catharine* of *Sienna*, who ſaid as many *Aves* as ſhe went up ſteps to her houſe. Theſe remarks may ſuffice as to private devotions. Nor ſhall we ſay any thing of faſting on *Saturday* in honour of the virgin *Mary*, unleſs that it is a treaſure of indulgences and delights, and that we are aſſured it is an excellent preſervative againſt eternal damnation.

FESTIVALS *inſtituted in honour of* OUR LADY.

WE ſhall conclude by a popular or rather ſuperſtitious devotion, we mean the cuſtom of dreſſing our Lady in a pompous manner, of crowning her on her feſtival, and other ſolemn days, of lighting up one or more tapers before her images, and preſenting her with fruits and flowers. The common people do the ſame honour to the reſt of the ſaints. The leaſt offering they think they can make is a taper or candle.

And we ſhall follow the ſame order, in which the church celebrates thoſe feſtivals. The *Purification of our Lady* is ſolemnized the 2. of *February*. This feſtival was anciently called the feaſt of St. *Simeon* and St. *Anne*, theſe two holy perſons happening luckily to meet in the temple at the ſame time the bleſſed Virgin went thither to offer JESUS CHRIST to God. For the ſame reaſon the *Grecians* have called it *Hypapante* or meeting. It is now-a-days known to the church only under the name of the *Purification of our Lady*, and to the people under that of *Candlemas*, on account of the proceſſion then made round the church with tapers.

[c] This feſtival was appointed in the room of the *Amburbales* or proceſſions, which the *Romans* celebrated at the beginning of *February*, in honour of the Goddeſs *Februa*, and of their nocturnal courſes with flambeaux, to repreſent thoſe of *Ceres*, when ſhe wandered about the country in ſearch of her daughter *Proſerpina*, whom *Pluto* had run away with. Thoſe devotional practices amongſt the *Romans* were real ſources of debauchery, for which reaſon the *Roman* Pontifs reſolving to remove thoſe ſnares of Heathen ſuperſtition, were obliged to give the people an equivalent to make up for the loſs of this ſolemnity, which in reality was no act of religion in regard to Chriſtians. Therefore the luſtrations of the month of *February* were conſecrated; and thence came our *Candlemas*. For the Virgin's ſake the people carried the ſame flambeaux or tapers they had formerly carried for the ſake of *Februa* and *Ceres*. They being allowed to mix with their devotion thoſe diverſions and pleaſures, which feſtivals never fail inſpiring them with. [f] The *Candlemas* tapers are bleſſed with the uſual ceremonies. [g] The biſhop or his vicar diſtributes them to the chief of the clergy, then to the chief of the laity, prieſts, acolytes, *&c.* and laſtly, to the reſt of the beſt faſhion preſent. [h] A canon ſomewhat advanced in

[a] *Suffren.* in his *Ann. Chr.*

[b] The inſtitution of this feſtival is by ſome aſcribed to St. *Gelaſius*, who lived in 492. by others to P. *Vigilius*, who ſay, he only revived it about the middle of the ſixth century. P. *Sergius*, who flouriſhed towards the cloſe of the ſeventh century is, according to ſome writers, the founder of the proceſſion with tapers. *Il mua*, ſays the old legend, *la contume des paiens en meilleure: c'eſt à ſçavoir, que les Chriſtiens environnaſſent l'Egliſe a clerges benits & alumès en l'honneur de la mere de Dieu; ſi que cette ſolemnitè tint, & qu'elle fut faite à autre intention.*

[d] *Leo* X. and *Paul* V.

[f] The vulgar fancy theſe tapers have the power of driving away demons, and preſerving from their temptations.

[g] *Cerem. Epiſc.* Lib. II.

[h] *A ſeniore dignitate*, Cerem. Epiſc. Ibid.

in years, diſtributes them to the women of condition, but as to the common people, as ſoon as the large tapers are diſtributed to perſons of the higheſt diſtinction, only the ſmall ones remain to be diſtributed to them [i] by an ordinary prieſt, without diſtinction of age or ſex.

[k] The proceſſion is made round the church, as we have already obſerved. The fingers are at the head of it, the thuriferary follows, the ceroferaries walk after them on each ſide the croſs-bearer, and after them the clergy. They who are on the right, carry their tapers in their right hands, and they on the left, in their left. Then comes the biſhop between two deacons aſſiſtants, carrying a taper in his left hand, and with his right, beſtowing his bleſſing on his flock. They all carry burning tapers, and the reaſon given for it is, That they [l] repreſent JESUS CHRIST, the light of the world. "They kneel at "the altar before they ſet out, but if they be canons, and there be no tabernacle, they "only bow to it." The repreſentation of theſe *Candlemas* ceremonies may be ſeen in the cut of the *Eaſter* ceremonies.

On the 25. of *March* is celebrated the *Annunciation of the bleſſed Virgin.* This feſtival is earlier than the third century.

The 2. of *July* is *the Viſitation.* St. *Bonaventure*, general of the order of the *Minors* appointed this feſtival to be kept throughout the order in 1263. In 1389. Pope *Urban* VI. by his bull made this feaſt extend to the whole church: which the council of *Baſil* confirmed, and fixed the day of it on the ſecond of *July.* St. *Francis de Sales* and mother *Jane de Chantal*, have founded an order of nuns in memory of the viſitation of the Virgin.

Our Lady of mount *Carmel* has her feſtival the 16. of *July*, which more particularly concerns ſuch as pay their devotion to the ſcapulary.

The feaſt of our Lady *of the Snows* is on the 5. of *Auguſt.* We are aſſured, that a miracle gave riſe to the ſolemnity. [m] In the pontificate of *Liberius*, a patrician or *Roman* nobleman finding he was old and childleſs, reſolved with one accord with his wife to make the bleſſed Virgin his univerſal heir. The vow was made with much devotion; the only concern now was to employ the inheritance in ſuch manner as ſhould be agreable to our Lady: and to know her pleaſure therein, they faſt, pray, relieve the poor, and viſit the ſick. At length the Virgin appeared to each in a dream, and told them "it was her's and her ſon's pleaſure, that they ſhould employ thoſe goods in building "her a church on a certain part of the *Mons Eſquilinus*, which they ſhould find covered "with ſnow." The devout husband firſt communicated the revelation to his wife, who thereupon in a ſurpriſe told him, that that very night ſhe had had the ſame revelation; but had not the two dreams been alike, an exceſs of zeal would have been enough to have given them all requiſite conformity. The two good people went and declared their dreams to the Pope, who found himſelf a third man in the revelation, for the holy Father had had the ſame viſion. [n] It was no longer doubted, but heaven had a hand in the affair. The Pope had the clergy aſſembled, there was a proceſſion to mount *Eſquiline* in order to ſee if the miracle were real, and the place pointed out in the dream was found covered with ſnow. The ground was juſt of a ſuitable extent to build a church on, [o] which was afterwards called *Liberius*'s *Baſilica*, and St. *Mary ad præſepe*, becauſe the manger, which ſerved our Lady as a cradle, was brought thither from *Bethlehem*, and is now called St. *Mary Major.* Every feſtival-day the memory of this miracle is revived, by letting fall white jeſſamin leaves in ſo artificial a manner as to imitate the falling of ſnow on the ground.

On the 15. of *Auguſt* the Aſſumption of our Lady is celebrated, but it is not reckoned earlier than the ſixth century: before which time, there had been no revelation of the Aſſumption of the Virgin, ſoul and body to heaven.

[i] *Aliquis de capitulo diſtribuit candelas minutiores populo utriuſque ſexûs*, Cerem. Ep.
[k] *Cerem. Epiſc.* Ibid.
[l] *Alet's Ritual.*
[m] Giry's *Lives of the Saints.*
[n] Id. Ibid.
[o] Idem. Ibidem.

The eighth of *September* is appointed for *The Nativity of our Lady*, and is a feſtival unknown till the ſeventh century; but in the twelfth, *Innocent* IV. made it univerſal.

The ſeventh of *October* is conſecrated to the ſolemnity of the *Roſary*, of which we ſhall treat under that head.

Father *Giry* aſſures us, [p] that "from the moment of the bleſſed Virgin's appearance "in the world, ſhe preſented herſelf before God to be his perpetual ſervant. The ſa-"crifice of her mind and heart was earlier than her birth; that ſhe offered in her mo-"ther's womb." However, it is not that private *offering* herſelf, that the church ſolemniſes the 24. of *November*; but her conſecration to God by her parents St. *Joachim* and St. *Anne*. This feſtival came firſt from the Eaſt, and began to be eſtabliſhed in *Europe* towards the cloſe of the fourteenth century.

The *Conception of our Lady* is celebrated by the church on the 8. of *December*, and is called *Immaculate*, it being pretended that the bleſſed Virgin was conceived without ſin. This *Feſtival of the Conception* is of earlier date among the *Greeks* than with the *Latins*, and began to be taken notice of in *Europe* in the beginning of the twelfth century. Pope *Sixtus* IV. who had been a cordelier, and conſequently a defender of the immaculate conception, authoriſed this feſtival by his bull in the fifteenth.

On the 18. of *December* is celebrated the feſtival of our Lady of the O, or of the delivery of the Virgin. It was inſtituted in *Spain*, during the pontificate of *Vitalian* towards the middle of the ſeventh century. It is likewiſe called the feſtival *for expecting* the birth of our Lord. The name of *our Lady of the O*, is derived to it from the anthems called the O's, on account of the exclamation O being often repeated. By thoſe anthems, the church invites the eternal Wiſdom to come down on earth.

In *Italy* and *Spain*, nine days are allowed for expecting the Nativity in memory of the nine months pregnancy of the bleſſed Virgin: [q] during which time, the altar is adorned in a proper manner, and the image of our Lady thereon expoſed.

Formerly the *Feſtival of the Virgin's Eſpouſals* were ſolemniſed. It is ſaid to have been inſtituted in *France* in the year 1532, and that the ſolemnization was fixed on the 12. of *January*.

PLACES *famous for the* WORSHIP *of* OUR LADY, *or for her* MIRACLES.

IT is pretended, that [r] the Apoſtle St. *Peter* himſelf dedicated a chapel to the Mother of God: but it is allowable to doubt it.

The *Spaniards* ſay, that St *James* being at *Saragoſſa*, the bleſſed Virgin appeared to him, and that thereupon that holy Apoſtle cauſed a chapel to be built to her, which was afterwards called *Neuſtra Sennora del Pilar*. Some annaliſts ſay, [s] that the angels themſelves were the architects of the chapel. The bleſſed Virgin ſplendidly dreſt, reſides there upon a marble pillar, holding a young Jeſus in her arms. Several ſilver angels ſurround her with flambeaux, not to mention fifty ſilver lamps and a great number of branches of the ſame metal, with tapers burning night and day before her. The walls of this ſacred place are hung [t] with the figures of feet, hands, arms, legs, hearts, *&c.* offered by the pious to the bleſſed Virgin, as an acknowledgment of the miraculous cures wrought by her on thoſe parts.

Our Lady of Atocha is at *Madrid* [u] in a chapel blazing with an hundred gold and ſilver lamps. She there performs as many miracles as at *Saragoſſa*, *Loretto*, *&c.* Our Lady

[p] *Vie des Saints.*
[q] *Piſcara Prax. Cerem.* Lib. III. Sect. 1.
[r] *Ralph. Volat.*
[s] *Etat de l'Eſpagne*, Tom. I.
[t] The ancient Heathens, as well *Greeks* as *Romans*, had the ſame cuſtom from a principle of acknowledgment to their Gods, to whom they thought themſelves obliged for any cure. The cuſtom of offering thoſe parts of the body ſuppoſed to be cured, in gold or ſilver, to our Lady or any other ſaint, is very common in *Flanders*, *Brabant* and *Picardy*.
[u] Id. Ibid.

Lady of *Atocha* generally wears widow's weeds, and has a chapelet in her hands; but yet with all this devout attire ſhe is crowned with a ſun, and on ſolemn feſtivals is dreſſed like a Queen in all her finery, and in all her jewels.

It is now ſix hundred years ſince our Lady ſettled at *Lieſſe* in *Picardy*. During the cruſades a Princeſs of *Egypt*, having heard talk of the bleſſed Virgin's miracles, was reſolved to have an image of her, and to that end addreſſed herſelf to three gentlemen of *Picardy*, that were priſoners at *Cairo*. None of them knew how to paint, and yet one of them had courage enough to engage to paint the image. Having endeavoured to no purpoſe to acquit himſelf of his promiſe, by the help of an art which he did not underſtand, he addreſſed himſelf to the bleſſed Virgin. His two companions joined their prayers to his, after which they all fell aſleep. Upon waking they found a fine image of our Lady, which they ſent the Princeſs, who in return for their preſent, gave the three priſoners their liberty. The reſt of the hiſtory we omit, we ſhall only acquaint the reader, that the Princeſs, converted to Chriſtianity by the means of this image, and the three gentlemen who by their prayers had obtained it from heaven, miraculouſly eſcaped out of *Egypt*, and by a continuation of the ſame miracle, found themſelves of a ſudden in *Picardy*, on the ſame ſpot of ground where the church of *our Lady of* Lieſſe is now built.

Our Lady of *Neubourg* would always have remained unknown, if the piety of *Mark d'Aviano*, a Capuchin Father, had not recalled the zealots back to her. The 40. years indignation of this good frier to ſee our Lady wholly forgotten, drew upon him the miraculous regards of the image; of which ſeveral devout old women were ocular witneſſes, nor is it ſtrange.

Our Lady of *Monte de la guardia*, five miles from *Bolonia*, is not at all indebted to the foregoing images. Her image painted by St. *Luke* is carried in proceſſion three days ſucceſſively every year in the city of *Boulogne*.

We ſhall have occaſion to ſpeak of *Our Lady of Loretto* in the ſequel of this Diſſertation: but ſhall only juſt name our Lady of *Mont-Serrat* in *Catalonia*, of *Hal* and *Aſpremont* in *Flanders* and *Brabant*, of *Pity* at *Naples*, of *Cures* in *Gaſcony*, &c. The miracles wrought by her in all theſe places are almoſt innumerable. Nor is it eaſier to reckon up thoſe [w] of her images. In conſequence of the miracles wrought by them, the devout are to carry repreſentations of our Lady about them, adorn her images with flowers, dreſs them in ſilk, or other coſtly ſtuffs, burn tapers before them, kiſs and ogle them, touch them with their chaplets; rub their handkerchiefs on them, &c. and ſalute them with reſpect.

Relics *of the* Blessed Virgin.

ONLY the relics of the bleſſed Virgin now remain to ſpeak of. We have almoſt all her hair, as to her milk, we are aſſured, that not one drop of it was ever loſt, and that relics were made of it immediately after our Saviour's birth. Some of it is to be ſeen in ſeveral parts of *Chriſtendom*. Our Lady's wedding ring is preſerved with great veneration at *Perouſe*. The fate and miracles of this ring are deſcribed in [x] a book printed in the beginning of the ſeventeenth century. The bleſſed Virgin's clothes are to be ſeen at *Rome* and elſewhere; her ſhifts at *Chartres* and *Aix la Chapelle*, one of her handkerchiefs at *Treves*; her girdles at our Lady of *Mont-Serrat*, at *Prato*, &c. one of her combs at *Rome*, another at *Bezançon*, her ſhoes at our Lady of *Puy*, and at St. *Flour*; one of her ſlippers in *Brittany*. [y] The meaſure of her foot is in the hands of the *Spaniards*.

[w] Of theſe images ſome are of a wonderful origin. *Our Lady of Banelle*, for inſtance, was found in the middle of an oak.

[x] *De annulo pronubo Deiparæ Virginis, autore J. Bapt. Lauro*, Colon. 1626.

[y] *La Medidad del piè ſanctiſſimo de Nueſtra Sennora.* Pope *John* XXII. gave 700. years indulgences, and a pretty full remiſſion of ſins to the devotee who ſhould thrice kiſs the *holy meaſure*, and ſay three *Aves* in honour of it.

Spaniards. In a word, it is not to be doubted but all the ſeveral pieces of her goods, kitchen furniture, her toilette, and the furniture of her houſe, have been carefully preſerved. Her gloves, headclothes, veils, bed, chair, the ſtones whereon ſhe waſhed our Lord's ſwadling-clothes; her candles, the oil for her lamp, and her earthen utenſils are ſtill to be ſeen. Indeed it is true, that theſe things were loſt for ſeveral ages; but the monks have had the good luck to find them one after another. We have no [z] relic of her body left us, that being taken up into heaven, as we have already obſerved.

The JUBILEE.

THE jubilee is of origin half *Jewiſh*, half Pagan. Amongſt the *Jews*, it procured liberty to ſlaves, to the poor an acquittance from their debts, and the recovery of their goods to ſuch whom neceſſity had engaged to pawn them. The very ground reſted during the year of the *Jewiſh* jubilee. By the Chriſtian, of which the former was no more than a type, the Pope grants the like privileges to Chriſtian ſouls. To them it is a year of reſt. His Holineſs frees them from ſin, relieves the ſpiritual poverty of the penitent by opening to it [a] the treaſures of the divine mercy, remits its debts and reſtores it to the poſſeſſion of celeſtial goods. On the other hand, it ſeems as if the jubilee was deſigned to ſucceed the *Ludi Sæculares* or ſecular games of the *Romans*, and that in order to divert the Chriſtians from this Pagan ceremony, it was the intention of *Boniface* VIII. to ſubſtitute a better, accompanied with ſeveral ſhining acts of piety. It was he who had the firſt grand jubilee celebrated.

Pope *Boniface* VIII. [b] when he inſtituted this grand jubilee, expreſly declared by his bull, that ſuch *as ſhould in the year* 1300. *and every hundred years afterwards, viſit the baſilica's of St.* Peter and St. *Paul*, after confeſſing and ſincerely repenting them of their ſins, ſhould obtain an entire remiſſion of them, together with indulgences as extenſive as were poſſible to be granted to repenting ſinners. It does not appear, ſays M. *Turtin* [c], that this Pope had the leaſt regard to the *Jewiſh* jubilee, ſince he not only did not give it the name of jubilee, but on the contrary doubled the time preſcribed the *Jews*. But it was not the ſame thing as to *Clement* VI. This Pope called that inſtitution the jubilee, and ordered it to be celebrated every fifty years.

Several *Roman* Catholic writers have found ſome conformity between the jubilee of Chriſtians, and the ſecular games of the ancient *Romans*. We ſhall cite [d] two paſſages on this ſubject, without pretending however to ſay any thing againſt the ceremony of the jubilee. The evil lies not in the relation between a practice eſtabliſhed in a falſe religion, and one adopted into the true; but in the abuſe and ſuperſtition, to which views of intereſt and ambition unavoidably lead.

Onuphrius formally and expreſly compares the jubilee to the ſecular games. "An "expiation for the ſins of *Rome* was made in them, men were regenerated and promiſed "to lead a better life; our jubilee grants us a general pardon of our ſins." M. *Turtin* in his Diſſertation furniſhes us matter, whereby to make an exact compariſon of theſe two ceremonies. We ſhall quote what he ſays. "Both the one and the other muſt be "ſought for at *Rome*. The ſecular games were ſolemnly publiſhed as now-a-days the "jubilee

[z] Milk and hair, properly ſpeaking, are not relics of the bleſſed Virgin's body. [a] Indulgences.

[b] The character given to this Pope in hiſtory, makes it a reaſonable preſumption, that he inſtituted the jubilee to heap up wealth, and to give a luſtre to the papal dignity. Cloathed in his pontifical robes the firſt day of his jubilee, he, as the common father of all Chriſtians, gave the people his benediction; but the next day he preſented himſelf as Emperor, inveſted with the ornaments of empire. His Holineſs had even a naked ſword carried before him; and to ſhew his double power the vicar of JESUS CHRIST, ſeated on his throne cried out, *behold two ſwords. Albert Krantz* cited by M. *Turtin* in his Diſſertation upon the *Ludi Sæculares.*

[c] *Diſſert. de Ludis Sæcularibus.*

[d] *Polyd. Virgil*, in his treatiſe *De Rer. Invent.* ſays, that this Pope inſtituted the jubilee to divert the Chriſtians from the ſuperſtition of the ſecular games. The Cardinal of *Pavia* ſpeaking of the jubilee in a letter he writ to Pope *Paul* II. calls it an *imitation of the ancient ſuperſtition* (*antiquæ vanitatis.*)



La proclamation du JUBILÉ au son des trompettes dans l'église de S.t PIERRE



Les Pénitenciers ayant frappé la PORTE S.te après qu'elle a été démurée, le PAPE prend sa croix, et y entre en chantant le TEDEUM.



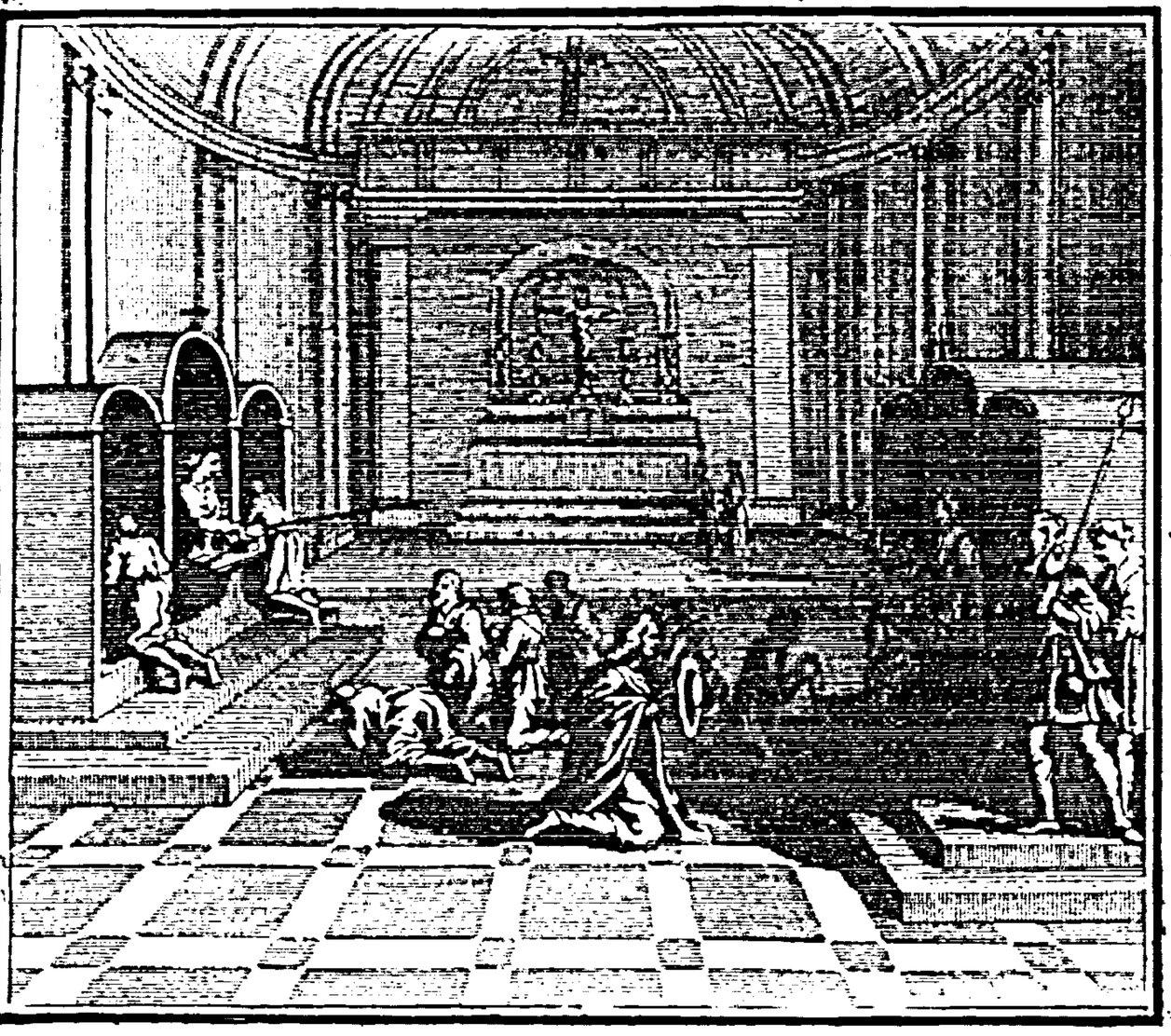
Le PAPE députe trois CARDINAUX pour aller ouvrir les portes de S.t JEAN DE LATRAN, de S.te MARIE MAJEURE, et de S.t PAUL.



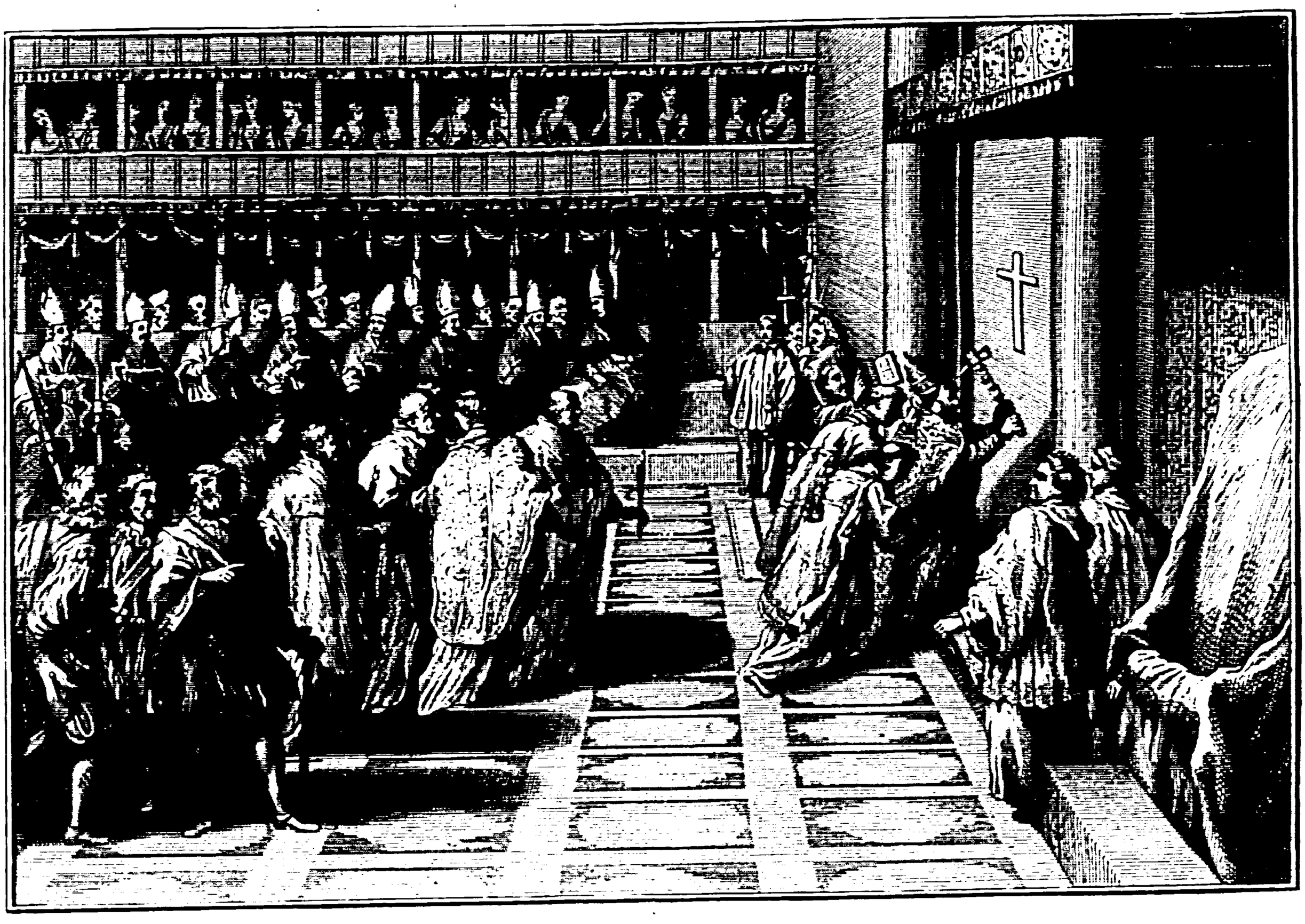
Marche des CARDINAUX députez par sa SAINTETÉ pour aller faire l'ouverture de la PORTE SAINTE aux trois autres Eglises.



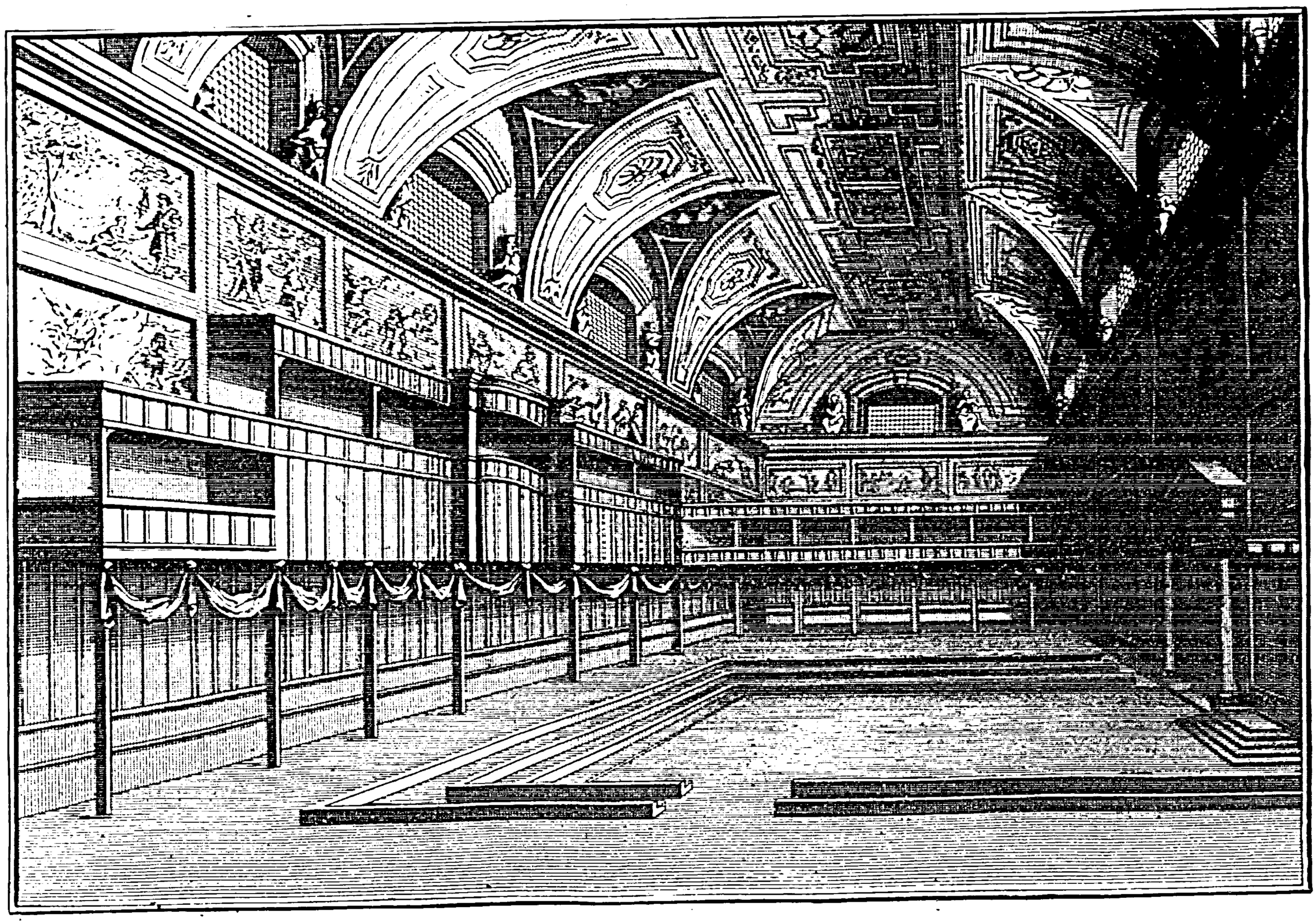
La garde de la PORTE SAINTE, êst commise aux MILICE.



Les PENITENCIERS remettant les pechez aux PELERINS, en les touchant de leurs Baguettes.



Le PAPE faisant l'ouverture de la PORTE SAINTE.



Vue des LOGES d'où la NOBLESSE regarde la Ceremonie de l'ouverture de la PORTE SAINTE.

" jubilee is publiſhed, by bulls ſent to all Chriſtian Princes. During the ſecular games " the temples of the two great divinities of paganiſm were viſited, in the ſame manner " as the baſilica's of St. *Peter* and St. *Paul*, St. *John de Lateran*, and St. *Mary Major* are " now viſited during the jubilee. The expiations and luſtrations of the ſecular games " were looked upon as very proper for obtaining remiſſion of ſins, ſatisfying the Gods, " and diverting their judgments. The object of the jubilee is the expiating of ſins, *&c.* " The offerings which the people made during the ceremony of the ſecular games " may (in ſome meaſure) be conſtrued as an equivalent for the money offered for indul- " gences. Formerly the Emperor (as ſovereign Pontif) was the *primum mobile* and head " of the ceremony, as the Pope now is of the jubilee. Some medals ſhew us the *Roman* " Emperor knocking with a rod at the door of a temple, in the quality of director of the " ſecular games, the Pope performs the ſame ceremony with his hammer; after which " the ſacred doors open to them both. The Heathen ceremony was attended with hymns, " ſo is now the ceremony of the jubilee. In ſhort, the Emperors often changed the time " fixed for ſolemnizing the [e] ſecular games." *Auguſtus* did not ſtay till the hundred years were expired, and *Claudius* celebrated his about ſixty years after thoſe of *Auguſtus*. The Popes have imitated the Emperors. We ſee *Clement* VI. ordered the jubilee to be celebrated twice in a century. *Urban* VI. reduced the term to thirty three years. *Boniface* IX. celebrated it nine years after, and in proceſs of time a bull of *Sixtus* IV. fixed it to twenty five years. His predeceſſor *Paul* II. had before fixed it to the ſame time by a decree of the year 1470. However, *Sixtus* IV. celebrated a jubilee in 1475. and *Alexander* VI. not content with ſolemnizing it in 1498. revived it again in 1500.

The decrees of *Paul* II. and *Sixtus* IV. do not prevent the Popes publiſhing an univerſal jubilee the year of their exaltation to the pontificate, and likewiſe on ſome other extraordinary occaſions. However, the holy gates are never opened but for the twenty five years of jubilee, which, if the expreſſion may be allowed, brings with it an univerſal indulgence, [f] *whereby the heart of the faithful is comforted, and joy entereth into the houſe of the Lord.*

The jubilee gives ſuch confeſſors as are approved by their ſuperiors a power of abſolving in all caſes that are reſerved, from all cenſures, and the greater excommunication; of annulling the ſuſpenſions of benefices, and eccleſiaſtical offices, and of taking off interdicts. It beſides allows them to change vows, provided they relate not to religion or chaſtity, or be not of the nature of thoſe that engage to certain pilgrimages, ſuch as thoſe of *Rome*, *Jeruſalem*, and St. *James* of *Galicia*.

As ſoon as the Pope has appointed the jubilee, he notifies it to all the prelates throughout *Chriſtendom* by apoſtolical [g] letters he orders to be ſent to them; and theſe cauſe it to be publiſhed in their reſpective dioceſſes, with proper admonitions, to the end that the faithful may put themſelves into a condition of obtaining it. The holy Father's in-

[e] As all the world is not acquainted with what the ſecular games of ancient *Rome* were, we ſhall here give a ſhort deſcription of them. *Varro* and *Valerius Maximus* equally aſcribe the riſe of theſe games to public calamities, tho' in a very different manner. They were inſtituted by *V. Publicola* in the earlieſt times of the Republic, but often neglected in the ſequel. When *Auguſtus* revived them, it might perhaps be, as much from a principle of policy as any religious motive. The people who had juſt loſt their liberty were at once to be dazled and relieved, and made to forget the oppreſſion and violences of the triumvirate.

When the time for celebrating them came on, they were ſolemnly publiſhed at *Rome* and throughout *Italy*. The officers named the *Quindecemviri* diſtributed ſulphur, bitumen, and torches among the people therewith to make an exact luſtration which was to expiate their ſins. Three days and nights were employed in ſacrifices to *Jupiter*, *Juno*, *Latona*, *Ceres*, *Apollo*, *Diana*, *Pluto*, *Proſerpine* and the Deſtinies. White victims were offered to ſuch Gods as inhabited heaven, and black to thoſe of hell. The firſt night of this religious ceremony, the Prince, or firſt perſon in the Republic, opened the devotion by a ſacrifice of three lambs on three altars raiſed on the banks of the *Tyber*. After this, hymns were ſung, and firſt fruits offered for the redemption of ſins. They reſorted to the Capitol to pay their devotions, and there ſacrificed. From thence they went to the theatre to ſee the games celebrated in honour of *Apollo* and *Diana*. The next day the ladies in their turn went and performed their devotions at the Capitol. To conclude, the third day twenty ſeven young boys, and the ſame number of girls, all of good families, and whoſe fathers and mothers were living, went to the temple of *Apollo* ſurnamed *Palatinus*, to ſing the ſecular hymn in honour of *Apollo* and *Diana*. Devotion created no interruption in their joy and mirth, the Heathens had the art of blending them agreably together.

[f] *Caſal. de Vet. Sacr. Chriſt. Ritib.* [g] Piſcara *Praxis Cerem.* Bauldry *Manual. Sacr. Cerem.*

tentions are explained, the churches, that are to be viſited, are nominated, certain acts of *devotion*, which are always accompanied with ſuitable indulgences, are preſcribed, and proper litanies, and prayers peculiar to the ſolemnity of the jubilee, and to the ſubject procuring it, are cauſed to be printed. No fraternity, no religious order muſt abſent itſelf from the proceſſions ordered for ſolemnizing this piece of devotion. The people, their magiſtrates, and the reſt of their ſuperiors are invited to appear at it with all the modeſty that ought to attend an act of religion. On the days ſet apart for repentance and faſting, the biſhop and his clergy are commanded to appear overwhelmed with ſorrow, and filled with ſentiments of humility. They are to pray to God with heart and mouth, to offer him the fruits of a ſincere repentance, conſiſting in renouncing all thoſe engagements whereby we are generally devoted to the world, and in taking up a ſtrong reſolution to inſtruct the people by their own example. The good Chriſtian having gone thro' a long penance capable of edifying the church, may pretty poſitively aſſure himſelf that he is in a proper way to enjoy the indulgences. We will take a view of the ceremonies of this univerſal jubilee.

" The Pope, ſays the Sieur *Aimon* in his *Tableau de la Cour de* Rome, notifies the uni-
" verſal jubilee in the capitol of *Chriſtendom*, by a bull he cauſes to be publiſhed on the
" Aſcenſion-day of the preceding year, when he gives the ſolemn benediction. An apo-
" ſtolical ſub-deacon begins the publication of this jubilee in the preſence of the whole
" court of *Rome*, by reading the bull which is in *Latin*, and another ſub-deacon reads
" it aloud to the people in *Italian*. Immediately after which the Pope's twelve trum-
" pets in ordinary begin to ſound, and preſently after them twelve huntſmen ſound their
" ſilver horns, in a kind of concert agreeing with the trumpets, and at the ſame time
" the caſtle of St. *Angelo* gives a diſcharge of all its artillery.

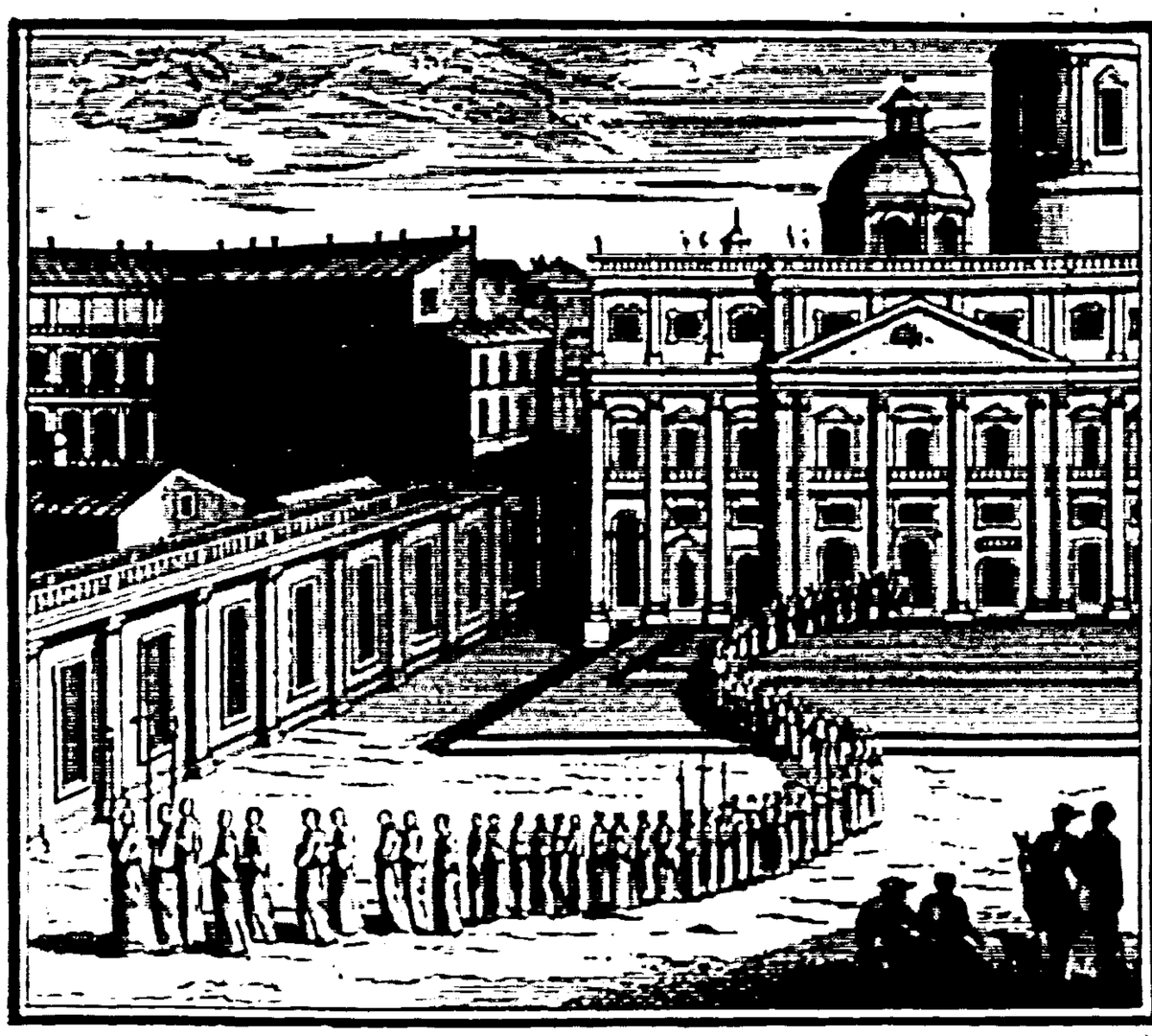
" On the 4. *Sunday* in *Advent* [h] the apoſtolical ſub-deacons a ſecond time publiſh the
" bull for the jubilee, and on the three days immediately preceding *Chriſtmas-day* the
" bells of the city on all ſides proclaim a ſolemnity, which is to be opened the next
" day.

" The 24. day of *December* of the holy year, all the ſecular and regular clergy meet at
" the apoſtolic palace, and from thence go in proceſſion to St. *Peter* at the Vatican; but
" the clergy being come into the great ſquare before St. *Peter*'s, find the doors of the
" church ſhut, and all the entrances of the portico lined with guards to hinder the mob
" from entring. The Pope, Cardinals and Biſhops, in their white damaſk robes with
" their mitres on meet in *Sixtus*'s chapel, where his Holineſs ſings the *Veni Creator*,
" holding a lighted taper in his hand. All the Cardinals, in the ſame manner with one
" in their hands, come out each according to his rank, and go to the *Swiſs* portico,
" where the Pope names three of them his Legates *a latere* to go and open the gates
" of St. *John de Lateran*, St. *Mary Major*, and St. *Paul* without the walls." Theſe Cardinals having received his Holineſs's orders on their knees in the manner deſcribed in the ſecond figure, go to thoſe ſeveral churches, the manner of which is to be ſeen in the fourth figure; preceded by trumpets, hautboys, and a troop of armed men, half in war, half in religion, if the expreſſion may be allowed. Their march begins as ſoon as the holy Father has opened the holy gate at St. *Peter*'s.

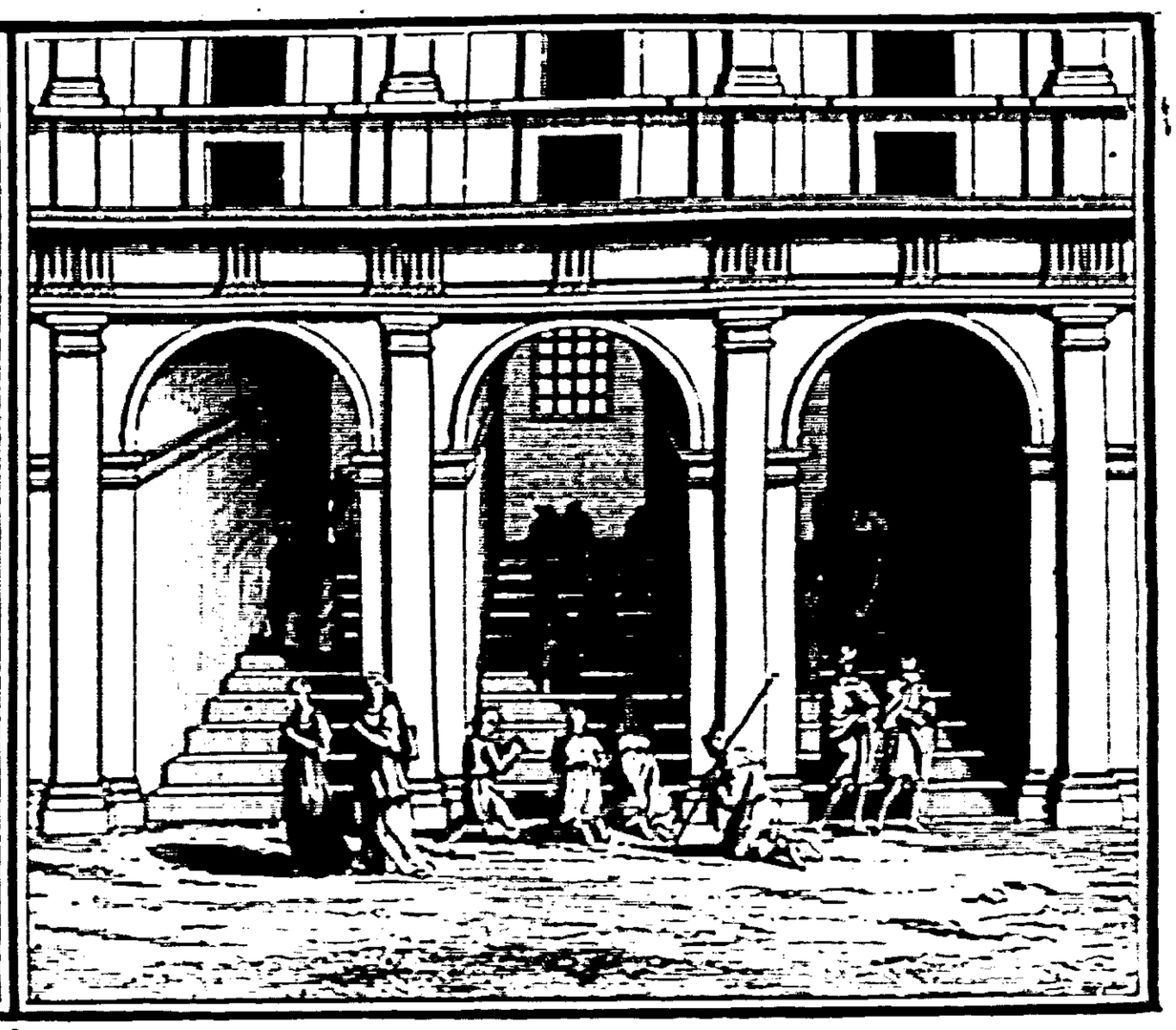
The chief of the *Roman* ſoldiery have the charge of guarding this holy gate, which is always opened by the Pope himſelf, unleſs the infirmities of age, or ſome particular indiſpoſition, prevent his performing this ceremony; in which caſe the Cardinal-dean officiates for his Holineſs.

[h] As deſcribed in the firſt figure of the plate.

The



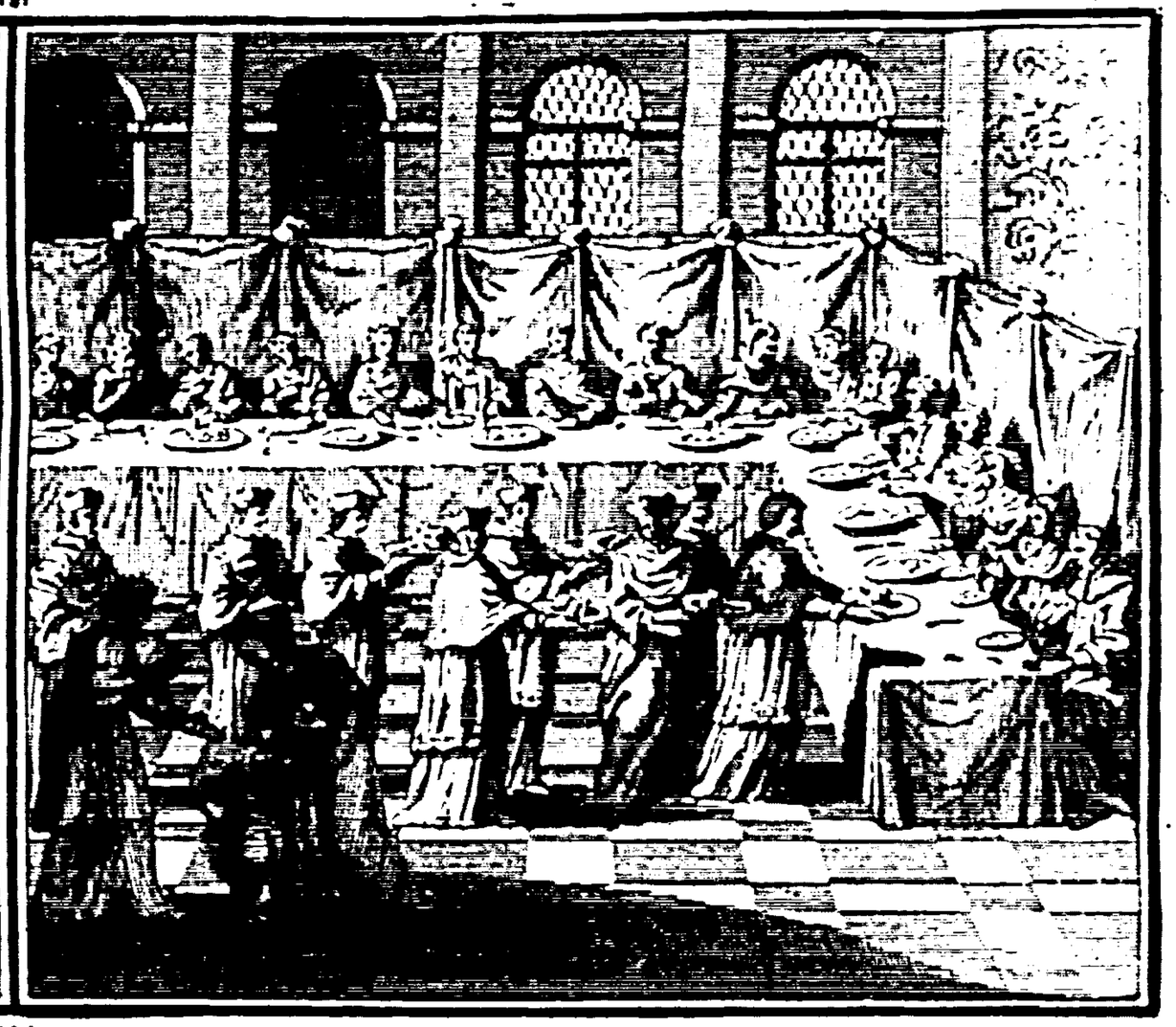
Les Pelerins vont en Procession visiter les Sept Eglises.



Les Pelerins montent à genoux LA SCALA SANTA



Les PRELATS. et BARONS Romains, vêtus en Penitens lavent les pieds des Pelerins, et les servent.



Le PAPE benit les Tables des Pelerins, et leur sert a manger avec les CARDINAUX et autres PRELATS.



Le PAPE distribuë aux Pelerins des Chapelets. Medailles. et Agnus Dei, et ils lui baisent les pieds.



A La fin du Jubilé, le PAPE pose la premiere pierre, pour fermer la PORT SAINT.

The OPENING *of the* HOLY GATE *by the* POPE.

THE vicar of JESUS CHRIST ſeated on a throne raiſed before the great gate and in the middle of the great portico already mentioned, there reſts himſelf a little while; after which the Prince of the throne preſents him a golden hammer, which the holy Father takes in his right hand. Then he riſes from his throne in order to go and knock at [l] the holy gate. His clergy follow him with tapers in their hands. His Holineſs knocking thrice againſt the gate ſays aloud, *aperite mihi portas juſtitiæ, open unto me theſe gates of juſtice*, to which the choir add theſe words, *this is the gate of the Eternal, the juſt ſhall enter therein*, &c. [k] In the interim the head-maſons break down the wall which cloſes up the holy gate, and the rubbiſh of it is diſtributed amongſt the zealots, who eagerly pick it up in order to place it in the rank of the moſt precious relics. And it is ſo to ſuch who imagine there is a ſecret, and always divine vertue reſiding in every thing uſed in the ceremonies of religion. Whilſt the pieces of wall are putting out of the way, the Pope goes and ſits down on his throne.

As ſoon as the wall is demoliſhed, the penitentiaries of St. *Peter* take their brooms, clear the gate, ſweep out of the paſſage the bricks and lime that remain, which are not to be looked on as contemptible things, ſince relics are made of them, and the mouldings and all round the gate are waſhed with holy water. This operation being over, his Holineſs comes down from his throne, beginning this anthem, *hæc dies quam fecit Dominus, this is the day which the Lord hath made*, &c. which the choir goes on with after him. Being come to the holy gate, the holy Father repeats ſome prayers, takes the croſs, kneels down before the gate, begins the *Te Deum*, and ſtill ſinging it riſes up and paſſes thro' the holy gate. His clergy follow him. Every body goes into the church to ſee this magnificent ceremony, or aſſiſt at the veſpers of the Pope's chapel. After veſpers the Cardinals take off their white robes, put on their red cowls again, attend the Pope to the door of his apartment, and then retire. On *Chriſtmas-day*, after the maſs of the day, his Holineſs goes to the benediction pew, and bleſſes the faithful by way of jubilee.

The STATIONS *or* VISITATION *of the* CHURCHES *by the* PILGRIMS.

THE Pope's [l] bull commands the viſitation of the [m] four churches already mentioned. Theſe viſitations contribute to gaining the jubilee. And indeed the *Romans* are ordered to viſit them thirty times, but the Pope abates half the number in favour of ſuch of the faithful as are foreigners. He has the ſame indulgence for Chriſtians, who are afraid of not being able to bear the fatigue of ſo difficult and laborious a devotion.

[l] The holy gates are images of God's grace: The paſſage of the pilgrims thro' them repreſents unto us the Chriſtian's paſſage from the ſtate of ſin to that of grace. All ſuch as perform the ſtations ordered by the holy Father in the four baſilica's at *Rome* muſt paſs thro' theſe holy gates. It is likewiſe pretended that the opening of theſe gates ſignifies the opening of the church unto all men, provided they go to it after a ſincere converſion. The Pope opens the gate, which denotes his having the key of the celeſtial treaſures. The three blows given by his Holineſs upon the gate, repreſent the three quarters of the world, *Europe*, *Africa* and *Aſia*, to which the Pope offers the treaſures which he diſpoſes of. Vide *Caſal. de Ritib.* &c. There is ſome injuſtice in this allegorical explanation. Why is not *America* comprehended under it? We ſhould then rather ſay, that the three ſtrokes with the hammer are an excellent image of that joy which the jubilee gives the faithful in heaven, on earth, and in purgatory.

[k] *Tableau de la Cour de* Rome. This wall is built in ſuch a manner as to hold but very ſlightly by its four ſides. The ſtones are not faſtned with cement, thus the moment the holy Father knocks at the holy gate it falls without any reſiſtance.

[l] *Tableau de la Cour de* Rome.

[m] *Boniface* VIII. founder of the jubilee, preſcribed the viſitation of the baſilica's of St. *Peter* and St. *Paul*, in order to obtain the indulgences annexed to this ſolemnity. To theſe two churches *Clement* VI. added that

votion. A man muſt go a twelve miles journey to viſit thoſe four churches only once a day: thus the zealous Chriſtian, who would be regular in his devotion, may reckon that during the jubilee he will devoutly walk an hundred leagues for God's ſake. There are little books of prayers drawn up by the Pope's order to direct the faithful pilgrim's devotion, in the churches ordered him to viſit; and if by ill luck he dies before he has made all his viſits, a clauſe inſerted in the bull for the jubilee favours the pious Chriſtian's intention, and puts him into poſſeſſion of all advantages annexed to the indulgence.

Another piece of meritorious devotion, is the going up the ſteps of the *Scala Sancta*, thus are eight and twenty ſtairs called, by which it is ſaid that CHRIST went up to *Pilate*'s or *Caiphas*'s houſe. Nay, they affirm, that a little braſs grate there covers a drop of our Saviour's blood. They add, that the preſervation of this holy ladder is owing to St. *Helen*, mother to *Conſtantine the Great*. The pilgrim being got to the top of the holy ladder muſt repeat a ſhort prayer before he goes into the Holy of Holies. As for women they never go into it, however they obtain the indulgence by looking at that chapel thro' an iron grate. All theſe acts of devotion procure to pilgrims an entire remiſſion of ſins, and the penitentiaries put the ſeal to ſuch remiſſion by touching them with their rods. The *Roman* prelates and barons in the dreſs of penitents waſh their feet, the Pope and Cardinals laying aſide the ornaments of their dignity wait on them at table. His Holineſs makes them preſents of chaplets, holy medals, and *Agnus's*, and admits them to kiſs his feet.

The jubilee concludes with ſhutting up the holy gates, which is done on *Chriſtmas-eve*, a year after they have been opened. The Pope, his Cardinals, the clergy, and moſt diſtinguiſhed perſons of the court of *Rome* go to St. *Peter*'s in their robes of ceremony. Veſpers are ſaid, after which the clergy go with lighted tapers in their hands and offer their homages to the *holy face*, known by the name of *Veronica*. Then the Pope ſings an anthem beginning with theſe words, *cum jucunditate exibitis, ye ſhall go out with joy*. As ſoon as the anthem is begun, every one makes haſte to get thro' the holy gate. The holy Father goes up to the gate, when every body has gone thro' it, and turning towards it, ſays, *Adjutorium*, &c. *Our help*, &c. together with a few prayers with which he bleſſes the ſtones and mortar deſigned to ſhut the gate which the jubilee has opened. His Holineſs himſelf lays the firſt ſtone under which are hidden ſeveral medals which ſerve to hand down the memory of this pious ceremony to lateſt poſterity.

Having laid the ſtone, his Holineſs waſhes his hands, returns to his throne, and [n] *ſalvum fac populum*, &c. is ſung. In the mean while the maſons make an end of muring up the gate, in the middle of which they ſet a croſs of copper, whilſt the Pope repeats ſome prayers, which he continues till the breach is repaired. The benediction that CHRIST's vicar gives from the pew, which has from thence taken its name, to the faithful met together to receive it, cloſes this piece of devotion, which might be ranked amongſt the moſt difficult, if there could be ſuch a thing to thoſe who make the felicities of heaven depend on theſe external pains. The Cardinals and clergy throw off their robes of ceremony, wait on the holy Father back to his apartment, and his Holineſs entertains them with a fine ſupper, which ſerves to unbend them from the fatigues of the day.

that of St. *John de Lateran*, and *Urban* VI. that of St. *Mary Major*. Afterwards a fifth was viſited, which is that of St. *Laurence* without the walls; and as St. *Sebaſtian*'s lies between St. *Peter* and St. *Paul*, and that of the holy croſs of *Jeruſalem* between St. *John* and St. *Laurence*, they are viſited in the way to the others. Theſe are the ſeven churches, which pilgrims look upon it as their duty to viſit. According to *Nodot*, in his *Memoirs de la Cour de* Rome, a man muſt walk three good leagues to accompliſh this act of devotion, nay four, including the *three fountains* and *the Annonciada*, whither the greateſt zealots never fail going.

[n] *Lord, ſave thy people.*

INDULGENCES.

THIS is the touchſtone, made uſe of by the holy Father to try the faith of the believer. An infinite number of devotees imagine, that indulgences ſecure the conqueſt of paradiſe. The riſe of theſe means, the ſalutary inſtitution of which has degenerated into an abuſe, ſeems pointed out in a [o] paſſage of St. *Cyprian*: but however that may be, the relaxing of pains did not bear the name of indulgence till long after. It was very common in the ſeventh and eighth centuries. In 884. Pope *Sergius* at once gave three forty-days indulgences to ſuch as [p] ſhould viſit the church of St. *Martin on the Hills* on his feſtival.

If we define an indulgence, [q] a remiſſion from temporal pains which are due to actual ſins, it will be eaſy to underſtand, that acceſs to heaven is not the freer to thoſe zealots who have obtained it, unleſs they make the proper advantage of it, by acts of virtue; and yet no body is a ſtranger to the exceſſive power attributed to indulgences, nor the conſiderable ſervices they have done to avarice, falſe zeal, and ambition. Nor ought it to be believed, that by this expreſſion our intent is to overthrow the advantages of them. We are too well acquainted with the miracles wrought by St. *Bernard*, who whilſt preaching up the indulgences of Pope *Eugenius* the third, [r] at once inflamed the hearts of the believers of his age with a ſpirit of war and a ſpirit of contrition, and ſhewed them the expiation of their crimes, and the remiſſion of their pains fixed to thoſe croſſes and ſwords, with which he perſuaded them to arm themſelves againſt the Infidel. Nor are we ignorant, that St. *Bridget* in her revelations declared the viſion ſhe had from our Lord JESUS CHRIST, who told her, "that the ſhorteſt way to atone for all her "ſins, was to obtain indulgences; that as to himſelf, when he had a mind to treat any "ſoul kindly, he would adviſe it to paſs its life at *Rome*, there being no place in the "world where ſo many indulgences might be gained." It muſt be added too, that there is not a more commodious city than this for devotees, who would turn their piety towards this object. Its baſilica's have perpetual indulgences for every day; which are doubled on feſtivals.

M. *Thiers* is very large on the abuſes of indulgences: we ſhall here give an abſtract of what he has ſaid on this matter in his [s] treatiſe, *concerning the moſt neceſſary of all devotions*. There is no neceſſity, after what he has ſaid, of mentioning indulgences owned to be falſe and ſpurious; nor thoſe that exceed the power of thoſe who grant them; that are granted without a juſt and reaſonable cauſe; that are too frequent, too numerous or exceſſive;

[o] *Pœnitenti, operanti, roganti poteſt clementer ignoſcere; poteſt acceptum ferre quicquid pro talibus & petierint Martyres, & fecerint ſacerdotes.* Indulgences were at firſt no more than the ſoftening of pains impoſed on ſinners condemned to penance, which in the the firſt ages of Chriſtianity was very ſevere. The church had regard to the weakneſs of penitents, who could not undergo the rigour of them: but they were at the ſame time to diſcover a real ſorrow, and ſeriouſly endeavour to purify themſelves from their crimes according to their ſtrength, and with a perfect ſincerity. A relaxation from eccleſiaſtical pains by degrees introduced into devotion certain practices, difficult in appearance, but yet much eaſier than a ſpiritual worſhip. Nothing gave a greater ſcope to the abuſe of indulgences, than the commuting pains into pecuniary mulcts, which producing a vaſt profit to prieſts, and ſhewed them the way of ſelling the remiſſion of ſins.

[p] *Caſal.* Ibid. [q] *Tolet.* apud *Caſal. de Ritib.* &c.

"[r] St. *Bernard* omitted nothing that could effectually move the hearts (of Chriſtians) from the conſidera- "tion of the glory of their anceſtors, ---- of their ſalvation which they might ſecure to themſelves by this "kind of martyrdom --- and eſpecially of the honour of Chriſt, whom he diſplayed marching at the head of the "cruſade-warriors --- As ſoon as he had made an end, the King who had hearkened to him with all the "ſigns of a tender and hearty devotion, riſe from his throne, and went and threw himſelf at his feet humbly "begging the croſs of him --- He went up into the desk with St. *Bernard*, and himſelf exhorted the aſſem- "bly to follow the example of their King ---- Immediately all the by-ſtanders cried out *the croſs, the croſs.* "St. *Bernard* threw a vaſt number of them from the desk, which were laid there in large bundles, and to "ſatisfy the eagerneſs of ſuch who had been able to get at none, he cut his robe in pieces, and upon the ſpot "made more croſſes of it ---- Men were ſo throughly perſuaded, that the ſucceſs of the war depended on "him, that it was reſolved --- that not only he ſhould go to it, but ſhould have the general command of "the whole army, which could not fail being always victorious under a chief, who was thought to have the "omipontence of God in his hands by the gift of miracles." *Maimbourg's Hiſtory of the Cruſades*, Lib. III.

[s] Chap. xx.

ceſſive; that are not iſſued from the holy ſee, or from biſhops empowered to grant them; that are propoſed to the faithful after they have been recalled, or after the time is expired; that are granted on falſe allegations, on falſe facts; on private viſions that have no authority, or on bulls containing things contrary to the doctrine of the church; as for inſtance, *that certain perſons ſhall be abſolved from all pains and crimes* (a thing beyond the power of Popes) *if they be of ſuch a religious order, ſuch a fraternity, if they wear ſuch an habit, or ſuch an inſtrument of piety.* All which indulgences are null, as they are vicious. Such as go beyond a certain term are the ſame. As would be any given for an hundred, two hundred, a thouſand years, *&c.* or which Cardinals ſhould grant for above an hundred days, or biſhops for above forty. In ſhort, the cauſe, or rather, the works to be formed for obtaining indulgences muſt have ſome proportion with them. Nor is this proportion to be found in a few minute trifling practices of devotion, ſuch as ſaying a *Pater*, or an *Ave*, or ſome certain prayer at a fixed hour, or carrying about one a medal, an image, a chaplet, a croſs, a ſet of beads, kiſſing theſe objects of piety, looking on them with an eye of contrition by fetching a few ſighs, which one may regularly produce at hours one is uſed to viſit ſuch ſacred things, upon which, however, devotees perſuade themſelves, that they are upon a par with the greateſt ſaints of the church. They flatter themſelves, that the viſiting a church, a chapel, an altar, and aſſiſting at a maſs give them the ſame title and right.

M. *Thiers* in the ſame place, gives us a ſhort account of the practices made uſe of for gaining the indulgences granted for the deliverance of ſouls out of purgatory; and theſe are his words. " They are, ſays he, become ſo common, and ſo exceſſive for about a " century and an half, that it is not always ſafe to truſt too much to them, unleſs they " have firſt been well examined, and purged. The application of them, is by ſaying of " prayers, or by viſiting of churches, *chapels, or altars, by ſaying*, or cauſing to be ſaid, " or by hearing of maſſes, by aſſiſting at certain offices, and certain proceſſions, by con- " feſſing and receiving the communion, by giving alms, or wearing particular habits, " croſſes, chaplets, crowns, beads, *&c.*

The devout part of the *Roman* Catholics pay a great reſpect to privileged altars, [t] a thing never talked of in the church, till after the concluſion of the *Council of Trent*. The decree that eſtabliſhes them is very mortifying to numbers of ſouls. It runs thus: *Every time a maſs for the dead ſhall be ſaid at ſuch an altar for the ſoul of any deceaſed perſon, an indulgence ſhall be obtained, by vertue whereof ſuch ſoul ſhall be delivered from purgatory, or the pains of purgatory.* M. *Thiers* is in the right to ſay, that for the eaſe and comfort of all ſouls the Pope ought to have made every altar a privileged one. Is it juſt, for inſtance, that the ſoul of one whoſe virtue was not extraordinary in this world, ſhould be eaſed ſooner than that of a perfect devotee, becauſe the body of Chriſt has been ſacrificed for the former at a privileged altar?

We ſhall ſay nothing here of the abuſes formerly committed in the diſtribution of indulgences: ſuch was [u] the infamous traffic of them carried on publickly throughout *Europe*,

[t] *Thiers*, Ibid.

[u] It is unneceſſary to look for proofs of this beyond the pontificate of *Leo* X. For this we ſhall call on Father *Maimbourg* as our voucher. This is what he ſays in his *Hiſtory of Lutheraniſm*. " *Leo* X. raiſed to the ſupreme Dignity of the church at the age of 37. years, " gave ſhining inſtances of all the perfections of a great Prince, without poſſeſſing all thoſe of a great Pope, " having undertaken to complete the ſuperb edifice of the baſilica of St. *Peter* ---- according to the exam- " ple of Pope *Julius*, had recourſe to indulgences, which he every where publiſhed, with permiſſion to eat " eggs and cheeſe in *Lent*, and of chuſing their own confeſſor by all ſuch as ſhould contribute what was " asked of them for the building of St. *Peter's*. Indeed it muſt be owned (and we do own it with ſome ex- " ception after F. *Maimbourg*) that the ſucceeding Popes have been much more regular in their diſpenſation " of theſe ſpiritual treaſures, and that ſome things were then done, which would not be now, and which " made thoſe indulgences of *Leo* odious, eſpecially in *Germany* ------- There are authors who affirm, that " a fund was in a manner raiſed out of theſe indulgences, and that the ſooner to come at ready money, the " money ariſing from them was farmed out to the higheſt bidders, who thereupon not only to reimburſe, " but likewiſe to enrich themſelves by ſo ſhameful a commerce, choſe ſuch preachers of indulgences and " collectors as they thought the moſt proper, they being well paid to induce the people, in order to obtain " theſe pardons, to contribute whatever theſe covetous and ſacrilegious wretches inſiſted upon for them --- " It is certain, that theſe collectors who were appointed at the ſame time that the indulgences for the cruſades

A

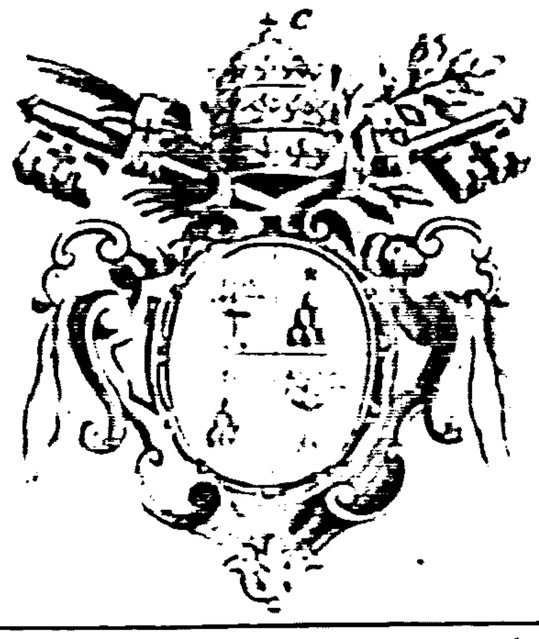
LES VERTVS DE L'AGNVS DEI,

Composè de Sainct Creſme, Baume, & pure cire. Extraict du liure appellè le Ceremonial, ou parlant de la Benediction d'iceux, les paroles ſuyuantes, ſe trouuent regiſtrées ſur la fin en ceſte maniere.

B



C



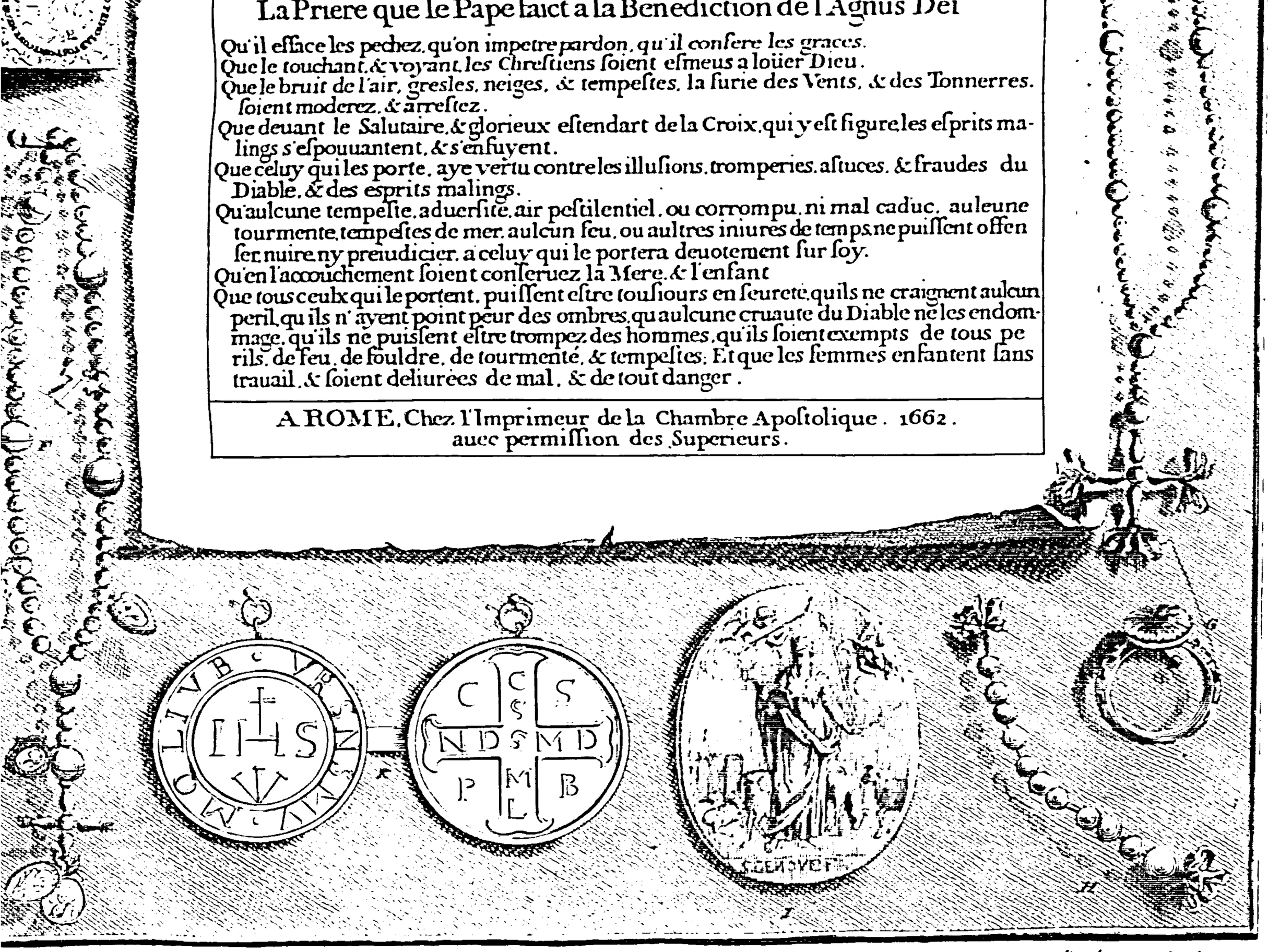
Il ſe lit que le Pape Vrbain V. enuoya à l'Empereur des Grecs trois Agnus Dei, auec ces vers & paroles.

Les tonnerres il chaſſe;
Les pechez il effiace;
Sauue d'embraſement;
Et de ſubmergement.
Garde de mort ſubite,
Les Diables met en fuite.
Dompte les ennemis.
Hors de danger ſont mis
Et l'enfant & la Mere.
Qui trauaille à le faire
Il donne maint pouuoir
Aux dignes de l'auoir
La part quoy que petite
Tant que la grand profite

La Priere que le Pape faict à la Benediction de l'Agnus Dei

Qu'il effice les pechez, qu'on impetre pardon, qu'il confere les graces.
Que le touchant, & voyant les Chreſtiens ſoient eſmeus à loüer Dieu.
Que le bruit de l'air, gresles, neiges, & tempeſtes, la furie des Vents, & des Tonnerres. ſoient moderez, & arreſtez.
Que deuant le Salutaire, & glorieux eſtendart de la Croix, qui y eſt figure les eſprits malings s'eſpouuantent, & s'enfuyent.
Que celuy qui les porte, aye vertu contre les illuſions, tromperies, aſtuces, & fraudes du Diable, & des esprits malings.
Qu'aulcune tempeſte, aduerſité, air peſtilentiel, ou corrompu, ni mal caduc, auleune tourmente, tempeſtes de mer, aulcun feu, ou aultres iniures de temps, ne puiſſent offenſer, nuire, ny preiudicier, à celuy qui le portera deuotement ſur ſoy.
Qu'en l'accouchement ſoient conſeruez la Mere, & l'enfant
Que tous ceulx qui le portent, puiſſent eſtre touſiours en ſeureté, qu'ils ne craignent aulcun peril, qu'ils n'ayent point peur des ombres, qu'aulcune cruauté du Diable ne les endommage, qu'ils ne puiſent eſtre trompez des hommes, qu'ils ſoient exempts de tous perils, de feu, de fouldre, de tourmenté, & tempeſtes; Et que les femmes enfantent ſans trauail, & ſoient deliurées de mal, & de tout danger.

A ROME, Chez l'Imprimeur de la Chambre Apoſtolique. 1662.
auec permiſſion des Superieurs.



oie exacte de la feuille imprimée, que le Pape donne avec les Agnus Dei qui ést
spece de medaille de cire, representant un Agneau comme on le voit a la lettre
Ce medaille a pour revers l'image de quelque Saint.
Armes du Pape Alexandre VII. qui a donné l'original de la susdite
euille A.
Scapulaire.
Rosaire, Chapelet composé de 15. dixaines.
apelet ordinaire enrichi de Reliques &c.
G. Bagues dont les Chevaliers de Malthe, se servent pour dire leur Rosaire. la Rose qui ést au dessus, tourne à ressort et marque avec le petit point noir sur les 15. chifres qui sont autour, le nombre des dixaines deja dites.
H. Dixaine pour dire son chapelet.
I. Pain de S.te Genevieve, ou espece de petit biscuit sec, que les Religieux de S.te Genevieve distribuënt pour la fievre
K. Medaille Benit de cuivre que les sœurs de la charité à paris, portent à leur Chapelet, pour conserver leur virginité

Europe, ſome hundred years ſince: happy time for ſinners! their crimes were rated, and the remiſſion of them ſet up at auction. [w] The apoſtolic chancery taxed ſins at a pretty reaſonable rate. It coſt but 90. livers and ſome few ducats for certain crimes, which the people on this ſide the *Alps* puniſh by burning the criminal. The nuns might often repeat their amorous paſtime, and refreſh themſelves with their gallants after the fatigue of divine worſhip, without fearing any other puniſhment than a fine of 36. livres and 9. ducats. But that time is paſſed. The kingdom of heaven is now-a-days farmed out to a much leſs profit, and the farmers do not make near the gain as they [x] formerly did.

There is nothing particular in the form uſed at *Rome* in publiſhing indulgences.

Several Instruments *of* Piety: Societies *for* Devotion.

We have deſcribed the *Agnus Dei's*, and the manner of making them. We muſt now ſpeak of *chaplets*. The hiſtorians of thoſe wars generally called the Cruſades ſay, that *Peter* the *Hermit* firſt taught thoſe warriors to pray by tale, and to that end invented an inſtrument called the *Chaplet* [y], the uſe of which ſoon grew very common. S. *Dominic* founder of the order bearing his name, and of the holy office of the Inquiſition, greatly raiſed the reputation of this devout inſtrument, by publiſhing that the bleſſed Virgin had brought him one from heaven myſteriouſly compoſed of a certain number of beads, which he called the *Roſary*. The public received it with great zeal and reſpect, and it is ſtill one of the moſt devout exerciſes of piety of a great number of Catholics. As to the chaplet, there is not the leaſt doubt but it came from the *Mahometans*. *Peter* the *Hermit* doubtleſs borrowed it from them, in favour of ſuch of the ſoldiers of the holy wars who not being able to read, could not make uſe of a book to ſay their prayers. The motive was commendable, but where did the *Mahometans* get this cuſtom? Perhaps they are beholden for it to the *Eaſt-Indians*, who likewiſe make uſe of a kind of chaplet. It appears likewiſe, by the medals to be ſeen in the treatiſe *on the Religion of the ancient* Romans *by Du Choul*, that they too had the uſe of the chaplet amongſt them. Nor was it leſs neceſſary for the Heathens than for the Chriſtians and *Mahometans*, the prayers of the firſt being at leaſt as full [z] and as difficult to retain as thoſe of the others. It is thought, that the ſame *Peter* the *Hermit* already mentioned invented the *hours* and *office* of our Lady.

Four

" were began to be publiſhed under *Urban* II. from that time ſlackened, being conquered by their avarice ----" Indeed meaſures were taken to put a ſtop to ſo ſcandalous a trade, but adds Father *Maimbourg*, " notwithſtanding theſe precautions, very great abuſes crept into the publication of theſe indulgences of *Leo* ---- " ſome of theſe preachers of indulgences exaggerated the price and value of them to ſuch a degree, as to give " occaſion to the people to imagine that they were ſecure of ſalvation, and of delivering ſouls out of pur- " gatory as ſoon as they had paid the money required for the Letters, teſtifying they had obtained the indul- " gence ---- The clerks of the farmers, who had bought the profits of thoſe indulgences, were ſeen daily " in the taverns making good cheer, and ſpending part of that money in all manner of debaucheries; which " the poor inſulted was barbarouſly forced from them.

[w] *Vide* Treatiſe entitled, *Tax of the Chancery*, &c.

[x] And yet indulgences ſtill produce immenſe gains both in the old and new world. In the latter, eſpecially, a vaſt trade of bulls is carried on, which the Pope ſends from *Rome* to the *Indies*; and it may eaſily be believed, that the apoſtolic court does not diſtribute them *gratis*. That would not be reaſonable. " There " is not one child in any good family, who according to what *Coreal* ſays, Tom. I. of his *Travels to the* " Eaſt-Indies, *p.* 81. does not provide himſelf with ſome of them, at two reals a piece; tho' there are ſome " much dearer. The *Spaniards* oblige their people ---- to buy them." Is it avarice, or their care for the ſalvation of the poor *Indians* that puts them upon this? If the bull has the ſame effect on the hearts of the *Indians*, as a paſtoral inſtruction enforced by good examples ought much more naturally to have; let us overlook this ill principle in the *Spaniards*.

[y] And long before the invention of the chaplet prayers were ſaid by tale, and F. *Giry* the author of *The Lives of the Saints* gives ſome inſtances of it. Another writer (*Ryckel*, who has given us *The Life of St.* Gertrude) tells us of a chaplet by way of *Roſary*, which this ſaint who lived in the ſeventh century, made uſe of at her devotions. It is pity, that ſeveral of the beads are loſt, by being given to be kiſſed and handled by big bellied women.

[z] *Agmine verborum Deum adeundum putant*, Tertul. *de Orat.*

Four inſtruments or helps to piety, have occaſioned four conſiderable fraternities. That of the *roſary* owes its birth to the *roſary* of S. *Dominic*. The *roſary* is a large chaplet of 150. beads which make ſo many *Ave Maries*. Every 10. beads is divided by one ſomething larger which makes a *Pater*. The 15. large beads repreſent 15. myſteries, [a] which are as it were ſo many lively images wherein are to be ſeen the deſigns of " the eternal Father in the temporal birth of his Son, the accidents that befel him in " his infancy, and in the private and unknown part of his life, in his ſuffering and pain- " ful part, and in his glorious and immortal life." The common chaplets contain only 50. *Aves* and 5. *Paters*. Before the perſon repeats his roſary, he muſt take it and croſs himſelf. He muſt then repeat the Apoſtles Creed, in order to put himſelf into a proper diſpoſition for prayer; after which he is to ſay a *Pater* and 3. *Aves* on account of the three relations which the bleſſed Virgin bears to the three perſons in the Trinity. After theſe preliminaries to devotion, he paſſes on to the 15. tens. The devout Chriſtian muſt obſerve to let himſelf into the myſteries of each 10. by a prayer, he will find in the books treating of the method of devotion of the *roſary*. The 15. myſteries are divided into 3. claſſes, the firſt of which includes the 5. myſteries *of joy*; the 5. next are thoſe *of ſorrow*, as they turn upon our Saviour's paſſion; and the 5. laſt thoſe *of glory*, they being deſtined to his reſurrection, aſcenſion, *&c.* After the roſary, the brethren who have the honour to bear the name of it, muſt ſay the Litanies and prayers for the afflicted, *&c.* They ſhall lift up their heart to the Virgin [b] who is the *Queen of the roſary, Empreſs of heaven and earth, High Treaſurer of the finances and celeſtial riches:* and as the faithful ought not only to pray for each other, but likewiſe for an increaſe of the worſhip of which they make profeſſion; thoſe of the *roſary* muſt never omit this laſt article, but endeavour to make proſelytes to the faith of St. *Dominic*.

This ſaint, of whom the legend writers tell us wonders, was born of a very illuſtrious family in *Spain* in the year 1170. He was as yet a child, [c] when the bleſſed Virgin began to teach him the devotion of the roſary, which ſoon became the grand object of this ſaint's piety. A miſſion to which he was appointed in *Spain* to ſtir up the devotion of the people towards our Lady, gave him occaſion to ſet up [d] the *fraternity of the roſary*, and he ever afterwards preached up the eſtabliſhing of it in every place thro' which he paſſed. We ſhall ſay nothing of the miracles of his miſſion againſt the heretics of *Languedoc*, nor of the holy perſecutions he made them ſuffer, believing he ought to join temporal arms to the ſpiritual againſt people, who they ſay, maintained their doctrine with an obſtinacy capable of fretting the moſt patient of all devotees. The ſaint authoriſed by the Pope's orders, diſputed againſt error, preached up the holy war againſt its agents, had ſuch as refuſed to yield to his arguments, judged and condemned; but the roſary alone, infinitely more effectual than the temporal ſword, or the charitable ſermons of S. *Dominic*, [e] brought back above an hundred thouſand ſouls into the boſom of the church. We omit all the other miracles wrought by this inſtrument of piety, but we muſt do honour to the ſaint for an action, the like of which is not to be found in the life of JESUS CHRIST: which is, that he miraculouſly drowned a great number of heretics in paſſing over the *Garonne*.

On the firſt *Sunday* in *October* is celebrated the ſolemnity of the *roſary*. This feſtival is owing to the piety of Pope *Gregory* XIII. Several [f] Popes have by bulls confirmed the way of praying with the *roſary*, and granted all ſuitable indulgences, as well plenary as limited, to ſuch as ſhall devoutly ſay it over.

As

[a] *Alanus redivivus.*

[b] Vide *The practice of confeſſion and exerciſe of the roſary* after the *Pſalter of our Lady* printed at *Liſle* 1662.

[c] Alanus *de rupe*. Giry *Vies des Saints*.

[d] He ſet it up in favour of ſome *Mahometan* pirates, who carried him away one day as he was preaching by the ſea-ſide. After having been long ill treated by theſe barbarians, he had the good fortune to convert and baptiſe them, whereupon he made them devotees of the ſacred *roſary*.

[e] Giry's *Life of St.* Dominic. The bleſſed Virgin adviſed him to preach the roſary to Heretics, and to explain the 15. myſteries of it to them, *&c.* Several writers date the inſtitution of the roſary from this apparition of the bleſſed Virgin.

[f] *Leo* X. *Pius* V. *Gregory* XIII. *Sixtus* V.

As to the fraternity of it, the legendaries of the order of St. *Dominic*, as well as ſeveral others, aſſure us, that it owes its riſe to the holy founder of the *roſary*. He appointed it, as they ſay, by an order from the bleſſed Virgin in the time he was labouring to reduce the *Albigeſe*, and to exterminate Heretics. After the ſaint's death, the devotion of the roſary was wholly neglected; but *Alanus de Rupe* [s] revived it with great benefit, and for 15. years laboured to procure devotees to it. The fraternity is divided into two branches, one of which, that of the *common roſary*, is every week obliged to ſay the 15. diviſions of ten beads each, and to confeſs and communicate every firſt *Sunday* in the month. The brethren of it are beſides obliged to appear at all the proceſſions of the fraternity. The other branch is that of the *perpetual roſary*: the faithful of this fraternity are under very ſtrong engagements. The firſt duty of theſe is to repeat the roſary perpetually. That is, there is always ſome one of them, who is actually ſaluting the bleſſed Virgin in the name of the whole fraternity.

The *ſcapulary* forms another, which in matter of devotion no way yields in exactneſs to that, which we have already deſcribed. After many prayers and pious ſollicitations, the bleſſed Virgin gave the ſcapulary to *Simon Stock*, general of the *Carmelites*, in the ſame century, and almoſt at the ſame time, ſhe granted the *roſary* to St. *Dominic*; ſhe aſſured the holy man of her protection, promiſed to be propitious to all the faithful who ſhould join in the devotion of the *ſcapulary*, and to look upon them as her children; and engaged to ſave all ſuch as at the hour of death ſhould be found provided with ſo precious a pledge.

The *ſcapulary* of the *Carmelites* is a ſmall woollen habit, of a brown, ſubfuſk or tawny colour, that goes over the ſtomach, back and ſhoulders. It likewiſe conſiſts of two ſmall pieces of cloth three or four inches ſquare, tied together by two ribbands; and this is what the brethren of the devotion of the *ſcapulary* wear. We ſhall ſay nothing more of the miracles wrought by this excellent preſervative againſt the accidents of life, but ſhall refer to the legendaries, who have omitted nothing on this head.

The devotees of the *ſcapulary* celebrate its feſtival the 16. of *July*, a day likewiſe ſet apart to *our Lady* of *mount Carmel*. The bulls of the Popes have from time to time ſecured indulgences without number to them; but what will ſet the *ſcapulary* above all other practices of devotion, is the *Sabbatin* bull of *John* XXII. This Pope therein declares, that the bleſſed Virgin gave him a poſitive promiſe, one day as he was at prayers, that ſhe would deliver the *Carmelites* her children, and the brethren of the *ſcapulary* out of hell, on the *Sunday* after their death, upon three conditions; 1. To wear the *ſcapulary* to their death. 2. To preſerve their virginity, or at leaſt their continency, and to obſerve conjugal chaſtity. The *Carmelite* muſt fulfil theſe three points. It is enough for one of the fraternity to keep to that concerning marriage. 3. To repeat his *canonical hours*, or if he cannot read, to faſt on the days appointed by the church, and forbear eating fleſh every *Wedneſday* and *Saturday* round the year, except *Chriſtmas-day*, when it falls out on either of thoſe days. Theſe practices are difficult, it muſt be owned. Continence is the grand point, the want of which might ruin the vertue of the *ſcapulary*. What ſtruggles for a poor *Carmelite*, who by the rules of his order is obliged to wear it, on condition of ſubmitting at the ſame time to the gauling yoke of chaſtity! Can the ſufferings of a brother, who has made a vow to arm himſelf with it in order to ſave himſelf from hell, be deſcribed in their proper colours? How many temptations is he not obliged to combat?

As to the faithful of the fraternity of the *ſcapulary*, ſeveral Popes have remitted them the third part of their ſins. The chief or arch fraternity of our Lady of mount *Carmel* at *Rome* dreſs in a particular manner. A tawny coloured ſack is fixed to a cowl which covers the faces of the devout of the arch-fraternity, and falls down in a point as low as the girdle. The cowl has two holes made in it over againſt the eyes. The ſack is tied

[s] In 1460. or thereabouts.

with a leathern girdle, the maſked devotoes ſhoulders are covered with a [h] camail or very ſhort cloak of red ſerge.

St. *Francis's girdle* forms the third fraternity. They who are acquainted with the extraordinary merit of this ſaint, and [i] all the perfect relations he bears to JESUS CHRIST, will eaſily imagine, that the Chriſtian who unites himſelf to God by the means of this girdle is the happieſt of all mortals. We look upon [k] St. *Francis* as a pattern of patience, chaſtity and humility. The *ſtigmata* or marks he received from a ſeraphin in his feet, hands and ſide, in memory of the wounds of JESUS CHRIST, prove the firſt of theſe virtues. The great extent of his poverty, and how he treated his miſerable [l] *brother aſs*, are beſides circumſtances well known. As to his chaſtity, no body is a ſtranger to the manner of his rolling his body in the ſnow, upon thorns, and [m] fire to preſerve to it its purity. In ſhort, both his wiſdom and humility were conſpicuous beyond all doubt, when he made himſelf be heard by the birds and fiſhes, to whom [n] he preached, and whilſt, in order to keep under a ſlight motion of impatience and pride, he forced frier *Bernard de Quintavalle* to ſet his foot on his throat.

St. *Francis*'s girdle is that thick cord, that ſerves for that purpoſe to thoſe friars who live under the rule of that ſaint, and who are divided into different orders, tho' all children of St. *Francis*. This cord, after ſurrounding the friar's middle falls down almoſt to his feet, and is uſed by him as a whip to diſcipline himſelf with; to this end, it has very large knots at ſome diſtance from each other, eſpecially at the end, which an ingenious poet in one of his epigrams calls *ſtings* [o]. St. *Francis*'s girdle has often cured the ſick, helped labours, fortified the health, procured children, and wrought an infinite number of other edifying miracles.

Of all the ſocieties devoted to St. *Francis*, that of the *ſtigmata* at *Rome* is the chief. A chirurgeon gave riſe to it at the cloſe of the 16. century, and ſoon drew after him a great number of devotees. After the ſtatutes of the fraternity were drawn up, it was called the arch or *Chief Fraternity*. The author of the *Hiſtory of the religious Orders*, has given an exact account of every thing relating to this fraternity, in the l. *chapter* of the 5. part of his work, to which we refer our reader; only obſerving here, that the members of the fraternity out of humility dreſs in a ſack of an aſh colour; that they tie this ſack with a thick cord adorned with a large chaplet of wood; that they [p] wear a ſcutcheon, whereon are the arms of St. *Francis*'s order; that in proceſſions, they walk barefooted with wooden ſandals carrying a wooden croſs; and laſtly, that they cover their face with their cowl [q].

St. *Auſtin*'s *girdle*, likewiſe unites a large number of devotees under the name of an *Arch-Fraternity*. It is of leather. The *Auſtin* friars aſſure us in a treatiſe written on the

[h] Mozzetta.

[i] Vide *Liber conformitatum S. Franciſci de Barthelmi* of *Piſa*, or its abridgment, *the Alcoran of the Cordeliers*.

[k] He lived towards the cloſe of the 12. century.

[l] St. *Francis* called his body thus. *Vide* Giry's *Lives of the Saints*, Tom. II. Edit. of 1715.

[m] A very beautiful woman endeavoured to gain St. *Francis*'s love, but he threw himſelf naked upon burning coals. *This is my bed*, ſaid he to her. The lady however was not in the humour to accept the man of God's courteſy, *Lib. Conform.* Fol. 113.

[n] He called an enraged wolf by the name of brother, and made him promiſe never to bite any one. The wolf too happy to get off at ſo cheap a rate, ſolemnly promiſed him he would obey him; and as a mark of his faith gave him his paw, *Ibid.*

[o] *Vide* Epigram 61. beginning *à deux genoux*, &c. in *Rouſſeau*'s works, Tom. II. Ed. of 1716. It is ingenious, but the author talks in vain. However it is with this *ſting* that the brethren of St. *Francis*'s order give battle to the fleſh; and drive the Devil out of hell. It were to be wiſhed too, that thoſe religious orders who are ſo happy as to enjoy any extraordinary means, able to inſpire Chriſtians with devotion, would exerciſe a little more charity and forbearance towards each other. It is but too common to ſee a Dominican ridiculing the *girdle of St.* Francis, or the *ſcapulary* of the *Carmelites*, in order to cry up the roſary. Are we to believe, that the *ſcapulary* or the *girdle* are not of equal virtue and dignity with the *roſary*? On the other hand, does St. *Auſtin*'s *girdle* make fewer elect to the Lord than the *Carmelite*'s *ſcapulary*? Theſe ideas are by no means charitable.

[p] Theſe are two arms croſſed over each other; the one naked, the other in a ſleeve, the hands bored with nails, and theſe are placed upon a wooden croſs. *Hiſtory of Religious and Military Orders*, chap. l. 5. part 4°. Edit. of 1718.

[q] Towards the end of the 16. century, *Sixtus* V. by a bull granted vaſt privileges to the fraternities of the *girdle*, and conſiderably augmented the indulgences of thoſe who took upon them to wear it. The bull directs, that the girdle deſigned for any of the faithful brethren ſhall receive the benediction of a prieſt of the order.

the ſubject of this fraternity, *that the bleſſed Virgin, empreſs of men and angels, wore it on her reins. The law of nature, the written law, and the law of grace have all three enjoyed the benefit of uſing this girdle. It is probable, that our firſt parents who lived under the law of nature, being dreſſed in skins, muſt have worn a girdle of leather.* (So that they were of the order of St. *Auſtin.)* As to its being uſed under the written law, *it is not allowable to call it in doubt; the prophet* Elias *alſo wore it about his reins, it being written that he was girded with a girdle of leather.* St. *John Baptiſt* wore it under the law of grace, which is proved without the leaſt difficulty.

St. *Monica*'s *girdle* ought not to be forgotten. It has its virtues as well as that of St. *Francis of Paula.* This *girdle* has in it five knots, which all together are upon the ſame footing with thoſe of St. *Francis*'s. We ſhall leave to the children of St. *Francis of Paula*, the glory of fixing all the advantages of their *girdle.* It is enough for us to have mentioned it here, for the edification of ſuch zealots as ſhall think proper to put themſelves under its protection. [t] The fraternity of the holy ſacrament at *Rome* acknowledges St. *Francis of Paula* for one of its patrons, and wears the *girdle* of the friars minims over their ſacks, which are of a violet colour.

From girdles let us go on to clothes. [f] Formerly it was an opinion, that a man could not die a good Chriſtian, if in the article of death he was not wrapped up in St. *Francis*'s *robe*, or breathed his laſt in his *cowl.* Piety is ſince grown cold, now-a-days a man may die a Chriſtian without being cloathed like a monk; and be ſaved in his lay-habit. However, let us ſay one thing that ſeems to juſtify the indevotion of our days. [x] Neither the Scripture nor tradition prove that the dreſs of a friar has a privilege of putting the Chriſtian into the way of ſalvation. This is a ſpecious reaſon, but by ill luck Chriſtians build on this principle. They boldly advance, that it is allowable to believe, that without true piety any particular habit is to no purpoſe, and that wherever true piety is, the habit has much leſs vertue than a bottle that holds ſome excellent liquor. "Can "a monk (ſays one that has been accuſed of impiety) imagine, that there exhale from "his body corpuſcles of piety, which ſpread themſelves over his robe; and then pene-"trate directly to the heart of the dying man who is covered with that holy garment?" Such are the errors of our age! But notwithſtanding all theſe fallacious arguments, a friar convinced by cuſtom or ſtrength of imagination, of the divinity of his order, may with a very good conſcience ſet his *harneſs* next to baptiſm and the paſſion of our Lord. Libertiniſm and Hereſy oppoſe it to no purpoſe; thoſe three things will ever be of equal dignity.

CONTINUATION *of the ſame* SUBJECT: [u] FRATERNITIES.

WE have already ſpoken of ſome of theſe *fraternities*, which their founders ſet up againſt the ſocieties of the fleſh and the Devil. No body is ignorant, that the end of them is to join under one and the ſame livery, and to liſt under one ſtandard to make war upon the enemy of mankind. They attack him with a bravery, which outwardly promiſes much, but it is with theſe fraternities as with troops hired of a foreign prince. They fight againſt an enemy, who is not properly their own. Every fraternity has its rules, practices and forms of piety, arts of war, ſtratagems and diſcipline. The chief point is conſtantly to wear the marks of the ſociety into which any one enters. The new *brother* receives from the general of the fraternity his *letters of adoption*;

[s] *Hiſtory of Religious and Military Orders*, in 4°. 6. part xxxiv. chap.
[t] Thiers *upon the moſt neceſſary of all devotions*, ch. xxiii.
[f] Eſpecially in the 14. and 15. centuries.
[x] The *Greeks* and *Romans* afford us examples of the ſame kind of aſſociations in honour of their divinities, and ſome are to be found among the *Eaſt-Indians*.

adoption; after which, he has a ſhare in the flagellations, mortifications, and every other good work of the fraternity.

We ſhall here give ſeveral particulars relating to the fraternities of *Chriſtendom*, but yet without enlarging beyond bounds. A particular account would require a pretty large volume. Our own age has produced ſeveral new fraternities, of which we ſhall ſpeak: the preceding ones had not the air of novelty, which equally ſtrikes the devout man and the worldly man. There was a neceſſity for quickening the taſte of that celeſtial manna, which a ſucceſſion of many ages had rendered flat and inſipid enough. Nothing ſeems more eaſy than to pray to God at home with one's family, or to join with the reſt of the faithful in public devotion; but it is much more glorious to ſummon Chriſtians to their ſtandard, and march with colours flying towards heaven. Such perhaps is the riſe of a great number of theſe fraternities.

Italy, *Spain* and *Portugal* are the countries of *Europe*, where one ſees the greateſt number of theſe fraternities, of which many aſſume the name of *Arch-fraternities* as we have already obſerved. Theſe latter are, as it were, the mothers or ſuperiors of the reſt. [w] They communicate to them their rules and ſtatutes, their way of dreſs and privileges. *Rome* alone contains within her boſom a conſiderable number of theſe pious ſocieties, each of which has its church or oratory. Employments, arts, trades are exerciſed in a fraternity in this capital of religion, and every one therein puts himſelf under the protection of the ſaint whoſe ſtandard the brethren have ſet up. They march in proceſſion, ſays one author, [x] under thirty ſeven different banners; which, according to him, are the following.

" The officers of the Pope march under the banner of St. *Martha*.
" The mace-bearers of Cardinals under that of St. *Catharine*.
" [y] The train-bearers under that of our Lady of purity.
" The notaries under that of St. *Bennet*.
" The proctors under that of St. *Euſtace*.
" The clerks and other writers under that of St. *Thomas*.
" The painters under that of St. *Luke*.
" The [z] gravers, ſculptors, and ſtone-cutters under that of St. *Leonard*.
" The goldſmiths under that of [a] St. *Eloi*.
" The ſmiths and farriers under that of St. *George*.
" The curriers under that of St. *Laurence*.
" The coachmen under that of St. *Lucia*.
" The waggoners, *&c.* and meſſengers under that of S. *Anaſtaſius*.
" The carmen under that of St. *Vincent*.
" The grooms under that of St. *Anne*.
" The cow-keepers and tanners under that of St. *Bartholomew* [b].
" The butchers under that of St. *Mary* of the oak.
" The innkeepers under that of St. *Euſtace*.
" The vintners under that of St. *Sylveſter*.
" The wholeſale-merchants and woollen-drapers under that of St. *Laurence*.
" The mercers [c] under that of St. *Sebaſtian*.
" The druggiſts and apothecaries under that of St. *Laurence* [d] of *Miranda*. " The

[w] *Hiſtory of Religious and Military Orders*, part 6. chap. xxxiv. [x] *Tableau de la Cour de* Rome.
[y] Eſtabliſhed in 1527. [z] This fraternity was erected in 1406. under the protection of the nine martyrs, ſculptors by profeſſion, *&c.* *Clement* VIII. approved their ſtatutes in 1596.
[a] St. *Eloi*, biſhop of *Noion*, formerly goldſmith to King *Clotbaire* II. famous in the writings both of ancient and modern legendaries. His application to God and religion in the midſt of the grandeurs of the court, with which he was ſurrounded, did not prevent his working at his trade; but he conſecrated his pious labours to relics. He made the ſhrines of ſeveral ſaints. Several fraternities in *France* and the Low-countries have the honour of his patronage.
[b] The fraternity of tanners is under the protection of this holy Apoſtle, becauſe he was flayed alive.
[c] To this fraternity belong the glovers, perfumers, skinners, workers in ſilk, cap-makers, *&c.*
[d] This church, which gives its name to the ſaint, was granted to the fraternity of apothecaries in 1430. by Pope *Martin* V. On St. *Laurence*'s day the fraternity diſtribute 50. *Roman* crowns to a number of poor girls that are marriageable.

" [e] The phyſicians (barbers, bagnio-keepers) under that of St. *Coſmus* and St. *Damian*.
" The bombardeers under that of St. *Mary Tranſpontina*.
" The furriers under that of [f] St. *Pantaleon*.
" The ſadlers under that of St. *Saviour*.
" The ſhoemakers under that of St. *Criſpin* [g].
" The coblers under that of [h] St. *Goodman*.
" The joyners and carpenters under that of St. *Joſeph*.
" The bricklayers under that of St. *Gregory*.
" The bakers [i] under that of our Lady of *Loretto*.
" The coopers under that of St. *Mary* of the [k] chapel.
" The carders under that of St. *Blaiſe*.
" The workers in mixed manufactures under that of St. *Mary* of the gardens, and un-
" der the banners of St. *Saviour*, of the crucifix, of the Trinity, of St. *Angelo*, St. *Ber-*
" *nard*, St. *Jerome*, St. *Lucia*, St. *Roe*, St. *Julian*, St. *Thomas*, St. *Mary* of tears, and of the
" forty crowned martyrs.
" Twenty fraternities, continues he, march under the banner of the holy ſacrament,
" one under that of the reſurrection, one under that [l] of mercy, one under that of piety,
" one under that of the ſuffrage, one under that of the Annunciation, one under that
" of the roſary, one under that of the ſcapulary, one under that of the Saviour, one un-
" der that of the name of God, one under that of death.

To theſe fraternities we muſt add that of the hatters, who have St. *James Major* for their patron; that of the cooks erected by Pope *Paul* III. at the requeſt of his cook *John of the Vallies*; that of the butlers of the Cardinals; that of the [m] bookſellers, whoſe patrons are St. *Thomas Aquinas*, and [n] the bleſſed *John de Dieu*; that of the [o] fiſhmongers, whoſe protector is St. *Andrew*, on account of his being a fiſherman; that of the regraters; that of the braziers; that of the upholders, who exerciſe their trade under the protection of [p] St. *Venant*; that of the Dyers; [q] that of the weavers, *&c.* The *Germans*, *Flemiſh*, and *Swiſs* of his Holineſs's guard have likewiſe a fraternity.

[e] Their ſtatutes were approved by *Sixtus* IV. in 1494. St. *Coſmus* and St. *Damian* were brothers and phyſicians, and lived towards the cloſe of the third century.

[f] St. *Pantaleon* was a phyſician in the reign of *Diocleſian*.

[g] St. *Criſpin* and St. *Criſpinian*, both noble *Romans* under *Diocleſian*, made themſelves ſhoemakers, according to the legend, in order to bring over the *Romans*, and to endeavour to make converts of them. Theſe two ſaints lie buried at *Soiſſons*: and yet a church at *Rome* boaſts that it poſſeſſes them likewiſe. How can this be reconciled? It would be proper to open the ſhrines, and ſee whether they both do not contain different parts of thoſe two bodies. In reality, the ſafeſt way is to believe ſo; for theſe ſanctuaries are not eaſily medled with. This way of reaſoning we owe to F. *Giry* author of *The Lives of the Saints*, printed at *Paris* in 1715.

[h] The taylors and not the coblers. Their patron is St. *Homobuono*, canoniſed by the church. The feſtival of this ſaint and taylor is celebrated on the 13. of *November*.

[i] Eſtabliſhed in 1500 under the pontificate of *Alexander* VI.

[k] St. *Mary in Capella*, a word corrupted from *Copella*, a ſort of barrel.

[l] A fraternity of black penitents inſtituted in 1488. It aſſiſts criminals at their execution, has them buried and the ſervice for the dead ſaid for them.

[m] Erected in 1600. by a *Jacobin*, maſter of the ſacred palace, and in that quality cenſor of books.

[n] *John de Dieu* flouriſhed at the beginning of the 16. century. He was a ſhepherd to the age of 22. and then a ſoldier. As a puniſhment for not having ſaid *the roſary and his other devotions*, he fell off his horſe, and hurt himſelf one day when he was gone to forage. Vide *Giry*, Life of the bleſſed *John de Dieu*. By the account of his life it appears he was much fitter to make a good ſoldier, than a great ſaint. His negligence had like to have coſt him his life; however, he was caſhiered, and forced to turn ſhepherd again; yet he ventured once more to turn ſoldier, and with more ſucceſs, ſays Father *Giry*, this being a juſt war. In a tempeſt he reſolved to imitate *Jonas*, and like him be thrown into the ſea. They were going to take him at his word, but an *Ave Mary* opportunely repeated brought him off. He long run the race of ſanctity, till being upon a journey, he turned bookſeller, or rather, hawker. He ſold paper, images, catechiſms, and at the ſame time made exhortations to virtue. This pious bookſeller, who perhaps will never have his fellow, thus ſanctified a profeſſion, the piety of which has never made any great noiſe in the world. He then took a ſhop in *Granada*, and ſome time after left it to run about the ſtreets crying out *mercy*. He was taken for a madman, and treated as ſuch, and did all he could to perſuade the world he was ſo. One day as he was ſinging the *ſalve Regina* before our Lady, ſhe drew the curtain that hid her, to do him the honour to look at him. The *Sexton* ran in, and would have beaten one whom he took for a thief, but his leg withered, nor could he recover the uſe of it again, but by the interceſſion of this bleſſed man.

[o] Eſtabliſhed in 1571.

[p] What procured St. *Venant* the direction of this trade is his martyrdom. He was thrown down a precipice. On this account he is invoked againſt falls, to which the upholſterers are often expoſed.

[q] Set up in 1517.

Pope *Clement* VII. inſtituted the arch-fraternity of *charity*. This ſociety, which cannot be too much praiſed for its charity, makes a general proviſion for the wants of the poor, whatever they be. It diſtributes bread amongſt them every *Saturday*, cauſes maſs to be ſaid, and the ſacraments to be adminiſtred to priſoners, gives portions to forty poor maids on the feaſt of St. *Jerome* patron of the fraternity, and does many other good works.

The fraternity, or rather, the arch-fraternity of death buries ſuch dead as are abandoned by all the world, and cauſes maſſes to be celebrated for them.

St. *Catharine* of *Sienna* receives the ſpiritual homages of the fraternity of the *Sienneſe* her countrymen in the church bearing her name. This charitable fraternity on the ſecond *Sunday* in *May*, accompanies a figure of this ſaint in proceſſion, and crowns with laurel one criminal whom it ſaves from a halter or from the gallies. This is a privilege granted by a Pope of the ſame country.

The fraternity of the *name of Mary* was erected in 1683. in memory of the raiſing the ſiege of *Vienna*.

St. *Mary of the Suffrage* is at the head of a fraternity [r] which bears her name. The brethren of it engage to eaſe the ſouls in purgatory, and by their prayers to procure them the ſuffrages of the bleſſed. Without entring into farther particulars, it ſhall ſuffice us barely to mention the fraternities of the *holy Apoſtles*, of the *Agonizants*, of [s] the ſouls in purgatory, who ſtand in particular need of the maſſes of the faithful ſtill on earth, of St. *Marcellus* and St. *Giles*, of our Lady *of the people*, of the *reſurrection*, of St. *Saviour* of the *Lateran*, of St. *Saviour* at the *Sancta Sanctorum*; the arch-fraternity [t] of the *immaculate conception* of the Virgin; that [u] of the *holy ſacrament* and of the *five wounds* of our *Saviour*, that of the [w] *Trinity* of *pilgrims*. This fraternity takes particular care of pilgrims, and defrays their charges for three days. [x] The fraternity of the *Piedmonteſe* regards the holy handkerchief as the grand object of their devotion; that of the [y] *Annunciation* peculiarly honours the bleſſed Virgin, and redoubles its homages to her on the day of the *Annunciation*.

The fraternity of *Gonfalon* acknowledges St. *Bonaventure* for its founder, who in the year 1264. gave it the name of the brethren *recommended to the Virgin*, and ordered them [z] a white dreſs with a red and white croſs on the ſhoulder; from whence they are called the *white penitents*. [a] They aſſumed the name of *Gonfalon*, to ſhew their zeal for their country and liberty, on an occaſion wherein they cauſed juſtice to be done againſt the violence and oppreſſion of the *Roman* nobility.

Towards the middle of the laſt century, *Michael Buch*, ſurnamed the *Good Henry*, a poor ſhoemaker by trade, took upon himſelf the trouble of bringing back the ſhoemakers, his brethren, to piety. He was of *Luxembourg*. We omit all the wonders of his life, that we may only mention the community he eſtabliſhed. With all his zeal, perhaps he had paſſed his life in his endeavours to reform the company of ſhoemakers without noiſe and in obſcurity, had he not had the good fortune to be courted by a gentleman of note. It was the baron *De Renti*, who produced him to the world, without being prevented by the meanneſs of his trade. The baron procured the *Good Henry* his freedom. He opened ſhop at *Paris*, took journey-men and apprentices, without any other intent but to teach them how to pray to God; thus the ſhoemaker's ſhop ſoon became a ſeminary whither people flocked to ſerve an apprenticeſhip of devotion. His ſociety was reſolved upon and formed in 1645. M. *De Renti* was declared protector of the new corporation, and the *Good Henry*, father of this inſtitution, at once mounted from

[r] In 1592. [s] *Dell' anime più biſognoſe del purgatorio.* [t] Formed in 1465.
[u] Formed in 1501. [w] Formed about 1550. under the direction of St. *Philip Neri*.
[x] Eſtabliſhed in 1597. in the pontificate of *Clement* VIII. [y] Set up by Cardinal *Turrecremata*.
[z] This dreſs is a robe of cloth or ſerge called a ſack, tied with a girdle. A pointed cowl covers the brother's or penitent's face, except two holes for his eyes. All the brethren wear an eſcutcheon over the ſack, whereon appears the image of the patron, or the livery of the fraternity.
[a] *Vide History of Religious and Military Orders*, part 6. chap. xxxiv.

from a ſhoemaker to a ſuperior. Such is the origin of the community of the brothers ſhoemakers, which in 1647. was ſucceeded by that of the brothers taylors; likewiſe under the protection of the *Good Henry*. Several of the ſame nature were ſet up in ſome other towns in *France*.

The [b] fraternity of *mercy* at *Lisbon* is too famous to be omitted. It is compoſed of perſons of the greateſt quality in the State, and the King himſelf is a member of it. This numerous fraternity, which extends its branches all over the kingdom, ſecures a great number of maſſes to the faithful, but chiefly to its own members.

The particulars we have given, are ſufficient to ſhew the nature of faternities. Many devotees believe, that by entring into them, they are much ſurer of their ſalvation, that certain liveries are eſſential and ſure ſigns of their Chriſtianity, and that there is no true piety, but that of their ſocieties. It would be an unlucky circumſtance for ſome religious orders for their devotees to be undeceived.

CONTINUATION *of the ſame* SUBJECT: PENANCES, PRAYERS, PILGRIMAGES.

WE ſhould be in the wrong to compare the penances of our age to that of the primitive Chriſtians. They were ſtrangers to the cuſtom of whipping themſelves in public, and imploring the divine *mercy* with a maſk on their face, and a rope about their neck; [c] Chriſtians in drawers, almoſt naked to the waiſt, and mangling their ſhoulders at every ſtep, loaded beſides with a croſs and chains, their arms tied [d] to a piece of wood of an enormous weight, in order to exhibit an holy repreſentation of the crucifixion of our Lord, might, perhaps, have converted a thouſand and a thouſand times more idolaters than the apoſtolic ſimplicity. We ſhall ſay nothing of thoſe who wear on their head a crown of thorns in honour of JESUS CHRIST, who tear their bodies with ſcourges, and ſteel nails, [e] who turn the points of their naked ſwords againſt their breaſts, or make themſelves deep wounds for the ſake of God. Can Chriſtianity be carried farther, than voluntarily to ſuffer evils which the Saviour of mankind never expected or required?

[f] In *Spain* and *Portugal* many devotees do penance by proxy. They have people hired to diſcipline themſelves in their ſtead, who laſh themſelves with all the ſeverity of a devotee who is puniſhing himſelf for his ſins, and would pay what he thinks he owes God at the expence

[b] *Irmendada de Miſericordia.*
[c] Theſe penances are to be ſeen in *Italy* and *Spain*, during *Lent* and Paſſion-week.
[d] This is practiſed in *Catalonia*.
[e] *Dellon's Travels*, Tom. I. Edit. of 1709.
[f] It is not in *Spain* and *Portugal* only that penances by proxy are in uſe. They are to be found in *Provence* and *Italy* too. It is ſome years ſince one *James Zeger* exerciſed this charitable trade in ſome of the towns of *Brabant*. This man whipped himſelf till the blood came in preſence of the ſinner, provided he gave him ſomething to buy cordial liquors before he began the operation, beſides what he received for the penance. He had, ſay they, two daughters, who likewiſe did penances, as well for ladies as for wives and maids of common rank, who had wherewith to pay for them. He had fixed the price of ſuch faſts as he was to go thro', according as they were more or leſs difficult; he had ten pence for a faſt where he was to eat no meat. Thirty for one of bread and water, but for penances wherein he was to whip himſelf, and other acts of piety of this nature, there was no ſet price; there an agreement was to be made beforehand. He laid his regiſter before the penitent, and ſhewed him the agreements he was uſed to make. A penance of four uſual faſts; the repeating 52. *Ave Maries* a day; penance of 25. laſhes on *Friday* after midnight, with a *miſerere mei Deus*; a faſt of bread and water on *Wedneſday*, with three *magnificats* repeated before ſun riſing; a penance of five roſaries repeated at twelve at noon, with the ſeven penitential Pſalms, and the litanies of all the ſaints. Other penances; to hear three ſucceſſive maſſes in the church of the Jeſuits, before St. *Ignatius*, bare knee'd on the marble; to ſtand upright with the two arms extended before an image of the bleſſed Virgin, from one to two a clock at night; to go round the holy ſacrament barefoot, without reſting but at every hundred ſteps; to pull 150. hairs off his head at the door of the *Carmelites* church, where one muſt be between two and three a clock in the morning, and there repeat 150. *Ave Maries*; give himſelf 25. laſhes, whilſt he repeated the *Domine ne in furore* to *beati quorum*; to ſay 250. *Ave Maries*, and 5. times the *laudate Dominum*, bare knee'd on a board ſtrewed with ſand; to lie three nights naked and without a ſhirt in ſheets with cow-itch on them, *viz. Monday*, *Wedneſday* and *Saturday*. We ſhall go no farther in this account which does no honour to true Chriſtianity. Theſe practices, far from being commanded, are deſpiſed by all ſincere Chriſtians, and forbidden by all paſtors who intend to honour religion.

expence of his body. During theſe ſevere penances, the women, who are piouſly examining the whole merit of them, [g] cry out and weep with all their might. They likewiſe bruiſe their breaſt and face with blows, tear their hair, and with an eager zeal reproach ſuch who do not laſh themſelves hard enough. On the other hand, the penitents reſume freſh courage by drinking, and whilſt they are giving themſelves ſome relaxation from their acts of piety, the flaggons of wine paſs and repaſs from hand to hand; the women penitents regale their patients with liquors and refreſhments; then they begin afreſh to weep, beg God's mercy, and invoke all the ſaints of paradiſe. This mixture of penances and tipling, has nothing ſhocking in it in countries where they ſincerely believe, that the Chriſtian religion requires ſuch a behaviour; and if we add to that the temper of the people, the warmth of the climate producing exceſſive and extravagant ideas in an heated brain, and the impreſſions received from their paſtors, it muſt neceſſarily be owned, that nothing is more reaſonable, or elſe reſolve to be burnt alive.

[h] The abbot *Boileau* goes no higher than the eleventh century, for the riſe of flagellations in penancé. It is then, ſays he, that a pack of fellows *wrapped up in cowls*, armed themſelves with whips and rods to appeaſe the divinity by flagellations extremely rough and ſevere. It appears, that at that time they impoſed on themſelves the moſt heavy taſks of devotion, and exceſſive penances. In ſhort, ſcourging grew to ſuch an height, that in the thirteenth century there ſtarted up a ſect of flagellants, who walked two and two at proceſſions thro' the towns, and whipped themſelves in public in a manner much leſs edifying than worthy compaſſion. This ſort of devotion ſeiſed upon the women. They too whipped themſelves, but that they might give no offence to the public, they did it in their chambers. [i] Fourſcore years after the riſe of this ſect, there ſprung up another, pretending they had received a commiſſion from God to ſcourge themſelves for the ſins of mankind. Nay the very children formed a ſociety of flagellants among themſelves. From the beforementioned author it appears, that theſe good people pretty ſharply cenſured the vices and remiſſneſs of Chriſtians; and yet it cannot be denied, but this ſurpriſing devotion had a great deal of fanaticiſm in it.

Such was in a manner the riſe of flagellation, which [k] the people of *Italy*, *Spain* and *Portugal* have adopted into their public and private penances, and which many religious orders practiſe in their convents. We ſhall have occaſion once more to ſpeak of penance, when we come to the ſacrament of *confeſſion*; and ſhall deſcribe the *proceſſion* of the *Spaniſh diſciplinants* in the article concerning proceſſions.

Nothing appears more neceſſary than prayer. It is a part of all religions, but if the external form be not attended with internal ſentiments of virtue, all its regularity muſt be looked upon as a cuſtom or ceremony, and it is under this quality, that it has a place in our diſſertation. As a ceremony, then, are we to conſider the prayer of ſuch, as being enrolled in any fraternity, religiouſly obſerve all its ſtatutes, and yet make no ſcruple of giving themſelves up to all ſorts of vices; of ſuch, who at the hour of death wrap themſelves up in a monk's robe, and give to convents that patrimony which they rob their

[g] *Dellon*, Ibid. [h] *Hiſtory Flagell.* Cap. vii. [i] Chronicle cited by the abbot *Boileau*, Ibid.

[k] In *Italy* penitents are diſtinguiſhed by their colours. They are formed into ſeveral fraternities under the name of blew, green, purple, grey, black and white penitents. During Paſſion-week the brethren of them whip themſelves in cadence with whips of ſmall cords, which, they ſay, make more noiſe than wounds. If this be the caſe, their penance is not performed with ſo much ſincerity as that of the *Bramins* and *Faquirs*, or of the Heathens of antiquity. We ſhall not carry the compariſon farther, for fear of making it odious; but ſince we are upon the article of penance, we muſt put the reader upon obſerving, that it is, if we may be allowed the expreſſion, more whimſical and external in ſuch religions, the worſhip of which requires a great preparation, many prieſts, and practices. It is of the ſame character too in thoſe who retire from the world, and to grow friends with God endeavour to become enemies to mankind. It is ſuch, in ſhort, in thoſe countries where the brain heated by the warmth of the climate is eaſily overcharged with odd and extravagant ideas. To theſe principles are to be aſcribed the penances of the *Mexicans*, and *Eaſt-Indians*, thoſe of the *Greeks* and old *Romans*, whom *Minutius Felix* reproaches, that *in offering the Gods their own blood, and praying to them by the mouths of their wounds, they were not in their right ſenſes.* As to modern flagellations, *Polydore Virgil* has the aſſurance to compare them to the *Lupercales*, which were celebrated with the whip in hand, and the face masked. He adds, that the *Egyptians* whipped themſelves with rods at the celebration of certain ſacrifices.

their neareſt relations of; of ſuch as deliver themſelves up to devotion, as ſoon as they find their ſenſual appetites are of no farther uſe to them. This ſpecimen gives a pretty juſt idea of what we call *prayer of ceremony*, and what may be ſtiled *a compliment made to the Deity.* We ſhall leave a more particular account to confeſſors.

[l] In the rank of cuſtoms muſt be put, the practice of wearing particular prayers about one, which may be regarded as a ſuperſtitious relic of *amulets*; that of praying exactly at the ſame hour, and always in the ſame poſture, or elſe in the moſt difficult and uneaſy that can be imagined; that of confining oneſelf to ſay a particular prayer, [m] during a certain number of days, *&c.*

" The vows and pilgrimages made to the tombs of the martyrs and other ſaints, to " churches, chapels and other places of devotion, are of great antiquity, and authoriſed " by the teſtimony of the fathers and other eccleſiaſtical writers. [n] So M. *Thiers* expreſſes " himſelf. But, adds he, to imagine one cannot be perfect without going in pilgrimage " to holy places, or that becauſe pilgrimages are made to holy places, and vows and prayers " are offered there, we ſhall obtain from God what we aſk of him by the interceſſion " of ſuch ſaints as we call upon, that we ſhall be certainly freed from the evils and " pains we ſuffer, that we ſhall be exempted from ſin, ſhall die in the grace of God, " and be ſaved, tho' we lead a common life ---- all this is a groſs error." We are of opinion, that without ſtirring from home, we may eaſily remember the ſaints, imitate their virtues without running from one place to another, and pray to God without viſiting all the churches of a town.

We have juſt ſaid, that the moſt famous pilgrimages were formerly thoſe to the Holy Land. *Rome*, *Compoſtella*, *Loretto* are the moſt celebrated now-a-days. We have already ſpoken of that to *Rome* under the name of the jubilee. Devotees go to *Compoſtella* to viſit the relics of St. *James Major*, known to the vulgar by the name of St. *James in Galicia*. They go to *Loretto* to viſit our Lady.

This is what a writer [o] of good note tells us concerning this apoſtle, the object of the pilgrim's devotion. " St. *James* [p] patron of all *Spain*, has for theſe nine hundred years " reſted in the Metropolitan church of *Compoſtella*. The figure of this holy apoſtle is upon " the high altar; it is a ſmall wooden buſt with 40. or 50. white tapers continually " burning before it. The --- pilgrims kiſs the figure three times, and put their hats " upon his head with a reſpectful devotion. In the church one finds hanging thirty " lamps of ſilver always burning, and ſix large candleſtics likewiſe of ſilver, five foot " high given by *Philip* III. All round the church are fine platforms of large free-ſtones " for walking, and above it is another of the ſame kind, whither the pilgrims aſcend " and fix ſome piece of their cloaths to a ſtone-croſs raiſed thereon. They beſides per- " form another ceremony not leſs particular. They thrice paſs under this croſs thro' ſo " ſmall a hole, that they are forced to ſlide thro' with their ſtomach againſt the pavement; " ſo that they who are never ſo little too fat have a great deal to ſuffer; and yet thro " they muſt go, if they will obtain the indulgence annexed thereto. This is the ſtrait gate " of

[l] *Vide* Thiers *concerning the moſt neceſſary of all devotions*, chap. xxi.

[m] *Vide* Ibid. what the author ſays of *the thirty days prayer*, and of that of 33. *days*.

[n] *Concerning the moſt neceſſary of all devotions*, chap. xxiii. The journies, that have ſince been ſtiled pilgrimages, began in the reign of *Conſtantine the Great*. They became much more frequent towards the cloſe of the 4. century, but they were nothing in compariſon of the pilgrimages of the ſucceeding centuries. The tenth grew famous for thoſe of the Holy Land, which at laſt gave birth to the cruſades. We ought to reckon as pilgrimages, thoſe ſolemn devotions which the *Jews*, who lived any diſtance from *Jeruſalem*, went to pay, at leaſt once a year in that capital of *Judea*, as alſo the voyages of the devout under ancient Paganiſm, to conſult the oracle of *Apollo* at *Delphos*, of *Jupiter Ammon* in *Africa*, of *Serapis* in *Egypt*; and of *Trophonius* in *Boeotia* at the cave which went under his name.

[o] The abbot *Vayrac's Etat de l'Eſpagne*, Tom. I. *Dutch* Edit. 1719.

[p] The body of St. *James* has been at *Compoſtella* ever ſince the beginning of the ninth century, and ſince then has performed great miracles there. *Tamayo de Salazar* quoted by F. *Giry* aſſures us, that this Apoſtle has honoured the Kings and Princes of *Spain*, ſo far as to appear 15. different times to them all, which have been conſtantly ſucceeded by ſome conſiderable advantage. For inſtance, he one day put himſelf at the head of the troops of a King of *Spain*, and himſelf leading them againſt the *Moors*, mounted on a white horſe defeated 70000. of thoſe Infidels. Many ages before, *Caſtor* and *Pollux*, mounted likewiſe on white horſes, came to the aſſiſtance of the *Romans* againſt the *Latins*.

" of the Goſpel, thro' which the pilgrims enter into the path of ſalvation." There have been ſeen ſome, ſays the author of the *Delices de l'Eſpagne*, who having forgot to paſs " under the ſtone-croſs, have gone back above 500. leagues on account of this pious ce- " remony." The *French* pilgrims have a chapel in the ſame church.

Another writer, a Proteſtant indeed, has given us a very pretty turned deſcription of the devotions of *Loretto*. Without taking notice of thoſe little touches of Hereſy, which good Catholics will find in it, we are of opinion we may inſert it here. It is well known, that the [q] *Caſa Santa* of our Lady of *Loretto* is ſurrounded by an encloſure, all round which are a vaſt number of lights. It is by this circumſtance, that pilgrims juſt landed begin to diſcover the holy houſe. The proceſſion is performed on their knees by going [r] round [s] the ſplendid palace of our Lady. " Some, ſays [r] our Proteſtant author, go five " times, ſome ſeven, and others twelve times round it, according to the myſtery they " are pleaſed to find in the number. Fancy to yourſelf forty or fifty perſons, men, wo- " men, and children, all of them trotting on their knees one way, and a like number " meeting them as they go to the other. Each has a chaplet in his hand, and mut- " ters out his pater-noſters; in the mean while they all endeavour to get as near the wall " as they can, as well to ſhorten the way, as to be near the holy place, which makes " them often run againſt each other, and cauſes a great deal of confuſion. This is " only when there are a few. The great reſort thither is at *Eaſter*, and towards the " nativity of the Virgin, which is fixed in the month of *September*. Then there is " an abſolute neceſſity for taking other meaſures. I can ſcarce venture to tell you one " thing, that appears almoſt incredible, and yet is affirmed as abſolutely true, which is, " that in the years of the greateſt concourſe, there have ſeveral times been reckoned to " the number of two hundred thouſand pilgrims and upwards, during theſe two feſti- " vals.

" Nothing can be imagined more pleaſant than the caravans of he and ſhe pilgrims, " when theſe caravans arrive in bodies of fraternities. Several fraternities of *Bologna*, " for inſtance, join in order to go the pilgrimage in a company. Each ſociety puts on " its ſack of common linen, with a cowl that covers the whole head, and has three " holes for the eyes and mouth ---- Nor are forgotten the vaſt chaplets, girdles, " ſtaves and arms of the fraternity, either painted or embroidered, [u] and which are " worn before and behind upon the back and breaſt of each brother. Thoſe pilgrims " thus equipped mount upon aſſes. Theſe aſſes have a reputation of ſanctity, upon ac- " count of their frequent pilgrimages They hardly ever ſtumble, or if by accident they " do, it is, as they ſay, without any danger to the pilgrim. So much for the men. " The women dreſs as fine as is poſſible, and tie a ſmall ſtaff of the length of a hand " to

[q] The *Santa Caſa*, on which the *Italians* beſtow the moſt lofty epithets, is the houſe wherein the bleſſed Virgin was born, betrothed and married. There happened the annunciation of the birth of the Son of God, and his incarnation. More than thirteen centuries had paſſed ſince this houſe had ſtood at *Nazareth*, when in 1291. the angels lifted it up and carried it into *Dalmatia*. At the end of three years and ſeven months they once more took it up and carried it into the territory of *Recanati*. If the legend writers may be credited, it was there that celeſtial concerts were heard, the harmony of which drew thither the inhabitants of the neighbourhood; the ſame writers add, that all nature rejoiced at the tranſlation of this holy houſe, and that the very trees of the foreſt bowed down before it; and yet it remained here but eight months, after which it was tranſported a little farther. But ſcarce were four months paſſed, when the angels carried it away for the fourth and laſt time. They then fixed it where it now ſtands, and where a church has been built, in the midſt of which ſtands the *Caſa Santa*. Beſides, it is ſurrounded by four walls, which encloſe without touching it. Some legendaries make a miracle of this ſeparation, nor is this ſurpriſing, ſince the building materials, ornaments, and images of it are all miraculous. The chaplets rubbed againſt it, the handkerchiefs and other pieces of linen that have touched any thing that depends on this ſacred building, likewiſe become inſtruments of miracles. We muſt not omit informing the reader, that all the original inhabitants of *Loretto* are deſcended from people who ſaw the *Santa Caſa* arrive, and they want but little of being capable of being ſaints themſelves.

[r] The Mahometans, who go in pilgrimage to *Mecca*, muſt turn ſeven times round the famous moſque in that city. Vide *Reland. de Relig. Mahom.*

[s] *Regia*, this is the expreſſion of an *Italian* writer.

[t] *Miſſon*'s *Voyage to* Italy, Tom. I. Edit. Holl. 1702.

[u] See what has already been ſaid hereon.

" to their ſtays: [w] This ſtaff gives occaſion for a world of pretty thoughts, and contri-
" butes to the mirth and entertainment of the journey. Theſe fraternities of ladies ride
" in chaiſes, and the ſeveral ſquadrons of the riders on aſſes eſcort and ſurround them.
" Is it not pretty to ſee theſe devout merry-andrews thus mounted and equipped, make
" a hundred poſtures and curvets accompanied with buffoon ſongs to divert their lady-
" pilgrims? Be not ſurpriſed to ſee women take this liberty. The pretence of devotion
" ----- is a reaſon able to drag them out of their uſual confinement; and beſides I make
" no doubt, but each of them has at leaſt about her ſome brother or ſpy." It may be ſaid in this regard, that *Spain* is proof againſt this jealous precaution; if it be true, that there the huſband is ſo diſcreet as to withdraw [x] whilſt madam is at her devotion with a reverend father.

To theſe pilgrimages we might add ſeveral others very famous, from which [y] pilgrims never return without acquiring extraordinary benefits. Such is the viſit made by certain devotees to our Lady *of the ſeven ſorrows* at *Nivelles*, but it ſhall ſuffice to have hinted at this our Lady, as well as at the pilgrimage of the devout *Flemings* to this ſame city, there to implore the ſuccour of [z] St. *Gertrude*. It would be to no purpoſe to mention any others; beſides can we flatter ourſelves that we can exhauſt ſo fruitful a ſubject?

CONTINUATION *of the ſame* SUBJECT: PROCESSIONS, NINE-DAY DEVOTIONS, RETIREMENTS, FOUNDATIONS.

WE are going to deſcribe thoſe religious marches commonly known by the name of proceſſions, and ſhall begin [a] with that which the inhabitants of *Nivelles* annually perform in honour of S. *Gertrude*. On the day of the dedication of St. *Michael* the archangel, after ſinging maſs, the ſhrine of St. *Gertrude* is carried early in the morning to the entrance of the church of the canoneſſes on the weſt-ſide. It is placed upon a chariot adorned with paintings, that conſiſt of emblems and allegories which the beaux

[w] There are ſome, ſays the author in the margin of his account, of gold, ſilver, ebony, ivory, artificial flowers; and ſeveral ſet off with pearls and other jewels, &c.

[x] They add, that the friar leaves his ſandals at the door, to give notice to the husband not to diſturb his wife's devotion.

[y] In the ſame manner as in ſome Chriſtian countries penances are done by *proxy*, ſo there are pilgrimages for which there is a diſpenſation without any prejudice to ſalvation, provided one of the hired devotees before mentioned takes upon him the commiſſion of performing it. A woman of *Liege*, named *Nicole*, was, as is reported, famous ſome years ago for commiſſions of this kind; nay, it was a common ſaying at *Bruſſels*, that if *Nicole* could not ſucceed in obtaining what ſhe asked by her ſpiritual elevations, it was to no purpoſe to employ prieſt or monk. Her chamber was always crouded with ſervants, who came to have pilgrimages written down for their maſters or miſtreſſes, and viſits to he and ſhe ſaints. She had likewiſe a world of cuſtom among the citizens wives and daughters, who came to conſult her about what they ſhould ask of the bleſſed Virgin. She talked learnedly of the power of ſaints, and of what they had done for her. The good and pious *Nicole* was the mother of a ſon and daughter brought up to the ſame trade, and they were perpetually abroad upon penances and pilgrimages. Madam *Nicole*, like the abovementioned *James Zegers*, kept a journal of the debts contracted with heaven for the diſengaging of ſinners; and thus ſhe kept her accounts. To go in pilgrimage bareſoot from my houſe to our Lady at *Hall*, then have three ſucceſſive maſſes ſaid to her, and at each maſs offer a taper of a reaſonable weight, &c. To perform a nine-days devotion to our Lady *de bon ſecours*, with a taper in one hand, and roſary in the other. To recommend the young lady, whom I have beforementioned to her. To make a viſit to St. *Brice*, and beſeech him from a great lady, to have the goodneſs to take her husband off his debauched courſe of life. A prayer to St. *Eloi* for a young lady. A viſit to St. *Marcow*, to beg him to cure an old lady of the itch. A penance for a lady condemned to hold her mouth open as wide as ſhe can, without ſhutting it from noon to one a clock, and who is then to repeat 52. *Ave Maries* with an *Inviolata Integra*, &c. ---- for having ſpoken ill of ſome eccleſiaſtics, &c.

[z] This ſaint diſtinguiſhed herſelf from her infancy. Afterwards *Itta* her mother, become a widow, turned nun, and reſolved her daughter ſhould be ſo too. It was in this retired ſtate, that St. *Gertrude* finiſhed the conſecrating herſelf to God, and became one of the greateſt ornaments of the church. One of the legend writers has moſt judiciouſly obſerved, that this ſaint made her appearance in the world at the ſame time with *Mahomet*. An admirable proof of God's Providence, who was pleaſed to make uſe of St. *Gertrude* to ſupport religion in the Weſt, at the ſame time as it was ſinking in the Eaſt. Another proof of the truth of this obſervation, is the name of *Gertrude* (*Gartrout*) which ſignifies perfectly faithful, or a perfect believer. Vide *Ryckel* already quoted.

[a] This deſcription is taken from the *Hiſtory of St.* Gertrude *by* Ryckel, 4°. Ed. of *Bruſſels*, 1637.

beaux eſprits of the city endeavour to furniſh out in the moſt ingenious manner poſſible in honour of the patroneſs of the place. This chariot is drawn by ſix horſes with rich harneſſes. But before the ſaints march this is a ceremony obſerved.

Whilſt the horſes that are to draw the chariot are making ready, St. *Gertrude*'s ſhrine is committed to the cuſtody and care of the ſuperior of the canoneſſes of *Nivelles*, ſovereign of the town both in ſpirituals and temporals. The magiſtrates receive this celeſtial treaſure of the ſuperior, having firſt deſired of her the honour of carrying it in proceſſion. Then the march begins in the following order.

Three companies of burghers accompany the triumphal car of the ſaint. At the head of the proceſſion, march the children of St. *Francis* with the croſs in the habits of religious warfare, and covered with their cowls; the *Guilielmites*, the ſingers, the canons and canoneſſes of St. *Gertrude:* The Lady ſuperior with ſome of the old canoneſſes cloathed in blew follow in a coach. During the march the ſaint's praiſes are ſung, and when they are got to the entrance of *Mons* ſtreet, the *Veni Creator* is begun; followed by the reſponſes ſung by the choir. Then the muſic makes a pauſe, and in the mean while an innumerable croud of people, as well citizens as ſtrangers, flock in from all parts in order to join the proceſſion. The moſt devout preſs thro' the croud, and come barefoot to implore the ſaint's aſſiſtance. Each endeavours to obtain the firſt favours, all imagine they have obtained them; and this is doubtleſs what the Scripture calls *forcing the kingdom of heaven.* The magiſtrates, nobility, and perſons of the firſt quality in the city appear at the proceſſion on horſeback. The ſinging goes on, which was interrupted for a few moments, the hymn to the Trinity is ſung, *&c.* After a ſhort march, they meet another troop of the faithful. It is the proceſſion of St. *Barbara.* As they go round the city, hymns and reſponſes are ſung in honour of the Virgin, of St. *Michael*, and all the angels. Whilſt they are ſinging they come before the chapel of St. *Anne*, where they begin the ſeven penitential Pſalms and the Litanies, which they continue to ſing till they come to our Lady *of the ſeven ſorrows*, and there our devotees halt, and refreſh themſelves.

The ſignal is given, they fall into their ranks, and the proceſſion goes on, which is to continue two hours longer at leaſt. The whole pious march has laſted five, and it is eleven when they enter *Nivelles.* Then the ſhrine of the ſaint is returned to the Lady ſuperior with all requiſite ſolemnity. There is ſtill another proceſſion made round the church, into which they at laſt enter in order to ſing *Te Deum:* After which the ſuperior reſtores the depoſit, which had been committed to her care, to the chapter.

During the octave of St. *Michael*, the canoneſſes are day and night to repeat the office in preſence of the relics of St. *Gertrude:* but on the ninth day they are reſtored to their proper place. Six canons in white ſtoles perform the ceremony. Care is taken never but on urgent neceſſities to expoſe or carry in proceſſion the precious remains of a body wherein once reſided a ſoul of the firſt order. Our author obſerves, that the preparation of the proceſſion has often appeaſed the Divinity. And indeed, is there any thing to be ſeen more worthy of the ſupreme Majeſty, than the march of a numerous troop of devotees, who, with their eyes fixed on the ſhrine of ſome bleſſed ſaint, expect with a holy impatience that the grace of God will exhale from that ſacred body, and ſpread itſelf over them like a ſalutary balm?

On the day after *Pentecoſt* the fraternity of St. *Gertrude* perform another proceſſion in honour of their patroneſs; of this we ſhall ſay a word or two on account of its ſingularity. The march is opened with a horſeman well mounted, who carries behind him a beautiful maiden dreſſed like a devotee, repreſenting St. *Gertrude.* A nimble merry Devil curvets and capers before the fictitious ſaint, and every now and then does his utmoſt to diſconcert her gravity. After her come ſeveral young girls with the image of the bleſſed Virgin; theſe are followed by the croſs-bow-men of St. *Catharine*, and ſeveral other orders.

Of

Of a great number of *Spaniſh* proceſſions, that of the *Diſciplinants*, or whippers, which is on [b] *Good Friday*, is one of the moſt remarkable. It perfectly ſhews the genius of the nation naturally turned to an exceſs in devotion, and [c] pleaſed with every thing that has an appearance of piety. All the religious orders, all the ſeveral courts of juſtice at *Madrid*, all the companies of trades; nay, the very comedians, whom the church however looks upon as prophane, are obliged to be at it.

The King is often at it, attended by the whole court. Each Lord has his footmen there, carrying flambeaux. The preparations for this ceremony are truly ſad and melancholy. His Catholic Majeſty's guards march with their arms covered with mourning. Men in mourning and maſked play on ſeveral muſical inſtruments. The drums covered with black, beat a mournful march to ſignify the death of the Saviour of mankind. The languiſhing ſound of the trumpets awakens the ſorrow of the penitents, and the banners and croſſes covered with crape, have the ſame effect on the devout heart; but nothing better raiſes devotion than the pondrous machines deſigned for decorations of the paſſion; they are drawn in the proceſſion in order to be afterwards ſet upon a theatre raiſed on purpoſe with intent to repreſent the death of our Saviour to the life. A ſort of pious tragedy divided into ſeveral acts is acted thereon; and during the repreſentation of it, the ſpectators weep, ſigh, and beat their breaſts.

All the diſciplinants at *Madrid* appear at this proceſſion. " [d] They wear a long cap " covered with cambrick three foot high in the form of a ſugar-loaf, whence hangs a " piece of linen, that falls before and covers their face. There are ſome who undertake " this devout exerciſe from a real motive of piety, but there are others, who perform " it only to pleaſe their miſtreſſes; and indeed it is a piece of gallantry of a new kind, " unknown to other nations. Theſe diſciplinants wear white gloves and ſhoes, [e] a waiſt-" coat with ſleeves tied with ribband of the colour moſt agreeable to their miſtreſſes. " [f] They whip themſelves by rule and meaſure with a whip of ſmall cords, to the end " of which are fixed ſmall balls of wax with pieces of broken glaſs in them. He that " whips himſelf with the greateſt courage and addreſs is eſteemed the braveſt. When-" ever they meet a fine woman in their way, they can [g] whip themſelves ſo artfully, as " to make their blood ſpurt out in ſtreams upon her, and this is an honour for which " they never fail thanking the diſciplinant. When any of them comes before his miſ-" treſs's lodgings, it is then he redoubles his blows with more fury, and mangles his " back and ſhoulders. The lady who ſees him from her balcony, and knows he does " it on her account, thinks herſelf obliged to him in her heart, and never fails return-" ing the obligation. They who undertake this exerciſe, are obliged to go thro' it every " year, in default of which they fall ſick; nor is it the common people or citizens only " that ſubmit to this, but men of the greateſt quality ---------- At *Seville* there " are ſeven or eight hundred of theſe diſciplinants at a time, and they have the repu-" tation of whipping themſelves more ſeverely than thoſe of *Madrid*.

[h] The penitents of the proceſſion being returned home, find a magnificent entertainment provided for them, tho' it is one of the moſt ſolemn days in holy week: " but af-

[b] Partly taken from the *Delices de l'Eſpagne*.

[c] The abbot *Vayrac*, author of the *Etat de l'Eſpagne*, and ſome other good writers aſcribe this character to the *Spaniards*. If they give into it, to the degree which ſeveral of theſe relations attribute to them, it is certain, that they are in a fair way of practiſing all thoſe whims which the mind of man is capable of, in matter of devotion; but perhaps too, the imagination of ſeveral authors has diverted itſelf at their expence, and they have not been afraid of placing an infinite number of follies to the account of the *Spaniards*. For this reaſon, we ſhall avoid entring into too particular an account on the article of their devotions.

[d] *Delices de l'Eſpagne*.

[e] They have a pettycoat likewiſe of fine linen hanging down to their ſhoes, and plaited into ſmall plaits, which is ſo full as to take up 50. yards, according to Madam *d'Aunoy* in her *Travels to* Spain. She adds, that their waiſtcoat is open in two places on the ſhoulders.

[f] If we may believe Madam *d'Aunoy*, they have maſters to teach them the art of whipping themſelves in the ſame manner as dancing and fencing are taught.

[g] To gain admiration, ſays Madam *d'Aunoy*, there muſt be no geſticulations with the arms. The hand and wriſt only are to perform the whole operation.

[h] Madam *d'Aunoy's Travels into* Spain.

" ter ſo good a work, they think themſelves allowed to do a little evil. Immediately " the penitent has his ſhoulders a long while rubbed with ſponges dipped in ſalt and " vinegar, for fear any of the bruiſed blood ſhould remain in them; after which he ſits " down to table and diverts himſelf with his friends." This proceſſion [i] begins at four in the afternoon, and is not over at eight.

The proceſſion of the holy ſacrament, as performed in *Spain*, has likewiſe ſeveral ſingularities in it. [k] It is compoſed of all the pariſhes, and all the fryars, who, as is well known, are very numerous and powerful in *Spain*. The ſtreets, thro' which the proceſſion is to paſs, are hung with the fineſt tapeſtry; and all the balconies and lattices covered with the ſame. A cloth is ſpread from one ſide of the ſtreet to the other, to prevent the exceſſive heat of the ſun from incommoding the faithful, and water is thrown on the cloth, to make it cooler. The ſtreets are all ſtrewn with ſand, watered and covered with vaſt quantities of flowers. The altars ſet up for the ſacrament to reſt on are very large, and adorned with the utmoſt magnificence.

The holy ſacrament is carried under a rich canopy. The King and whole court come next it, followed by the councils and tribunals, but without obſerving the order of precedency, and each with a taper in his hand. His Catholic Majeſty immediately follows the *venerabile*, and walks with a taper in his hand, like the reſt of his ſubjects. They reſt from time to time, according to the cuſtom ſettled for proceſſions. During the march of the *venerabile*, and of all the devout retinue, the ladies appear in the balconies in their ſummer ſuits, more inquiſitive into perhaps, and more moved by the merit of a well made penitent, than by the devotion of the ceremony, which however they endeavour to reconcile with their inclinations. They have baſkets filled with flowers, which they throw upon the proceſſion, and bottles of ſweets, the perfumes of which they ſcatter upon the detachment of the church militant, whom the holy-water ſecures from the ambuſcades of the Devil, whilſt the perfumed waters lay them open to thoſe of the fair ſex. Buffoons make a part of this devotion. They mix in the ranks, dance by the ſide of the *venerabile*, and play a thouſand gambols during the march. Theſe buffoons, for the moſt part *Biſcayans*, are ſurpriſingly nimble, but what is ſtill more ſurpriſing, is that the *Spaniſh* gravity can accommodate itſelf to ſuch a contraſt. The proceſſion laſts ſome hours, and it is often two in the afternoon before it is over. As ſoon as it is, the faithful go home to dinner in order to meet again at the *Autos Sacramentales*. Theſe *Autos* are a ſort [l] of pious farces, played in honour of the holy ſacrament, in broad day-light, tho' by the light of torches, and in the open ſtreet. The *Autos* continue a month, and cloſe the devotion of the holy ſacrament.

The proceſſion of the holy ſacrament on *Corpus Chriſti* day, is much more ſerious at *Genoa*. The ſtreets and houſes are hung with tapeſtry, as in *France:* the way is ſtrewed with greens, and the ladies throw flowers and perfumes on the heads of thoſe who have the honour to follow the *venerabile*; but this piece of gallantry is not ſeaſoned with any thing burleſque, and all the pious buffooneries are wiſely omitted, which *Milan*, if we may credit travellers, has faithfully retained, and in which [m] we are aſſured people exerciſe themſelves ſome ſhort time beforehand, in order to ſhine in a more Chriſtian-like manner at the enſuing feſtival.

The proceſſion of the roſary, as the Dominicans perform it at *Venice*, is very remarkable. After the croſs advance a conſiderable number of little angels and ſaints. Theſe are

[i] Ibid. [k] Ibid. & *Delices de l'Eſpagne.*

[l] Or rather a kind of tragedies, the ſubjects of which are pious, and the execution whimſical: ſo ſays Madam *d'Aunoy* in her *Travels into* Spain. She has given us the ſubject of one of theſe *Autos*, which is this. " The Knights of St. *James* are aſſembled, and our Lord comes and deſires them to admit him into their " order. Several are very willing, but the eldeſt lay before the reſt the wrong they ſhould do themſelves " to admit a perſon of a mean birth amongſt them; that St. *Joſeph* his father is a poor joiner, and the bleſſed " Virgin works at her needle. Our Lord with great uneaſineſs waits for the reſolution they ſhall come to, " they with ſome difficulty reſolve not to admit him; but thereon they propoſe an expedient, which is to in- " ſtitute the order of Chriſt on purpoſe for him, and by this all of them are ſatisfied.

[m] Miſſon's *Voyage to* Italy, Tom. III. *Hague* Edit. 1702.

are ſo many beautiful well-made boys, amongſt which are ſeveral fine young girls. One of theſe girls repreſents ſaint *Apollina*, another St. *Lucia*, and another St. *Agnes*; in a word, they are all ſo many ingenious copies of the citizens of *Paradiſe*. Theſe pretended ſaints are attended by a number of little very black Devils. They have tails, horns, talons, and want nothing able to make them appear what they repreſent. Beſides, they omit neither bounds, nor capers, and make a thouſand ridiculous grimaces at the ſhe-ſaints; they go ſo far with them, as ſometimes to take liberties capable of making theſe young ſaints loſe ſight of the fruit of this act of piety; but yet they ſtill keep their gravity; covered with the buckler of a borrowed ſanctity, and perhaps thinking themſelves fortified with all the arms of ſalvation, they affect deſpiſing the artifices of the Devils. The more they endeavour to lead them aſtray, the leſs mind have they to give attention to the dangerous drolleries of hell played off to divert them, drolleries which edify vulgar Chriſtians only. St. *Catharine* of *Sienna* appears at this exerciſe of piety with a child by her. This is a little Jeſus, who [n] has in one hand a broom, and in the other a pair of bellows. After theſe ſhe-ſaints appear a number of devout women, choſen from amongſt the moſt beautiful, to repreſent the ſaints of the Old Teſtament. The muſic mixes with the proceſſion, and the *Eunuchs* ſing hymns and motets. A bleſſed Virgin richly dreſſed, and in royal robes comes next to theſe devotees, with a vaſt roſary in her hand, the beads of which are of the largeſt ſize. They ſay, that the bleſſed Virgin had, in her life time, a particular value for the devotion of the roſary; at leaſt ſuch is the opinion of the Dominicans. The maiden who repreſents the Virgin is carried upon a litter, and at ſome little diſtance is carried a wooden image of our Lady; which the Dominicans hold in high veneration. The people humble themſelves, fall down on their knees, and croud about this miraculous image; being perſuaded, that by this means they ſhall gather a plentiful harveſt of bleſſings. The Dominicans armed with roſaries ſurround our Lady.

Such Chriſtians as are difficult or ſingular in their taſte, can ill bear theſe ſolemn marches, wherein the ſaints appear degraded from that ſtate of humility they had choſen to make themſelves agreeable to God on earth. But however, theſe practices are excellent to ſuch perſons, over whom ſuperſtition and the paſſions are perpetually contending to get the maſtery; a diſpute of infinite advantage to the leaders of the church militant. As to [o] the myſterious part of proceſſions, that is an enquiry we leave to them, and is a ſecret to all but them.

We ſhall not enter into a more particular account on the ſubject of proceſſions. In the courſe of this work will be deſcribed two or three other, of which the leaſt that can be ſaid, is that they are ſingular.

Proceſſions are of Pagan original, and very ſolemn ones were formerly made in honour of their falſe divinities. For this we ſhall refer to *Polydore Virgil:* but however, for the reader's ſatisfaction we ſhall give him the deſcription of an Heathen proceſſion, as *Apuleius* has related it in the XI. book of his Metamorphoſis, and is one in honour of *Diana*. Firſt appeared ſome in the equipage of war, and others of hunters, armed with hunting knives and ſpears; then came men diſguiſed like women, their hair flowing in buckles, their body, feet and legs magnificently dreſſed, and adorned with all the attire of ladies.

One appeared dreſſed like a magiſtrate, another like a philoſopher. A tame ſhe-bear was carried on a litter in honour of the Goddeſs, that being the living ſymbol of hunting, over which *Diana* exerciſed her authority among the Heathens ---- Theſe, to uſe the expreſſion, were the preliminaries to the proceſſion; after which marched the women devotees clothed in white, and crowned with flowers; they ſtrewed the ways with them, thro' which the mortal ſpoils of ſeveral Gods, and likewiſe the image of the Goddeſs

[n] It was in this condition he once came into the ſaint's room to help and ſerve her.
[o] *Vide* The next page.

deſs were to paſs ---- This ſacred company, which trampled upon thoſe flowers, likewiſe perfumed the ſtreets with a precious balm, which they poured out by drops during the march. A great number of devotees of both ſexes followed the holy matrons with torches or flambeaux in their hands. There was muſic too, and the ſinging boys mingled their voices in an agreeable manner with the ſymphony of inſtruments, in order to ſing the praiſes of their Gods. After the choir came ſuch as had devoted themſelves to piety -------- The prieſts who followed them bore ſeveral things conſecrated to the uſe of religion; after which appeared their Gods. *Anubis*, *Mercury*, *Serapis*, &c. vouchſafed to be confounded amongſt their adorers under a form repreſenting their character and functions. Nor did they omit carrying in this proceſſion certain myſteries which made the moſt eſſential and valuable part of religion. They were ſhut up in a caſket, which a miniſter of the Gods carried with that gravity ſo neceſſary to gain over the people, and imprint a blind faith on devotees.

Proceſſions were in uſe [p] amongſt the ancient *Jews*. It is pretended, that they were introduced into Chriſtianity under *Conſtantine the Great*. The uſe of tapers had been before eſtabliſhed, but they did not appear at proceſſions till long after.

Your clearers up of myſteries aſſure us, [q] that proceſſions recall to the Chriſtian's mind the different travels of JESUS CHRIST for our ſalvation, and the Chriſtian life we ought to lead on earth. We are of opinion, that the Chriſtians, who introduced the uſe of them in the firſt ages of the church, made none of theſe reflexions, and that they only thought they ought to imitate, a ceremony that gives a ſplendor to religion tho' borrowed from Paganiſm, and which the *Jews* themſelves had made no difficulty of adopting. Beſides, it is eaſy to comprehend how the Chriſtians, living in the midſt of Pagans, have by degrees taken ſeveral cuſtoms from them, which they thought they might apply to their religion without corrupting it.

The croſs carried before the proceſſion teaches us, that the faithful ought always to have CHRIST before their eyes, and the image of the ſaint, that they are under an obligation of imitating their patron-ſaints who were imitators of our Saviour. The people walk after the prieſts and clergy, to ſhew that the faithful ought to truſt themſelves to their inſtruction, and blindly follow them in the way pointed out by them to ſalvation.

As to the manner of appearing in proceſſions, eccleſiaſtics ought to think on nothing but the myſteries of them, and even were there no myſteries in them, perhaps it were no harm piouſly to ſuppoſe ſome. Nor ought they to have any temporal advantage in view, ſuch as the profits of a pariſh, or convent, the deſire of ſetting up any particular kind of devotion, *&c.* nor deſcend from their ſuperiority as CHRIST did when he converſed with his diſciples. In ſhort, their life ought to be conformable to the deſign of the proceſſion. As for the people, the excellence of the ceremony is to be laid before them, and its myſteries explained, that they may appear at them with that ſpirit which the church loves to diſcover in the faithful.

Nor is it ſufficient to have given a deſcription of ſome proceſſions remarkable for their object; we ſhall now ſpeak of the general order obſerved at proceſſions preſcribed by the church. [r] "The banner or image of the ſaint muſt go firſt, and if poſſible be carried by "a clergyman in his ſurplice. The children follow two and two, having either an ec- "cleſiaſtic in his ſurplice, or their ſchoolmaſter before them. Then comes an exorciſt "with holy-water and the ſprinkler, or a thuriferary holding the incenſer ſmoking, and "the navette; then the croſs-bearer between two taper-bearers. The reſt of the clergy "follow

[p] Examples of them are to be found in the Old Teſtament.

[q] *Alet's Ritual.* "The compaſs taken in going from any holy place, and coming back to it again, all "the while ſinging the praiſes of God, repreſent the travels of CHRIST, during his living with his diſci- "ples," *&c.* The application is a little ſtrained. That of a proceſſion to the life of the Chriſtian is not leſs.

[r] *Alet's Ritual.*

" follow two and two. Thoſe who wear pluvials march after the others; but if there " be any canons, ſuch of the choriſters who are not ſo, walk before them ------ The " celebrant goes laſt. At ſolemn proceſſions made before maſs, the deacon marches at " the celebrant's right hand, and the ſubdeacon at his left ----- another ſub-deacon " carries the croſs ------ At ſolemn proceſſions made out of maſs-time, there needs no " deacon nor ſub-deacon, except at that of the holy ſacrament; but the two firſt cho- " riſters in pluvials are on each ſide the celebrant. The magiſtrates and moſt conſider- " able perſons of the place immediately follow, and after them the reſt of the people, " the men firſt, then the women and girls." For the reſt we refer to the rituals.

The march of the church militant's detachments, who form the proceſſion, is always directed towards ſome church; but they often halt in the way, in order to viſit ſeveral, one after another; an extraordinary piece of devotion, and always attended with indulgences which his Holineſs grants for the encouragement of the faithful. At *Rome* this devotion is called [r] a Station, a word which formerly ſignified the ſtay made in any place, a port or retreat for ſhips to retire to, an encampment, *&c.* All of them ideas agreeing with the church militant.

Retirements or *retreats* are of all religions, if by this term we underſtand a voluntary ſeparation from the reſt of men, to perform our devotions in private, and free from diſtraction. Every man may do this at home, but there are ſome of a much more ſolemn nature, and thoſe only we call retirements, which we perform for ſome time in a ſeminary or convent, in order to pray to God at our eaſe, covered from temptations, and without giving ourſelves up to earthly cares.

We have already obſerved that nine days devotions are of Heathen original; to perform this kind of devotion right, we are to take notice it muſt be confined exactly to the number nine. Some devotees are of opinion, that nine maſſes celebrated nine days ſucceſſively, will be more agreeable to God than twelve maſſes ſaid 12. days. If it be true, that theſe devotions be in honour of nine orders of angels, can we doubt their being well received?

There is nothing that flatters the heart of man to a greater degree, than what are called *Works of Piety*; as it is looked on by him as a formal contract, or, as it were, a truce between his paſſions and the duties of religion. [s] Somebody has ſaid, " that a " devotee ſays his prayers, and refuſes to pay his debts; that he plunders his neighbour, " and gives the tenth to the poor; that he builds an hoſpital and ruins honeſt families; " in ſhort, that with the devotee religion is the counterpoiſe of injuſtice." We ſhall not enquire into the truth of this character. Moraliſing is not the buſineſs here, but it may be pretty boldly aſſerted, that there are many who look upon *works of piety* as the high road to ſalvation. We may farther add, that whatever *works of piety* may be, the clergy have always made their markets of them, under the ſpecious pretence of leading many Chriſtians to heaven; above all they have endeavoured to open them a way to it by foundations, which according to M. *Thiers*, began in the fourth or fifth century. And yet it was nothing as yet, the mode had not entirely eſtabliſhed itſelf till the following. Nothing was then to be ſeen, but people of all ages, ſexes and conditions, renouncing their goods and fortunes in favour of churches and convents. On all ſides ſprung up new practices of humility, devotees grew diſguſted with vigils, that to them appeared too weak. The prieſts and monks had viſions, they entered into a ſtrict correſpondence with the ſaints of paradiſe. More vigorous meaſures were taken againſt the Devil who grew formidable. Croſſes were dug up, and many relics, till that time unknown and undiſcovered, were found, nay, and ſome of the mouths of hell, and two or three of purgatory too. The maps of the monks preciſely pointed out their

[r] *Stations* were eſtabliſhed, as they tell us, under *Conſtantine the Great*, but not then regulated. S. *Gregory the Great* fixed the days and churches where they were to be performed.

[s] *Reflex. Moral. Satyr. & Comic.* p. 259. Ed. of 1716.

height, nor was this diſcovery the leaſt eſſential of the age. An infinite number of ſouls got out of purgatory, and ſome of the damned eſcaped. Your good ſort of people immediately took care of their relations; new methods of eaſing the dead, for whom any one intereſted himſelf, were invented.

Maſſes were multiplied. and one ſacrifice no longer being ſufficient, there was a neceſſity for ten, twenty, thirty; and ſometimes for thirty thouſand. The ſovereigns of the church created new patrons. An infinite number of altars and churches were founded. Swarms of the vermin called monks and friars overſpread the face of the whole earth. This, they ſaid, was a work of God. Habitations were aſſigned, and revenues appointed them; but good ſouls augmented them. Houſes where piety has always found an aſylum cannot be too much cheriſhed. We may eaſily believe, that convents multiplied with piety, and that they who had given up their patrimonies to the ſervants of the church, found no other reſource, than that of the caſſoc or the veil; in ſhort, a ſtrong perſuaſion then obtained, [u] that God could not be well ſerved but by prieſts and friars; and indeed nothing was to be ſeen but caſſocs, cowls, tonſures, crowns, vows of continence and chaſtity, voluntary ſeparations of huſband and wife upon a motive of devotion, and in order to retire from the world; to the end, that they might pray to God at their eaſe in the company of monks and hermits.

Beſides the *foundations* of churches, convents and maſſes, there are ſeveral others more remarkable. [w] There are ſome *foundations* ſettled for expoſing or carrying the holy ſacrament in proceſſion on other days, than thoſe that are ſet apart by the church for it, or for making a day more famous than it is originally, according to the inſtitution of the church. Such is the *foundation*, ſays M. *Thiers*, [x] who is our voucher, whereon the holy ſacrament is expoſed on the feſtival of the patron of a pariſh, the feſtival-day of him whoſe name we bear, or for whom *we have a particular reſpect* and devotion. There are likewiſe *foundations* for offices and prayers in honour of the ſaints, from the time we have received any extraordinary favours and graces from them.

The DEVOTION *of* RELICS.

M. *Thiers*, is ſtill our authority. [x] He aſſures us, that throughout all the ages of the church the faithful have paid a great veneration to the genuine relics of ſaints, and have often received great benefits by them; but he adds, that men have carried this kind of devotion ſo far in theſe latter times, as that many ------ have imagined that one only need be devout to ſome particular relics, carry them about one, or frequent places where they were kept, in order to die free from ſin. M. *Thiers* has his reaſons for talking thus; and yet he had better have let alone this article. Why ſhould we undeceive a great number of pious ſouls, who more cloſely and ſtrenuouſly labour at their ſalvation before the head or arm of a ſaint, on account of having choſen in a more particular manner this relic for the object of their affection, and being deprived of ſenſible objects are taken up with ſpiritual ideas, which leads him who meditates on them directly to God? The charity of a Chriſtian avoids judgments that are too raſh; one of the faithful aſſures us, that a little relic, that he carries about neatly ſet in a relic box, is an excellent antidote to him againſt the temptations of the fleſh, a ſpiritual balm that ſtrengthens, an eſſence that makes him live to God ---- let us believe him on his word.

The antiquity of this veneration for relics, has been attempted to be proved from the tranſlation [y] of the patriarch *Joſeph*'s bones at the going up of the *Jews* out of *Egypt*.

It

[u] *Concerning the moſt neceſſary of all devotions.* [w] *Id.* chap. xxiv. [x] *Ibid.* chap. xxiii.

[y] *Exodus* chap. xiii. ẏ. 29. The ancient Heathens likewiſe worſhipped the aſhes of their heroes. By order of the oracle of *Apollo*, the *Athenians* gathered *Theſeus*'s bones, and religiouſly preſerved them after having carried them in a pompous proceſſion, and offered ſolemn ſacrifices on account of them. Were it neceſſary, other inſtances might be added.

It is very certain, that under the Old Teſtament, it was as it is now, thought, that what has touched a ſaint's body acquires extraordinary properties. The primitive Chriſtians were of this opinion, and inſtances of it are to be found in the Goſpels and Acts of the Apoſtles; from whence we are to conclude, that the body itſelf of any ſaint is capable of producing effects more miraculous. In the ſequel, the conſequences of this opinion of virtue and holineſs has been carried to a great height. It has been pretended, [a] that it was neceſſary to collect whatever had been made uſe of by ſaints, to dig up their bodies, to hunt out their bones and aſhes, thereon to fix a confidence eſteemed juſt and reaſonable; ſince thoſe ſaints had gained it during their lives. Then were temples chapels and altars dedicated to them. [d] The very angels concerned themſelves in it, for they collected the bones of St. *Catharine*, and buried them on mount *Sinai*. In the fourth century, tranſlations began to be made with a great deal of ſolemnity. The uſe of reliquaries began at the ſame time.

The church has the ſhrines, wherein relics are put, ſolemnly bleſſed. There is nothing particular in this ceremony. [b] The ſubſtance of the prayer is, that God would grant his protection to ſuch as revere the merits of the ſaints, and humbly embrace their relics, to the end, that theſe faithful ſuppliants may be guarded from the power of the Devil, from thunder, plague, bad air, wild beaſts, and from the hoſtilities and machinations of men. This enumeration ſhews to what uſes relics may be applied. Another prayer ſaid by the celebrant before the ſhrines, wherein are to be locked up the precious remains of the ſaints, are ſprinkled with holy-water, is full as energetic.

Oaths are taken on the relics of ſaints. As an inſtance of this religious cuſtom, we ſhall mention the oath of the King of the *Romans* on the blood of St. *Stephen* at *Aix la Chapelle* on his coronation day.

The believer who viſits relics out of devotion, muſt acquit himſelf of this duty with zeal, and touch the ſacred limbs of ſaints with faith. There is a time fixed for publicly expoſing them to the devout. Every ſeven years [c] are ſhewn the relics of the church of *Notre Dame* at *Aix la Chapelle*, which is accompanied with proclamations, which ſerve to prepare the Chriſtian's application. We ſhall copy one of theſe proclamations, that the reader may have a more adequate idea of the ceremony.

The PROCLAMATION *is of the Head and right Arm of St.* CORNELIUS.

" THE head and right arm of St. CORNELIUS is to be ſhewn, by whoſe in-
" terceſſion may our Lord preſerve you from the falling ſickneſs, and after this
" life grant you the kingdom of heaven. *Pater Noſter. Ave Maria. Credo.*

The TRANSLATION *of* RELICS.

THIS important ceremony requires great application and care. [d] Before they are tranſlated the biſhop muſt examin into them. The tranſlation is preceded by a congregation of the clergy and doctors in Divinity. Nor muſt the conſulting with phyſicians be omitted, eſpecially ſuch as are verſed in anatomy, in order to give their opinions concerning the condition and nature of the relics, without which great abuſes

[a] *Bozius* in one of his pieces, grounds the merit and incorruptibility of relics on this paſſage of the Scripture. *One ſingle hair of your head ſhall not periſh. The Lord preſerveth the bones of his ſervants, not one of them ſhall be broken. Whoſo eateth my fleſh to eternal life.* Theſe texts, ſays he, prove, that the ſmalleſt particles of ſaints (even their hair) have been preſerved down to our times, that their bones ought to be placed in ſhrines to draw our reſpect and homage; that the relics of ſaints are endued with eternal life and a vivifying power, and they retain the ſame power of working miracles, as the ſaints were poſſeſſed of in their life-time.

[a] *Caſal. de Vet. Chriſt. Ritibus.* [b] *Alet's Rit. Pontifi. Rom.* [c] *Vide* A ſmall pamphlet entitled, *Prône des Saintes Reliques*, &c. printed at *Aix*. [d] *Beauldry* part II. cap. xv. *Man. Sacr. Cerem.*

abuſes *might* be committed. After the faculty's examination, they proceed to the inventory, and the notary draws up an act of it; after which they are depoſited in the place deſigned for them. All this is noted down, the biſhop gives his atteſtation, which is followed by a decree commanding all the faithful to venerate them. To conclude, this ſacred treaſure is locked up. Before relics are depoſited the biſhop ſolemnly bleſſes them.

The tranſlation of relics is made in a proceſſion; ſuch devotees as aſſiſt at it may be ſecure of a conſiderable number of indulgences which the holy Father grants to thoſe who are preſent at that religious act. On the day of the tranſlation, the ſtreets thro' which they paſs muſt be cleaned, and the houſes hung with tapeſtry. The [e] church and altar are pompouſly adorned, and the images of the ſaints ranged in open view. He who is to perform the tranſlation-ceremony has all his proper robes on. Attended by his miniſters, he goes to the place where the relics are, prays on his knees before them, riſes and bleſſes the incenſe with which they are to be bleſſed, incenſes them thrice, then bows and orders them to be carried to the place appointed for them, Pſalms being ſung all the way. The people, naturally fond of every thing that has an outward pomp and ſplendor, often ſurround them with tapers in their hands. When the relics are where they muſt be, the clergy have a guard kept about them day and night, which is relieved by turns. We muſt not omit telling the reader, that prayer is the ſole exerciſe of the faithful who are on guard.

Maſs goes before the proceſſion for the tranſlation of relics; the proceſſion is performed in the following manner. [f] Two mace-bearers form the march and make way, the maſter of the ceremonies places the faithful according to their rank; the perſon who has the bells under his care ſets them a ringing, and immediately the march begins.

Firſt walk the muſic, then the fraternities according to their ſeveral degrees, next the images of the ſaint or ſaints, if there be *more than one* to be tranſlated. Some laymen of diſtinction carry *theſe* images in the ſame manner as military enſigns are carried in war. Two *more* bear up the extremities of them. A band of muſic walk before the images, children and young boys neatly dreſſed follow bare-headed. Thoſe of the greateſt note, and the chief of the town follow the images with tapers in their hands. The religious orders fall in by detachments, or by deputies, and walk next to the laity of diſtinction. We ſhall ſay nothing of the order in which the ſecular clergy walk, *viz.* the thuriferary firſt, the croſs-bearer between two taper-bearers, *&c.* We have already ſaid enough as to that.

The relics are carried under a canopy. The biſhop. if he is at the ceremony, muſt be in his pontifical ornaments. Some muſicians in their robes walk before the relics, ſinging the praiſes of the ſaint who is tranſlated. During the proceſſions two thuriferaries are perpetually incenſing them.

As ſoon as the relics enter the church, *Te Deum* muſt be ſung; and the relics are ſet upon the altar to be worſhipped by the people. Before they are locked up the biſhop gives them his bleſſing. Prayers are appointed in honour of them, and a lamp is left burning day and night before the place where they reſt.

[g] Relics of ſaints muſt not be carried by laymen, under colour of ſome fraternity. The tranſlation of images is performed like that of relics.

RELICS *for* MIRACLES.

WE ſhall ſay little on this matter, which is almoſt inexhauſtible; but ſhall only ſpeak of the blood of thoſe martyrs, which is preſerved in ſeveral parts of *Chriſtendom*. *Rome* eſpecially, and *Italy* are grown famous for the great quantity that is found in them; nor is this ſurpriſing, conſidering the perſecutions of the primitive Chriſtians

[e] The church muſt be adorned with the colour ſuitable to the ſaint, whoſe relics are tranſlated. Red is the proper colour of an Apoſtle or martyr, white of a confeſſor or virgin. Taken from *Alet's Ritual.*

[f] *Bauldry. Manuale Cerem.* It muſt be obſerved, that this author writes particularly for *Italy.*

[g] *Alet's Ritual.*

Chriſtians under the tyranny of Paganiſm. The earth at *Rome* is ſtained with the blood of the faithful. This city, ſays an *Italian* writer, [h] has drank ſo abundantly of it, as to be drunk with it. He adds, that the Pope makes preſents of this ſacred earth to foreigners, endeavouring thereby to content the deſires of ſuch Chriſtians, as come to *Rome* upon a motive of devotion, and are unwilling to return home without carrying back with them ſome ſalutary token of their travels. This is a relic that cannot fail, having at leaſt ſome part of the properties which ſaints communicate to every thing they touch; this we ſhall prove by a miracle taken from the abovementioned author. An ambaſſador of *Poland* earneſtly ſollicited S. *Pius* V. to grant him a relic; whether his Holineſs had no mind to open his treaſures to this *Pole*, or elſe was of opinion, that a little earth taken off the pavement would have as much vertue as a bone when ſeparated from a ſaint's body, he drew out his handkerchief, put a little *Roman* earth into it, and then folding it up gave it the ambaſſador, who took the Pope to be in jeſt. However, as ſoon as his Excellence was returned back to his houſe, he opened the handkerchief, and probably was going to throw away the earth, when he ſaw both the earth and handkerchief equally ſtained with blood; and this blood was the blood of martyrs.

The blood of martyrs has wrought an infinite number of miracles. The author quoted at the bottom of the page has collected ſome of ſeveral kinds. We ſhall refer our reader to him.

As to the miraculous manner, "wherein the blood of martyrs, as is reported, has "in all times been ſeen to melt and run, pious ſouls flatter themſelves that God has been "pleaſed to give this ſatisfaction to the faithful, for their conſolation; and as a reward "of their piety." There are now-a-days ſeveral liquefactions of this kind, eſpecially in *Italy*. [i] On the feſtival of St. *Euſtace*, *Rome* ſees the ſaint's blood boil. The blood of St. *John Baptiſt* does at leaſt as much at *Naples*, and this in three different churches. It [k] puts itſelf into this violent motion in honour of JESUS CHRIST, and ſeems to endeavour once more to proclaim the coming of our Saviour. In the ſame city, St. *Bartholomew*'s blood does not yield to that of St. *John Baptiſt*, no more than the blood of St. *Stephen* which never fails running on the day on which is ſolemniſed the finding this ſaint's body. Some unbelievers pretend, that all theſe liquefactions have more of trick than of a miracle in them, and we ſhould think as they do, were we not convinced by an infinite number of examples, of the fair dealing and ſincerity of the prieſts and monks of this country. We ſhall give one that puts it beyond all queſtion.

On the 18. of *September* is performed the ceremony of ſhewing the faithful the head and blood of St. *Januarius* patron of the city. There is a [l] ſolemn proceſſion likewiſe in honour of the ſaint, at which the martyr's head and blood are carried in pomp. Theſe two relics are made to meet, and when they are within reach of one another, the blood is ſeen to grow fluid, to boil, and to force itſelf over the ſides of the glaſs vial it is kept in. One is ſure of ſeeing this miracle wrought every year, for it never deceives the people's expectation, who are always ready to witneſs to the truth of this fact.

[h] *Boldetti. Oſſervazioni ſopra i cimiteri de S S. Martiri*, Lib. I. cap. xxvi. Edit. of *Rome*, 1720.
[i] *Oſſervazioni ſopra i cimiteri*, &c.
[k] This is the expreſſion of a poet quoted by the *Italian* author.
[l] This, they ſay, gave riſe both to the proceſſion and miracle. A *Neapolitan* lady, being ſo ſick as to keep her bed, having heard of St. *Januarius* and his companions, reſolved to go and ſeek her cure upon the place where theſe faithful Chriſtians had been executed. Immediately ſhe gets up, full of hope, takes two vials, and goes to the place of their martyrdom, and finding it ſtill wet with the blood of theſe faithful confeſſors, fills her two vials. In one ſhe put all the pure blood ſhe could take up, and in the other, that which was mixed with earth and other filth. Scarce had ſhe made an end, when ſhe found herſelf cured. Some time after, this good lady learnt, that the head of the ſaint we are ſpeaking of was lodged at *Naples*; and thought herſelf bound to inform her countrymen, that ſhe was in poſſeſſion of the ſaint's blood, and owed her cure to it. This was a new ſubject of edification for that pious city, the devout think ſeriouſly of tranſlating it; the head therefore of the ſaint is taken and carried in pomp in order to fetch the blood. The lady did not wait for this viſit. She would have done wrong to ſtand upon punctilio's. Equally humble and devout, ſhe takes the two vials, and runs to meet the head of the martyr. In the firſt moment of the interview, the blood diſſolves, the people were convinced beyond a power of doubting, that it was the blood of St. *Januarius*, and ſince that time, the miracle has never ceaſed. This is what the *Italian* author already quoted, relates.

We ſhall ſay nothing of [m] the liquefaction of St. *Vitus*'s blood, as it is to be ſeen in one of the abbies of the dioceſe of *Tarentum*, nor of that of the blood of St. *Pantaleon*, St. *Urſula*, St. *Laurence*, and ſeveral more.

We ſhall likewiſe omit many tranſlations in which relics have formerly ſignalized themſelves by miracles, by an infinite number of miraculous cures, peculiar operations, and noted deliverances that have been owing to them. It is believed, perhaps, that nothing like them is ſeen in our days, modern credulity makes a jeſt of the candour and faith of our anceſtors. We ſhall refer them to the archives of the monks. There they will ſee that the power of the ſaints is not diminiſhed.

[n] In 1672. *Rome* raiſed a recruit of four hundred and twenty eight ſaints from the catacombs, moſt of them anonymous and unknown; which however furniſhed out a world of relics. Other recruits of the ſame kind had been raiſed before that time.

MANNER *of diſtinguiſhing the* RELICS *dug out of the* CATACOMBS, *to be genuine.*

THE [o] apoſtolic chamber have diggers in pay to work in ſubterraneous places, where are generally found what are called at *Rome ſacred bodies*. This holy employment is done in ſpring and winter. When the ſepulchres are opened, an apoſtolic commiſſary goes thither and examins the marks whereby are to be known the bodies of martyrs. If there be only the name CHRIST thus ☧ over theſe ſepulchres, or a ſingle croſs, a dove, a crown, an olive-branch, without the figure of a palm-branch, or vaſe of wood or other matter, *wherein was uſed* to be put the blood of martyrs, they are looked upon *barely* as ſo many Chriſtian ſepulchres, and in ſuch a caſe [p] are not opened. *The* veſſel for holding of blood is in an eſpecial manner [q] an evident token of martyrdom, and conſequently of ſanctity. When the ſigns already mentioned have been obſerved, they proceed to the opening with all the care ſo religious a work requires.

All poſſible caution is uſed in regard to the bones of martyrs, without which they could not be taken out whole. Still as they are dug up, they are put into little caſes, which are afterwards corded up and the cords ſealed with the grand vicar's ſeal; immediately after which, the diggers carry them into the chamber ſet apart for relics. The bones are ſet upon tables at a diſtance from each other, that as they dry, the air may in ſome meaſure reſtore them to their primitive hardneſs. All this requires great dexterity, becauſe theſe bones grow brittle, and crumbling with the leaſt touch, by lying under ground for ſo many ages, muſt be delicately and lightly handled. After this, the Cardinal-vicar and Pope's chief ſacriſtan expoſe theſe relics to the veneration of the faithful, diſtribute them as they judge convenient, and arm them with the neceſſary atteſtations. Relics of the largeſt ſize are to be given to crowned heads, and firſt perſons in the church, and to them only.

The Sieur *Aimon*, in his *Tableau de la Cour de* Rome, tells us, that the congregation of relics gives names to ſuch bones as being dug up cannot be known by any inſcription, which names are given at the diſcretion of devotees, who would honour them under ſome ſaint whom they name as godfathers and godmothers do at the baptiſing of children.

[r] If it happen that the owners of land under the juriſdiction of *Rome*, ſhould diſcover any ſepulchres or ſubterraneous places that have communication with thoſe where any ſacred bodies have been dug up, they are obliged to give notice of it to the congregation of relics, who take care to have ſuch places examined. The

[m] *Oſſervazioni ſopra*, &c. [o] Id. Ibid. [p] Id. Ibid.

[p] Or at leaſt are opened but very rarely. *Id. Ibid.*

[q] Hereby we ſee it is falſe, to ſay, that *the ſmall earthen veſſels*, where appear *any remains of the blood put into them by ſuch as buried the bodies of martyrs*, or *any part of the inſtrument made uſe of in executing them, or in ſhort any inſcription* graved on ſtone, *were acknowledged as true and genuine marks of the martyrdom ſuffered by thoſe near whom they were found in their ſepulchre.*

[r] *Oſſervazioni ſopra i cimiteri*, &c.

[r] The biſhop is allowed to give his approbation of the newly diſcovered relics of a ſaint, who has for many ages been in heaven, and is poſſeſſed of the right of ſanctity without having his privilege conteſted. But it is not ſo with unknown ſaints, nor with ſuch as are but little known, or whoſe ſanctity muſt be authenticated. It belongs to CHRIST's vicar only to beſtow on their relics the authority they merit.

Several PRACTICES *concerning* RELICS.

EXCESS of eſteem and love makes us preſerve what has belonged to our relations or friends with fondneſs. Children of birth tranſmit to their deſcendants particular family-trifles, or ſuch as have been handed down to them from their anceſtors; and if ſuch trifles happen to be attended with a particular circumſtance, the family is very near placing it in the number of relics. Nay often there needs only great antiquity to ſet a value upon things. A lover of antiques, who ſhould be ſo fortunate as to have in his poſſeſſion an arm of *Alexander*, or *Cæſar*'s robes, would at leaſt think himſelf as happy as a Chriſtian, who ſhould reckon among his treaſures twenty *ſacred bodies*, together with all their proper atteſtations. This character is naturally ſtamped on the mind of man, one cannot help entertaining a reſpect and veneration for the leaſt things we have remaining of thoſe who in their life-time have deſerved our eſteem; and ſhould this principle of eſteem ariſe from the ſame that gives us a fondneſs for religion; ſhould they, for inſtance, whom we eſteem, have ſuffered for it, or ſhould we have diſcovered an uninterrupted courſe of holineſs in them; we are eaſily perſuaded, that when they left this world, they left a portion of ſanctity with their bodies, that ſome remained in their very clothes, nay, that the earth that bears them, has acquired a certain doſe of it. This perſuaſion is ſtrengthened by time, and a ſeries of time gives it a right one would hardly dare to diſpute.

We are convinced, that this principle may, from the infancy of the church, have been the occaſion of collecting the bones and aſhes of the primitive martyrs. CHRIST's and his Apoſtles garments may poſſibly have been preſerved, ſome of the inſtruments of their ſufferings may likewiſe have ſurvived; ſome may have gained St. *Peter*'s chains, and others the ſtones with which St. *Stephen* was ſtoned. But let us carry the ſuppoſition a little farther; there may be ſome devotees who are firmly perſuaded that there were Chriſtians patient, or rather, cunning enough to make advantage of the moment that St. *Joſeph* was cutting wood, in order to get poſſeſſion of his [t] breath in that inſtant, and ſecure it faſt in a bottle. However it may be, without faith and miracles there would be no method of accounting how theſe [u] and ſeveral other relics, at leaſt as ancient, are come down to us without forgery, after ſo many and vaſt revolutions of ſtates, and after ſo many ages.

The cuſtom of wearing about one holy relics by way of devotion, or by the means of them to preſerve oneſelf againſt ill accidents, diſeaſes, calamities, *&c.* is very early in the church; ſince [w] St. *Gregory* of *Nyſſa* mentions a ſmall piece of the wood of the true croſs, which his ſiſter wore on her finger in a ring. This cuſtom might partly ariſe from the practice of the Heathens to preſerve themſelves againſt charms and enchantments. It is pretended, that what the children of the *Romans* wore about their necks, ſerved them as a preſervative againſt evils preſent and to come; amulets and *Abracadabras* are from the ſame ſource. But however that may be, it is to St. *Helen* that relics owe the beginning of their

[r] Id. Ibid.

[t] This is what is pretended to have been ſomewhere preſerved.

[u] Such, for inſtance, is part of the table-cloth laid before CHRIST at the laſt ſupper, and is at *Vienna* in *Dauphine*. Such are likewiſe our Saviour's manger, the table whereon was made the laſt ſupper, the linen with which he wiped his Apoſtles feet, his ſeamleſs garment, his purple robe, the cloth he wore round his body on the croſs, the ſponge by which he received the gaul and vinegar, the ſtick with which he was ſtruck, the blood mixt with water that came out of his ſide, the hair and garments of the bleſſed Virgin, thoſe of St. *John the Evangeliſt*; the girdle of our Lady and St. *Joſeph*'s cloak.

The *Carthuſians* at *Cologne* have the hem of CHRIST's garment, which the woman afflicted with loſs of blood touched to be cured of it. The ladies of that place, as they ſay, ſend wine to the *Carthuſians* to have the relic ſteeped in it, after which they drink of it upon any ſuch indiſpoſition.

[w] *Oſſervazioni ſopra i cimiteri*, &c.

their mighty reputation; but yet the croſs was then the only relic really in the mode. That pious Princeſs foreſeeing, that the finding of the croſs would inflame the devotion of Chriſtians, took but a part away with her, and left the reſt at *Jeruſalem* to be an object of the pilgrim's zeal. But it is not to be doubted, but this ſacred wood would have been all loſt by degrees on account of the perpetual diſtributions made to devotees, if St. *Paulinus* had not aſſured us, [x] that at that time it remained in the ſame condition; that the faithful were inceſſantly taking away ſome of this divine wood, and yet they always found it whole and entire. In proceſs of time, all ſorts of relics were worn, eſpecially about the neck and breaſt [y].

Formerly relics were carried in military expeditions, and this was an eſtabliſhed practice in the time of *Theodoſius the Great*. Long after, the templars and ſoldiers in the cruſades carried them with them in their expeditions againſt the enemy of the Chriſtian name. Our Kings going to war armed themſelves with St. *Martin*'s cope, and cauſed the ſhrines of ſaints to be carried at the head of their armies. [z] Friar *Du Val de Cernay* aſſures us, that on a dangerous occaſion, a body of prieſts and friars having the croſs before them, and ſupported by relics, advanced againſt the *Albigeſe*, after ſinging the *Veni Creator*, which was their ſignal, and that at the third repetition of a verſe of the hymn, the rebels of the church fled from the field of battle. Nor did the biſhop of *Cominge* ſhew leſs courage. Without the leaſt conſidering the ſmall number of faithful that were facing above one hundred thouſand *Albigeſe*, he armed himſelf with the wood of the croſs, and going up to an eminence [a] bleſſed the ſoldiers of the Catholic army by preſenting the croſs to them.

In public calamities, devotion ordains recourſe to be had to holy relics. [b] The blood of St. *Januarius*, ſet before the flames of mount *Veſuvius*, has never failed putting them out. [c] The miracles wrought by St. *Genevieve*, at all times that it has been thought proper to carry her in proceſſion, are pretty well known at *Paris*; and if the devotees at *Rheims* are to be credited, St. *Remi*'s handkerchief has had no leſs vertue, whenever it has been found neceſſary to produce it, in order to conjure down the calamities of the public. All this is enough to juſtify this cuſtom. We have already mentioned that of ſwearing by the relics of ſaints. That of employing them as witneſſes of our misfortunes, or inſtruments of our defence againſt the injuries done us by our enemies was no leſs edifying.

Formerly it was allowed to pawn relics upon an urgent neceſſity: nay, they were forced, as it were, to wear mourning for our afflictions; ſince any perſon in that condition threw them down on the ground, and ſet them round with thorns; but that cuſtom is aboliſhed, it had ſomething in it like the practice of the Heathens, who often puniſhed their Gods for not being propitious to them. They were intruſted with the care of defending the fields and lands againſt the villany of *Thiers*. This cuſtom likewiſe was a relic of the idolatry of the Heathens, who committed the keeping of their gardens to particular Divinities. To conclude, relics were carried in a religious manner thro' the towns and high-ways to encreaſe pious collections and alms-giving.

[x] Id. Ibid. [y] St. *Charles Borromeo* wore about his neck a tooth of St. *Satina*. *Gregory* XII. wore one of St. *Catharine* of *Sienna*. Some ages before that, St. *Dunſtan*, having broke his cane upon the Devil, who appeared to him in the form of a bear, had another made him much ſtronger, in which he ſet a tooth of the Apoſtle St. *Andrew*. [z] Quoted by the author of the *Oſſervazioni*, &c.

[a] The Catholic ſoldiers animated by the preſence of the croſs defeated the King of *Arragon*'s army, who was found among the dead.

[b] *Oſſervazioni ſopra*, &c. At *Venice* a leg of St. *Laurence* puts out fires. In a church here, an holy water of great vertue is made with a bone of St. *Liberalis*. In *Sicily*, St. *Agatha*'s veil carried in proceſſion by the clergy of *Catanea*, puts a ſtop to the deluges of fire of mount *Gibel*. A piece of cotton rubbed againſt this veil has the ſame effect.

[c] St. *Genevieve* is patroneſs of the *Pariſians*. In any public calamity her ſhrine is taken down, in which are contained the very planks of this ſaint's coffin, on account of ſome miraculous vertue obſerved in them. When taken down, it is carried to *Notre Dame*, together with St. *Marcellus* and ſome other ſaints. The ceremony uſually begins at mid-night. All the companies of the city with the clergy before them appear at the proceſſion. The abbot and monks of St. *Genevieve* walk barefoot from their own church to that of *Notre Dame*, where high-maſs is celebrated, which is ſeldom over till four in the afternoon. Many times they only uncover the ſhrine of the ſaint, but whether uncovered or carried in proceſſion, it always anſwers the expectations of the devotees.

THE END.

INDEX

TO

VOLUME I.

Note, The Figures refer to the Pages, and *N.* to the Notes.

A.

AARON, his deſcendants the ſole miniſters of the temple under the *Jewiſh* diſpenſation, 46.
Abdalla, his laws againſt the *Jews*, 174.
Aben-Eſra, a *Jewiſh* commentator on the Scriptures and philoſophy, 138.
Abjuration of a *Jew* to Chriſtianity, form of it, 235.
Ablution not always neceſſary, yet required for the more auguſt myſteries, 10. and for conſulting the oracle of *Trophonius*, ibid. how then performed, *ibid.* almoſt an univerſal cuſtom among the Heathens, *ibid.*
Ablutions continual required by the *Jewiſh* religion, 10.
Ablutions practiſed with great exactneſs by all Mahometans, 10.
Ablutions Jewiſh, 199.
Abraham-ben Meſullam, a *Jewiſh* Poet and Philoſopher, 139.
Abſtinences of the *Jews*, 198.
Academies Jewiſh. V. *Jews*.
Acceſſus, what, 277. *N.* [q].
Acoſta, his ſufferings after excommunication, 201.
Adorare, etymology of it, 1.
Adrian, his ſeverity to the *Jews*, and why, 166, 174.
Agnes of *Monte Pulciano S.* her hiſtory, 370.
Agnus Dei's deſcribed, 355. ceremony of bleſſing them, 356. to 358. riſe of the ceremony, 357.
Agobardus Biſhop of *Lions*, his rancour againſt the *Jews*, 167.
Albericus trium fontium, a credulous and inconſiderable writer, his charge againſt the *Jews*, 171.
Alder tree ſacred to *Pan*, 20.
Alfes Iſaac, a *Jewiſh* Rabbi, and famous collector of the deciſions of the *Gemara*, 132.
Alet, his direction for the foundation ſtone of a church, 13.
Allegation ridiculous in defence of Proceſſions, 404.
Altar, ever one of the principal inſtruments of divine worſhip, 16. formerly the place for prayers, vows, and taking of oaths, *ibid.* among the *Jews* the place for confeſſing of their ſins, and the manner how performed, *ibid.* Chriſtian Church has preſerved the altar for the ceremonies of religious worſhip, *ibid.* uſes of the altar among them, *ibid.* prophaned by being made a ſanctuary for the moſt vile and profligate wretches, *ibid.* and 17. cuſtom of ſanctuaries ancient, but only tolerated for accidental crimes, 17.
Altar, deſcription of it, and of what is required for keeping it in order, 339, 340. rules for changing its ornaments, 339. veſſels and inſtruments annexed to it, deſcribed, 341. to 343. conſecration of it, 348. depoſiting the relics under it, 350. incenſing it, *ibid.* and 351. croſſing it, 352. bleſſing the veſſels and ornaments belonging to it, *ibid.* altar, and its parts, types, 349. *N.* [d]. altars ſtripped of their ornaments on what occaſions, 351.
Americans their religion chiefly conſiſts in dances and and ſongs, and why, 19.
Anaſtaſius S. patron of waggoners, and other meſſengers, 392.
Andrew S. patron of the fiſhmongers, 393.
Annates, what, reflection thereon, 375. *N.* [a].
Anne S. patron of grooms, 392.
Anniverſaries of the dead, account and reflexions on them, 322. *N.* [z].
Antoninus Pius, a favourer of *Judaiſm*, 167.
Anubis, an *Egyptian* Deity, the ſame as *Mercury*, why repreſented with the head of a dog, 23.
Apex. ſignification of it, 97.
Apollo, the laurel conſecrated to him, 20.
Apoſtles Chriſt's, days conſecrated in honour of them, 7.
Aquinas S. Thomas, thanked by a miraculous image, 327. reflexion thereon, *ibid*, *N.* [a].
Arch-fraternities, *V.* Fraternities and ſocieties.
Archi-Synagogus, who, 120.
Arithmetic of the *Jews*. V. *Jews*.
Aſpergillum, kiſſed by the prieſt in ſprinkling of holy water, 18.
Aſperſion or ſprinkling with what, and how performed among the *Romans*, 10. on what occaſions, *ibid.* and 22.
Atocha our Lady of, her chapel famous for miracles, 378.
Ave Maries, efficacy of them, 21.
Augsburg, *Jews* obliged to pay a florin an hour for their ſtay there, 175.
Auguſtus, believed the good or ill fortune of the day owing to putting on his ſhoe, 13.
Aſtronomy of the *Jews*. V. *Jews*.
Authors, explanation of them neceſſary in the learning of tongues, 144.
Autos, a ſort of pious farces, 402. deſcription of them, *ibid.* *N.* [l].
Azarias, a *Jewiſh* Rabbi, a good hiſtorian, 140.
Azyma of the *Jews*, what, 66.

B.

Babylonian captivity fatal blow to the *Jewiſh* religion, 166.
Babylonian captives, reputed by the *Jews* to have been all ſaints, 166. their employment, *ibid.*
Baptiſm Chriſtian, a kind of ablution, 10.
Baptiſt S. John, wore one of S. *Auſtin*'s girdles, 391.
Barbara S. her hiſtory, 371.
Barcochebas, a falſe Meſſiah of the *Jews*, 166.
Barnaby S. his blood boils on his feſtival, 409.
Bernard S. miracles wrought by him with indulgences, 385. *N.* [r].
Barajetot. V. *Jews*.
Barmizva, what, 86.
Bartholomew S. patron of cow-keepers and tanners, and why, 392. *N.* [b].
Baſil S. enquiry concerning the genuineneſs of his Liturgy, 148.
Bathing, what neceſſary to be obſerved in it, 9, 10.

INDEX.

Beatification, the fore-runner of canonization, 358. ceremonies of it, 367.
Beatitude, what, 358.
Bells, myſterious ſignifications of them, 328. by whom inſtituted, *ibid.* and *N.* [l]. in uſe among the *Romans*, 328. and *Jews*, ibid. their uſe, *ibid.* benediction of them, 329. to 331. myſterious, 330. anatomical deſcription of a bell, 331. *N.* [s].
Bell, clerks, why ſo called, 302.
Benuet S. patron of the notaries, 392.
Beth Hachaim, the grave ſo called by the *Jews*, and why, 102.
Beth Hammikra } what, 121.
Beth Hamidras }
Biſhops, prieſts, and deacons, riſe and occaſion of their creation, 121, 123.
Blaiſe S. patron of the carders, 393.
Blood of S. *Euſtace* boils on his feſtival, 409. and of S. *John Baptiſt*, S. *Barnaby*, and S. *Stephen*, 409, 410.
Blood of martyrs has ſtained the very earth of *Rome* and *Italy*, 408, 409. has wrought many miracles, *ibid.*
Blowing of horns a *Jewiſh* ceremony, 70, 71.
Books of the *Jews*. V. *Jews*.
Books written on the devotion paid to the Virgin *Mary*, 375. *N.* [b].
Books, placed on the coffin of a Rabbi, 102.
Boniface, founder of the *Jubilee*, 380.
Borromeo Cardinal, his prohibition to the *Jews*, 175.
Bowing the body or head only in religious worſhip, a natural ſign of the reſpect due to God, 15. this cuſtom preſerved among the *Roman Catholics*, *Greeks*, and ſome other Chriſtian communities.
Brachmans, by their religion obliged to be chaſte, 8. but do not obſerve the precept, *ibid.*
Brerewood, his miſtakes as to the Eaſtern Liturgies, 153.
Breviary, *V.* divine ſervice.
Bridget S. her hiſtory, 371.
Bridget S. her viſion concerning indulgences, 385.
Buch Michael, a poor ſhoe-maker, his *hiſtory*, 344, 395.
Buffeting, a puniſhment inflicted on the *Jews*, and where, 174. reflexion thereon, *N.* [b].
Bull Sabbatin of Pope *John* XXII. concerning the ſcapulary, 389.

C.

Cabala. V. *Jews*.
Cadet perſecutes the *Jews*, and why, 168.
Cadis, a hymn of the *Jews*, 44.
Chacam Rau or *Morenu*, a title of honour among the *Jews*, 54.
Cajetanus Cardinal, his opinion concerning the neceſſity of learning the *Hebrew*, 143.
Cairo, certain Monks there proſtrate themſelves, 150. times, and lick the duſt of the pavement before they lie down to ſleep, 14.
Calender of the *Jews*, 216. to 223.
Canon, what, 308. *N.* [w].
Canons, their office, 124.
Canonical hours, *V.* divine Service.
Canonization of Saints, the ceremony of performing it deſcribed, 358. to 361. proceſſion on this occaſion deſcribed, 361. to 367.
Canticles, reflexion on the ſtile of them, 145.
Caraites, why ſo called, 89. are reformed Sadducees, 90. their tenets, *ibid.* and 179, 180. their places of reſidence, *ibid.* and 179. hated by the reſt of the *Jews*, ibid. riſe of Caraïtiſm, *ibid.* *Caraites*, thought *Samaritans* or *Sadducees*, 89, 90. and why, but falſly, 90, 91. difference between them and the Rabbiniſts, *ibid.* and 92. to 94. admit of the *Jewiſh* canon of Scripture, 91. and all traditions not falſe or ridiculous, 91, 92. receive the Bible as printed with points, 92. their divinity freer from ſuperſtition than that of the Rabbiniſt *Jews*, ibid. believe no *Cabaliſtic* explanations, *ibid.* their opinion of the ſoul, *ibid.* reject all the conſtitutions of the *Miſna* and *Talmud* in ceremonies, *ibid.* inſtances of it, *ibid.* read the Bible in a reaſonable manner, and how, 93. agree with the Rabbiniſts in ſome points of diſcipline, *ibid.* inſtance thereof, *ibid.* differ in writing the name *Jehovah* from the Rabbiniſts, and conjecture thereon, *ibid.* muſt marry a ſlave when they would turn Rabbiniſt, 24.
Cardinals, what in their rife, 274. when firſt called ſo, *ibid.* how many in number, *ibid.*
Carmelite, duties of one difficult, 389.
Caſtles and palaces of wax, why carried at the Pope's coronation, 284.
Catharine S. patroneſs of mace-bearers to Cardinals, 392.
Catharine of *Sienna S.* her devotion to the Virgin *Mary*, 376.
Catharine S. of *Sienna*, her fraternity, *V.* Fraternities.
Catholics Roman have conſecrated kiſſing on occaſion of ceremony, 18.
Ceremonies, riſe of them, 2.
Ceremonies of the *Jews*, called a yoke by S. *Peter*, 116. and by the *Jews* a bleſſing and prerogative, *ibid.*
Ceremonies of the *Jewiſh* ſabbath. V. *Jews*.
Ceremony, to which the *Jews* are obliged when the Pope firſt goes to S. *John de Lateran*, 175. riſe of this ceremony, *ibid.*
Ceremony, the eſſence of the Chriſtian and *Jewiſh* religion, reflection thereon, 348. *N.* [a].
Ceremonies, thought agreeable to God, 2.
Ceremonies relating to the Jubilee. *V.* Jubilee.
Ceres, what was conſecrated to her, 20.
Chair, pontifical deſcription of it, 301.
Chaplets at prayers, very ancient, 15. uſed by the *Romans*, ibid eaſe the memory of devotees, *ibid.*
Chaplets beads, indulgences. roſaries, ſcapularies, *Agnus Dei's*, their vertue, 21.
Chaplet, by whom invented, 387. borrowed from the *Mahometans*, who borrowed it from the *Eaſt-Indies*, ibid. in uſe among the *Romans*, ibid.
Characters Jewiſh, opinion of the *Samaritans* concerning them, 95.
Characters Samaritan, opinion of S. *Jerome*, and modern critics concerning them, 97.
Characters Chaldee, reaſon of the uſe of them among the *Jews*, 97.
Characters of ſome of the writers of the Bible, 145.
Charity, arch-fraternity of it. *V.* Fraternities.
Charlemagne, attempted to introduce an uniformity in Liturgies, but in vain, 154.
Charlemagne, favourable to the *Jews*, 167.
Charles the Bald, tolerates *Judaiſm*, 167.
Chaver de Rau, a title of honour among the *Jews*, 54.
Chazan, who, 54, 195.
Chilperic and *Dagobert* Kings of *France*, their preposterous method of converting the *Jews*, 167.
Chiriat Sceman, a *Jewiſh* thankſgiving, 45.
Choiceſt of meats and drinks offered up to the Sun by the *Tartars*, 6.
Choſen Hamiſpath, the title of an admirable treatiſe upon the *Jewiſh* law, 57.
Chriſtianity, general notion of it, 241. to 243. idea of it according to the principles of the *Roman* Catholics, extracted from *M. Boſſuet*, 243. to 255.
Chriſtians, conſecrate Sunday to devotion, 7.
Chriſtians, why conſidered as idolaters by the *Jews*, 116.
Chriſtians, primitive, why enemies to the *Jews*, 167.
Chriſtians, primitive, their church muſic ſimple, 19.
Church Chriſtian, imitated the *Jewiſh* diſcipline in her meetings and councils, 119.
Church whole, alone infallible, 119.
Church, its authority and head, 269, 270.
Church Cathedral derivation of it, 122 ridiculous notion of the *Spaniards* concerning them, *ibid.*
Church militant, a lively image of the church triumphant, 300.
Church, ceremonies of dedicating one, 345, 349. reflexion thereon, 345. *N.* [c].
Chronology Jewiſh, imperfect, 140.
Chryſoſtom S. John, his Liturgy, enquiry into the genuineneſs of it, 148.

INDEX.

Circumcision. V. *Jews.*
Clara S. her history, 370.
Clara of *Montefalcone S.* her history, 371.
Clergy of *Rome*, why it has not the same power as the *Jewish* Sanhedrim, 119.
Clergy, how they should appear at processions, 404.
Cloth yellow, a badge of ignominy to the *Jews*, 174.
Cloths, touched by the *Jews* make a bargain valid, 56.
Colours, a mark of ignominious distinction imposed on the *Jews*, 175.
Colours different, reasons for the Pope's wearing them, 291. *N.* [b].
Colours, proper for an apostle, martyr, confessor, or virgin, 408.
Commandment of charity, why called new by Christ, 115.
Complexion bad, the mark of a *Jew*, 175.
Compline, what, 295.
Compromise, what, 277. *N.* [s].
Conclave, preliminaries to the entrance to it, 275. several ways of electing a Pope, 276, 277. *N.* [v]. scrutiny, *ibid.* accessus, *ibid.* compromise, *ibid.* inspiration, *ibid.* intrigues carried on in it, 275, 277. who allowed to remain in it, 278. order observed in *Rome* during it, 278. description of it, 279. manner of carrying provisions to the Cardinals in it, 280.
Conclavist, his office, and privileges, 278. how many allowed to each Cardinal, *ibid.*
Conditions, excluding from public worship among the *Romans*, 7, 8.
Confession of the *Jews*, form of it various, 198. two sorts of it, *ibid.*
Confessors, their power at the Jubilee. *V.* Jubilee.
Consecration of an altar. *V.* altar.
Consistory, order, and ceremonies observed in holding one, 292. to 294.
Constantine, pretty mild to the *Jews*, 167.
Constantius, severe to the *Jews*, 167. his decree against intermarrying with them, *ibid.*
Contracts, made with the Gods, how, 5.
Conversation unlawful with women, how many ways among the *Jews*, 77.
Conversation matrimonial, excluded persons from public worship among the *Romans*, 8. and *Jews*, ibid.
Cordelieri of Catalonia, their charity, 295. *N.* [k].
Cosmus and *Damian SS.* patrons of physicians, barbers, bagnio-keepers, 393.
Covering the head, an essential custom in religious worship among the ancients, 10.
——And now among the *Jews* in their synogogues, 10.
——And likewise with the *Turks*.
Council general, what, 271. of whom composed, *ibid.* its power, *ibid.* can check the Pope, 272. ceremonies used in calling one, *ibid.* rank of such as vote in it, 273.
Cresselle, what, 329. is mysterious, *ibid.*
Cretans, would suffer none to enter the temple of *Diana* with shoes on, 12. *V.* Feet.
Crimes imputed to the *Jews*. V. *Jews.*
Crispin S. patron of the shoe-makers, his history, 393. *N.* [c].
Critics modern, their opinion of the *Samaritan* characters, 97.
Crocefisso Sanctissimo at *Naples*, described, 327.
Cross, custom of placing it before the candles on the altar, account of its rise, 300. miracle relating thereto, *ibid.*
Cross carried before the Pope, rise of this custom, and reflexion thereon, 297, 298. *N.* [w].
Crosses, 12. ceremony of anointing them, 351.
Cross, devotion of it, 323. vertues of it, *ibid.* *N.* [r]. in great veneration among the primitive Christians, 323. instances of it, *ibid.* holy cross found by S. *Hellen*, and when, *ibid.* this devotion when introduced, *ibid.* decree of a general council concerning it, 323, 324. Christ how painted, *ibid.* cross of Christ, of what wood, *ibid.* part of it found by whom and when, *ibid.* part of the inscription on the cross found in several places, and how this difficulty is reconciled, *ibid.* miracles wrought by it, *ibid.* nails of the cross at several places, *ibid.* their number accounted for, *ibid.* festivals appointed in honour of them, *ibid.* festivals and ceremonies appointed in honour of the cross, 325. 326. consecration of public and private crosses, 326, 327. famous crucifixes, 327, 328. veneration paid to the cross condemned, 333. *N.* [b].
Crowns, flowers and fruits customary offerings to the Gods, 17, 20. appropriated by Christians to the saints and the virgin *Mary*, ibid. and 21.
Crowns offered to the Gods, where commonly hung, 20.
Crucifixes famous. *V.* Cross.
Crucifixion, of infants by the *Jews*, their motive thereto, 171. *N.* [l].
Crusades, terrible to the *Jews* all over *Europe*, 168.
Crusades, *Maimbourg*'s history of, a curious passage cited from it, 385. *N.* [r].
Cures, extraordinary wrought by music, 19.
Custom of changing his name introduced by what Pope, 281. *N.* [o]. of kissing the Pope's feet very ancient, 282.
Custom of being carried on mens shoulders, introduced by what Pope, 282. *N.* [r].
Customs observed in religious worship, 5.
Custom of repeating the name of God among the *Turks*, 6.
Customs Jewish, wherein religion has a share, 232. to 235.
Cybele, the pine consecrated to her, 20.

D.

Dacier, his opinion on *Pythagoras*'s injunction to turn round in worshiping, 17.
Dancing, no relation between it and religion, 19.
Dancing round altars and statues a religious ceremony of the ancients, in which all sexes and ages joined, 19. ancients believed the Gods themselves danced, 19, 20. *Salii* or priests of *Mars* led them up at *Rome*, 19. dances a chief part of the religion of the East and West *Indians*, 20. prisoners to be put to death, obliged to dance in *Brasil*, ibid. dancing at religious worship, with much difficulty avoided among Christians, and instances of it, 20.
Daniel, a *Jewish* impostor, 173. raises himself up in the air, *ibid.* causes a fiery globe to rest on his breast, *ibid.* banished, *ibid.*
Daniel Father, his accusation of the *Jews*, 170. reflexion thereon, *ibid.*
Daughter voice, among the *Jews*, what, 177.
Days solemn, consecrated to the Gods by the *Heathens*, and how, 7.
Deacon, his office, 123.
Dead body, handling it impure among the *Jews*, 9.
Decalogue, basis of the Christian religion, 115.
Decree of *Constantius*, against intermarrying with *Jews*, 167.
Devotee, false described by *Rebelais*, 339. *N.* [o].
Devotee, character of one, 405.
Devotion, extravagant rise of it, 2.
Devotion barbarous, instances of it, 1. 4.
Devotion, a pretence for growing idle and savage, 3.
Devotion Saturday, day of it among the *Jews*, 7.
Devotion of nine days, a relic of Paganism, 322. *N.* [a].
Devotions of nine days, account of, and reflexions on them, 105.
Devotion to saints. *V.* Saints.
Devotion to relics. *V.* Relics.
Devotion, mode of it has a great influence on courts and private families, 338, 339.
Diaconi Regionarii who, 274.
Diana Anicina, her temple built in woods, 3.
Dichduch, what, 86.
Didacus S. his history, 372.
Dien John de, the blessed, his history, 393. *N.* [n].
Disciplinants Spanish, their procession described, 401.
Disputings of the *Jews*, immethodical and noisy, 53.
Dispersion of the *Jews*. V. *Jews.*
Divination, all sorts of it unlawful among the *Jews*, V. *Jews.*

Divine

INDEX.

Divine ſervice *Roman* Catholic, 294. wherein it conſiſts, *ibid.* called *canonical hours*, and the *Breviary*, ibid. in what poſture to be ſaid, *ibid.* of what compoſed, 295. who obliged to ſay it, *ibid.* where it muſt be ſaid, *ibid.* inſtances of canonical hours to be found in Scripture, 294. *N.* [e].
Divorce. *V. Jews.*
Dominic, a child crucified by the *Jews*, fabulous hiſtory of him, 170. *N.* [k].
Dominic S. his hiſtory, 388.
Domitian loaded the *Jews* with taxes, 166.
Doors of the temples and ſtatues of the Gods embraced by the Heathens, 17. appropriated by Chriſtians, *ibid.*
Dreſs of a fryar has no privilege to put a man into the way of ſalvation, 391.

E.

Earth ſtained with the blood of martyrs, a preſent made by the Pope to foreigners, 409. ſtory concerning it, *ibid.*
Eaſt, turning towards it at prayers, 15. rule concerning it laid down by *Vitruvius*, ibid. riſe of this cuſtom, 16. *Eaſt-Indies* and *Americans* turn to the *Eaſt* at their devotions, *ibid.* Chriſtians borrowed this cuſtom from the Heathens, proved from S. *Auſtin*, ibid. obſerved by the *Roman* Catholics.
Eccleſiaſtes, reflexion on the ſtile of this book, 145.
Eccleſiaſtics mitred, oftener fore-runners of war than peace, 347. *N.* [o].
Eldavid, a *Jewiſh* impoſtor, 173. his death, *ibid.*
Election of a Pope, ſeveral ways of doing it, 276. ſcrutiny what, and how performed, *ibid.* *N.* [q]. acceſſus, what, *ibid.* compromiſe, *ibid.* inſpiration, *ibid.*
Elias, believed by the *Jews* to be preſent at all circumciſions, 84.
Eloi S. patron of the goldſmiths, his hiſtory, 392. *N.* [s].
Empedocles appeaſed anger by muſic, 19. *N.*
Emperor, his ſubmiſſions to the Pope at his coronation, 270, 271. 286, 287.
Emperors Roman, treated the *Jews* with rigor, 166.
Eſdras, reaſons for conjecturing why he uſed the *Chaldee* letters upon the return from the captivity, 97.
Eſſenes, 181.
Evangeliſts, why ſo called, 90.
Euſtace S. the patron of Proctors, 392. and of inn-keepers, *ibid.*
Euſtace S. his blood boils on his feſtival, 409.
Excommunication how performed by the *Jews*, and its effects, 54, 55. 200, 201. terrible effects of it, *ibid.*
Eyes, caſt down by the *Turks* at their prayers, 13.
Eyes, caſt down to the ground by the ancients, and on what occaſions, 13.
Eyes caſt down often, a ſign of hypocriſy, 13.
Eyes lifted up a mark of confidence in God, 13.

F.

Faith, ſupported by reaſon only, ſoon a ground, 369.
Faldiſtorium, a type of what, 299. *N.* [k].
Fans of Peacocks feathers borne before the Pope, a myſtery therein included, 296.
Faſts Jewiſh, how performed, 73, 74, 199, 214.
Feet bared in proceſſions in honour of their Deities by the Gentiles, 12. this honour always paid to *Cybele*, ibid. *Roman* ladies always went barefoot into the temple of *Veſta*, *ibid.* *Jews* practiſed the ſame in humiliation, *ibid.* *Grecian* ladies obſerved this cuſtom and followed the proceſſions of *Ceres* with bare feet, and diſhevelled hair, *ibid.* caterpillars driven away by women barefooted, *ibid.* this cuſtom practiſed by Chriſtians, and inſtances of it, *ibid.*
Ferdinand the Catholic, a great perſecutor of the *Jews*, 168.
Feſtivals of ſaints ſo multiplied that every day in the year has its patron, 7.
Feſtivals in honour of the virgin *Mary*. *V.* Virgin.
Feſtivals of the *Jews*. V. *Jews.*
Firſt-born in every *Jewiſh* family, faſts on the eve of the Paſſover, and why, 67.
Fiſherman's ring, what, 275. *N.* [o].
Flagellants fanatic, deſcription of them, 169. they deſtroy and burn the *Jews*, 169.
Foot, the right ſet foremoſt by the ancients at entring their temples, and great men's houſes, 13.
Forehead, according to the ancients, the ſeat of modeſty conſecrated to their particular genius, and touched with their hands whilſt praying, 13. ſo touched by the *Eaſt-Indians*, ibid. this cuſtom practiſed by them in honour of their Princes, *ibid.*
Foundation of a church ceremony of bleſſing it, 345.
Francis S. his character, 390.
Francis of *Paula S.* his hiſtory, 370.
Fraternities, ſet up againſt the fleſh and the Devil, 391. how a new brother of one entitled to the merits of them, 392. particular account of theſe fraternities, and of their patrons, 392, to 395.
Fruits, conſecrated to *Pomona*, 20.
Funeral ſermons, pleaſant directions for making them, 321. *N.* [z].
Funeral rites impure, 9.

G.

Ganges in great veneration among the *Indians*, 9. *O Ganges purify me*, a form of prayer with the *Indians*. ibid.
Ganz David a *Jew*, and chronological writer, 141.
Gate holy, manner of opening it, 383. explanation of the ſeveral myſteries included in this ceremony, 383. *N.* [t]. ceremony of ſhutting it, 384.
Gauls ancient, turned to the left at worſhiping, 17.
Gedalia, a *Jewiſh* Rabbi and author, 140.
Geometry of the *Jews*. V. *Jews.*
Gemara. V. *Jews.*
Genoeſe, their method of converting the *Jews*, 168. reflexion thereon, *ibid.* and 169.
Genim, who, 132.
George S. patron of the ſmiths and farriers, 392.
Germans, ſacrificed to their God *Thor* every Thurſday, 5.
Gertrude S. her hiſtory, 399. *N.* [z]. proceſſion in honour of her, 399, 400.
Getæ, conſecrated no temples to their Gods, 3.
Giafar Sadec, a Mahometan caliph his law againſt the *Jews*, 174.
Girdle leathern, a badge of ignominy impoſed on the *Jews*, 174.
Girdle of S. *Francis* deſcribed, 390. advantages of its devotees, *ibid.* ſocieties of it, *ibid.* their dreſs, *ibid.* reflexion thereon, *ibid.* *N.* [o].
Girdle of S. *Auſtin*, its praiſe and privileges, 390, 391. its fraternity, 391.
Girdle of S. *Monica*, 391.
Girdle of S. *Francis* of *Paula*, 391.
Girls Jewiſh, how named at their birth, 85.
Gonfalon, fraternity of, *V.* fraternities.
God, worſhipped without pomp in the firſt ages of the world, 2.
Gods, worſhipped by the *Romans* at day break, 5.
Gods, inferior had their particular provinces, employments, and hymns, 19.
Gods of rivers, have reeds appropriated to them, 20.
Goodman S. patron of the coblers, 393.
Graces in muſic, carried to exceſs, ſtifle devotion, 19.
Gradual, why ſo called, 306. when began to grow in uſe. *N.* [l].
Grammar of the *Jews*. V. *Jews.*
Grammarians of the *Jews*. V. *Jews.*
Grecians, never ſacrificed with the head veiled, 11.
Gregory the Great, his opinion concerning matrimonial converſation at times of devotion, 8.
Gregory S. patron of the bricklayers, 393.
Greeks and *Romans* aſcribed a wonderful vertue to particular words, and ſuperſtitious forms, 2.
Greeks, hung up the hair of their dead at the door, and why, 9.
Greek tongue neceſſary to a complete knowledge of the Scriptures, 141.
Greek Liturgies. *V.* Liturgies.
Guinea, people of it worſhip in groves, 3.

INDEX.

H.

Habdala, name of a *Jewiſh* ceremony, how performed, 65.
Hagada of the *Jews*, and Chriſtians, what, 128.
Hagiar Alaſuad, or black ſtone at the temple of *Mecca*, ſome account of it, 18. *N.* [e].
Hair of the dead, hung up at the door to prevent peoples defiling themſelves by entring the houſe, 9.
Hakem, a *Jewiſh* impoſtor, 172. throws himſelf into a tub of *Aqua fortis*, and why, *ibid.*
Hakim, the *Egyptian* caliph, his ſeverity to the *Jews*, 168, 174.
Halenu le Sabſab, a *Jewiſh* prayer, 45.
Half Jews, what, 181.
Hands, uſe and application of them in devotion, 16.
Handkerchief holy, the hiſtory of it, 308. *N.* [x]. 333. miracles wrought by it, *ibid.*
Handkerchiefs, linen cloths, *&c.* touched by the images of ſaints, a cuſtom of Heathen original, 17.
Hanuca or feaſt of lights, manner of the *Jews* obſerving it, 74, 212.
Hay, ſacred to *Vertumnus*, 20.
Hat high crowned, a mark of ignominious diſtinction impoſed on the Eaſtern *Jews*, 175.
Hat red, a badge of ignominy to the *Jews* at *Venice*, 175. by them turned into an ornament, 175.
Hat yellow, a mark of diſtinction for *Jews*, 175.
veil yellow, a mark of diſtinction impoſed on *Jewiſh* women, 175.
Heathens, conſecrated ſolemn days to their Gods, 7.
Heathens, their ſentiments and practice in regard to their Gods, and Demi-Gods, the ſame as thoſe of the *Roman* Catholics in regard to their ſaints, 332. but condemned, *ibid.*
Hebrew Rabbinical, taken from the *Hebrew* of the Bible, 141. account of it, *ibid.*
Hebrew tongue, its uſe, 141. that and *Greek* neceſſary to a complete knowledge of the Scripture, *ibid.* objection againſt learning it anſwered, 142. another objection anſwered, *ibid.* application to the *Hebrew* habituates the mind to an exactneſs and readineſs in the ſtile of the Scripture, *ibid.* Cardinal *Cajetanus*'s opinion of the neceſſity of learning it, 143. *Jeſuits* opinion thereon, *ibid.* *Hebrew* eaſy to be acquired, and why, *ibid.* plaineſt and conciſeſt grammars beſt, and why, *ibid.* inſtructions for learning it, 144, 145, no particular pronunciation to be followed, tho' *Spaniſh* way the beſt, *ibid.* the ſhort and long points to be obſerved, and why, *ibid.* conjugations to be learned in the groſs, *ibid.* this as well as all other tongues ſhould begin with the explanation of authors, *ibid.* characters of the *Hebrew* writers, 145.
Hebrew tongue barren, and why, 52. how ſupplied, *ibid.*
Hell, opinion of the *Jews* concerning it, 104.
Henry III. of *England*, his treatment of the *Jews*, and pretence for it, 169, 170.
Heraclius, his violent charity in converting the *Jews*, 167.
Hercules, the poplar ſacred to him, 20.
Hercules, account of ſacrifice to him, 23.
Herodians, what, 182.
Hills and mountains conſecrated to the Gods, 3.
Hippocrates and *Galen* tranſlated from the *Arabic* into Rabbinical *Hebrew* by the *Jews*, 139.
Hiſtory and chronology of the *Jews* wretched, 140.
Holland more generous to the *Jews* than other Proteſtant States, 170.
Homer among the *Jews*, what, 67.
Honours paid to the Pope take their riſe from thoſe paid to the *Roman* Emperors, 282.
Horn, a badge of ignominy impoſed on the *Jews*, 175.
Hoſt prophaned, miracles performed by it, 171. *N.* [o].
Hymns to the Gods, their ſubject, what, 19.

I.

James S. his Liturgy, whether genuine, 148.
James Major S. patron of the hatters, 393.
James of *Compoſtella S.* deſcription of his church, 397. has appeared 15. times to the Kings of *Spain*, ibid. *N.* [p].
Janſeniſts, their chief opinions, 256. to 260.
Januarius S. miraculous liqueſaction of his blood, 409. riſe of this miracle, *ibid. N.* [l].
Janus, believed by the *Romans* to be the founder of public worſhip, temples, and altars, and the introductor and advocate with the Gods, 8.
Ilum and *Caliza*, what, 82, 83, 229.
Iconoclaſts, their ill timed zeal and effects of it, 331.
Jerome S. his opinion of the *Samaritan* characters, 97.
Jeſuits, their opinion concerning the *Hebrew* tongue, 143.
Jews, conſecrate Saturday to devotion, 7.
Jews prayed towards the weſt, and why, 16.
Jews, turn to the right in worſhipping, 17.
Jews, their muſic, what, 19.
Jew, building muſt leave part of his houſe unfiniſhed, and why, 36. their doors, chambers, and all frequented places muſt have a reed with a parchment in it fixed againſt the walls of them, and in what manner, 36.
Jews Italian, admit of portraits and hiſtory pieces in their houſes, but not relievo's of entire bodies, 37.
Jews kitchen furniture muſt be new if earthen, if of metal not, and why, 37. and muſt be put into water before uſed, 37. utenſils for milk muſt not be uſed for other food, *ibid.* have particular kitchen furniture and utenſils appropriated to the paſſover, 66.
Jews, their bed muſt ſtand North and South, and why, 37. prayers at going to bed, 37, 38. have great faith in dreams, and why, 38. faſt after 4 ſorts of dreams, and in what manner, *ibid.*
Jews, muſt not wear any mixture of linen and wollen, and why, 38. muſt not diſguiſe themſelves by wearing the apparel of the contrary ſex, *ibid.* precept as to painting, falſe hair, *&c. ibid.* may not wear a crown or lock in the middle of the head, 39. women wear a peruke or head-dreſs at their wedding, *ibid.* men think it indecent to be uncovered in their Synagogues, *ibid.* every garment they wear muſt have 4 corners, *ibid. Zizit*, what, *ibid.* this not obſerved among them, and why, *ibid.* think it becoming to wear a girdle, and why, *ibid.*
Jews, muſt eaſe themſelves as ſoon as riſen, and waſh afterwards, 40. muſt not refrain it upon any motion, and why, *ibid.* muſt guard againſt being ſeen, *ibid.* had an invocation to the angels to protect them at it, and a thankſgiving to God for it, *ibid.* muſt waſh after it, *ibid.*
Jews, as ſoon as riſen muſt waſh their hands and face, nor touch any thing ſacred before, 40. muſt not throw the water they have ſo uſed on the ground, *ibid.* whilſt wiping their hands and face muſt repeat a benediction, *ibid.* farther particulars concerning their purity and ablutions, 199.
Jews, how rendred unclean, 41.
Jews, forbidden to ſow two ſorts of ſeeds together, or ſeeds with grapes, or to graft trees, or to keep them ſo grafted, 47. and to eat of the fruit of any tree till 3 years after it has been planted, *ibid.* and to couple animals of a different ſpecies, or let them draw together, *ibid.* commanded to leave part of their harveſt ſtanding, *ibid.* and to let the land reſt every ſeventh year, and to leave its produce for the poor, *ibid.* forbidden to eat the firſt born of any clean female without ſpots, but not now obſerved, *ibid.* or to take the dam with the eggs, 48.
Jews, very compaſſionate to the poor, 48. poor ones how relieved, *ibid.* any extraordinary charity, how collected among them, *ibid.* ſocieties for beſtowing charities, how divided and called among them, *ibid.* manner of poor *Jews* applying for charity, and how it is beſtowed, 48, 49. alms ſent by *Jews* of all parts of the world to *Jeruſalem*, *Joppa*, *Tiberias* and *Hebron*, *ibid. Jews* charitable both to man and beaſt, and why, *ibid.* and 198.
Jews, few of them can make a complete diſcourſe in the *Hebrew* or *Chaldee* tongues, but are only acquainted with the language of their birth-place, 51. differ much in their pronunciation of the *Hebrew*,

INDEX.

In which the *Italians* excel, 52. their books, contracts, journals, public tranſactions, &c. written in Rabbinical *Hebrew*, ibid. their letters, &c. generally in their native language, *ibid.* *Jews* of the *Morea* only tranſact every thing in *Hebrew*, ibid. their ſermons when, in what language and manner made, *ibid.*

Jews, their agreements how valid, 56. three witneſſes make any agreement ſo, *ibid.* their witneſſes how unexceptionable, 57. their chief Rabbi judge of all differences among them, *ibid.* whereon he grounds his opinion, *ibid.* *Jews* ſubject to the ſtate where they reſide in criminal matters, *ibid.* extent of the Rabbi's authority, *ibid.*

Jews, what beaſts, birds and fiſh they are forbidden to eat, 57. and in what veſſels dreſſed, *ibid.* forbidden to eat the fat, ſinews and blood of what beaſts, *ibid.* their manner and caution in killing of animals, 58. precepts concerning killing and eating them, *ibid.* which relate not to fiſh, *ibid.* may not eat fleſh and milk at the ſame meal, nor dreſs them in the ſame veſſel, *ibid.* their veſſels particularly marked, *ibid.* never eat cheeſe unleſs they have firſt ſeen it in curds, and why, 58, 59. not allowed to drink wine made by any but *Jews*, and why, 59. this rule not obſerved by them all, *ibid.* grace pronounced at their drinking, *ibid.*

Jews, their way of making bread, 59. waſh their hands before eating, 60. ſay a Pſalm at ſitting down to table, *ibid.* their manner of breaking bread, *ibid.* forbidden to tread upon it, *ibid.* waſh their hands after eating, and ceremonies after it, *ibid.*

Jews, their veneration for the Sabbath, and why, 61. have reduced things prohibited on the Sabbath to 39 heads, and what, *ibid.* and 62. may not touch fire on the Sabbath, *ibid.* nor dreſs or eat of meat dreſſed, *ibid.* nor carry burthens, *ibid.* nor talk of buſineſs, *ibid.* nor take in their hands any thing forbidden to be uſed on that day, *ibid.* nor walk above a mile out of town, *ibid.* nor handle money, ride, &c. ibid. and difficultly allow of a ſurgeon's aſſiſtance, *ibid.* make their preparations for the Sabbath on *Friday*, *ibid.* and 63. their notion of honouring the Sabbath, 63. time when their Sabbath begins, *ibid.* then put on clean linen, and waſh their hands and face, and go to the ſynagogue, *ibid.* their ſalutation thereon, *ibid.* and behaviour afterwards, *ibid.* riſe late on the Sabbath, *ibid.* their prayers, praiſes, leſſons and other ceremonies at the ſynagogue, *ibid.* believe the damned do not ſuffer on the Sabbath, *ibid.* their prayers and ceremonies at home on concluſion of the Sabbath, *ibid.* and 65. farther particulars concerning it, 202. to 204.

Jews, their prieſts, who admitted ſuch, their office and prerogatives, 46. not allowed to marry a divorced woman, 47.

Jews, their ſtudies and academies, 53, 193. they chiefly ſtudy the *Ghemara* or *Talmud*, 53. diſpute immethodically, and with much noiſe, *ibid.* their times of diſputing, *ibid.* riſe and account of their *Talmud*. Rabbi *Juda* author of the miſna or text of it, *ibid.* two *Talmuds*, the *Babyloniſh*, and that of *Jeruſalem*, 59. *Talmud*, prohibited by ſome Popes, *ibid.*

Jews, creation, authority, titles and office of their Rabbi's, 54, 193, 194. excommunication, how performed by them, and its effects, *ibid.* and 55.

Jews, their manner of keeping the paſſover, 66, 67, 68, 208, to 210.

Jews, their faſts, manner of obſerving them, 72, 73, 74, 199, 214.

Jews, their oaths and vows, 55, 198. forbidden to ſwear in vain or lie, 55. vows not approved of among them, but are obliged to fulfil them, *ibid.* in what caſes they have a power of diſpenſing with them, *ibid.*

Jews, their trade and uſury, 55. obliged to obſerve the rules of commerce preſcribed in the Scripture, *ibid.* forbidden to deceive Chriſtians, *ibid.* and 56. why they are become uſurers, *ibid.* allow themſelves to take uſury of Chriſtians, from a paſſage in the Pentateuch, but unjuſtly, and why, *ibid.*

Jews, how they compute their months, 65. celebrate the feſtival of New-year's-day in *Tiſri* or *September*, and why, 69. their ſalutation on this day, *ibid.* believe God judges the actions of the laſt year on this day, *ibid.* their penance of the month *Elul*, ibid. 204. their manner of celebrating their New-year's-day, *ibid.* and 205. their intercalary month, 66. their calendar, 216, to 223.

Jews, their *Chipur* or day of expiation, their ſtrict obſervation of it, 70. eat heartily on the eve of this faſt, *ibid.* ſynagogue then illuminated, *ibid.* farther particulars concerning it, 206. to 208.

Jews, their unlawful converſation with women of how many ſorts, 57. forbidden to converſe with a woman during her courſes, 78.

Jews, obliged to marry, 78. at what age, *ibid.* are allowed plurality of wives, *ibid.* whom they may take for wives, *ibid.* widow, or woman divorced when allowed to marry, *ibid.* their manner of betrothing and marrying, 78. to 80. are often betrothed for years, 79. particular days for marrying maids and widows, *ibid.* bride bathes on her wedding night, ceremonies at and after the wedding, *ibid.* and 80. farther particulars relating to this head, 226. to 228.

Jews, manner of their women obtaining a divorce, 80. debauching a maid, are obliged to marry, or give her a ſum of money, 80. farther particulars and reflections relating to divorces, 228, 229.

Jews, their women whilſt impure cannot converſe with their husbands, 80. muſt afterwards bathe, and how, *ibid.* and 225. muſt do the ſame things at and after their lyings in, 81.

Jews, their jealouſy and divorces, 81. 228. wives ſuſpected, how treated, *ibid.* may divorce their wives on the leaſt diſlike, and how prevented, *ibid.* form of their divorces, and manner of performing it, *ibid.* and 82.

Jews, their *Ibum* or *Caliza*, what, and manner of performing it, 82, 83, 229.

Jews, their circumciſion, 83. congratulation on the birth of a ſon, *ibid.* time of their circumciſion, *ibid.* ceremonies before, at, and after it, 84, 85, 223, 224.

Jews, their redeeming of their firſt born, 85, 225. who eſteemed ſuch, *ibid.* the ceremony of it, *ibid.* *Levites* not bound to redeem, *ibid.*

Jews, in what they inſtruct their children, and how, 86, 225. at what age *Jews* are accounted men and women, and conſequences thereof, *ibid.* 225, 226.

Jews, their reſpect to relations and others, 86. think themſelves obliged to honour their parents, an elder brother or mother-in-law, thoſe who have inſtructed them in religion, all learned and pious men, and the aged, *ibid.* and 87.

Jews, their feaſt of tabernacles, or ſuccoth, 71. exactneſs of the Rabbi's as to the nature and form of theſe tabernacles, *ibid.* manner of celebrating this feſtival, *ibid.* and 72. time of its continuance, 71. farther particulars concerning it, 210, 211.

Jews, their ſynagogues, 120. had many in *Jeruſalem*, and their uſe, *ibid.* were places for trials and judgments, *ibid.* how diſpoſed, *ibid.* and 121. how dedicated, 192. their different ſorts, 121. conformity of the Chriſtian churches and ſynagogues, 121, 122, 123, 124. their manner of making a doctor, 123. offices belonging to the ſynagogue, 123, 124. farther particulars concerning it, 191, 192. ſervice of the ſynagogue, 44. to 46.

Jews, their prayers, 41, 42, 196, 198, 114. and the conformity of them with thoſe of the *Chriſtians*, 124, 125, 126. have a great number of prayers, and what, 124. have affixed time for public prayer, 43, 124. which ſort of their prayers condemned by Chriſt, and why, *ibid.* have different ways of praying, and what, 125. S. *Auſtin*'s explanation of S. *Paul*'s words relating thereto, *ibid.* two things relied on by the *Jews* in their prayers, and what, *ibid.* have diverſity of common-prayer books, *ibid.* ſubject and order of their prayers, *ibid.* and 126. their benedictions, and the conformity of them with the Chriſtian, 126, 127. by whom pronounced, 126. paſſages of the Evangeliſts relating to benedictions explained, *ibid.* and 127. how many perſons make a congregation, 44.

INDEX.

Jews, think it ſinful to give credit to any predictions whatever, 99. or to any kind of divination or witchcraft, *ibid.* or to cut their skin and colour it, *ibid.* their behaviour and practice in regard to proſelytes, *ibid.*

Jews, their injunctions upon women, 99. their practices in regard to ſlaves, 100. their kind of confeſſion, and when and how performed, *ibid.* their days of penance, when, *ibid.* they eſteem it a good work to viſit and aſſiſt the ſick, 101. their behaviour in ſickneſs, *ibid.* ſit up with the ſick, and wherefore, *ibid.* throw away all the water in the houſe of any dead perſon, *ibid.* their practices in regard to the dead, and at funerals, 101, 102.

Jews dying, their cuſtoms, 230. their mourning, prayers, and commemoration of the dead, 103, 231, 232. their notions of paradiſe, hell, and purgatory, 104. their belief as to the tranſmigration of ſouls, reſurrection and day of judgment, *ibid.* their thirteen articles of faith, *ibid.* and 105.

Jews and Chriſtians agree in the foundation of their religion, *viz.* ſcripture and tradition, 109. their belief as to tradition, and the manner of its being handed down, *ibid.* but falſe and why, *ibid.* opinion of our Saviour concerning the *Jewiſh* traditions explained, 110. and of the apoſtles, *ibid.* and of the *Council of Trent*, ibid. rule to be obſerved in regard to tradition, *ibid.* *Jews* cannot agree from whom they received their traditions, 111. their way of ſalving the difficulties in their chain of ſucceſſion, *ibid.* but improbable, *ibid.* they impoſe on the world without fear or ſhame, *ibid.*

Jews, their theology, 112. their articles of faith, *ibid.* and 183. to 185. reflexions thereon, 112, 113. their divinity over-run with allegories and fables, and the reaſons of it, 113. altered by the ſtudy of the *Ariſtotelian* philoſophy, *ibid.* their vain notion of God's preference to themſelves, *ibid.* their doctrine concerning angels, *ibid.* and 114. account of their cabala, *ibid.* they believe a hell, paradiſe, and purgatory, *ibid.* their opinion of nations not receiving their law, *ibid.* *Jewiſh* and Chriſtian religion eſſentially the ſame, 115.

Jews, their morality compared with the Chriſtian, 115. the decalogue, the baſis of that of the Chriſtian, *ibid.* their morality conſiſts not of ceremony only, *ibid.* have reformed their doctrines upon the writings of the Chriſtians, *ibid.* cauſe of their wickedneſs in theſe latter ages, 116. and of their uſury, *ibid.* their charity to their brethren, *ibid.*

Jews, their commandments, ordinances, and judgments, 116. into how many precepts they divide the law, *ibid.* different opinions concerning their number, and riſe of them, 117. another diviſion of theſe precepts and abſurd reaſons thereof, *ibid.* another diviſion into precepts, ſtatutes and judgments; and explanation of it, *ibid.* obey the commands of their wiſe men likewiſe, and why, *ibid.* and 118.

Jews, their *Sanhedrim*, its riſe and number, preſident, vice-preſident and ſenators, 118. where held, *ibid.* who admitted into it, *ibid.* and 119. its great power and authority, 119. and how long it laſted, 120. explanation of ſome circumſtances on this ſubject with relation to what is obſerved among Chriſtians, *ibid.* and 120. infallibility aſcribed by the *Jews* to their Sanhedrim, 119, 189. to 191.

Jews, their feſtivals, and the conformity of them with the Chriſtian, 128. to 130.

Jews, their ſtate and government after the deſtruction of *Jeruſalem*, 130. to 132. kept to the ſame diſcipline as before, and in what manner, 130. riſe of the *Talmud*, and the manner in which it was compoſed, 131. Miſna, Gemara, Toſiphetot, Barajetot, what, *ibid.* their two Talmuds, an account of them, *ibid.* and 132. full of uſeleſs queſtions and fables, *ibid.* and riſe of them, 132, 133. reflexions on their ſucceſſion of doctors, who came after their Talmud, 132. riſe of thoſe ridiculous traditions contained therein, 133, 134. their local practices and cuſtoms, 134.

Jews, their books for the uſe of the ſynagogue, what, how prepared and written, 134, 135. not accented, nor illuminated, *ibid.* their chief ſtudy, *ibid.* their method of inſtructing their children, *ibid.* and of diſputing, *ibid.* why ſuch bigots, *ibid.*

Jews, their writings, and how far uſeful to Chriſtians, 136. their *Miſna* and *Gemara* of little uſe, *ibid.* their books of divinity, how far uſeful, and ſome account of them, *ibid.* account of their writings of the cabala, and reflexions thereon, *ibid.* and 138. their philoſophy, logic, and metaphyſics borrowed from *Ariſtotle*, and how far their writings thereon uſeful, 138. boaſt of ſome works of *Ariſtotle*, which are not in *Greek*, ibid. their mathematics and medicine, and whence derived, *ibid.* their arithmetic, geometry, aſtronomy and aſtrology, *ibid.* their calendar, how regulated, 139. their books of phyſic, tranſlations only, and from whom, *ibid.* their treatiſes on chirurgery and botany. *ibid.* rhetoric and poetry neglected by them, *ibid.* their writers of hiſtory and chronology wretched, 140. their grammarians learned and ſubtle, and the time of their flouriſhing, 140. their modern grammarians of little uſe, *ibid.* their moſt celebrated grammarians, who, *ibid.*

Jews, their diſperſion, 163. their own, and the Chriſtians idea of it, *ibid.* and 164. *Eldad*, and other hiſtorians, their fabulous accounts of their ſettlement and ſoveraignty, ſince, *ibid.* and 165.

Jews turn fortune-tellers, and why, 166.

Jews, their number baniſhed out of *France*, 169.

Jews, accuſed of poiſoning the waters, and obliged thereon to turn Chriſtians, 169.

Jews, treatment and perſecutions of them ſince the laſt revolution of *Jeruſalem*, under the Emperor *Veſpaſian*, 166. to 170.

Jews, crimes imputed to them, 170. crucifying children, and receiving the heart of them at their communion, *ibid.* witchcraft and ſorcery, 171. abuſing the hoſt, *ibid.* miracle relating thereto, *ibid.* ſcourging crucifixes, and prophaning images and croſſes, *ibid.* poiſoning ſprings and rivers, 172, treaſons and rebellions, *ibid.*

Jews, their impoſtors and falſe Meſſiahs, 172, 173.

Jews, puniſhments and diſgraceful diſtinctions impoſed on them, 173. to 176.

Jews, laws of Princes, and decrees of the church againſt them, 174. to 176.

Jews in the utmoſt contempt amongſt the *Mahometans*, 175.

Jews, obliged to pay a florin an hour for their reſidence at *Augsburg*, 175. allowed to ſtay but three hours at *Trent*, and why, *ibid.*

Jews, puniſhed for their fidelity to their Prince, 175. reflexion thereon.

Jews, their ſaints, and the miracles performed by them, 176. to 178.

Jews Chineſe, their particular tenets and practices, 181.

Jews, their religious ceremonies whilſt travelling, 230.

Jews preſent the Pope with a copy of their law at his taking poſſeſſion, 289.

Jews heretical. *V. Caraites, Samaritans.*

Ignatius S. his hiſtory, 370.

Ignorance, mother of a barbarous devotion, 1.

Ilicet, a form, what, and when uſed, 23.

Images, benediction of them, 331. image-worſhip, riſe of it, *ibid.* images almoſt as ancient as religion, *ibid.* owing to human weakneſs, *ibid.* the holy Trinity and angels, how repreſented, *ibid.* and 332. notions and practice of the *Heathens* in regard to their Demi-Gods, and the *Roman* Catholics in regard to their ſaints, the ſame, *ibid.* but cenſured, *ibid.* miraculous effects of images, *ibid.*

Images miraculous, of our lady, 378, 379.

Impudence of the *Jews*, in impoſing their fictions on mankind, 111.

Impurity contracted by dreams, how cleanſed away, 9.

Impurities among the *Jews*, how waſhed away, 9.

Incenſing an altar. *V.* Altar.

Indians, conſecrated no temples to their Gods, 3.

Indians of *Peru*, never entered the temple of the Sun, but barefooted, 12.

Indians, pray to their pagods barefooted, 13.

INDEX.

Indians East, turn round at their prayers, 17.
Indian temples built in woods and fields, 3.
Indulgences, the touch-stone of faith, 385. rise of them, *ibid.* *N.* °. definition of them, 385. wonders wrought by them. *ibid.* abuses of them, *ibid.* and 386, 387. *N.* ².
Infallibility, ascribed to the *Jewish Sanhedrim*, as well as to the Councils of the Christian church, 119.
Innocent III. a saying of his, 282.
Inscription in the temple of the *Samaritans*, concerning *Phineas*, 96.
Inspiration, what, 277. *N.* ⁹.
Instrument of peace, its institution to whom ascribed, 310. *N.* ⁴.
Instruments of piety, their vertue and miracles, 387. to 391. V. Chaplet, rosary, scapulary, girdles of S. *Francis*, and S. *Austin*.
Intrigues carried on in the conclave, 275. 277.
Inventions human in religion, produce irreligion in some, and bigotry in others, 2.
Invocation of saints, to what owing, 359.
Io Paan, etymology of it, 2.
Io Paan, a prayer addressed to *Apollo*, not understood by the *Heathens*, who used it, 2.
Job, full of the boldest and sublimest figures, 145.
Jochanan, a *Jewish* saint, his ridiculous piety, 177.
John XXIII. Pope, a bitter enemy and persecutor of the *Jews*, 169.
John Baptist S. his blood boils on his festival, 409.
Jonas, a Rabbi and grammarian, 140.
Joseph S. patron of joyners and carpenters, 393.
Josippon Ben Gorion, a *Jewish* history censured, 140.
Jozer, a *Jewish* hymn, 45.
Isaac de Castro of *Tartas*, a *Jewish* saint and martyr, 177.
Isaiah, the most eloquent of all the Prophets, 145.
Italy, *Spain*, and *Portugal*, swarm with fraternities, 392.
Italy, famous for the blood of martyrs, 409.
Jubilee, its origin, 380. its advantages under the *Jewish* and Christian œconomy, *ibid.* author of its institution and his design therein, *ibid.* *N.* ᵇ. conformity of it with the *Ludi sæculares* of the *Romans*, ibid. and 381. opinion of two *Roman* Catholic writers thereon, 380. *N.* ⁴. different times of its celebration, 380, 381. decrees of Popes concerning it, 380, 381. power it gives to confessors, 341. ceremonies relating to it, 381, 382, 383, 384.
Juda the Believer. V. *Lopez de Vera*.
Juda, a Rabbi and grammarian, 140.
Juda the holy, a *Jewish* saint, miracles wrought at his funeral, 177.
Judgment last, opinion of the *Jews* concerning it, 104.
Julius, presented to the Pope, and why, 285.
Juno Lacinia, her temple built in woods, 3.
Jupiter, how worshipped on the mountains of *Bithynia*, 3.
Jupiter, the oak appropriated to him, 21.
Justinian, his rigor against the *Jews*, 167.

K.

Keys of the church of S. *John de Lateran*, of what metal, and why, 290. *N.* ⁵.
Kimchi David, a Rabbi and grammarian, 140.
Kinian Suidar, or purchase of the cloth, what, 56.
Kissing the images of saints, has obtained many blessings for whole families, 17. *N.* ibid.
Kissing the hands, mouths, feet and knees of their Gods, the doors of the temples, the posts and pillars of the gates, the ground of any foreign country, an ancient custom among the *Heathens*, 18. kissing the black stone and four corners of the *Kaaba*, a custom amongst the *Mahometans*, ibid. consecrated by *Roman* Catholics on occasions of ceremony.
Kissing the Pope's feet, a very ancient custom, 282. reasons alledged by the Catholics in support of this custom, *ibid.*
Kisses thrown up to the Gods, by such as could not come near them, 18.
Kneeling at prayers, one of the most ancient customs in the world, 15. according to S. *Basil* a type of sin and grace, *ibid.*
Kyrie Eleison, what, 305. *N.* ⁸. reflexion thereon, *ibid.* *N.* ⁹.

L.

Lag, name of a *Jewish* festival, 68.
Lamps and tapers have furnished oil and wax for many miracles, 300. *N.* ¹. are mysterious, *ibid.* the custom of burning them always observed by *Jews* and Gentiles, 316. *N.* ⁿ.
Lauds, what, 295.
Laurel, sacred to *Apollo*, 20.
Laurence S. patron of the curriers, 392.
Laurence of *Miranda S.* patron of the druggists and apothecaries, 392.
Laurence S. patron of merchants and woollen-drapers, 392.
Laurence S. liquefaction of his blood, 410.
Law, purity of the *Jewish* to be learnt from the *Samaritans* of *Sichem*, 95.
Law of the *Jews*. V. *Jews*.
Laws of Princes made against the *Jews*, 174. to 176. decrees of the church made against the *Jews*, 175. 176.
Learned men whose labours are of great use and consolation to devout persons, catalogue of them, 21.
Leo the *Isaurian*, zealous in converting the *Jews*, 167.
Leo X. Pope, his scandalous traffic of indulgences, 386. *N.* ᵃ.
Leonard S. patron of gravers, sculptors, and stone-cutters, 392.
Levita Elias, a Rabbi and grammarian, 141.
Lewis the *Debonaire* favourable to the *Jews*, 167.
Liesse, a chapel of our lady there famous for miracles, 370. history of it, 379.
Limbs, figures of them offered to saints, and why, 378. an *Heathen* custom, *ibid.* *N.* ⁱ.
Liquefactions of the blood of martyrs, several in *Italy*, 409, 410.
Lirinensis Vincentius, a writer on traditions, 91.
Liturgy, its signification, 146. in its rise plain and simple, *ibid.* wherein it has ever consisted, *ibid.* account of the ancient Liturgy, *ibid.* derived from the *Jews*, ibid. alterations therein produced by time, 147. diversity of them considered, *ibid.* divided into Eastern and Western, *ibid.* under the Eastern what Liturgies included, *ibid.* wherein the difference between the Eastern and Western Liturgies has chiefly consisted, *ibid.* enquiry concerning the first authors of it, and the tongues wherein it was composed, *ibid.* 148, 149. disquisition concerning the Liturgies of S. *James*, S. *Basil*, and S. *John Chrysostom*, 148, 149. Liturgies translated from the *Greek*, 150. reflexions upon them, *ibid.* to 153. custom of the Eastern Christians in celebrating mass, 151. *Brerewood*, mistaken as to these Liturgies, 153. Western Liturgy, opinion concerning S. *Peter* being its author groundless, *ibid.* and 154. the present uniformity of the Western Liturgies, not always subsisting, *ibid.* attempted by *Charlemagne* and others, but in vain, *ibid.* only fragments of the Liturgies of the Western church remaining, *ibid.* account of the different Liturgies in use in that church, *ibid.* 155, 156. substance of the Western Liturgies, notwithstanding any minute differences has ever been the same, 156.
Livy, the *Roman* historian, the legendary of Paganism, 339.
Logic of the *Jews*. V. *Jews*.
Lopez de Vera, a *Jewish* saint and martyr, 177. judicious reflexions thereon, *ibid.*
Loretto, our lady of, account of the devotion of pilgrims to her, 398.
Love intrigues, &c. carried on under pretence of devotion, 5.
Lucia S. patroness of coachmen, 392.
Ludi sæculares, described, 381. *N.* ⁴.
Luke S. patron of the painters, 392.

INDEX.

Lutheranism, *Maimbourg*'s history of, a curious passage cited from it, 386. *N.* [a].
Lustration by air, how performed, and why, 22.
Lustration by fire, used by the ancient *Heathens*, 23. trials by fire-ordeal took their rise from hence, *ibid.*
Lustration by smoke, how made, and of what, 23.
Lustrations, nuptial, 23. by blood, 23. with fruits, dogs, cats, and other animals, *ibid.* aspersions with laurel, olive, rosemary, hyssop branches, so many lustrations, *ibid.*

M.

Mahometans, modest and humble at their prayers, 6.
Mahometans in their prayers turn to the South, and why, 16.
Mahometans, abstain from women at the time of their devotions, 8.
Mahometans, all sorts of them practise ablutions with great care and exactness, 10.
Mahometans, at first support the *Jews*, 168. but afterwards persecute them, *ibid.*
Mahometan persecutions of the *Jews*, neither so violent nor general as the Christian, 168.
Maimonides, a *Jewish* saint, fabulous history of him, 176, 177.
Maimonides Moses, a *Jewish* Rabbi and commentator on the Talmud, 133.
Manzerim or bastards, who esteemed so among the *Jews*, 77, 90.
Margarite S. her devotion to the virgin *Mary*, 376.
Married women, their feet washed, and why, 10.
Martha S. patroness of the Pope's officers, 392.
Martyrs to morality rare, tho' not to doctrines, 177.
Martyrs, blood of them has stained the very earth of *Rome*, 409.
Mary of the oak *S.* patroness of butchers, 392.
Mary Transpontina S. patroness of the bombardeers, 393.
Mary in Capella S. patroness of the coopers, 393.
Masquerades, stage drolleries, penitents and buffoons, an odd jumble in religion, 20.
Mass, ceremonies of it, 303. regarded by the Catholics as the most excellent of adorations, and effectual of prayers, *ibid.* its derivation, *ibid. N.* [a]. effectual tho' celebrated by a wicked priest, *ibid. N.* [c]. preparations for it, 304. of what parts composed, *ibid.* the different actions of the priest at mass described, 304. to 311. persons present at it, how placed, 312. postures required in the congregation, *ibid.* rules for their devout behaviout at it, *ibid.* high mass, solemn mass, episcopal mass, 313. to 316. solemn mass celebrated by the Pope, 316. to 320. mass for the dead, 320. to 323. account of several particular masses, 313. *N.* [b]. reflexion thereon, *ibid.*
Mathematics of the *Jews*. V. *Jews*.
Matins, what, 295.
Meal, how prepared by the *Jews* for the unleavened bread, 66.
Mecca temple, some account of it, 18.
Medicine of the *Jews*. V. *Jews*.
Medrasain. V. *Zohar*.
Mercy, fraternity of. *V.* Fraternities.
Metaphysics of the *Jews*. V. *Jews*.
Metempsychosis, opinion of the *Jews* concerning it, 104.
Mezuza, what, 36. 196.
Minerva, the olive tree consecrated to her, 20.
Minim, what, 86.
Miracles, more easy and common than in the primitive ages, 369.
Miracles of the saints of these latter ages, 369. to 373.
Miracle of our lady *of the Snows*, 377.
Misna. V. *Jews*.
Molinos, author of Quietism, 263. account of him, 263. his condemnation, 265. *N.* [z].
Monday and *Thursday*, devotion on these days, how performed by the *Jews*, 214, 215.
Money coined after the Pope's death, 275. *N.* [p].
Monte de la guardia our lady of, her miraculous image there painted by S. *Luke*, 379.
Morality of the *Jews* and Christians compared, 115.
Morenu, a title of honour among the *Jews*, 54.
Mortification of the enemies of one's religion, a great pleasure when approved by the priests, 167.
Moses, a *Jewish* grammarian, 140.
Moses, master of the greatest perspicuity of stile, 145.
Motawakel, his laws against the *Jews*, 174.
Murther, how atoned for among Idolaters, 9.
——————————— among Christians, 9.
Music, in religious worship, a general custom from the remotest ages, 18. thought by the ancient Heathens to appease their Deities, *ibid.* and 19. consecrated to religion, by *Jews* and Christians, 19. used by the *Romans*, *Grecians* and *Egyptians* at their religious exercises, 18. music of the *Jews*, 19. of the primitive Christians, *ibid.* too many graces in it stifle devotion, *ibid.* music and dances of the *Americans*, their chief religion, *ibid.* instances of the power of music, 19. *N. ibid.*
Myrtle sacred to *Venus*, 20.

N.

Nabardea, a famous *Jewish* academy on the *Euphrates*, 111.
Names of the virgin *Mary*. V. Virgin *Mary*.
Nedava, *Hebrew* word, its signification, 48.
Neuburg, a famous image of our lady there, 379.
Nicolas of *Valencia* zealous against the *Jews*, 168.
Nola, *S. Peter* of, his history, 369.
Nones, what, 295.

O.

Oak, sacred to *Jupiter*, 21.
Offerings, rise and abuse of them, 365. *N.* [r].
Olive-tree, sacred to *Minerva*, 20.
Onuphrius, his comparison of the Jubilee with the *ludi seculares* of the *Romans*, 380.
Oral law, a commode invention for supporting punctilio's, 179.
Orators Jewish, who, 145.
Order in *Rome* during the conclave, 278.
Order of processions prescribed by the church, 404.
Ordination derived from the *Jews*, 123.
Ornaments episcopal, each contain some mystery, and what, 314. *N.* [a].
Oscillation, a kind of purification, how performed, 22.
Our lady of purity, patroness of the trainbearers, 392.
Our lady of *Loretto*, patroness of the bakers, 393.

P.

Pagods Indian, built near the *Ganges*, and why, 9.
Painters, their ignorance and blunders in representing Christ, 121.
Palm-branch, presented to the priest by the deacon on Palm *Sunday*, kissed by the latter, 18.
Pan, alder-tree sacred to him, 20.
Pantaleon S. patron of the furriers, 393.
Pantaleon S. liquefaction of his blood, 410.
Paradise, *Jewish* idea of it, 104.
Parnassim or *Memunim* among the *Jews*, who, 48.
Pavia Cardinal of, his opinion concerning the conformity of the Jubilee, with the *ludi seculares* of the *Romans*, 380. *N.* [d].
Peace ecclesiastical, a nice and tender affair, 274.
Penance, *Jewish* how performed 199. of the month *Elul*, 204.
Penance, modern different from that of the primitive Christians, 395. description of a modern penitent, *ibid.* and 396. penance done by proxy, *ibid. N.* [i]. abuse of it, 396. use of it, and flagellation, *ibid.* reflexions thereon, *ibid. N.* [k].
Pennaforte S. Raymond, his history, 369.
Pentateuch, divided by the *Jews* into fifty two readings, and why, 48.
Pentateuch Hebrew-Samaritan, false opinion concerning it, 98.
Pentateuch Jewish and *Samaritan*, difference between them, 97.

INDEX.

Pentecoſt feaſt of, how obſerved by the *Jews*, 210.
Perfumes and incenſe offered by the ancients to their falſe Gods, 20.
Perſecutions of the *Jews*. V. *Jews*.
Perſians, erected no ſtatues nor altars to God, 3.
Perſians, preſerved the true religion for a great length of time, 3, 4.
Perſians, why they deſtroyed the *Grecian* temples, 3.
Perſians, turned round in worſhiping, and why, 17.
Perſians, began the day with hymns to their Gods, 6.
Peſach, the paſſover ſo called by the *Jews*, 66.
Peter S. falſely eſteemed the author of the *Roman* Liturgy, 153, 154.
Peter the Hermit, inventor of the chaplet and office of our lady, 387.
Phariſees, who, 180. believe the Metempſychoſis, and in what manner, *ibid.* believe a fate or deſtiny, 181. their penance, *ibid.*
Philip le Bel, ruins the *Jews*, 169.
Philip the Bold, his law againſt the *Jews*, 175.
Philoſophy of the *Jews*. V. *Jews*.
Phrygian cap, what, 23.
Pictures ſet up in the temples of the Gods, on what occaſion, 21. conſecrated by *Roman* Catholics to ſome ſaints in their churches, as monuments of the miracles wrought by them, *ibid.* theſe offerings ſometimes of gold and ſilver, *ibid.*
Piety, why repreſented veiled, 23.
Piety works of, flatter the heart of man, and why, 405. made advantage of by the clergy, *ibid.* riſe, progreſs, and abuſe of them, *ibid.* and 406.
Pilar nueſtra Senora del, a chapel famous for miracles wrought by the virgin *Mary*, 378.
Pinarians. V. *Potitians*.
Pine-tree, ſacred to *Cybele*, 20.
Pipe, uſed at receiving the communion, its riſe and cauſe, 318. *N.* *.
Pius V. Pope, baniſhes the *Jews* out of the eccleſiaſtical dominions, except *Rome*, and why, 169. reflexion thereon, *ibid.*
Places famous for the worſhip or miracles of the virgin *Mary*. *Virgin Mary*.
Pleaſures ſenſual, how introduced into religious worſhip, 19.
Plutarch, his opinion on *Pythagoras*'s ſentiment upon turning round at worſhiping, 17.
Points, long and ſhort, to be obſerved in learning of *Hebrew*, 144.
Polygamy allowed among the *Jews*, 78.
Pomona, fruits ſacred to her, 20. her ſtory, 22.
Pope, ſucceſſor of S. *Peter* as head of the church, 119. his ſupremacy, 270. proofs of it, *ibid.* and 271. his ſpiritual juriſdiction, 274, 275. poſſeſſes the higheſt degree of power and fortune, to which a man can be raiſed in the eccleſiaſtic ſtate, *ibid.* ceremony of adoring him after his election, 281, 282, ceremony of his coronation, *ibid.* to 286. the entertainment formerly given him on his coronation-day, 286, 287. ceremony of his taking poſſeſſion, 287. to 289. ceremony of his reception at S. *John de Lateran*, 290, 291. his robes of ceremony, 291, ceremonies at his holding a conſiſtory, 292. to 294. ceremonies of his chapel, 296. order of proceſſion to it, 297. deſcription of it, 299. ſolemn maſs celebrated by him, 316. reaſons for his wearing the keys and triple crown, 282, 283. preſented with twenty five julio's, and why, 285. preſented with a copy of the law by the *Jews*, 289. their decrees concerning the Jubilee, 380, 381.
Poplar-tree, conſecrated to *Hercules*, 20.
Porters and chantres of churches, riſe of them, 124.
Poſtures, of the *Turks* at prayers, 14. affected diſagreeable to God, 15.
Potitians and *Pinarians*, who, 23.
Priapus, venerable for ſome certain faculties, 20. how worſhiped, *ibid.* a remarkable part of his body crowned, and by whom, *ibid.* and 21. ladies turned to gallantry, how they ſhewed their reſpect to *Priapus*, 20. what ſacred to him, 21.
Prayer, riſe and occaſion of it, 2.
Prayer amongſt the ancient idolaters, how uſed, 2.
Prayer, modeſt and humble of the *Mahometans*, 6.
Prayers time of, among the ancient Heathens, 6.
Prayer, five times a day among the *Mahometans*, 6.
Prayers, repetition of them abſurd, 6.
Prayer, true idea of it, how loſt, 2.
Praying by tale, who the author of it, 387.
Precedents, none to be found in hiſtory for odious diſtinctions in religion, 173.
Prieſts, uſeleſs creatures, 5. tricks of them, *ibid.*
Prieſts make themſelves maſters of the courts of Princes, and damn people for God's ſake, 5. inſtances of it, 5.
Prieſts Roman Catholic, condemned to perpetual chaſtity, 8. reflexion thereon, *N. ibid.*
Prieſts Egyptian, abſtained from wine and women, 8.
Prieſts Jewiſh, abſtained from all ſtrong liquors, 8.
Prieſts of *Iſis* and *Cybele*, abſtained from certain meats, 8.
Prieſts of all religions, have obſerved certain faſts and abſtinences, 8.
Prieſts and people crowned at religious ceremonies, 20.
Prieſt the being one, ſufficient reaſon for being thought by others, and perſuading oneſelf that one is the depoſitory of the ſupreme Being, 178.
Prieſt, his duty, 294. muſt renounce ſtate intrigues, *ibid.* and bid adieu to gallantry, *ibid.* and to the ladies, *ibid.* reflexions on cunning prieſts, 295. a jolly one deſcribed, 312.
Prieſts Heathen, practiſed confeſſion, and how, 314.
Prime, what, 295.
N. *. reflexion thereon, *ibid.*
Principle Chriſtian, of deſtroying the body to ſave the ſoul, 167.
Proceſſions of images in uſe among the Heathens, 8.
Proceſſions, deſcription of ſeveral, 399. to 404. condemned by ſincere Chriſtians, 403. their Original heathen, *ibid.* in uſe among the *Jews*, 404. ridiculous allegations in defence of them, *ibid.* how eccleſiaſtics ſhould appear at them, *ibid.* general order of them preſcribed by the church, *ibid.* always directed towards ſome church, 405.
Proceſſion, general at *Rome* upon the ceremony of canonizing four ſaints, 361. to 367.
Prone or ſermon, what, 335. ceremonies preparatory to, at, and after it, 335. to 339. deſcription of ſome fanatic and buffoon preachers, 336. *Italian* preachers, what, *ibid.* and 337. itinerant preachers, *ibid.* entertaining reflexions on the *Italian*, *Spaniſh* and *French* way of preaching, 336, 337, 338.
Prophets Jewiſh, animated by the ſound of muſical inſtruments, 19.
Prophets ſacred, figurative in their ſtile, 145. were the *Jewiſh* orators, *ibid.*
Proſelytes, how made among the *Jews*, 222.
Proſtration before the ſtatues of their Gods practiſed by the *Romans*, 14. now practiſed by the *Turks*, ibid. by the ancient *Egyptians* to their God *Anubis*, ibid. by the banyans, 15. one hundred and fifty uſed by certain Monks of *Cairo* before they lie down to ſleep, 14.
Proteſtants cover themſelves at reading the Bible, and preaching, the contrary at ſinging Pſalms or praying, 11.
Proteſtants and reformed churches have rejected the white colour in their worſhip, 11.
Proverbs, account of the ſtile of them, 145.
Proviſions, how carried into the conclave, 280.
Pſalms, character of the ſtile of them, 145.
Ptolomy Philopator, his law againſt the *Jews*, 174.
Public faith, why repreſented with a *cornucopia*, and veiled, 23.
Public notaries, in no conſideration among the *Jews*, 56.
Purgatory, what the *Jews* think of it, 104.
Purifying the body, not ſo troubleſome as that of the ſoul, 9.
Purim, feſtival ſo called, how obſerved by the *Jews*, 74, 75, 213.
Puniſhments and badges impoſed on the *Jews*, 173. to 176.
Pythagoras enjoyned his diſciples to worſhip bare-footed, and why, 12. *V.* Feet.

Quietiſm,

INDEX.

Q.

Quietiſm, an account of its riſe, progreſs and fall, and reflexions thereon, 260. to 265. conformity of their opinions with thoſe of the Beguards, 263. *N.* °.

R.

Rabbanim, who, 90, 132.
Rabbi, judges of differences among the *Jews*, 57. his authority extends to excommunication only, *ibid.*
Rabbi's Jewiſh, their views after the deſtruction of *Jeruſalem*, 130. how they account for the handing down of their tradition, *ibid.*
Red hat, a badge of ignominy among the *Jews*, where, 174.
Reeds, appropriated to all river Gods, 20.
Reflexions on the ſucceſſion of *Jewiſh* doctors that came after the Talmud, 132.
Reflexions on the ceremonies practiſed at the Pope's reception into the church of S. *John de Lateran*, 290. *N.* ‘.
Reflexion on a ſcrupulous regularity in the obſervation of religious ceremonies, 303.
Reflexions judicious, on the ſtupidity of wearing any of the inſtruments of piety, 391.
Reformation Proteſtant, favourable to the *Jews*, 170.
Relics, ever venerated by the church, 406. abuſe of the devotion to them, and reflexions thereon, 406, 407. antiquity of this devotion, how attempted to be proved, 406. ſhrines of relics bleſſed, 407. oaths taken before them, *ibid.* directions for ſuch as viſit them, *ibid.* ceremony of tranſlating them, 407. muſt not be tranſlated by laymen, 408. miracles wrought by them, 408. to 410. recruit of four hundred and twenty eight raiſed at *Rome*, in 1672. and ſince, 410. manner of digging them out of the catacombs, *ibid.* time when, and perſons by whom performed, *ibid.* characteriſtics of them, *ibid.* cautions uſed in digging them, *ibid.* manner of diſpoſing them afterwards, *ibid.* by whom named, *ibid.* biſhop approves them, 411. ſeveral practices in regard to them, *ibid.* and 412. cuſtom of putting them under the altar, its riſe, 345. *N.* ‘. proceſſion of them, 349. ceremony of depoſiting them, 350.
Religion external, the only one of an infinite number of people, 2.
Religion leſs ſpiritual, when over-run with ceremonies, 5.
Religion, *Jewiſh* and Chriſtian eſſentially the ſame, 109.
Religion Jewiſh, cauſe of the change in it, 166.
Rebellion of the *Jews* under *Veſpaſian*, the cauſes of it, 166.
Religious worſhips, cuſtoms concerning it, 5.
Religious worſhip, law of the twelve tables concerning it, 5.
Reſurrection, *Jewiſh* idea of it, 104.
Retirements, what, and in what place performed, 405.
Rhetoric and poetry, neglected by the *Jews*, 139.
Ribaldry and nonſenſe always an ingredient in the hymns of the ancients, 18.
Riſe of temples and prieſts, 45.
Rivers and fountains held in high veneration by the *Romans*, and why, 9.
Robes pontifical, ceremony of bleſſing them, 334.
Roch S. his hiſtory, 371.
Romans for 170. years worſhipped without making any images of their Gods, 3.
Romans, before they beſieged any town, beſought the Gods of it to depart, 4.
Romans worſhipped the Gods at day break, 5.
Romans honoured them with praiſes on feſtivals and other ſolemn occaſions, 5.
Romans went in proceſſion barefoot, 5.
Romans, began their worſhip with the invocation of *Janus*, 8.
Romans, believed that *Janus* firſt inſtituted public worſhip, built temples and altars, and was their advocate with the Gods, 8.
Romans paid a great reſpect to rivers and fountains, and why, 9.
Romans exact in their ſuperſtitious ceremonies, 13.
Romans, covered themſelves when they approached any of their Deities, 11.
Romans, covered themſelves in order to move compaſſion, 11. and in nuptial ceremonies, and why, *ibid.* and in mourning, *ibid.*
Romans ſacrificed white victims, and why, 11. black, and why, 11. and clothed themſelves accordingly, 11.
Romans uſed beads to count their prayers, 15.
Romans turned to the right in worſhiping, 17.
Romans, *Grecians* and *Egyptians* conſtantly had muſic at all their religious exerciſes, 18.
Roman Catholics, their ſentiments and practice in regard to their ſaints, the ſame as thoſe of the Heathens, in regard to their Gods and heroes, 332. but cenſured, *ibid.*
Roſa the bleſſed, her hiſtory, and miracles, 372.
Roſary, deſcribed, 388. myſteries of it explained, *ibid.* directions for its uſe, *ibid.* miracles wrought by it, *ibid.* time of celebrating the ſolemnity of it, *ibid.* fraternity of it, 389. proceſſion of it, 402.
Rules for changing the altar ornaments. *V.* Altar.

S.

Sabbatai Tſevi, a *Jewiſh* impoſtor, account of his impoſture and death, 173.
Sabbath of the *Jews*. *V. Jews.*
Sabbatites or Sabbatarians, what, 181.
Sacrament, proceſſion of it at *Madrid* deſcribed, 402. at *Genoa*, *ibid.*
Sacrificers, body, and ſometimes head only, waſhed, 10.
Sacrifices bloody, not offered in the firſt ages, 2.
Sacrifices, ſometimes went before prayers, and ſometimes after them, 2.
Sadducees, their riſe, 180. their opinions and doctrines, *ibid.*
Saints of Chriſtianity, firſt, how dreſſed, 21.
Saints of the church, their miraculous power, 21.
Saints of the *Jewiſh* church, and their miracles, 176. to 178.
Saints and miracles of the *Jews*. *V. Jews.*
Saints, patrons of particular fraternities. *V.* Fraternities.
Saints, canonization of them deſcribed, 358. to 361. Beatification the fore-runner of it, 358. riſe of the ceremony of canonization, 359. invocation of them, to what owing, *ibid.* firſt inſtance of a ſolemn canonization, *ibid.* canonization bears a great affinity to the *Roman* apotheoſis, *ibid.* devotion paid to them, 368. various claſſes of them, and how diſtinguiſhed, *ibid.* millions of them unknown, and without a name, *ibid.* opinion of a learned man concerning the devotion paid to them, *ibid.* and 369. ground of the devotion to them, 369. idea of the power of thoſe of the latter ages, and account of their lives and miracles, 369. to 373. manner of devoting oneſelf to them, 373. and of their acquiring lands, houſes, *&c.* ibid. patron ſaint preferred to the reſt, 374. exceſſes in the devotion to them, *ibid.*
Salomon Iſaaki, a *Jewiſh* Rabbi eſteemed for his knowledge of the Talmud, 132.
Samaritans converſe not with their wives during their ſabbath, S. nor the Mahometans, *ibid.*
Samaritans, their riſe, 94. and deſcent, 95. their memory, how revived, *ibid.* places of abode, *ibid.* their deſcent, *ibid.* their temple, *ibid.* time of their celebrating the paſſover, *ibid.* obſerve the ſabbath according to *Exodus*, and how, and look on it as their principal feſtival, *ibid.* which begins at ſun-ſet, and why, *ibid.* offer no ſacrifice but on mount *Garizim*, ibid. and 95. difference between them, and the reſt of the *Jews* in the obſervation of the ſame feſtivals, 95. their objections againſt the other *Jews*, ibid.

have

INDEX.

have a lineal deſcent of High Prieſts from *Aaron*, ibid. their characters uſed by God in writing the law, *ibid.* their opinion of the *Jewiſh* characters, *ibid.* falſly ſuſpected of *Sadduceiſm*, and why, *ibid.* number of them living in the time of *Benjamin* the *Jew*, 96. their prieſts marry into their own family, and why, *ibid.* are in poſſeſſion of *Joſeph*'s tomb, and of thoſe of the Prophets, *Joſhua*, *Caleb* and others, *ibid.* calumniated by the *Jews*, and why, *ibid.* look upon the Pentateuch only as authentic, *ibid.* but have other hiſtorical books of the Bible among them, *ibid.* ſpeak of *Eſdras* as an impoſtor, and why, *ibid.* difference between the *Samaritan* and *Jewiſh* Pentateuch, 97. have tranſlations of their Pentateuch in *Arabic*, and *Syriac*, and how written, *ibid.* write without vowels, *ibid.* ſects of them, 98. further account of them, 178, 179.

Sanhedrim of the *Jews*. V. *Jews*.

Santa Caſa, or holy houſe of *Loretto*, deſcription of it, 398. *N.* [q].

Santo Volto at *Lucca*, deſcribed, 327.

Saturday, conſecrated to devotion by the *Jews*, 7.

Saul, relieved by muſic, 19.

Savior S. patron of the ſadlers, 393.

Scala Santa, going up the ſteps of it a meritorious piece of devotion, 384. but fatiguing, 12. preſerved by whom, *ibid.*

Scapulary, deſcribed, 389. its origin and advantages, *ibid.* time of its feſtival, *ibid.* bulls and indulgences of Pope's concerning it, *ibid.* difficult duties of its devotees, *ibid.* fraternity of it, *ibid.* dreſs of the arch-fraternity of it deſcribed, *ibid.* and 390.

Scach Abbas, King of *Perſia*, a perſecutor of the *Jews*, 168.

Scemona aſre, *Jewiſh* hymns, 45.

Scents bad, the ſign of a *Jew*, 175. how taken away, *ibid.*

Sciamas, who, 123. 195.

Scrutiny, what, 276. *N.* [q].

Scruples imbibed from a religious principle are of a vaſt extent, 20.

Sea-ſhore, why devotions paid there, 9.

Sebaſtian S. patron of the mercers, 392.

Seboreans, who, 132.

Serpent, ſtrange tradition of the Rabbiniſt *Jews* concerning it, 91.

Severus, treated the *Jews* with lenity, 167.

Sextes, what, 295.

Shepherds fanatic, headed by a prieſt and a monk, deſtroy the *Jews* without mercy, 169.

Shoes violet coloured, an ignominious diſtinction of the Eaſtern *Jews*, 175.

Shoes, friars left at the door to give the husband notice not to diſturb his wife's devotions, 399. *N.* [r].

Sicyonians, how they worſhipped, 3.

Signs external, cauſe of religious worſhip, 1.

Signs external, by cuſtom grow into the eſſential part of religion, 10.

Signs are to fix our attention on the thing ſignified by them, 11.

Simcha tora, what, 72. how this feſtival is obſerved, 211.

Simon of *Emeſa*, his manner of converting a *Jewiſh* glaſs-maker, 167. *N.* [w].

Sixtus V. Pope, his reaſon for allowing the *Jews* to live in *Rome*, 169.

Slaves, cuſtoms of the *Jews* concerning them, 100.

Societies of the *Jews* for diſtributing alms, 48.

Societies for devotion, *V.* ſcapulary, roſary, girdles of S. *Francis*, S. *Auſtin*, S. *Monica*, S. *Francis* of *Paula*.

Sorbonne, a doctor of it groſly miſtaken in his opinion of the *Caraites*, 91.

Spaniſh Jews, pronounce the *Hebrew* beſt, 144.

Spaniſh Viſigoth Kings, enemies to the *Jews*, 167.

Spaniard, their character, 401.

Spouſes of the law among the *Jews*, what, 72.

Staff paſtoral, of the biſhop a type, 347. *N.* [o].

Staff of the pilgrims, the occaſion of a world of pretty thoughts, 399.

Stephen II. Pope, the firſt carried on mens ſhoulders, 282. *N.* [y].

Stephen S. his blood boils on his feſtival, 409.

Steps of a temple muſt be odd, and why, 13.

Stigmata, ſociety of it, 340. its author, *ibid.* its dreſs, *ibid.*

Stock Simon, general of the Carmelites, patron of the devotees of the ſcapulary, 389. received the ſcapulary from the virgin *Mary*, ibid.

Stone-foundation of a church, ceremony of bleſſing it, 344, 345.

Stor-junkare, a *Lapland* Deity worſhipped on mountains, 3.

Strictneſs childiſh, of the *Jews* in the obſervation of their ſabbath, 7.

Strings blue, a mark of ignominy impoſed on the *Jewiſh* women, 173.

Studies of the *Jews*. V. *Jews*.

Sunday, conſecrated by Chriſtians to devotion, 7.

Surſum corda, reflexion thereon, 308. *N.* [t].

Sylva, a *Jewiſh* ſaint ſaved from burning by a tempeſt, 177.

Sylveſter S. patron of the vintners, 392.

Synagogue. V. *Jews*.

Synod provincial, what, and how often to be held, 273. who has a right to call it, and how called, *ibid.* order of holding it, *ibid.* ceremonies before and at it, *ibid.*

T.

Tabernacles feaſt of, V. *Jews*.

Taled or *Jewiſh* veil, its form and uſe, 195.

Talmide Hakamim, who, 121.

Talmud of the *Jews*, how many, and how formed, 131, 132. uſe of the Talmud, 90. V. *Jews*.

Talmudiſts, their opinion concerning the beginning of the world, 69.

Tartars, began the day with hymns to the Sun, 6.

Tau, *Greek* letter, what it ſignified among the *Egyptians*, 323.

Teffilin or forehead pieces, what, and how worn, 196, 44.

Temples, none in the earlieſt ages, 2.

Temples Egyptian, why built on the borders of the *Nile*, 9.

Temples Chriſtian, none built till *Conſtantius*'s time, 122.

Tetragrammaton, how written by the *Jews*, how by the *Caraites*, and why, 93.

Thales, cured of the plague by muſic, 19. *N.*

Theodardus S. an incorrect and frivolous writer, his charge againſt the *Jews*, 172.

Theodoſius, his indulgence to the *Jews*, 167.

Thomas S. patron of clerks, and other writers, 392.

Thomas a *Becket S.* his hiſtory, 372.

Thomas Aquinas S. patron of the bookſellers, 393.

Thor, a God of the *Germans* ſacrificed to every Thurſday, 5.

Throne, pontifical, cuſtom of covering it with rich ſtuffs very ancient, 301. its primitive place, *ibid.* reflexion thereon, *ibid.* *N.* [a].

Tierces, what, 295.

Toledo arch-biſhop of, perſecutes the *Jews*, 167. *N.* [z].

Toſiphetot. V. *Jews*.

Trees, the talleſt conſecrated to the Gods, 2.

Trees, what, appropriated to particular Gods, 20.

Traditionaries Jewiſh, their extraordinary privileges, 178. V. *Jews*.

Traditions of the *Jews*, when collected into a body, 111. 131, 132. V. *Jews*.

Trent, *Jews* allowed to ſtay but three hours there, and why, 175.

Triregne or Pope's triple crown, its riſe, 283. *N.* [k] and [l]. deſcription of it, 285. *N.* [b].

Turbant violet coloured, an ignominious badge impoſed on the Eaſtern *Jews*, 175.

Turning round, ſtill obſerved at maſs, 17. and why, *ibid.*

Turning round in worſhip, a cuſtom among the Heathens, 17. recommended by *Pythagoras*, ibid. *Plutarch*'s and M. *Dacier*'s opinion thereon, *ibid.* *Romans* turned to the right, the *Gauls* to the left, 8.

Indians obſerve the ſame, *ibid.* *Pythagoras* recommended turning round in worſhipping, 17.
Turks deteſt black as an ill omen, but eſteem white and green as ſacred, 11. have forbidden *Jews* and Chriſtians to wear green, but allow them black and yellow, *ibid.*
Turkiſh religion, much indebted to the *Jewiſh*, 10, 11.
Turks put off their ſhoes to pray, 12.
Turks pray with down caſt eyes, 13.
Twelve tables, law of it concerning religious worſhip, 5.
Tyrtæus, animated the *Lacedæmonians* by muſic, 19. *N.*

V.

Vayrac, abbot his character of the *Spaniards*, 401.
Veiazin, a *Jewiſh* hymn, 45.
Veils, their origin, 11.
Veils, of what colour, and why, 11.
Venant S. patron of the upholders, 393.
Venus, myrtle conſecrated to her, 20.
Verſion Samaritan of the pentateuch, what, 97.
Vertumnus, hay ſacred to him, 20. his hiſtory, 21.
Veſpers, what, 295.
Veſſels and inſtruments of the altar deſcribed. *V.* Altar.
Villany, Enthuſiaſm and bigotry, cauſes of perſecution in matters of religion, 170.
Vincent S. patron of carmen, 392.
Violence in matters of religion, conſidered by the vulgar as acts of religion againſt the enemies of their belief, 174. *N.* [b].
Virgil Polydore, his opinion concerning the conformity of the Jubilee, with the *ludi ſeculares*, 380. *N.* [c].
Virgin Mary, devotion paid to her, 374. her names, *ibid.* ridiculous opinion as to the devotion to her, *ibid.* riſe of this exceſſive devotion, 375. ſorts of devotion to her, *ibid.* books written on this devotion, *ibid.* *N.* [b]. feſtivals inſtituted in honour of her, 376. to 378. places famous for her worſhip or miracles, 378, 379. her relics, what remaining, and where, 379, 380.
Viſitation of the churches by pilgrims, 383. its end and advantage, *ibid.* and 384.
Vitruvius, his directions concerning the ſteps of a temple, and the reaſon of it, 13.
Vitus S. liquefaction of his blood, 410.
Unity of a ſupreme Being, a point generally granted by the Heathens, 18, 19.
Vows and pilgrimages to ſaints and martyrs, abuſe of them, 397. to 399. famous pilgrimages, 397. 399. ceremonies of them, *ibid.* performed by proxy, 399.
Urſula S. liquefaction of her blood, 410.
Uſury Jewiſh. V. *Jews.*

W.

Warlike implements, ceremony of bleſſing them, 335.
Warrior holy, ceremony of bleſſing him, 335.
Waters poiſoned by the *Jews*, 172.
Waſhing of feet, on what occaſions, 10.
Waſhing head and hands, 10.
Waſhing hands, 10.
Waſhing feet, practiſed by the Pope and Cardinals, on what occaſions.
Water luſtral, why uſed, 9. a hint for *holy-water* among *Roman* Catholics, 9.
Water holy, a *memento* to Chriſtians, 9. clean heart preferable to all aſperſions with it, *ibid.*
Water of the ſea eſteemed for luſtrations, 9.
Water holy, its uſe, 335. ſprinkling with it, an Heathen cuſtom, *ibid.* *N.*
Wheat-ears, ſacred to *Ceres*, 20.
Wheel, capes and long ſleeves, badges of ignominy impoſed on the *Jews*, 175.
Woman Jewiſh, what injunctions oblige them, 99, 100.
Woman, during her courſes not to be converſed with, 78. what ſtiled a husband-killer, *ibid.*
Women devout, prayed with their hair untied, 13.
Witchcraft, unlawful among the *Jews*, 99. V. *Jews.*
Worſhip of images, its riſe, 331.
Worſhip religious, external ſigns, one cauſe of it, 1.
Worſhip religious extravagant, where ſupreme Being unknown, *ibid.*
Worſhip public, conditions admitting to, or excluding from it among the *Romans*, 7, 8.
Worſhip public, of the *Romans* began with *Janus*, and concluded with *Veſta*, 8.
Worſhip religious, what, falſly ſo called. 1.
Writings of the *Jews.* V. *Jews.*

X.

Xavier S. his hiſtory, 372.
Xenocrates, healed madneſs by muſic, 19. *N.*

Z.

Zedaca, *Hebrew* word, its ſignification, 48.
Zedekias, a *Jew*, famous for ſwallowing carts, horſes and their drivers, 172.
Zekenim, who, 120.
Zocotora, people of it worſhip in groves, 3.
Zohar and *Medraſcim*, famous *Jewiſh* commentaries of little uſe to Chriſtians, 137.
Zizith or Taſſels, its form and uſe deſcribed, 195, 196.

THE

RELIGIOUS CEREMONIES

AND

CUSTOMS

OF THE

SEVERAL NATIONS

OF THE

KNOWN WORLD.

VOL. II.

2 - 13 - 19

XX 2 8

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NATIONS OF THE KNOWN WORLD.

Repreſented in above an Hundred COPPER-PLATES,

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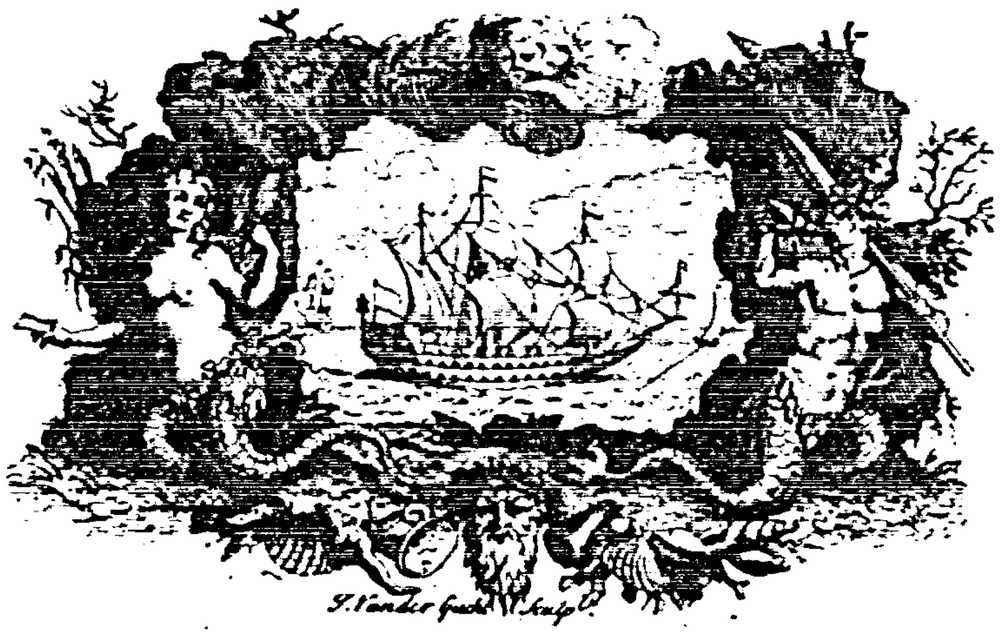
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N° 34.

LE celebrant diſtribuë les cierges le jour de la chandeleur.
Proceſſion de la chandeleur.
Les tenebres.
On porte le S. Sacrament dans le tombeau.
Le feu nouveau le jour du ſamedi ſaint.
Benediction du cierge paſcal.

N° 38.

Le jours des cendres.
Maniere dont on rend le pain benit.

N° 39.

La proceſſion des palmes le dimanche des rameaux.
La proceſſion du ſaint ſacrement le jour de la fête-dieu.

N° 40.

Ceremonie de laver les pieds a 12 pauvres le jeudi ſaint.
L'adoration de la croix par le peuple le vendredi ſaint.

N° 41.

On porte en proceſſion les ſaintes huiles.
Benediction des ſaintes huiles.
Maniere dont l'evêque eſt recu à la viſite de ſon dioceſe.
L'evêque fait l'exortation paſtorale.
On baiſe la main de l'evêque.
Le corps de l'evêque eſt expoſé dans l'egliſe.

N° 42.

Maniere de porter le S. ſacrement quand le pape eſt en voyage.

N° 43.

Le baptême adminiſtré par un prêtre.
Le baptême adminiſtré par la ſage-femme.

N° 44.

Ceremonie de la confirmation.
Autre maniere de confirmer.

N° 34. *Page* 8.

THE prieſt diſtributes the wax tapers on candlemas-day.
Proceſſion on candlemas-day.
The Tenebræ.
The holy ſacrament is carried to the grave.
The new fire lighted on eaſter-eve.
Benediction of the paſchal taper.

N° 38. *Page* 13.

Aſh-wedneſday.
Manner of returning the conſecrated bread.

N° 39. *Page* 16.

The proceſſion with palms, on palm-ſunday.
The proceſſion of the bleſſed ſacrament, on corpus chriſti-day.

N° 40. *Page* 20.

Ceremony of waſhing the feet of twelve poor men, on holy thurſday.
The people adore the croſs on good friday.

N° 41. *Page* 22.

The conſecrated oils are carried in proceſſion.
Conſecration of the holy oils.
In what manner the biſhop is received, at his viſitation.
The biſhop gives his paſtoral charge.
The biſhop's hand kiſs'd.
The biſhop's corps lies in the church.

N° 42. *Page* 44.

The holy ſacrament carried, when the pope is on a journey.

N° 43. *Page* 68.

Baptiſm adminiſtred by a prieſt.
Baptiſm adminiſtred by a midwife.

N° 44. *Page* 70.

Ceremony of confirmation.
Confirmation after another manner.

N° 45.

La communion.
Le viatique.

N° 46.

La confeſſion.
Extreme onction.

N° 47.

Les penitens ſe preſentent.
On leur met le cilice.
On les met dehors de l'egliſe.
Ils ſont devant la porte de l'egliſe les cierges eteints.
On les fait rentrer en les prenant par la main.
Pendant qu'ils ſont à genoux, on recite les litanies.

N° 48.

Degradation de l'evêque.
Retabliſſement de celui qui avoit été degradé.
L'excommunication à chandelles eteintes.
Retabliſſement d'un excommunié.
Reconciliation de l'heretique.
L'heretique conduit aux pieds de l'autel par l'evêque.

N° 49.

L'expoſition du corps a la porte du logis.
L'ofrande du pain et du vin à la meſſe des morts.

N° 50.

Le convoi funebre.
Le corps expoſé dans le choeur.
On jette l'eau benite ſur le corps aprés qu'on la deſcendu dans la foſſe.

N° 51.

Ceremonie de marriage.
Benediction du lit nuptial.

N° 52.

Le clerc reçoit la tonſure.
Le clerc reçoit le ſurplis.
Ordination { du ſacriſtain. / du lecteur. / de l'exorciſte. / de l'acolyte.

N° 53.

Ordination { des ſoudiacres. / des diacres. / des prêtres.
Le prêtre reçoit l'impoſition des mains.
L'evêque donne aux prêtres le pouvoir de conſacrer.
L'evêque communie les nouveaux prêtres.

N° 54.

L'evêque deſigné ſe preſente avec les deux aſſiſtans.
Prête le ſerment.
L'evêque deſigné ſe proſterne.
Eſt Oint.
On oint les mains de l'evêque.
On lui donne le baton paſtoral.

N° 55.

N° 45. *Page* 72.

Communion.
The viaticum.

N° 46. *Page* 78.

Confeſſion.
Extreme Unction.

N° 47. *Page* 80.

The penitents preſent themſelves.
The hair-ſhirt is put on.
They are turn'd out of church.
They ſtand at the church-gate, their tapers blown out.
They are led into the church.
The litanies are ſaid; the penitents being on their knees.

N° 48. *Page* 82.

A biſhop degraded.
The degraded biſhop reinſtated.
Excommunication with unlighted tapers.
An excommunicated perſon receiv'd into the church.
A heretic reconcil'd.
A heretic led to the foot of the altar by the biſhop.

N° 49. *Page* 100.

The corps is ſet at the houſe-door.
Offering of bread and wine at the maſs for the dead.

N° 50. *Page* 102.

The corps is carried along.
The corps laid in the choir.
The coffin is ſprinkled with holy water, after 'tis let down in the grave.

N° 51. *Page* 112.

Ceremony of marriage.
Bleſſing of the nuptial bed.

N° 52. *Page* 125.

The clerk receives the tonſure.
The clerk receives the ſurplice.
A ſacriſtan, A reader, An exorciſt, An acolyth } ordain'd.

N° 53. *Page* 128.

A ſub-deacon, Deacon, Prieſt } ordain'd.
The prieſt receives the impoſition of hands.
The biſhop impowers the prieſts to conſecrate.
The biſhop gives the prieſts the ſacrament.

N° 54. *Page* 130.

The biſhop elect preſents himſelf with the two aſſiſtants.
Takes the oath.
The biſhop elect falls proſtrate.
Is anointed.
Has his hands anointed.
The paſtoral ſtaff given him.

N° 55.

On donne l'anneau a l'evêque.
On lui preſente le livre des évangiles.
Le nouvel evêque preſente les flambeaux, le pain, et le vin.
On met la mitre ſur la tête de l'evêque conſacré.
On lui donne le baton paſtoral.
L'archevêque recevant le pallium.

N° 56.

On donne l'habit eccleſiaſtique a l'abbé.
On lui impoſe les mains.
On donne le voile a l'abeſſe.
La conſecration des religieuſes.
Benediction des habits des religieuſes.
Les religieuſes recoivent le voile.

N° 57.

L'evêque donne l'anneau aux nouvelles religieuſes.
On couronne la nouvelle religieuſe.
On fait la lecture de l'anatheme.
Les religieuſes preſentent des cierges.
L'evêque communie les religieuſes.
On leur donne le breviaire.

N° 58.

La reconnoiſſance du corps du pape défunt.
Les obſéques du pape défunt.
Le corps du pape porté a l'egliſe de St. *Pierre*.
Le corps du pape expoſé trois jours au peuple dans l'egliſe de St. *Pierre*.
Catafalque du pape defunt.

Convoi funebre du pape.

N° 59.

La ſale de l'inquiſition.
Diverſes manieres dont le St. office fait donner la queſtion.

N° 60.

Jugement de l'inquiſition dans la grande place de *Madrid*.

A Le roi et la reine.
B Le grand inquiſiteur.
C Les conſeillers de l'inquiſition.
D Place de quelques grands d'eſpagne, familiers de l'inquiſition.
E Place des criminels, chacun avec 2 familiers de l'inquiſition, et pluſieurs moines de differens ordres.
F Deux cages, ou l'on met les criminels pendant la lecture de leur ſentence.
G Autel ou l'on dit la meſſe.
H H L'etendart de l'inquiſition, et la croix verte.
I La chaire du predicateur.
K K Deux chaires pour ceux qui liſent les ſentences.
L Effigies de carton repreſentant ceux qui ſont morts en priſon, ou qui ſe ſont ſauvez de priſon.

La proceſſion de l'inquiſition à *Goa*.

A L'etendart de l'inquiſition.
B Les *Dominicains*.

C Les

N° 55. *Page* 132.

The biſhop receives the ring.
The book of the goſpels is given him.
The new biſhop preſents the torches, the bread and wine.
The miter put on his head.
The paſtoral ſtaff given him.
The archbiſhop receives the pall.

N° 56. *Page* 142.

The abbot receives the eccleſiaſtical habit.
Receives the impoſition of hands.
The abbeſs receives the veil.
Nuns conſecrated.
Their habits conſecrated.
They receive the veil.

N° 57. *Page* 144.

The biſhop gives the newly-conſecrated nuns the ring.
They are crown'd.
The anathema is read to them.
The nuns preſent tapers.
The biſhop gives the nuns the communion.
The breviary is given them.

N° 58. *Page* 158.

The deceas'd pope's corps view'd.
Obſequies of the deceas'd pope.
The pope's corps carried to St. *Peter*'s church.
The pope's corps expos'd for three days, to the view of the people in St. *Peter*'s church.
Catafalco or temporary mauſolæum, erected in honour of the deceas'd pope.
Solemnity of the pope's funeral.

N° 59. *Page* 236.

Great room or hall of the inquiſition.
Various methods of torture inflicted by the inquiſitors.

N° 60. *Page* 238.

The inquiſitors pronounce ſentence, in the great ſquare of *Madrid*.

A The king and queen.
B The chief inquiſitor.
C Counſellors of the inquiſition.
D Seats of ſome grandees of *Spain*, who are familiars of the inquiſition.
E Seats of the criminals, each of whom have two familiars of the inquiſition, and ſeveral friars of different orders.
F The two cages in which the criminals are put, whilſt ſentence is paſſing upon them.
G Altar where maſs is ſaid.
H H The ſtandard of the inquiſition, and the green croſs.
I The preacher's pulpit.
K K Two pulpits for thoſe who read the ſentences.
L Effigies of ſuch criminals in paſt-board, as either died in, or eſcaped out of priſon.

The proceſſion of the inquiſition of *Goa*.

A Standard of the inquiſition.
B The *Dominican* friars.

C Cri-

C Les criminels qui ont evité le feu par la confeſſion.
D Les criminels qui ont evité le feu par la confeſſion apres leur condemnation.
E Crucifix qui tourne le dos à ceux qui doivent etre brulez.
F Criminels qui doivent etre brulez.
G Effigies de ceux qui ſont morts en priſon.
H Le grand inquiſiteur.

Nº 61.

L'auto-da-fé, ou l'acte de foi.
Suplice des condamnez.

Nº 62.

Homme condamné au feu mais qui la evité par ſa confeſſion.
Fille qui a evité le feu, en avoüant apres ſon jugement.

Femme condamné par l'inquiſition a etre brulé vive.
Homme qui va etre brulé par arreſt de l'inquiſition.

Nº 63.

Banniere de l'inquiſition d' *Eſpagne.*
Banniere de l'inquiſition de *Goa.*
Homme convaincu d'hereſie qui s'eſt accuſé luimême avant que d'etre jugé.
Religieuſe qui a evité d'etre brulée en confeſſant avant que d'etre jugée.

C Criminals who have eſcaped the flames by making a confeſſion.
D Criminals who have eſcaped the flames, by their confeſſion after condemnation.
E Crucifix with its back turn'd on the criminals condemn'd to the flames.
F Criminals to be burnt.
G Effigies of ſuch criminals as died in priſon.
H The chief inquiſitor.

Nº 61. *Page* 307.

The auto da fé, or act of faith.
The executions.

Nº 62. *Page* 337.

A man condemn'd to the flames, but eſcapes them by confeſſing his guilt.
A maid who has eſcap'd the flames, by acknowledging herſelf guilty after condemnation.
A married woman ſentenc'd by the inquiſitors to be burnt alive.
A man going to the flames by the ſentence of the inquiſitors.

Nº 63. *Page* 338.

Standard of the *Spaniſh* inquiſition.
Standard of the inquiſition of *Goa.*
A man convicted of hereſy, who pleads guilty before he is tried.
A nun who has eſcap'd the flames, by pleading guilty before ſhe is tried.

A DISSERTATION ON THE CEREMONIES OF THE *ROMAN-CATHOLICKS.*

PART IV.

Containing the feſtivals, ſacraments, and other ceremonies of the Romiſh *Church.*

FESTIVALS, or holidays, are certain days which the church of Chriſt has peculiarly ſet apart to the ſervice of God, in commemoration of ſome myſtery, or in honour of ſome ſaint. Such inſtitutions are to be found in all religions; at leaſt there are none, but what, after ſome manner or other, practiſe certain ſolemn acts, at appointed ſeaſons, the better to honour the being, or beings, which it teaches to look upon as divinities. *Fauchet*, in his *Antiquities of* Gaul, *p.* 124, in the life of *Clovis*, pretends that all our feſtivals and ceremonies in general were originally borrowed from paganiſm: and ſpeaking of the former ſays as follows; "The chriſtians, in order to win over the ſouls of the heathens "to the ſalvation of CHRIST JESUS, inſtead of the heathen *Pervigilia* and "*Lectiſternia*, uſed to rejoice on the eves and anniverſaries of their martyrs: And to "ſhew that they were careful of the publick weal, and that plenty might be pro- "duced, inſtead of *Februa*, *Vinalia*, *Ambarvalia*, *Robigalia*, which alſo were hea- "then prayers, they enacted, that chriſtians ſhould keep holy the purification, *&c.* "and in affliction made proceſſions, rogations, and litanies, *i. e.* ſupplications; on "which, and in the *Nudipedalia*, (which were proceſſions and journeys made bare- "footed) they uſed to call upon our Lord *Jeſus Chriſt* inſtead of *Jupiter*; by which

" they did not paganize, if I may be allowed the expreſſion, but prudently coun-
" termine paganiſm, and employed it as a ſhield, to ward off the reproaches which
" the heathens us'd to vent againſt them." 'Tis manifeſt from the writings of thoſe ages, that chriſtians employed every method to bring men over to JESUS CHRIST. In all theſe particulars, the chriſtians, our anceſtors, have imitated God himſelf, who did not diſdain to borrow part of the ceremonies of the *Jewiſh* religion from the *Egyptians*. The imitation is not to be condemned, but the abuſe; 'tis the wretched avarice of prieſts, who inſenſibly influence and encourage that ſhewy and outward devotion, known by the name of ceremonies.

In the church there are *moveable* feaſts,* *double* feaſts, *half-double*, and *ſimple* feaſts: Some of theſe are of the † firſt claſs, and others of the ſecond. They are ſtill ſubdivided: but we ſhall omit the particulars of them, ſince they can be of no uſe but to thoſe who are devoted to the ſervice of the Breviary; and ſhall therefore content ourſelves with acquainting the reader, that the chief difference between the ſeveral claſſes, is the greater or leſs ſolemnity uſed in them. The churches are embelliſhed, and the altars adorned, according to the ſolemnity of the day; and if we may be allowed to ſay it, according to the rank each ſaint holds in his reſpective church. On *double* feaſts, ‡ the biſhop, nay the pope himſelf, performs divine ſervice in the cathedral; and the abbot, the prior, or dean of the chapter, in collegiate || churches. According to the rituals of *Italy*, churches muſt be hung on theſe high feſtivals, and adorned with beautiful and holy images of thoſe whom the church acknowledges as ſaints. The doors of the churches muſt be adorned with feſtoons; and the image of the ſaint, whoſe feaſt is ſolemnized, muſt be ſet off with flowers, and the church ſtrewed with them. We ſuppoſe that chriſtians come to church on theſe ſolemn days, with an humble and contrite ſpirit, proportionable to this exterior pomp. The church muſt be open to them during theſe ſacred days: Wax tapers muſt burn on the altar: the ornaments of the officiating prieſt muſt be as rich as poſſible; the tapers which ſtand on the high altar muſt be thicker than the reſt: and each pariſh ſhall diſplay its zeal in proportion to its riches.

(*) Whenever preparation is made to celebrate the feaſt of the titular ſaint, or of that ſaint who is choſen for the patron of a place, his ſtandard and image muſt be fix'd on the top of the ſpire, and the bells ſet a ringing in his honour. In ſome places 'tis cuſtomary to have (†) illuminations on the eve and feaſt of the ſaint, as a teſtimony of the love and reverence of thoſe who do him this (‡) honour.

A prieſt is obliged to learn ſeveral diſtinctions, which a layman perhaps does not think it worth his while to trouble his head about. A perſon who celebrates a feaſt, is not obliged to know the difference between the *double* or *ſemi-double* ſervice; nor is his devotion

* The name of *double feaſts* is given to thoſe whoſe ſervice is fuller and more ſolemn than the reſt. This office begins at the firſt veſpers, when the altar muſt be covered with ornaments, ſuitable to the ſolemnity of the office.

† The feaſts of the firſt claſs are *double*, and are ſubdivided into three orders, as thoſe of the ſecond claſs. The magnificence exhibited at theſe times, is much more ſolemn than that of the *ſemi-double*, &c. The nativity of our Lord, the feaſt of *Eaſter*, the reſurrection, the feaſt of the patron of a church, are all *double feaſts*. See more of this in the *rituals*.

‡ *Piſcara praxis cerem.*

|| Collegiate churches are thoſe which have no epiſcopal ſee belonging to them, and conſiſt only of a chapter of *canons*.

(*) The *Flamens* of old *Rome* uſed to cauſe all feaſts to be proclaim'd by publick cryers; which cuſtom ſtill prevails in ſeveral *Romiſh* countries, where certain cryers ring a little bell at the corners of the ſtreets, to give the people notice of the holiday; and declare to them the ſeveral indulgences ſuitable to the ſolemnity of it.

(†) *Piſcara*, ubi ſupra. (‡) *Ibid.*

devotion leſs ſincere or fervent, whether the feaſt be of the firſt or ſecond claſs; double of the firſt order, or ſemi-double of the third. The office of a ſaint is either double or ſemi-double, according to the more or leſs ſolemnity us'd with regard to him; as for inſtance, if his body is to be removed, the office muſt be double: as alſo in caſe he be a diſtinguiſhed ſaint, *i. e.* the patron of a ſtate, a city, *&c.* If they have his whole body, the office ſhall be double of the ſecond claſs. In like manner, if they have one of his arms, legs, or ſuch like relick, the office ſhall be double, at leaſt ſemi-double. But in caſe he be not one of the moſt * diſtinguiſhed ſaints, and if they have but an inconſiderable relick of him, the office ſaid in his honour muſt be ſingle only. A chriſtian may be unacquainted with all theſe particulars, without any way hazarding his ſalvation. As for the laity, they will not be judged on theſe points; but perhaps it may fare otherwiſe with the prieſts.

All high feſtivals have an *octave*. This cuſtom was firſt borrowed from the *Jewiſh* religion; for it was uſual for the antient † *Jews* to allow eight days to their ſolemn feſtivals, in which they are imitated by the moderns to this day. The octave therefore, conſiſts of the feaſt itſelf, and the ſeven days, which follow after it, tho the name of octave is particularly given to the laſt day of thoſe eight, which anſwers to the ſolemn day of that feaſt. The ‡ rituals ſay, that when two octaves meet, the moſt diſtinguiſhed of them ſhall have the preference, not forgetting at the ſame time to commemorate the ſaint whoſe octave gave way to the other. In this manner the octave of St. *John* baptiſt, gives the precedency to that of the holy ſacrament, whenever they happen to meet: but if the octave of a (*) ſaint, who is patron of a place, ſhould fall out at the ſame time with that of another ſaint, who had been either a biſhop, an archbiſhop, or cardinal, in this caſe the patron would be obliged to yield to the prelate; for thus the rituals have determined.

The church-day, or feaſt, begins in the evening; a cuſtom which is alſo borrowed from the *Jews*, who begin their day at ſun-ſet. Here follows the origin of (†) *veſpers* and *vigils*, thoſe ſolemn ſeaſons in the church, and which are the beginning of all feſtivals. The writers on myſteries trace the original of *vigils* as high as the deſtruction which the deſtroying angel made of the firſt-born among the *Egyptians*; and tell us, that we muſt pray in the night, " that the ſword of the word of God paſſing inviſibly " over our heads, may go and deſtroy the firſt works, the firſt-born of our corruption " before our ſpiritual regeneration." We don't think this of any weight; nor ſhall we take notice of the nocturnal rambling of the devil, and other ſpirits of darkneſs; nor of the agitation and hurry of the paſſions, which ſtrike much more forcibly in the dark; nor of the birth of our Saviour in the night-time. All theſe reaſons are alledg'd to juſtify the neceſſity and origin of *vigils*; but were we to aſcend into heaven, ſhould we not there find the angels praying and ſinging in the night? And who knows, but the ſtars (‡) may form a kind of ſacred concert during the darkneſs of the night? Give us leave to ſearch among the antient heathens, for *vigils* which agree exactly with ours. Not to mention thoſe feaſts which were to be celebrated in the night only; all the high feſtivals of the gods of thoſe idolaters, ** begun by *vigils*: Thoſe of the feſtival of *Venus* laſted three nights; and thoſe of *Ceres* were famous for their licentiouſneſs. The antient *Egyptians* had ſome very ſolemn ones, in honour of *Minerva*: And to prove that theſe idolaters had likewiſe their *veſpers*, we need only appeal to †† *Seneca* the

* *Si non ſit adeò inſignis.* Id. Ibid.

† Levit. *chap.* xxiii.

‡ *Piſcara*, as above.

(*) Who in his life-time had been either a confeſſor, or a martyr, but had not poſſeſſed any eminent employment.

(†) You ſhall celebrate the ſabbath from one even to the other, *Levit.* chap. xxiii.

(‡) Vide *aſtrorum choream*, *Bona* cap. 4. Divinæ Pſalm.

** *Pervigilia.*

†† *Nobiliſſimæ virgines ad ſacra facienda noctibus excitantur.* Seneca de Providentia, *cap.* 5.

the philoſopher. All theſe ceremonies have been ſanctified by the chriſtians, to the glory of the true God. The vigils of the latter prepare the ‡‡ heart, by faſting and humility, to commemorate the ſeveral myſteries of religion, and the lives of the ſaints. 'Tis pretended that they were introduced into the church as early as the apoſtles days; they are undoubtedly of great antiquity, but then 'tis as certain that they were but very few at firſt, ſince, in the primitive times, no other feſtivals uſed to be ſolemniz'd except thoſe of *Chriſtmas*, *Eaſter*, *Aſcenſion-day* and *Whitſon-tide*; and that the prodigious number of holidays now celebrated, was not introduced till after chriſtianity was in a flouriſhing condition.

The cuſtom of wiſhing a *good feſtival* is very antient among the chriſtians: it was practiſed in the infancy of the church, and 'twas even cuſtomary for people to write * congratulatory letters to one another on thoſe ſolemn days. Zeal ſanctified the birth of theſe pious inſtitutions; at firſt holidays were ſpent in prayers and pious exerciſes, in which they anſwer'd the deſign of thoſe who inſtituted them, but then they degenerated by inſenſible degrees. Feſtivals ſoon became ſo many occaſions for riot, exceſs, and criminal amuſements: the common people looked upon them as ſo many days allotted to idleneſs; few conſecrated them to the ſpiritual life, and the leaſt profane divided themſelves between God and their pleaſures. This licentiouſneſs was carried to a great exceſs in a very little time, the age in which St. *Paul* lived ſeems not to ‡ have been free from thoſe irregularities, againſt which St. *Jerome* and the councils inveigh'd with ſo much vehemence three or four centuries after the birth of our Saviour. Let it not therefore be thought that the profanation of feſtivals is owing to later ages: we have already obſerv'd, that 'twould be very ridiculous in us to be blindly prejudiced in favour of the perfection of our anceſtors, or to imagine that the age in which they lived was more fruitful of piety than ours; mankind in former ages were juſt the ſame they are now, but their great diſtance from us prevents our ſeeing their errors, and the motives of their actions.

In *Italy* certain feſtivals are celebrated, which are not to be found in the calendar of the church, but are frequently met with in the calendar of the lovers of that country. Theſe feſtivals have only an appearance of devotion, as is manifeſt from the motives which give riſe to them. When a lover is deſirous of giving his miſtreſs the higheſt teſtimonies of his gallantry, he immediately makes her the idol of his devotion; he has veſpers, nay maſſes celebrated in her honour; he cauſes the feſtival of the ſaint, whoſe name ſhe bears, to be celebrated in ſome church with the utmoſt ſolemnity. Five or ſix perſons of diſtinction frequently make ſuch a party as this; theſe, without waiting for the feſtival of the ſhe-ſaint, anticipate it by a pompous devotion, whereof the ſaint has only the name; the genuine homage being paid to their ſeveral miſtreſſes. The church indeed is adorned ſuitable to the dignity of the perſon canonized; but then they manage matters ſo well, that the whole pomp ſhall be as relative to the ſaint of the lover, as to that of the church of God. This whimſical, or rather profane devotion, is intermix'd with incidents which don't reflect any great honour on the virtue || of thoſe *Italian* ladies who are honoured after this manner.

The caſuiſts of the church of *Rome*, who are not ſo rigid as the *Jewiſh* doctors, permit of certain works on ſundays and holidays, which the *Jews* will never allow themſelves to do, tho indiſpenſably neceſſary. But as for us, we don't make the leaſt ſcruple to work on ſundays, whenever the deferring it † may be of dangerous conſequence;

‡‡ Moſt vigils are accompanied with faſts.

* Called *literæ feſtivæ*. ‡ See 1 Epiſt. of St. *Paul* to the *Corinth.* ch. ii. ver. 20. *& ſeq.*

|| *Chi manda la ſua figliuola a la feſta in pauco tempo ne fa una P.*

† A notary may draw up a will, or any kind of inſtrument on a ſunday, when the deferring it may be of dangerous conſequence; in like manner an apothecary is allowed to make up his medicines, *&c.*

quence; but in general, we ought to ſanctify ſuch days with ſpiritual works, and abſtain from all manual labour, which according to the deciſion of our doctors, puts us in a ſtate of mortal ſin.

We ſhall now preſent the reader with the order of the Feaſts, and particulariz eſuch as require it more immediately, as we find it in an ‡‡ author who has given us a relation of *modern Rome*. We may juſtly prefer this calendar before any other, ſince *Rome* is the capital of the chriſtian world. By this calendar it will be found that this holy city has not left ſo much as one day throughout the whole year unconſecrated either by feſtivals or ſtations; that the inexhauſtible treaſure of indulgences is always open to the faithful, and furniſhes them continually with materials to repair the breaches which ſatan may have made in their virtue; that the clergy of *Rome* are always in a readineſs to countermine his works. Tho, like the juſt man mention'd by the royal prophet, *he ſhould fall ſeven times every day*; we yet need not fear but he will bravely riſe again, invigorated by the ſpiritual ſuccours which *Rome* laviſhes very profuſely on all ſuch as are willing to be devout.

THE *ROMISH CALENDAR.*

FEASTS and STATIONS throughout the Year.

JANUARY

1. *New-year's-day* *, the feaſt of the circumciſion of *our Lord*, the ſtation is at S. *Maria Maggiore*'s, at S. *Maria*'s in *Tranſtevera*, at S. *Maria*'s in *Ara Cœli*, &c. A ſervice is perform'd before his holineſs in the apoſtolical palace, maſs is ſung by a cardinal prieſt, the ſermon is preached by one of the fathers of St. *Lawrence*'s in *Lucina*. A ſolemn feaſt is held in *Jeſus*'s church, and in *Jeſus Maria's* in the walks.

2. † The octave of St. *Stephen*, feaſt at St. *Lawrence*'s church without the walls, where his body is depoſited.

3. Octave of St. *John*, at St. *John*'s of *Lateran*, at St. *Sebaſtian*'s without the walls; feaſt for St. *Anterus*, pope and martyr: his body lies buried here. In *Paris*, feaſt of St. *Genevieva* †† the virgin, patroneſs of that city.

‡‡ *Francis Deſeine*, a famous bookſeller at *Rome*.

* The rituals likewiſe give the name of the octave of the nativity of our Lord to this feaſt; antiently it was uſual on the feſtival of the circumciſion to commemorate the bleſſed virgin, and to celebrate a maſs in her honour.

† The feaſt of St. *Stephen* was antiently the feaſt of the deacons, becauſe St. *Stephen*, the firſt martyr of the church, is ſaid to be the chief or principal of the ſeven deacons who were appointed by the apoſtles in the infancy of chriſtianity. The feaſt of St. *John the evangeliſt* was formerly the feaſt of the prieſts, and that of the *Innocents*, the feſtival of ſcholars and children.

†† The legendary writers inform us that we cannot pay too great homage to this ſaint for the wonders ſhe has perform'd for upwards of twelve centuries; and indeed the angels return'd thanks to heaven for the birth of this bleſſed virgin. Father *Giry* in the firſt volume of *the lives of the ſaints*, aſſures us, "That the bleſſed ſpirits kept an extraordinary feſtival at her birth, and that all heaven was "filled with joy." St. *Germanus* of *Auxerre* aſſerted the ſame to the inhabitants of *Nanterre*, the firſt time he ſaw St. *Genevieva*, who was born in their city. In the height of her piety, ſhe was ſeized with

4. Octave of the *Innocents*, at St. *Paul's* without the walls, at S. *Maria Maggiore's*, at the chapel of the *Manger*, at St. *Bibiana's*, for S. *Dapboroſa* his mother, and S. *Demetria* his ſiſter, both martyrs.

5. St. *Theloſphorus*, pope and martyr; feaſt at St. *Peter's*, where his body is interred; veſpers in the apoſtolical palace.

6. ‡ *Epiphany* :. ſtation at St. *Peter's*; the pope aſſiſts at the office in the apoſtolical palace. Maſs is ſung by a cardinal biſhop; the procurator general of the order of the *Servites* preaches the ſermon: at St. *Athanaſius's* of the *Greeks*, a biſhop of their church bleſſes the water in a ſolemn manner in commemoration of the baptiſm of our Lord, and maſs is ſung there, in the *Greek* tongue. Feaſt in the chapel of the *Three Kings*, in the college *de Propaganda Fide*; feaſt at S. *Maria's d' Ara Cæli*; after veſpers a proceſſion is made to it, in which the image of the holy infant Jeſus is carried: the magiſtrates of *Rome* aſſiſt at it. Feaſt at S. *Pudentiana's* in the chapel of the *Gaetani*.

The king of *Spain* performs the ceremony of offering chalices or communion-cups on *Epiphany* or *Twelfth-day*. It is ſaid that this offering owes its original to the Piety of the emperor *Charles* V. Each chalice is worth about three hundred ducats, and he inſtituted this oblation in commemoration of the worſhip of the wiſe men. In the firſt of theſe communion-cups a piece of gold is put; in the ſecond incenſe, and myrrh in the third. After the oblation, the king ſends one of theſe cups to the veſtry of St. *Lawrence* in the *Eſcurial*, and the other two to whatever church or monaſtery he thinks proper. This ceremony is deſcribed by the abbé *de Vairac* in his *preſent ſtate of* Spain.

7. St. *Julian the martyr*, his feaſt in the ſeveral churches that bear his name.

8. Octave of the circumciſion, feaſt in St. *Peter's*, in S. *Maria Maggiore's*, and in *Jeſus's*.

Sunday of the octave of the *Epiphany*, feaſt and indulgence in St. *Martin's* in the ſquare on mount *di Pietà*, where the chriſtian doctrine is made.

9. St. *Julian* and *Celſus* martyrs, feaſts in their ſeveral churches in *Banchi*.

10. St. *Agathon* pope, feaſt in St. *Peter's*, where his body is depoſited; in that *della Minerva*, in honour of St. *Amarant*.

11. St. *Hyginus* pope and martyr, his feaſt at St. *Peter's*, where his body is interr'd.

12. St. *Benedict* or *Bennet*, abbot of the order of St. *Benedict*, feſtival in the ſeveral churches of his order. The ſunday immediately preceding the feaſt of St. *Anthony*, indulgence in St. *Peter's*, and feaſt in that of the *Holy Ghoſt*, whence the virgins go in proceſſion to St. *Peter's*, where the holy face of our Lord is ſhewn.

13. Octave

with ſo violent a fit of ſickneſs that they thought her dead, but in the midſt of the torments which her body ſuffer'd, " She was raviſhed in ſpirit among the angels, where ſhe ſaw unutterable glories."—— The particulars whereof are not related by the hiſtorian becauſe of the incredulity of mankind. " Then her holineſs ſhone with greater luſtre than ever in the eyes of the *Pariſians*.—" She penetrated into the moſt inward receſſes of their conſciences, ſpent all her time in prayer, and ſhed ſo great an abundance of tears that the floor of her chamber was quite wet with them. Tho ſhe had led a life of extraordinary penance, ſhe nevertheleſs lived to a very advanced age. A great number of miracles were wrought at her tomb, and would undoubtedly have been wrought to the end of the world, had her relicks been ſtill there; now they are wrought only at her ſhrine. *F. Giry* ſets them down at length, and to him we refer the reader.

‡ *Epiphany* or *twelfth-day* was eſtabliſhed in the church at the beginning of the fourth century. *Ammianus Marcellinus* mentions it, *book* xxi. *ch.* 3. of his hiſtory. On *Epiphany*, after the reading of the goſpel, the ſeveral moveable feaſts in the year are pronounced to the people, *viz.* *Aſh-wedneſday*, *Lent*, *Eaſter*, *Aſcenſion-day*, *Whitſon-tide*, the feaſt of the *holy Sacrament*, and the firſt *Sunday* in Advent. Some churches ſtill preſerve the cuſtom of waſhing the croſſes, and bleſſing the baptiſmal fonts in *Epiphany*. From *Epiphany* to *Septuageſima* the ornaments of the prieſts and altars muſt be green.

13: Octave of the *Epiphany*, feaſt in St. *Peter*'s, in S. *Maria Maggiore*'s, in S. *Pudentiana*'s, in the church of the *Flemings*, in St. *Julian*'s of the *Cæſarini*.

14. St. *Hilarius* biſhop of *Poitiers*, feaſt in St. *John*'s of *Lateran*; in his chapel the heads of St. *Peter* and St. *Paul* are ſhewn with great indulgences. In all the churches of St. *Francis*, feaſt of the holy name of *Jeſus*.

The ſunday that falls neareſt to St. *Anthony*'s day, feaſt in our lady's *del Pianto*, in St. *Julian*'s, in *Monte Jordano*.

15. St. *Maurus* abbot, feaſt in the churches of St. *Benedict* or *Bennet*, in St. *John Colabit*, in his church in the iſland of the religious of the charity of the bleſſed *John of God*.

16. St. *Marcellus* pope and martyr, feaſt in his church in the walks, where his body lies buried; at that of *Ara Cœli* for St. *Berard* and his companions, feaſt in all the churches of St. *Francis*, feaſt in our lady *del Pianto*.

17. St. *Anthony* the abbot, feaſt in his church of the *French* fathers of his order, near S. *Maria Maggiore*'s. The day of the feaſt of this ſaint, the pope, cardinals, princes, and even private gentlemen, ſend their horſes and their mules in order to be bleſſed by him, the ſaddles and harneſſes of theſe beaſts are alſo carried to him; they bleſs and ſprinkle the beaſts and their equipage, in the name, and for the ſake of the ſaint, upon conſideration of a certain ſum paid for each beaſt. Another ceremony in which St. *Anthony* is applied to, is that of exorciſing, conjuring, and delivering up to the devil, mice, locuſts or graſhoppers, and all other noxious animals. At St. *Gregory*'s, feaſt for St. *Anthony*, St. *Marula*, and St. *John* of the order of the *Camalduli*; their bodies are here depoſited.

18. St. *Peter*'s chair at *Rome*, at St. *Peter*'s a ſolemn office in which the pope aſſiſts; a cardinal prieſt ſings maſs. St. *Priſcus*, feaſt in his church.

19. St. *Marius* and *Martha* his wife, martyrs; feaſt at St. *Adrian*'s where they are buried together with St. *Audiface* and St. *Abakkuk* their ſons; the heads of the two laſt are in St. *Colabit*'s, where a feſtival is kept; at *la Tranſpontina*'s, feaſt of St. *Canute* king of *Denmark*.

20. St. *Fabian* and St. *Sebaſtian*, at St. *Sebaſtian*'s without the walls, where their bodies are depoſited; at St. *Peter*'s where is St. *Sebaſtian*'s head; at St. *Andrew*'s *della Valle*, and other churches of that ſaint.

21. S. *Agnes* † virgin and martyr; feſtival in the churches under her name.

22. St. *Vincent* and St. *Anaſtaſius*; feſtival in their ſeveral churches.

23. S. *Emerantiana* virgin and martyr, in S. *Agnes*'s without the walls, in S. *Maria Maggiore*'s; and in St. *Jago* or *James* of the *Spaniards*, with muſick, in honour of St. *Ildefonſus* biſhop of *Toledo*; at that *della Minerva* for St. *Raimond*.

24. St. *Timothy* biſhop and martyr, at St. *Paul*'s without the walls.

25. Converſion of St. *Paul*, feſtival in St. *Paul*'s without the walls; in St. *Peter*'s, in St. *John de Lateran*'s, in our *Lady*'s *della Victoria*, in St. *Charles*'s *delli Catinari*, and the *three Fountains*.

26. St. *Polycarp* biſhop and martyr, in the hoſpital of the *Holy Ghoſt*, where his relicks are depoſited.

27. St.

† The *Romiſh Breviary* relates, that when this ſaint was, by the prefect's command, ſtript ſtark naked, in order to be carried in that manner publickly to the ſtews, God gave ſuch a thickneſs to her diſhevel'd hair, that it cover'd her more completely than her clothes. And when ſhe enter'd into the brothel, an angel ſpread ſuch a dazling light round her, that none could touch or ſee her, by reaſon of the great ſplendor; when immediately there appear'd a white garment before her eyes, which ſhe put on, and it fitted her ſo exactly, that all the ſpectators were firmly perſuaded it was made by an angel. The ſon of the prefect ventur'd to enter into that light, in order to violate her chaſtity; but before he had touch'd her he was choak'd by the devil, and immediately dropt down dead.

27. St. *John Chryſoſtom* biſhop and patriarch, in St. *Peter*'s where his body is interr'd.

28. Second feaſt of St. *Agnes*, in her church without the walls, and in the *Piazza Navona*.

The laſt ſunday in *January*, at S. *Maria Maggiore*'s; tranſlation of the holy image of the virgin, at S. *Croſs*'s in *Jeruſalem*; invention of the title of the croſs of *Chriſt*, and other relicks.

29. In the *three Fountains*, dedication of St. *Maria Scala Cœli*; in the new-church, feaſt of the holy martyrs *Papia* and *Mauro*, where their bodies lie; in the *Trinity del Monte*, for the feaſt of St. *Francis de Sales*; but in the monaſtery of the *Viſitation* in *Longara*, the feaſt is never celebrated but on the ſunday following.

30. * S. *Martina* virgin and martyr, in the church dedicated to her in *Campo Vaccino*; at St. *Paul*'s for St. *Felix* III. pope, who is there interr'd.

31. St. *Cire* and St. *John* martyrs, in St. *Praxeda*'s, at St. *Pantaleone*'s of the well, in St. *Angelo*'s of the fiſh-market, for St. *Zoticus* and St. *Cyriacus*; in St. *Francis*'s at *Ripa* for the bleſſed *Loüiſa Albertoni*; in St. *Adrian* in *Campo Vaccino*, and in St. *John*'s in *Campo Marzo* for St. *Peter Nolaſcus*, founder of the order of *Mercy*.

F E B R U A R Y.

The firſt ſunday in *February*, feaſt in S. *Maria Maggiore*'s.

1. St. *Ignatius* biſhop and martyr, in St. *Clement*'s, where his body is depoſited; in St. *John de Lateran* for St. *Ephrem* the deacon.

2. † The purification of the virgin; the pope aſſiſts in a ſolemn manner at the apoſtolical palace, maſs is ſung by a cardinal prieſt; the pope performs the bleſſing and diſtribution of the tapers, after the proceſſion in the royal hall is ended; feſtival in the churches dedicated to the *Virgin* and to St. *Simeon*. The ſunday of the octave, feaſt at St. *Sebaſtian*'s and St. *Valentine*'s.

3. ‡ St. *Blaſius* biſhop and martyr, feſtival in the churches, in St. *Charles*'s *del Catinari*, in S. *Maria*'s in *Ponticelli*.

4. St.

* S. *Martina* being brought before the emperor as an enchantreſs, and refuſing to ſacrifice, he commanded her to be ſtripp'd, and her fleſh to be ſlaſhed with ſwords; but the body of this virgin was of ſo dazling a white, that it dimm'd the eyes of the beholders; immediately, milk began to flow from her wounds, which diffus'd a fragrant odour like that of ſpices. And when ſhe was afterwards beaten with clubs, by the emperor's order; thoſe who were employ'd for that purpoſe, cried out that their ſtrength fail'd them, and beſought him, ſaying; "Deliver us from this virgin, for the angels of God "do again ſtrike us with iron bars, and our fleſh and bones are all on fire." But when the emperor would have the blows continued, all ſuch as beat her died. Then was ſhe caſt into priſon, and when one *Liminius* ſent by the emperor open'd the door, he ſaw a great light ſhining round her, which as he entred encompaſs'd him like lightning, ſo that for fear he fell to the ground; and being ſcarce able to riſe up and enter, he ſaw S. *Martina* ſitting in a glorious ſeat, and a multitude of men in white about her, holding a golden table, in which the following words were written: *Thy works are wonderful, O Lord, in wiſdom haſt thou made them all.* All which he related to the emperor.

'Tis farther related, that a fierce lion who had been kept faſting for three days, and ſet upon her in order to devour her; inſtead of that, fawn'd upon her, and falling at her feet kiſs'd them. As alſo how being thrown into a great fire ſhe received no harm, but the flame diſperſing it ſelf, burnt thoſe only who ſtood round it.

† See the deſcription of this feſtival in the ſecond part of the firſt volume of this work.

‡ We are told in the *Salisbury Breviary* that when this ſaint came to be beheaded, he pray'd to God as follows: "O God hear me thy ſervant, that if any one remembring me, ſhall fall down and wor-"ſhip thee; if any fiſh bone, or any other bone ſhall ſtick in his throat; or if he fall into any infir-"mity, tribulation, or danger, receive, O Lord, I beſeech thee, his requeſt." To which the Lord anſwer'd, "I will fulfill thy petition." The invocation of this ſaint is a preſent remedy in ſuch caſes, preſcrib'd by a *Greek* phyſician, ſays *Ribadeneira*, who alſo directs, that taking ſuch perſons by the throat, theſe words muſt be pronounced with a loud voice; Blaſius *the martyr and ſervant of Chriſt Jeſus, ſays, thou bone, either come up or elſe go down.*



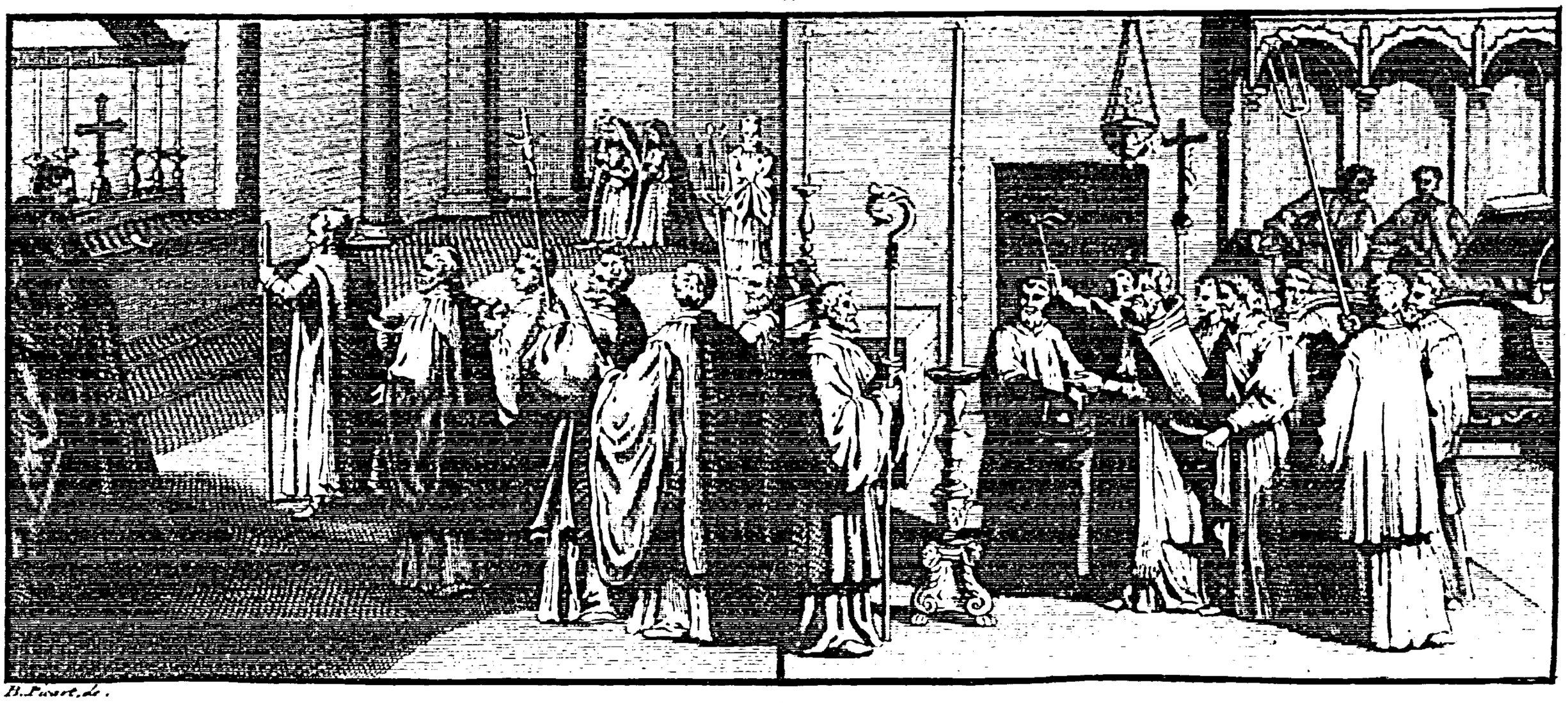
Le CELEBRANT distribuë les CIERGES le jour de la CHANDELEUR.

PROCESSION de la CHANDELEUR.



Les TÉNÈBRES.

On porte le St SACREMENT dans le TOMBEAU.



B. Picart. del.

Le FEU nouveau le jour du SAMEDI SAINT.

BENEDICTION du CIERGE PASCAL.

4. St. *Eutychus*, martyr; feaſt in St. *Sebaſtian*'s without the walls, and in St. *Laurence*'s in *Damaſo*, where his relicks are depoſited.

5. S. *Agatha*, virgin and martyr, in the churches that bear her name; and that of *Jeſus*, for the three martyrs of *Japan*.

6. S. *Dorothea*, virgin and martyr; in the church dedicated to her.

7. St. *Romuald* the abbot; in the churches of the order of the *Camalduli*.

8. St. *Pelagius* the pope; feaſt in St. *Peter*'s, where his body lies interred. St. *John* de *Mata*, founder of the order of *the trinity-redemption of captives*, in the churches of the order.

9. S. *Apollina*, virgin and martyr; feaſt in the church under her name, and that of St. *Auſtin*. In St. *John* of the *Maronites*, feaſt of St. *John Marron* their countryman.

10. S. *Scholaſtica*, virgin, and ſiſter of St. *Bennet*; feaſt in the ſeveral churches of the order, and in St. *Cecilia*'s, where her head is depoſited. S. *Sotera*, virgin and martyr, at St. *Martin*'s *of the Mountains*, where her body lies. In St. *Auſtin*'s, for St. *William* duke of *Aquitain*.

11. St. *Severin*, the benedictine abbot; in the ſeveral churches of the order.

12. S. *Eulalia*, virgin and martyr; feſtival in our lady of *Montſerrat*.

13. St. *Gregory* II. pope; feaſt in St. *Peter*'s, where his body is interred. In St. *Apollinarius*, a feaſt, and fine muſic, for the manifeſtation of the image of the *bleſſed virgin*.

14. St. *Valentine*, the martyr; feſtival in St. *Praxedes*'s, where his body is buried; and in the church dedicated to him, near the palace *Dei Mattei*.

15. S. *Fauſtina* and *Jovita*, martyrs; in the church of the *Breſſans*.

16. S. *Juliana*, virgin and martyr; in the church dedicated to her, and in St. *Martin*'s *of the Mountains*, where her body is interred.

17. St. *Gabinus*, prieſt and martyr, father of S. *Suſanna*; in his church at *Termini*.

18. St. *Leo*, biſhop; in St. *Martin*'s *of the Mountains*, where his body is interred.

19. St. *Pater*, biſhop; in St. *Gregory*'s on mount *Cælius*.

20. St. *Peter*'s chair at *Antioch*; feaſt in St. *Peter*'s.

21. St. *Polycarp* martyr, companion of St. *Sebaſtian*, in St. *Sebaſtian*'s; in St. *Martin*'s, for St. * *Lazarus* the painter. In *Ara Cœli*, feaſt of the bleſſed † *Margaret* of *Cortona*.

* St. *Lazarus* the painter lived in the ninth century, under the reign of *Theophilus Iconclaſtes*: he uſed to paint images for churches, which drew upon him the hatred and anger of the emperor, who put him to very cruel tortures, in order to force him to abandon his holy employment. St. *Lazarus*, tho he had ſuffered a variety of puniſhments for the images he had painted, did nevertheleſs go on with his work. This illuſtrious ſaint of the *Greek* church, did not think proper to imitate the generoſity of our bleſſed Saviour, who prayed to God for his enemies; having never been able to prevail with himſelf, to deliver, by the efficacy of his prayers, the emperor *Theophilus*'s ſoul out of the flames of purgatory.

† *Margaret* of *Cortona*, devoted the beginning of her youth to licentiouſneſs and debauchery: but the ſight of the skeleton of her lover, with whom ſhe had held an unlawful commerce for nine years together, touched her heart in ſo efficacious a manner, that from that inſtant, to the day of her death, ſhe loved God with an uninterrupted affection; and expiated, by a ſeries of the moſt ſevere penitence and mortification, the grievous diſorders of her youth. After ſhe had thus devoted herſelf to God, all her pleaſure conſiſted in mortifying her body by the ſevereſt auſterities: Her beauty was now become a ſubject of horror to her; ſhe tore her face with ſtones, ſhed tears of blood, and inflicted ſuch cruel treatment on herſelf, that her eyes ſeem'd to ſtart out of their ſockets: She was for ever beating herſelf, and uſed to whip herſelf with a ſcourge full of great knots, and other inſtruments of penance. She fed continually on bread and water; had herſelf dragged along in her ſhift with

22. St. *Matthias* the apoſtle; feaſt in S. *Maria Maggiore*'s, where his body lies interred: in St. *Bibiana*'s, invention of his body.

23. St. *Felix* IV. and St. *Gregory* IV. popes; in St. *Peter*'s, where their bodies are interred.

24. St. *Bon*, at St. *Laurence*'s in *Damaſo*, where his body is interred.

25. St. *Romanus* the benedictine abbot, in the ſeveral churches of the order.

M A R C H.

All fridays in *March*, the indulgence is at St. *Peter*'s, where a great concourſe of people aſſemble; and the pope himſelf goes thither after ſermon when his health will permit, and is accompanied with the cardinals, who walk behind him two and two.

1. St. *Suithres* and St. *Aubin*, biſhop, and confeſſor, of the order of St. *Bennet*, in the ſeveral churches of the order.

2. St. *Soumuſius* and St. *Baſilicus*, in the church of the holy apoſtles, where their bodies are interred.

3. St. *Aſterus* martyr, in St. *Martin*'s *of the Mountains*, where his body is depoſited.

4. St. *Lucius* prieſt and martyr, in St. *Martin*'s *of the Mountains*, where his relicks are depoſited. In St. *Staniſlaus*'s of the *Poles*, feaſt for St. *Caſimir*.

5. St. *Phocas* martyr, in St. *Marcellus*'s, where his body is buried.

6. St. *Fridelein*, the benedictine abbot, in the ſeveral churches of the order; and in thoſe of the *Carmelites* for St. *Cyril*.

7. * St. *Thomas Aquinas*; feaſt in the church of *Minerva*, where the cardinals aſſiſt ſolemnly at maſs: and in † St. *Barbara*'s of the *bookſellers*, who have taken St. *Thomas* of *Aquin* for their patron.

8. In St. *John Colabit*, feaſt for the bleſſed *John* of God, founder of the order *of the charity*; and in St. *Barbara*'s of the *bookſellers*, he himſelf having followed that trade. St. *Julius*, biſhop of *Toledo*, and benedictine, in the ſeveral churches of the order.

9. S.

with a halter about her neck, till at laſt ſhe was quite inſenſible to all ſenſual emotions, or the leaſt vicious impulſe. Her guardian angel made her ſeveral viſits; and we are aſſured by Father *Giry*, that our Saviour himſelf uſed to diſcourſe with her with inexpreſſible familiarity. We omit to mention the other favours which God beſtowed on the bleſſed *Margaret*, ſuch as the virtue of healing demoniacks, the gift of prophecy, and that of miracles. This holy woman had notice given her of her death by a celeſtial light. All the ſouls which had been delivered by the efficacy of her prayers from the flames of purgatory, flocked at that inſtant about her. *Giry* acquaints us farther, that her body, after her death, exhaled a moſt fragrant odour; a circumſtance very common to ſaints.

* 'Tis related that St. *Thomas* of *Aquin*, praying in his youth with bended knees before the ſign of the croſs, and there falling aſleep, he thought he felt his loins faſt-bound by angels, from which inſtant he was never troubled with any luſtful inclination.

† 'Tis related in the golden Legend, that a man who was thought to be ſtarv'd to death, and by a rope caſt about his neck, was drawn to the top of a tower, and thrown down from thence, when he came to the ground he roſe up upon his feet, and gave the following account to thoſe who wonder'd at his being alive, ſince he had continued ſo long without ſuſtenance; and how it was poſſible for him to be preſerv'd in his fall: he aſſur'd them, that S. *Barbara* preſerv'd him in all his dangers; and in his fall from the tower ſuſtain'd him with her holy hands.

'Tis alſo related, that her father, who was an heathen, and had put her up in a tower for fear of her being ſeduc'd, ſhe being a very great beauty, perceiving by her diſcourſes that ſhe was a chriſtian, drew out his ſword in great indignation, with deſign to kill her; but upon her prayers to God, a great ſtone opening it ſelf, receiv'd her into its cavity, and attended her to a mountain full of caves, where ſhe thought to have hid herſelf; but was diſcover'd by a ſhepherd, who was puniſhed for it in a miraculous

9. S. *Frances* the *Roman*, feaſt in the church, that bears her name *in Campo Vaccino*, where her body is depoſited; ſolemn maſs, at which the cardinals aſſiſt. Feſtival in her church *nella Strada Felicè*, at *Torre de Specchi*, and at *Ara Cæli*.

10. The forty martyrs; feaſt in the churches that bear their names.

11. St. *Firminus*, the benedictine abbot; feaſt in the churches of the order.

12. St. *Gregory* the pope; feaſt in St. *Peter*'s, where his body is depoſited; in the other churches, and in the new church.

13. St. *Antonin*, biſhop and confeſſor; feaſt in St. *Peter*'s, and in St. *Venantius*'s; in the churches of the *Carmelites*, or *White-fryars*, for S. *Euphraſia* the *virgin*.

14. S. *Matilda* the queen, of the order of St. *Bennet*, in the ſeveral churches of the order.

15. St. * *Longinus*, in St. *Peter*'s, in the oratory of St. *Marcellus*, and in St. *Auſtin*'s, where ſome of his relicks are depoſited.

16. St. *Fælix* martyr; feſtival in St. *Praxedes*'s, where his relicks are depoſited.

17. St. † *Joſeph* of *Arimathea*, in St. *Peter*'s; and in St. *Iſidore*'s of the *Iriſh*, for St. *Patrick*.

18. St. *Cyril*, biſhop and confeſſor; feaſt in S. *Maria*'s, *in Campo Marzo*, where his relicks are interred. In St. *Nicholas* of *Tolentine*, feaſt of the image of our lady, found near *Savonna*.

19. St. *Joſeph*, husband of the bleſſed *virgin*; feſtivals in the ſeveral churches dedicated to him; in that *Della Rotunda*, and in S. *Anaſtaſia*, where her cloak is ſhewn, throughout the whole order of the diſcalceated *Carmelites*.

20. St. *Joachim*, father of the bleſſed virgin; feaſt in the churches that bear his name; in that *Della Rotunda*, in St. *Joachim*'s, and in S. *Anne*'s; in that of the *four fountains*, in the churches dedicated to S. *Anne*; in that of *Minerva*, for St. *Ambroſe* and St. *Sedonio*; and in St. *Croſs*'s in *Jeruſalem*, for the dedication: Women are allowed to enter into S. *Helena*'s chapel.

21. St. *Bennet*, founder of his order; in the churches that bear his name, and at the nuns of *Campo Marzo*.

22. Feſtival

miraculous manner, he himſelf being chang'd into a marble ſtatue, and all his ſheep into locuſts, others ſay beetles; which, as a perpetual accuſation of the crime, continually hover about her grave.

'Tis recorded by *Surius*, that in 1448, at a town called *Gorcum* in *Holland*, one *Henry Knock*, by an accident of a candle's falling into the ſtraw, had his houſe ſet on fire in the night, and he himſelf hardly eſcap'd in his ſhirt, which began to burn in two places: but remembring he had left ſome money in the houſe, he reſolved to return again into it, in order to ſave it, but before he could come to the place where it lay, the houſe fell upon his naked body; when apprehending preſent death, he yet was more tormented, becauſe he had not been prepared againſt the terrors of death by the ſacraments of the church: and in this diſtreſs, he betook himſelf to S. *Barbara* for ſoul remedies, by addreſſing himſelf to her in prayer. The ſaint being thus invok'd, immediately preſented herſelf before him under ſuch a ſhape as ſhe is uſually repreſented in churches; then with her garments, ſhe quickly quench'd the globes of fire, and with her white hand brought him thro' the ſtraw-roof, and ſetting him in a ſafe place, told him that his life would be prolonged till the next morning, &c. ſaying which, ſhe vaniſhed away. All was perform'd as ſhe had ſaid, tho *Henry* was ſo burnt, that ſcarce any fleſh was left on his bones unconſumed; and what remained was as black as a Negro's tongue, his eyes, heart, and tongue excepted, which remained untouch'd.

* Tradition tells us, that *Longinus*, an affranchiz'd ſlave, and a ſoldier in the *Roman* armies, being almoſt blind, pierc'd our Saviour as he was hanging on the croſs with his lance, and by the touch of that blood, which was ſuppoſed to have fallen on his eye, immediately recovered his ſight and believed; when forſaking his military profeſſion, and being inſtructed by the apoſtles, he liv'd a monaſtic life in *Cæſarea* of *Cappadocia*: where leading a life of the utmoſt ſanctity, he, by his ſtrict doctrine and example, converted many to the faith. At laſt he finiſhed the glorious ſtrife of martyrdom for the confeſſion of Chriſt, under *Octavius* the preſident.

† We are told that this ſaint brought with him into *Britain* two ſilver veſſels, fill'd with our Saviour's blood; which veſſels were by his order buried with him in his tomb. He was interred in *Glaſtenbury*.

22. Feſtival thro'out the whole order of St. *Bennet*, and in St. *Peter*'s, in honour of St. *Gregory* II. whoſe body is there interred.

23. St. *Bruno*, the benedictine abbot; feaſt throughout the whole order.

24. Feſtivals in the churches of the order of St. *Bennet*, and at St. *Saviour*'s *Della-certe*, for St. *Peter*, prieſt and martyr; his body is there buried.

25. *Annunciation* of the *virgin*, ſolemn maſs; at which the pope aſſiſts, in the church of the *Minerva*, whither his holineſs and the cardinals go in cavalcade.

On the day of the annunciation the pope performs the ceremony of marrying, or cloiſtering a certain number of maidens. *Miſſon* has deſcribed it very agreeably in his *voyage to* Italy, Vol. II. " On the feaſt of the annunciation, the pope and the " ſacred college go to the church *Della Minerva*, where his holineſs celebrates high " maſs, or ſome cardinal in his abſence, and all the maidens confeſs and commu- " nicate. This being done, theſe maidens, who are clothed in white ſerge, and " muffled up like ſo many apparitions in a large ſheet that covers their heads, in " which they have only a little hole to peep thro', which often is but juſt big enough " for one eye to look out at; theſe maidens, I ſay, walk two by two into the choir, " where all the cardinals are aſſembled, when they fall proſtrate at the feet of the " pope, or the cardinal who performs the ceremony. An officer appointed for that " purpoſe, ſtands on one ſide, having in his hand a baſon, wherein are little white " tabby bags, in each of which is a note of fifty crowns for thoſe who make choice of " marriage, or another note of an hundred crowns for ſuch as prefer the veil. When " each maiden has made an humble declaration of her choice, her bag is given " her by a little ſtring: In taking it ſhe gives it a kiſs, makes a low curtſy, and " immediately wheels off, to make room for the reſt. The future nuns are diſtin- " guiſhed by a garland of flowers to crown their virginity; and they alſo have the " moſt honourable place in the proceſſion." If the reader ſhould inquire, whether many of them did what St. *Paul* calls *the* * *better*, to this the author replies, That of three hundred and fifty maidens who were at this ceremony, thirty two only choſe a religious life; the remaining three hundred and eighteen contented themſelves with *doing well*, that is, they married.

The day of the annunciation; feaſt in S. *Maria Maggiore*'s, and the other churches of the virgin, particularly at the nuns of *Campo Marzo*.

26. St. *Caſtulus* the martyr; in St. *Praxedes*'s, where his body lies.

27. St. *Robert*, biſhop and confeſſor, of the order of St. *Bennet*; feaſt in the churches of his order.

28. St. *Sixtus* III. pope; feaſt in St. *Laurence*'s without the walls, where his body is depoſited.

29. St. *Euſtaſius*, the benedictine abbot; feaſt throughout the whole order.

30. St. *Quirinus*, martyr, father of S. *Balbina*; feſtival in the church that bears his daughter's name.

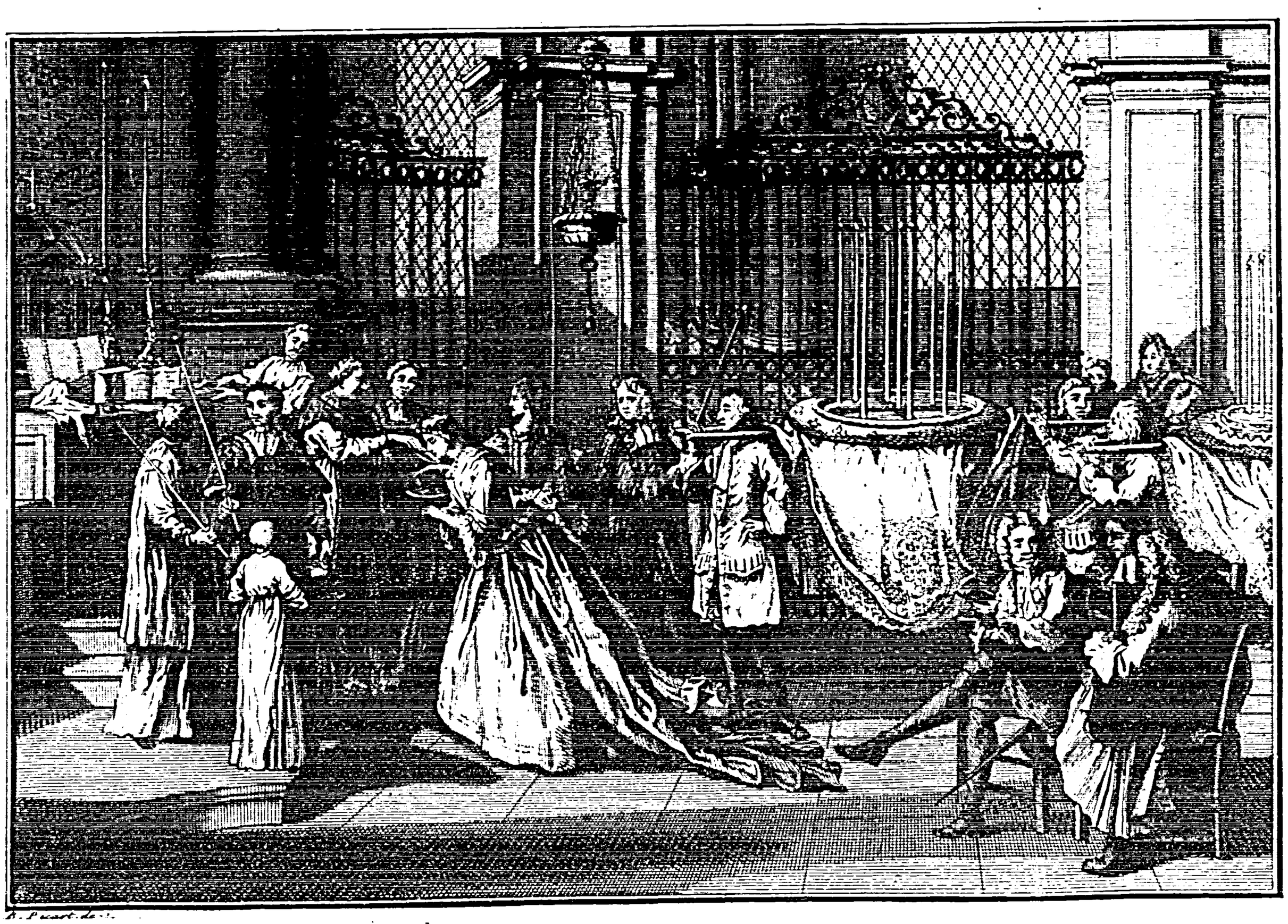
31. S. *Balbina*, virgin and martyr, in her church.

The

* He who marries his virgin *does well*, but he who does not marry her *does better*: For in this manner does the *Geneva* verſion render theſe words of 1 *Cor.* ch. vii.



Le jour des CENDRES.



Maniere dont on rend le PAIN-BENIT.

The Lent *STATIONS.*

* *Septuageſima* ſunday, the ſtation is in St. *Lawrence*'s without the walls.

Sexageſima ſunday, in St. *Paul*'s in St. *Maria*'s in *Campitelli*, expoſition of the bleſſed ſacrament, with ornaments, illuminations, muſick, concerts, ſermons, *&c.*

Quinquageſima ſunday, in St. *Peter*'s.

Sexageſima monday, the ‡ forty hours are made in the oratory of St. *Francis Xavier*, with ornaments, illuminations, and an excellent concert of muſick.

Tueſday in *Shrove-Tide* the holy ſacrament is expoſed during the forty hours, in St. *Lawrence*'s in *Damaſo*, in preſence of the cardinals, with fine illuminations and ornaments, as alſo a ſermon and muſick.

Sunday in *Shrove-tide* the forty hours are celebrated in *Jeſus*'s, which church is adorned in a pompous manner, together with machines, pieces of architecture, and perſpective.

1. *Aſh-wedneſday*, the pope aſſiſts ſolemnly at the office in the apoſtolick palace; the cardinal grand penitentiary ſings maſs, and the ſermon is preached by a *Theatin* friar; the pope performs the ceremony of giving the aſhes, after which, being accompanied with cardinals, lords and officers of the court of *Rome*, he goes in cavalcade to S. *Sabina*'s, where the ſtation is kept, and in that of St. *Alexis*.

The Ceremony of giving the ASHES.

The ceremony of giving aſhes is one of the antient methods of expreſſing ſorrow, whereof mention is often made in the old teſtament. 'Tis alſo a type or ſhadow, but at the ſame time a very faint one, of the publick penance uſed among chriſtians antiently, during which the penitent was cut off from all communication with chriſtians, and ſtood at the church-door, in ſackcloth and aſhes.

The aſhes that are made uſe of on aſh-wedneſday muſt be made from † the branches of olive, or ſome other trees that have been bleſſed the foregoing year. The ſacriſtan or veſtry-keeper gets theſe aſhes ready, lays them in a ſmall veſſel on the altar, on the epiſtle ſide; after which the officiating prieſt bleſſes the aſhes, for which purpoſe the wax tapers on the altar are lighted: the officiating prieſt, his clerks, and his acolyths, put on ornaments ſuitable to the ſolemnity of the ceremony; during which the choir chaunts nones †† or the ninth hour; after which the officiating prieſt, preceded by the incenſe-bearer and other aſſiſtants, goes up to the altar, kiſſes it, and ſays a prayer with his face a little turn'd towards the aſhes. He afterwards

* The name of *Septuageſima* is given to that ſunday which preceeds *Sexageſima*, and which is the third before the firſt ſunday in *Lent*, whereof *Sexageſima* is the ſecond, and *Quinquageſima* the firſt. Some have affirm'd that the name of *Septuageſima* alludes to the *Babyloniſh* captivity of the *Jews* during 70 years; but 'tis an image of the ſpiritual captivity of man under ſin.

‡ The prayer of *forty hours*, during which the holy ſacrament is expoſed on the altar, was inſtituted, or rather reviv'd, by pope *Pius* IV. and *Clement* VIII. This prayer is preceeded and followed by a proceſſion. While the holy ſacrament is expoſed on the altar, two clerks aſſiſtants muſt pray inceſſantly before it till ſuch time as they are relieved by others, and in this manner till the forty hours are expired. In order to give this pious meeting a more ſolemn air, the people ought to aſſiſt at this prayer; and each family is bound to beſtow an hour at it. When the hour is near expiring one of the aſſiſtants rings a little bell, to give the ringer notice that the hour is almoſt ended, and then the latter rings the bell to call other devout perſons to prayers.

† *Baudry*, *Piſcara*, *cerem. eccleſ. Rom.*

†† *Piſcara prax. cerem.* *Baudry manual. cerem.* Aſhes are uſually ſcatter'd on the congregation in the morning.

wards makes the ſign of the croſs upon the aſhes, and incenſes them. The incenſing being ended, the prieſt, having on each ſide of him the deacon carrying the aſhes, and his ſub-deacon, goes forward towards the middle of the altar, and turns about towards the congregation: then the chief of the clergy in whoſe church the ceremony of giving the aſhes is performed, goes up to the altar, and drops the aſhes on the head of the officiating prieſt in the form of a croſs, repeating theſe words, *memento homo quod pulvis es*, &c. i. e. *remember man that thou art duſt*, &c. After the prieſt has received the aſhes, he gives them to his aſſiſtants, to all the clergy there preſent, and at laſt to the whole congregation. Women as well as men, have the aſhes ſcatter'd on the crown of the head.

A biſhop receives the aſhes ſitting, and with his mitre off, from the officiating canon; after which the prelate, putting on his mitre, and having a white cloth before him, drops the aſhes on the head of the officiating canon, who is before him ſtooping; the biſhop gives the aſhes to a churchman of ‡ ſuperior dignity, ſuch as an archbiſhop or patriarch. Princes, ambaſſadors, and other perſons of diſtinction, receive the aſhes after the canons. The canons and the ſuperior clergy ſtoop their bodies when they receive them, but all the inferior clergy and the laity take them kneeling. The pope receives them from the officiating † cardinal, who does not repeat the *memento*, &c. to him; but the cardinal ſtoops a little when he takes them from the pope. If an emperor were to aſſiſt at this ceremony of humiliation, he would take them after all the cardinals: the princes of the church are ſuperior to temporal ones.

CARNIVAL, or Shrove-tide, LENT, *and* EMBER WEEKS.

We find, ſays a * proteſtant author, the origin of the Carnival among the *Aſcodrogites*, a kind of libertines who ſtarted up in the fourth century, and revived the *Bacchanals* of the heathens. Whether the carnival be in imitation of the *Bacchanalia* or the *Saturnalia*, is nothing to the purpoſe; however it is certain that the licentiouſneſs which reigns during that ſeaſon is not enjoin'd. Theſe periodical debauches are tolerated, and the antiquity of them makes them almoſt paſs for lawful. Maſquerades, diſguiſes and change of dreſs were very frequent in ſeveral feſtivals of the heathens, ſuch were the feſtivals juſt mention'd, the ** *Lupercalia* and the †† *Megaleſia* of the goddeſs *Cybele*.

Lent is an imitation of the faſting of our bleſſed Saviour. It muſt be of great antiquity, ſince 'tis cited by ſeveral antient fathers; but in the primitive church, chriſtians did not always faſt during the whole forty days: we have examples of Lent ſeaſons that were of ſhorter continuance, and of others that laſted longer. It was ſometimes uſual to begin *Lent* at *Septuageſima*, other times at *Sexageſima*, and often at *Quinquageſima*. With ſome it held ſix weeks, with others ſeven, and ſome again began

‡ *Baudry & cerem. epiſcop.*

† *Nihil dicens. Ceremon. Eccleſiæ Roman.* lib. ii.

* *Hiſtory of the ceremonies and ſuperſtitions that have been introduced in the church.*

** The *Lupercalia* were ſolemniz'd in the month of *March*, when it was cuſtomary for people to put on all ſorts of diſguiſes; but the moſt devout, in order to pleaſe the god *Faunus*, uſed to celebrate the feſtival ſtark naked, the better to commemorate an affair of gallantry which happen'd to *Faunus*, deſcribed by *Ovid* in the ſecond book of his *Faſti*. The *Saturnalia* were celebrated with equal licentiouſneſs in the month of *December*.

†† This feſtival was celebrated in the beginning of the ſpring, when it was uſual for all people to maſk and diſguiſe themſelves ſo artfully, that they could hardly be known. See *Herodian*, book i. ch. 32.

gan it but three weeks before *Eaſter*. It was kept very ſtrictly, for they uſed to abſtain not only from wine, fleſh meats and all kinds of luxury, but to faſt till the evening. Laſtly, all perſons were prohibited from marrying during *Lent*, which cuſtom is obſerved to this day.

* The faſt of the *ember weeks* is borrowed originally from the *Jews*. The ſeaſon called the *ember weeks* conſiſts in three days of ſtrict faſting in each ſeaſon of the year. By this faſt the faithful are taught that the four parts of the year are to be equally conſecrated to God. Some pretend that theſe faſts were eſtabliſh'd as early as the firſt age of the church, but that they were not abſolutely binding, and that a perſon might over-look them without ſcandal or offence. 'Tis even ſaid that this coldneſs and indifference was not ſuppreſſed but by councils: 'tis further pretended that the *ember weeks* were not inſtituted till the year 460 by pope St. *Leo*: moreover 'tis related that pope *Gelaſius* commanded that prieſts and deacons ſhould be ordained in thoſe ſeaſons; and as it was cuſtomary in the apoſtolick age for faſting and publick prayer to be previous to thoſe ordinations, 'twas but reaſonable theſe *ember weeks* ſhould be diſtinguiſh'd by theſe pious exerciſes, and that the faithful ſhould employ faſting and prayer *to* † *implore ſuch officers of God as might be worthy of his church.*

2. Thurſday, ſtation in St. *George*'s; all thurſdays in Lent in *Jeſus*'s, and in St. *Andrea*'s *de la Valle*; a ſermon and muſick in the afternoon.

3. Friday, ſtation in St. *John*'s, St. *Paul*'s, and St. *George*'s. All fridays in Lent, the firſt and laſt excepted, prayers are ſaid in the evening in the oratory of St. *Marcellus*, with excellent muſick, a concert of inſtruments, and a fine ſymphony.

4. Saturday, Station in St. *Triphon*'s and St. *Auſtin*'s. All ſaturdays in Lent, in the afternoon, a ſermon and muſick in *our Lady of the Hills*; in *our Lady's of Loretto*, and at *Trajan*'s pillar.

5. The firſt ſunday in Lent, ſolemn maſs at which the pope aſſiſts in the apoſtolick palace; a biſhop aſſiſtant ſings maſs there, and the procurator-general of the order of St. *Dominic* preaches the ſermon. The ſtation is in St. *John*'s *of Lateran* and St. *Peter*'s. All ſundays in Lent the bleſſed ſacrament is expoſed, with illuminations and muſick in St. *John*'s *of Lateran*, St. *Praxedes*'s, St. *Auſtin*'s, *&c.*

6. Monday, ſtation in St. *Peter*'s *in Vinculis*; feaſt in St. *John*'s *de la Pigna of the Priſoners.*

7. Tueſday, ſtation in St. *Anaſtaſia*'s.

8. Wedneſday, in S. *Maria Maggiore*'s. All wedneſdays in Lent, in the afternoon, there is a ſermon and muſick at St: *Nicholas*'s *of the Cæſarini*, at St. *Jerom*'s *della Carità*, &c.

9. Thurſday, ſtation at St. *Laurence*'s in *Paniſperna.*

10. Friday, at the *holy Apoſtle*'s.

11. Saturday, at St. *Peter*'s.

12. The ſecond ſunday in Lent, the pope aſſiſts at a ſolemn maſs in the apoſtolical palace; a biſhop aſſiſtant ſings maſs; the procurator-general of the *Franciſcans* preaches the ſermon; ſtation at S. *Maria Maggiore*'s, and S. *Maria la Navicella*'s.

13. Monday, ſtation at S. *Clement*'s, feaſt at St. *Peter*'s and St. *Marcellinus*'s, for the conſecration of the church.

14. Tueſday, at S. *Balbina*'s.

15. Wedneſday, at S. *Cecilia*'s.

16. Thurſ-

* According to ſome, the four *ember weeks* bear a relation to thoſe four faſts which the *Jews* called of the fourth, fifth, ſeventh and tenth month. The *ember weeks* are ſolemniz'd in *March*, *June*, *September*, and *December*.

† *Alet*'s *Ritual.*

16. Thurſday, at S. *Maria*'s in *Traſtevere*'s.

17. Friday, at St. *Vitalis*'s.

18. Saturday, at St. *Peter*'s and St. *Marcellinus*'s.

19. The third ſunday, ſolemn maſs in the apoſtolical palace, at which the pope aſſiſts; a biſhop aſſiſtant ſings maſs, and the procurator-general of the *Auſtin* friars preaches the ſermon. The ſtation is at St. *Laurence*'s without the walls; at the church of the *Greeks*, the adoration of the croſs is ſolemnly perform'd.

20. Monday, ſtation at St. *Mark*'s.

21. Tueſday, at S. *Pudentiana*'s.

22. Wedneſday, at St. *Sixtus*'s, St. *Nereus*'s and *Achilleus*'s.

23. Thurſday, at St. *Como*'s and St. *Damian*'s in *campo Vaccino.*

24. Friday, at St. *Laurence*'s in *Lucina.*

25. Saturday, at St. *Cajus*'s, S. *Suſanna*'s, and S. *Mary*'s *of the Angels*, at *Dioclesian*'s *Baths.*

26. The fourth ſunday in Lent, ſolemn maſs in the apoſtolical palace, at which his holineſs aſſiſts; a cardinal prieſt ſings maſs; the procurator-general of the *Carmelites* preaches the ſermon; the pope bleſſes the *golden roſe*; the ſtation is at the *holy Croſs* in *Jeruſalem.*

Ceremony of BLESSING *the* GOLDEN ROSE.

Pope *Urban* V. ſent, the fourth ſunday in Lent of the year 1366, a golden roſe to *Joan* queen of *Sicily*, and made a decree by which it was ordain'd, that the popes ſhould conſecrate one at that ſeaſon every year. This golden roſe is enrich'd with precious ſtones, and is often ſent by the pope to princeſſes, or to ſome church as a mark of his peculiar affection. His holineſs bleſſes the roſe in the room where the ornaments are kept, immediately before he goes to hear maſs in his own * chapel. The bleſſing of the roſe is perform'd with frankincenſe, holy water, balm and muſk, mix'd together. The benediction being ended, the pope goes out of the room, one of his privy chamberlains carrying the roſe before him, and lays it on a candleſtick †. Then a cardinal deacon preſents it to his holineſs, who taking it in his left hand walks on to the chapel, and with his right hand bleſſes the faithful who line the way. After this the roſe is return'd to the cardinal deacon, when he gives it to a clerk of the chamber, who lays it on the altar. Maſs being ended, his holineſs gives the roſe to whomſoever he thinks proper. We muſt not omit that the ſunday of the *golden roſe* is call'd ‡ *Lætare*, and that the ſacred college ** come into the chapel cloath'd in caſſocks of the colour of dried roſes.

The roſe is remarkable for three qualities, which are to be applied to the faithful of the church, *viz.* for its colour, its fragrancy, and taſte. The ſubſtance of the golden roſe, the muſk and the balm with which it is bleſs'd, are ſo many emblems of the divine, the ſpiritual, and human nature of JESUS CHRIST. We owe this ingenious diſcovery to a †† *Romiſh* prelate.

27. Monday, ſtation at the church of the *four crown'd heads.*

28. Tueſday, at St. *Laurence*'s *in Damaſo.*

29. Wedneſday, at St. *Paul*'s.

30. Thurſday, at St. *Martin*'s *of the mountains*, and St. *Silveſter*'s *in campo Marzo.*

31. Fri-

* *Sacra. cerem.* lib. ii. † *Piſcara Praxis cerem.*

‡ 'Tis call'd *Lætare* from a leſſon which is read on that day, which begins at *ver.* 10. of the lxvith chapter of *Iſaiah*'s *prophecy.*

** *Piſcara*, ibid. †† *Caſal. de vet. Chriſt. ritib.*



The PROCESSION *with* PALMS *on* PALM-SUNDAY. | *La* PROCESSION *des* PALMES *le* DIMANCHE *des* RAMEAUX.



The PROCESSION *of the* B. SACRAMENT *on Corpus* CHRISTI-DAY. | *La* PROCESSION *du* S^t SACREMENT *le jour de la* FETE-DIEU.

31. Friday, at St. *Euſebius*'s and St. *Bibiana*'s.

32. Saturday, at St. *Nicholas*'s *in Carcere.*

33. The fifth ſunday in Lent, maſs in the apoſtolical palace, at which the pope aſſiſts with great ſolemnity; an aſſiſtant biſhop ſings maſs; the procurator-general of the *Servites* preaches the ſermon: ſtation at St. *Peter*'s, and the feſtival at St. *Lazarus*'s without the city.

34. Monday, ſtation at St. *Chryſogone*'s.

35. Tueſday, at S. *Quirico*'s, and S. *Maria*'s *in vita latâ.*

36. Wedneſday, at St. *Marcellus*'s.

37. Thurſday, at St. *Apollinarius*'s, and *the converted in the walks.*

38. Friday, at St. *Stephen*'s *the round*; feaſt at St. *Marcellus*'s for our *lady of the ſeven ſorrows.*

39. Saturday, at St. *John*'s before the *Latin* gate, and at St. *Cæſarius*'s; the image of our Saviour in the *ſancta ſanctorum* is unveil'd, and that of the bleſſed virgin's in S. *Maria Maggiore*'s, and continue ſo till ſunday *in Albis.*

40. Palm-ſunday, ſolemn maſs in the apoſtolical chapel, at which the pope aſſiſts; his holineſs gives the bleſſing, and diſtributes the palms. A proceſſion is afterwards made round the royal hall, and a cardinal prieſt ſings maſs. Station at St. *John*'s of *Lateran.* At St. *John*'s of the *Maronites*, the proceſſion of the palms is exhibited, and high maſs is ſung in the *Syrian* tongue.

The Ceremonies of PALM-SUNDAY.

Sunday after the *Lætare* the croſs and the images of the ſaints are veil'd, and continue ſo till the cloſe of Eaſter-eve. On palm-ſunday palms are prepared at the pope's chapel; and for want of * theſe, olive-branches may be uſed, adorn'd with the leaves of the palm-tree, tied up neatly in the ſhape of a croſs: Theſe palm or olive-branches muſt be about five foot in length. Things being thus prepared, the pope goes in proceſſion to the chapel; when the prayers and ceremonies uſual in all other † benedictions are ended, his holineſs ſprinkles and incenſes the branches: After the conſecration of the branches, the chief cardinal biſhop preſents two of the largeſt of them by way of offering to his holineſs; he gives them to two perſons of diſtinction, who, according to the *Romiſh* ceremonial, muſt ſtand on each ſide of the pope with the branches in their hands. The above-mentioned cardinal preſents him a third branch, leſs than the former; this the pope gives to a chamberlain, and preſents the reſt to the cardinals, prelates, ambaſſadors, and noblemen, who aſſiſt at the ceremony. The branches which the cardinal biſhop offers to his holineſs, are beautifully adorned with flowers, and muſt be kiſs'd by thoſe to whom they are preſented: When the chief cardinal biſhop receives them, he has the honour to kiſs his holineſs's hand and knee; the reſt of the cardinals alſo kiſs his knee, but the clergy, of an inferior order to theſe, only kiſs his foot. The ceremony concludes with diſtributing the branches among the people; and during the ſervice of the paſſion, all the congregation hold their branches in their hands.

On palm-ſunday the altars are adorned with palm or olive-branches; and the branches deſigned to be diſtributed are laid on a cup-board near the altar, and remain there covered with a white cloth, till the bleſſing is performed.

It were needleſs to acquaint the reader with the incident which this ceremony commemorates. *Alet* tells us in his ritual, that by the bleſſing of the branches, we are taught

* *Sacra Cerem. Eccl. R.* lib. 2.

† The ceremony is here deſcrib'd in the ſame manner as it is perform'd when the pope himſelf bleſſes the branches.

taught that all our thoughts, deſires, and faculties, ought to be offer'd to God; muſt be made after his ſpirit, and by the impulſe of his grace: but this myſtical interpretation is a little forc'd.

One remarkable cuſtom practis'd on palm-ſunday, and which is ſtill obſerved in ſeveral parts of *Chriſtendom*, is the ſetting a priſoner at liberty, upon which occaſion the biſhop and clergy go in proceſſion; the ceremony of which delivery is a type of our ſpiritual freedom. This ceremony is borrowed from the *Jews*, who uſed antiently to ſet a priſoner at liberty on eaſter-ſunday, in commemoration of their deliverance from the *Egyptian* bondage.

* After the palms have been diſtributed in manner aforegoing, the proceſſion of the palm-branches is performed. It begins by the deacon's preſenting the officiating prieſt with one of theſe branches, which he kiſſes, as alſo the prieſt's hand; this being done, the ſub-deacon takes the croſs, and goes and ſtands between the two incenſe-bearers, at the entrance of the ſanctuary or chancel: Then the march begins; immediately after that the deacon, who having knelt down, has turn'd himſelf towards the people, and repeated to them *procedamus in pace*, i. e. let us go in peace: this being done, the proceſſion is performed by going round the church. The proceſſion being ended, maſs is ſaid; and during the celebration of the ſervice of the paſſion, the ſeveral members of the congregation hold their branches in their hands, not excepting the officiating prieſt, and the miniſters of the altar: none are excepted but the deacons, who repeat the ſervice of the paſſion, and the acolyths, their attendants. After maſs is ended, every member of the congregation carries home his branch which has been bleſſed: and the rituals inform us, that a branch thus bleſſed, is a preſervative from ſeveral diſeaſes, and an inſtrument of numberleſs bleſſings.

The ſacriſtan reſerves ſome of theſe branches in order to burn them, and keeps the aſhes thereof for the next aſh-wedneſday. The peaſants ſet theſe palms in the fields, and in the midſt of their corn, and fanſy they ſecure them from vermin, and the inclemencies of the air. And we are told, that about the middle of the ſixth century, pope *Agapetus* inſtituted thoſe proceſſions which are performed in paſſion-week.

41. Monday, in paſſion-week, ſtation at St. *Praxades*'s; feſtival at St. *Andrew*'s *à ponte Mole*, for the tranſlation of that apoſtle's head.

42. Tueſday, ditto, ſtation at St. *Priſcus*'s, and at St. *Sabas*'s, on mount *Aventine*.

43. Wedneſday, ditto, ſtation at S. *Maria Maggiore*'s: in the evening the pope aſſiſts ſolemnly at the office in the apoſtolick chapel, for the ſervice of the *Tenebræ*; as likewiſe the two days following at St. *James*'s of the *Spaniards*, and at St. *Apollinarius*'s: the *Tenebræ* are ſung, and a concert of muſick at the ſame time.

The ſervice of the *Tenebræ* is performed on wedneſday, thurſday, and friday in paſſion-week †; at which time neither flowers or images are allowed to be ſet upon the altars, but they muſt be covered with purple. Six candleſticks made of wood, or other ſuch cheap matter, in which are ſix tapers made of common wax, are ſet on the altar; then the hoſt is taken away from the altar, before which the matins of the *Tenebræ* are ſung, and is carried to ſome private place, with the lights and ornaments belonging to it.

On the epiſtle ſide, on that part where the ſub-deacon aſſiſts, during the *Introite*, a kind of wooden branch, or chandelier made in a triangular form, is ſet, in which they put fifteen tapers made of common wax, all which are lighted; as alſo thoſe of the altar before matins begins. After the pſalm peculiar to this office is ſung,

* The plate repreſenting the proceſſion of the palms, and that of the holy ſacrament, were drawn from the life at *Paris*.

† *Baudry Manual. cerem.*

ſung, the ſacriſtan, or an acolyth, puts out with a reed made for that purpoſe, all the tapers in this branch; obſerving to begin with that taper which ſtands at the greateſt diſtance, leaving only one of them lighted, *viz.* that which is in the center of the triangle. The whole ceremony is accompanied with ſinging, proper leſſons, *&c.* whereof it were needleſs to mention the particulars, ſince they can be of no uſe but to prieſts. While the *Benedictus* is ſinging, all the candles, that which burns before the hoſt excepted, are put out; and the ſervice muſt be ſo ordered, that they all may be extinguiſhed juſt at the concluſion of the canticle. As for the taper that was left lighted in the triangle, an acolyth kneels down, and lifts it up on high on a little table, while an anthem of the *Benedictus* is repeated; but he hides it either behind or under the altar, on the epiſtle ſide, at the ſinging of the verſe which begins as follows, *Chriſtus factus eſt*, &c. After which the *miſerere* is ſung in a kneeling poſture, and is followed by the prayer, whereof the firſt words are *reſpice quæſumus:* all which the officiating prieſt, who is ſtill upon his knees and bare-headed, as alſo his attendants, repeats aloud, till he comes to the *qui tecum*, when he lowers the tone of his voice. Scarce are the prayers ended, * when a great noiſe is made with ſticks, and often fiſts, againſt the ſeats and benches; the children join in the chorus, and the people, whoſe devotion is generally inconſiſtent with good ſenſe, love noiſe too much to leave off preſently: but an acolyth puts an end to it, by ſhewing the taper which he had hid behind the altar; for this is the ſignal for ſilence.

The pope aſſiſts at this ceremony clothed in his red cope, and his cowl over his head, but the croſs is not carried before him; and the cardinals, who are clothed in purple, neither pay obeyſance to him, or aſſiſt at the altar.

44. Holy-Thurſday, a rattle is made uſe of inſtead of bells, except at the celebration of the maſs of the *gloria in excelſis*, when a bell is rung. The altars and the croſs muſt be covered with white, and maſs celebrated with that colour. No private maſs muſt be performed on † holy-thurſday, then all the clergy receive the communion from the hands of their ſuperior, the better to repreſent the ſupper of our Lord with his diſciples; but if they are under an indiſpenſable neceſſity of celebrating ſome ‡ private maſs, it muſt be done before divine ſervice.

On holy-thurſday the pope aſſiſts ſolemnly at the office in the apoſtolic chapel; a cardinal biſhop ſings maſs, which being ended, the pope carries the hoſt in proceſſion to the ſepulchre, prepared in the chapel *Paulina.*

The PROCESSION *of the* HOST *to the* GRAVE.

Here follows the ceremony of this proceſſion, which is made after a ſolemn maſs. It were needleſs to relate how many times the officiating prieſt and his aſſiſtants || kneel, firſt on one ſide of the altar, then in the middle, and afterwards on the ſecond ſtep; nor how that after being come down from the altar, he puts off the maniple, (a kind of little ſtola) and puts on the chaſuble, and continues in prayer whilſt the ſacriſtan or ſome other perſon goes and lights the tapers, lays the corporal or bleſs'd table-cloth on

* The maſter of the ceremonies ſtrikes the firſt ſtroke upon the ſteps of the altar.

† Some writers tell us, that private maſſes were firſt inſtituted in the ſeventh century, and that they took their riſe from the ignorance of the people, and the decay of piety. At that time the people frequented the communion leſs, and the cup was given to the prieſt only; and inſtead of conſecrating a large loaf for all the communicants, as was always the cuſtom, they only conſecrated common wafers. It is alſo affirm'd, that maſſes were inſtituted in the ſame period: However, ſo far from believing that the original of private maſſes is of ſo late date, or that 'tis to be aſcribed to a decay of piety, we are perſuaded they owe their original to the fervent devotion of the primitive chriſtians, who uſed frequently to communicate in private.

‡ *Piſcara Praxis cerem.* || *Baudry Manual. cerem.*

on the altar, *&c.* that another gives out the tapers which are to be uſed in the proceſſion; that the incenſe-bearers get ready their thurables, *&c.* and the croſs-bearers clothe themſelves in white, in order to walk with the proceſſional croſs. Neither ſhall we obſerve the manner in which theſe miniſters range themſelves about the altar; or how they draw near to it, kneel down and pray; for all theſe ſeveral ceremonies reſemble thoſe which have been already deſcrib'd. Strict care muſt be taken not to turn one's back upon the hoſt; this the prieſt incenſes thrice, and it is veil'd; at the ſame time an acolyth puts another over the prieſt's ſhoulders, after which a deacon goes and takes the hoſt from the altar and preſents it to the officiating prieſt, who lifts it up on high before the congregation, the choir at the ſame time ſinging the *pange lingua.* This being done, the proceſſion ſets out, with each perſon his taper in his hand, in ſuch order that the youngeſt walk firſt, and the oldeſt laſt. The ſuperior clergy walk immediately after the prieſt, who marches under a canopy, and carries the hoſt. Being come to the grave, the youngeſt place themſelves near the croſs, which is ſet oppoſite to the grave, and the oldeſt place themſelves afterwards: this being done, they all fall down upon their knees, the incenſe and croſs-bearers excepted; the choir ſings, and repeats the anthem *tantum ergo ſacramentum,* during the whole ceremony. The prieſt incenſes the hoſt, when a deacon takes it up and holds it in his hands, till ſuch time as the prieſt kneels down before it. This being done, the deacon lays it again in the tabernacle, where the prieſt incenſes it thrice; after which the deacon locks up the tabernacle, and gives the key of it to the maſter of the ceremonies. This is what is call'd the carrying of the hoſt to the grave. At the return of the proceſſion the tapers are put out, thoſe of the acolyths who walk before the croſs-bearers, excepted. The officiating prieſt puts off his white veſtments, and puts on purple ones, in order to ſay the office of the veſpers; his attendants do the ſame, and after the veſpers are ended, they uncover the altars.

The pope performs the ſame ceremonies in the chapel of *Paulina.*

The manner of Uncovering the ALTAR.

The officiating prieſt who is to perform this ceremony muſt be cloth'd in purple: it begins by uncovering the high altar, when the prieſt takes from the altar its coverings, its *pallæ,* and other ornaments; but does not take off the croſs and its lights. They even take away the little cupboard where the church-plate is kept, as alſo the carpets and flowers, and likewiſe uncover the pulpit and the church-walls; all which the ſacriſtan carries into the veſtry. The croſs is cover'd with a black or purple colour'd veil, the tabernacle is veil'd in the ſame manner, and is left open, as being the houſe of the * living God, who has abſented himſelf from it for ſome time. The † croſs being thus cover'd with a purple or black veil, muſt be placed before the tabernacle. When the altars have been uncovered in order to ſolemnize the paſſion of our Saviour, a black canopy is ſet over the high altar, and the walls of the church are hung with the ſame colour. It were needleſs to acquaint the reader, that this mournful ceremony is uſher'd in by certain anthems.

‡ We are told that the uncovering of the altars repreſents the ignominy with which our Saviour was ſtripp'd of his garments.

After the ceremonies above-mention'd are ended, the pope is carried to the gallery, where the bull *in Cœna Domini* is read; by which his holineſs excommunicates in a ſolemn manner all hereticks and unrepenting ſinners; after which he gives his bleſſing to all the people aſſembled in the ſquare.

The

* *Baudry Manuale.* † *Piſcara Praxis cerem.* ‡ *Caſal de Ritib.*

Ceremonie de laver les pieds à douze PAUVRES le JEUDI SAINT.

B. Picart. de.

L'ADORATION de la CROIX par le PEUPLE le VENDREDI SAINT.

The EXCOMMUNICATION *pronounced on* holy Thurſday.

This is what is generally call'd the publication of the bull *in Cœna Domini*, which is given out from the gallery of the *bleſſing*. ** The pope is then cloth'd in a red chaſuble and a ſtola of the ſame colour; and ſtands in a kind of high pulpit, the better to be ſeen of the people. The ſub-deacon who is at his holineſs's left hand, reads the bull which is in *Latin*; and the deacon who ſtands at his right, reads the ſame to them in *Italian*. In the mean time the candles are lighted, and each man takes one in his hand; when the excommunication being promulgated, the pope and cardinals put out their candles, and throw them among the croud, after which the black cloth that cover'd the pulpit is taken away.

†† Two cardinal deacons aſſiſtants, publiſh a plenary indulgence, the one in *Latin*, the other in *Italian*.

After this his holineſs waſhes the feet of ‡‡ twelve prieſts in the ducal hall, and entertains them at dinner in another apartment, himſelf waiting upon them; and preſents to each of them two medals, the one of gold the other of ſilver, as alſo an apoſtolical garment made of white ſerge.

The ceremony of WASHING *the feet of the* POOR.

This ceremony is call'd in Italian *mandato*, from the anthem which begins with theſe words *mandatum novum*, which is ſung at it; the *rituals* alſo call it *mandatum*.

Here follows the deſcription which a † modern writer gives us of this ceremony, made in imitation of our Saviour's waſhing the feet of his diſciples. The pope and cardinals being come to the ducal hall, where the ceremony of waſhing the feet is perform'd; the cardinal deacons aſſiſtants, clothe his holineſs with his purple ſtola, his red cope, and plain mitre. Their eminencies are cloth'd in purple copes, and his holineſs puts three ſpoonfuls of odoriferous ſpices into the thurable, " and gives his " bleſſing to the cardinal deacon who is to ſing the goſpel which begins, * *ante* " *diem feſtum paſchæ*: after which one of the apoſtolical ſub-deacons gives the pope " a book of the new teſtament to kiſs; and the cardinal deacon incenſes him thrice; " immediately after which a chorus of muſicians ſing the 34th verſe of the above-" mention'd chapter, in which are theſe words, *mandatum novum do vobis*; *a new* " *commandment I give unto you.*

" As ſoon as the pope hears theſe words ſung, he takes off his cope, and putting on " a white apron waſhes the feet of thirteen poor prieſts, ſtrangers, who ſit on a high " form or bench, cloth'd in white camblet, with a kind of coul, that reaches down " to the middle of the arm. This at the pope's court, is call'd an apoſtolical garment. " The above-mention'd prieſts have their right leg bare, which is well waſh'd over " with ſoap, before they preſent it to him to waſh; and this being done, his treaſurer, " by his order, gives to each of them two medals, the one of gold, the other of ſilver, " weighing an ounce each; the major-domo preſents them a napkin, with which the " dean of the cardinal college, or one of the moſt antient biſhops of the apoſtolick col-" lege dries their feet: afterwards the pope returns to his ſeat, takes off his apron, " waſhes his hands in water which the layman of the higheſt quality there preſent,

** *Sacr. cerem. eccl. Rom.* lib. 2. †† *Id.* ibid. ‡‡ The *Romiſh* ceremonial ſpeaks of thirteen.
† *Aimon.* * *John* xiii.

" pours out to him; and afterwards wipes them with a napkin which is preſented " to him by the chief cardinal biſhop. This being done, the pope again puts on his " cope and mitre, and afterwards ſings the Lord's prayer, and ſeveral others in *Latin*; " which being ended, he goes into the apartment where the bed of altar-ornaments " are laid, when laying his pontifical veſtments on it, he withdraws to his apartment " accompanied with the cardinals."

This ceremony is perform'd much after the ſame manner in the reſt of the churches in *Rome*, and in other places by the biſhops and rectors of pariſhes. The place where the † ceremony is perform'd, muſt be adorn'd and perfum'd with flowers and odoriferous herbs; there muſt be at leaſt a table in form of an altar, neatly cover'd. The croſs muſt be veil'd with white, to denote that purity whereof the ceremony of waſhing the feet is a type; and as every thing muſt allude to this, the *rituals* obſerve that the candles which are lighted at this ſolemn act, muſt be made of the whiteſt wax. The credence, and the baſons into which the water is pour'd, muſt alſo be adorn'd with flowers.

" The thirteen prieſts whoſe feet were waſh'd by the pope, and who are that day " call'd apoſtles, are an hour after carried into a beautiful apartment in the *Vatican*, " in which there hangs one of the fineſt pictures in *Rome*, repreſenting the battle of " the emperor *Conſtantine*. In this apartment the thirteen prieſts are entertain'd with " a moſt ſplendid dinner. They are no ſooner ſeated, than the pope comes in, and " preſents to each of them the firſt diſh, and afterwards pours out to each of them " the firſt glaſs of wine; during which he diſcourſes to them with great familiarity, " and grants them ſeveral privileges on that occaſion; which being done he with- " draws.

" Then the pope's preacher in ordinary begins his ſermon in the above-ſaid apart- " ment, while the thirteen prieſts are ſitting at dinner, in lieu of the ſpiritual ſervice " which is always read at meals in all eccleſiaſtical ſocieties. The preacher who of- " ficiates on this occaſion is the ſame that generally preaches once a week before the " pope in his chamber during lent and advent. On this occaſion the pope ſits in a " gallery unſeen by any perſon, and the cardinals ſit round his chamber in purple " couls, as in the conſiſtory.

" But in caſe of the pope's abſence, the cardinal deacon, in preſence of the whole " apoſtolical college, performs the ceremony of waſhing the feet of thirteen poor " prieſts." The ceremony ends with a ſumptuous entertainment which his holineſs gives to the cardinals, and the whole is heightned with a fine concert of muſick. 'Tis thus that *Rome* annually beholds the image of our Lord's ſupper with his apoſtles, renew'd.

The magiſtrates of *Rome* are preſent at this ceremony of waſhing the feet, which is perform'd in the hoſpital of St. *John of Lateran*; the ſame ceremony is likewiſe exhibited in a ſolemn manner at *la Conſolatione*, and in other places.

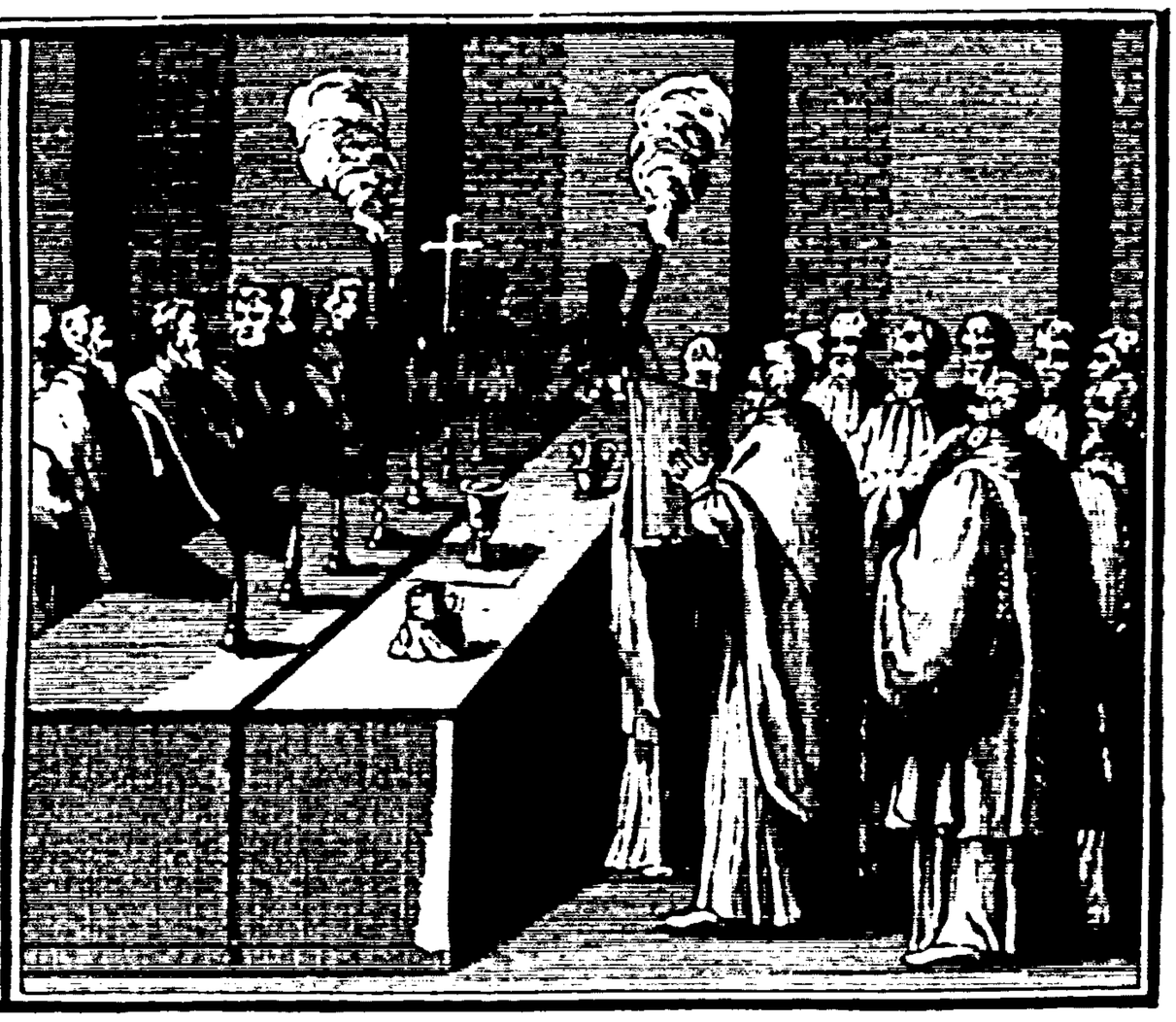
In a word, 'tis ſolemniz'd on holy thurſday by all the princes of the *Romiſh* religion in *Europe*. In *France* the king's chief phyſician makes choice of twelve children for that purpoſe, whoſe feet are waſh'd by his majeſty, and he himſelf ſerves up the diſhes. They are afterwards preſented in the king's name with money, bread, and clothes. * The king of *Spain* performs this ceremony in his anti-chamber, after having perform'd his devotions at chapel: for this purpoſe forms are fix'd in the anti-chamber for the poor men to ſit on, and oppoſite to them long tables are plac'd on which they dine; the ſtuff to make their clothes is alſo brought into the ſame apartment, and for each a purſe with money. The officers of the pantry provide the victuals

† *Baudry Manual. cerem.*

* *The ſtate of* Spain *by abbé* Vairac.



On porte en PROCESSION les SAINTES HUILES. &c.



BENEDICTION des SAINTES HUILES.



Maniere dont L'EVÊQUE est recu a la visite de son DIOCESE.



L'EVÊQUE fait L'EXORTATION PASTORALE.



On baise la MAIN de L'EVÊQUE.



Le CORPS de L'EVÊQUE est exposé dans L'EGLISE.

victuals for theſe poor people; thoſe of the cellar furniſh each of them with wine and water; and thoſe of the fruitery ſerve up the ſeveral courſes, and adorn the table with flowers, *&c.* The clerk of the alms, cauſes each poor man to ſit down on the bench where their feet are to be waſhed; here they are viſited by the phyſician of the chamber, to ſee that they have no infectious diſtemper: the apothecary, the clerk of the alms, the chief marſhal, and the principal almoner, waſh their feet very clean, to prevent their being offenſive to his majeſty.

" As ſoon as the holy ſacrament is lodg'd in the tabernacle of the monument, the " king comes out of the chapel, and goes in proceſſion to the anti-chamber, attend- " ed by his ſtewards with their ſtaves; the officer in waiting, takes care to put the " people in order, to prevent confuſion.

" The king's guards are drawn up in two lines in the great hall, and the lieutenant " who commands them ſtands at the lower end of the poor men's table with two of " the ſaid guard.

" As ſoon as the king is come, the deacon begins to ſing the goſpel, when immedi- " ately his majeſty takes off his hat and ſword, ties a cloth round him which the " chief almoner preſents him with, and in his abſence the *ſumiller de courtine*, and " waſhes the poor men's feet: this being done, the king puts on his hat and ſword, " and the clerk of the almonry cauſes the poor men to ſit down at table.

" The king begins to wait upon them, giving to one of the officers of his own " table, the ſeveral courſes which were ſet on it, in order for their being put " into the voiders.

" Whilſt the king is ſerving up a courſe to the firſt poor man, the gentlemen of " his bed-chamber go according to their ſeniority, and take the other diſhes at the " door of the apartment in which they are ſet; and each of theſe, aſſiſted by his do- " meſticks, carries the courſe deſign'd for each poor perſon, and gives it to the comp- " troler, who preſents two diſhes to the king, which his majeſty ſets before two of " the poor men. The above-mention'd officer who waits at the king's table, receives " the reſt from the king's hand, and lays them in the voiders.

" The butler ſtands behind the table, and waits on the poor men with wine.

" After that all the courſes are ſerv'd up, the gentlemen of the bed-chamber fetch " the deſſert, which the king takes from them, and preſents to each of the poor men, " who receives it in a napkin; and at the ſame time the officer of the king's table afore- " mention'd takes it back, and lays it in the voider, with the bread, the ſalt-ſeller, " knife, ſpoon and fork; which being done, the clerk of the pantry takes off the cloth, " and the gentlemen of the bed-chamber go to the buffet to fetch thence the garments " appointed for the poor men, and preſents them to the king, who diſtributes them " to the poor men in their ſeveral turns.

" * After the apparel has been thus diſtributed, the chief almoner ſays grace, and " pronounces the bleſſing.

The Bleſſing of the OILS, *&c.*

† The holy oils are made on holy thurſday, at which time thoſe of the preceding year are burnt. They are made with great ſolemnity, after having firſt reconciled the penitents to the church. After nones or the ninth hour, the officiating prieſt clothes himſelf in white, and puts on his ſandals, *&c.* The canons, the ſeveral miniſters of the altar, ſeven deacons, ſeven ſub-deacons, and twelve prieſts

* The plate repreſenting the ceremony of waſhing the feet of twelve poor men, *&c.* was drawn from the life at *Paris*.

† *Piſcara Praxis cerem.* The uſe of oils is very antient.

prieſts are likewiſe clothed in white, and all walk in proceſſion to the altar. Omitting the genuflexions, prayers and anthems that follow the proceſſion, we ſhall obſerve that the officiating prieſt bleſſes, conſecrates, and exorciſes three ſorts of oil: he firſt performs the ceremony on that of the * infirm, afterwards on that of the chriſma, and laſtly of the catechumens; and ends with a † ſalutation, which the officiating prieſt and the miniſters who aſſiſt at the conſecration, make to theſe ſanctified oils, ſaying to them, *ave ſanctum oleum, hail holy oil.* After this the new made oils are carried in proceſſion into the ſacriſty, when the officiating prieſt waſhes his hands, maſs is ſung, the bleſſing is pronounced, and every man returns home.

In *Spain*, and ſome parts of *France* bordering upon *Spain*, the cuſtom of bleſſing meats publickly at eaſter is ſtill preſerv'd. " One would imagine, ſays biſhop *Alet* " in his *Rituals*, that this cuſtom owes its original to what follows, *viz.* that as the " hereſy of the *Priſcillianiſts* had infected *Spain* and *Guienne*, the fathers of the " church after having condemn'd it in their writings, were alſo deſirous of having " it condemn'd by a ſolemn cuſtom of bleſſing fleſh, as one of God's creatures, and " a thing that was good and uſeful. ——— In order the better to oppoſe the hereſy " of *Priſcillian* ‡, who held that the prince of darkneſs, and not God, was the cre- " ator of fleſh, and that the faithful ought to reject it as impure and wicked. This " bleſſing is ſcarce ever us'd, except in thoſe churches and near thoſe places where that " hereſy formerly prevail'd." To this bleſſing of the meats, we muſt add that of bread and eggs at eaſter.

On holy thurſday the ſtation is at St. *John of Lateran*, when the heads of the holy apoſtles St. *Peter* and St. *Paul* are ſhewn, as alſo the table on which our Lord eat his laſt ſupper. In the evening ſeveral cardinals, princes, *&c.* go to the *Trinity*, where they waſh the feet of pilgrims, and wait on them at tables, adorn'd with great magnificence, and cover'd with the moſt exquiſite diſhes. The ſame night, the fraternities go in proceſſion by torch-light to St. *Peter*'s, preceded by great numbers of penitents who ſcourge themſelves as they walk; and as a reward for their voluntary puniſhment, they are ſhewn the holy face of our lord, the lance, and the true croſs.

45. Good-friday, ſtation at St. *Croſs's in Jeruſalem*, where ſeveral relicks are ſhewn; the miraculous crucifix is ſhewn unveiled at St. *Peter*'s and St. *Paul*'s, as alſo that of St. *Marcellus*. Feaſt in the church of the *Armenians*, where a holy ſepulchre, in imitation of that of *Mount Calvary*, is ſhewn; the pope aſſiſts at maſs in a ſolemn manner in the apoſtolical chapel; a Jeſuit preaches the paſſion ſermon, and a cardinal penitentiary performs the office, and is cloth'd in || black, without either ſandals or gloves; the altar is uncover'd, and the croſs which ſtands in the middle is veil'd with black, as was before obſerved: the tapers are made of common wax, the canopy is cover'd with black, as alſo the pope's chair, and the walls of the chapel are ſtript of all their ornaments. The gloomy ſolemnity of the day does not permit of certain honours which would otherwiſe be paid to his holineſs: the cardinals don't bow to him, nor do the miniſters who are to ſing the paſſion, kiſs his foot. When thoſe who ſing the ſervice above-mention'd come to theſe words, *having bowed down his head, he yielded up the ghoſt*; the pope, the miniſter who officiates, and the reſt of the congregation, turn themſelves towards the altar, kneel down, and pray with a very low voice. The ſame is done in the reſt of the churches, nor would it be otherwiſe were the pope himſelf to officiate.

On

* 'Tis the oil that is uſed in extreme unction, exorciſms, *&c.*

† *Miniſtri ſacri chriſmatis cooperatores.*

‡ *Priſcillian* a heretick of the fourth century is ſaid to have condemn'd marriage, and the fleſh of animals, and to have requir'd that the bleſſed ſacrament ſhould be received without eating it.

|| *Ceremon. ſac. eccleſ. Rom.* lib. 2.

* On Good-friday, the pope ſits only on a plain form; and after ſervice is ended, when the cardinals attend on him back to his chamber, they are all obliged to keep a deep ſilence, as a teſtimony of their ſorrow.

In the night at 22 a-clock, (according to the *Italian* manner of counting the hours) the *Greeks* perform the obſequies of our Saviour in their own tongue, round a great crucifix, laid on a bed of ſtate adorn'd with flowers; theſe the *Greek* biſhop diſtributes to the aſſiſtants, as an act of devotion, after the office is ended.

The ADORATION *of the* CROSS.

The following ceremony gives great ſcandal to hereticks, who look upon this ſolemn adoration on good-friday as manifeſt idolatry. They cannot conceive that the prayers which are uſed on that day are offer'd up to a crucified Saviour; and that when it is ſaid to the croſs, *O crux ave ſpes unica*; *hail thou croſs our only hope*, it is figuratively ſpoken to our Saviour himſelf. Perhaps it would be proper to remove all ſtumbling-blocks, ſince it might leſſen the averſion of the enemies of the church, and would probably contribute to bring back into its boſom, many people, who out of prejudice object *inſincerity* to us, becauſe we ſay on good friday, in a figurative ſenſe, of the croſs which is the object of the ceremony, *ecce lignum crucis, venite, adoremus*; *behold the wood of the croſs, let us come and adore it.* Would it not be better to take away ſome things, than for us to have a ſett of people for our enemies who for upwards of two hundred years, keep true catholicks in awe; and make us bluſh for a great number of ceremonies, which tho antiently ſo conſtant, and had ſuch a ſanction given to them, are now almoſt buried in oblivion, or continued only in *Spain* and *Italy*? How many catholicks are reduced to ſhifts, diſguiſes, and evaſions, becauſe they are afraid of openly defending many things which are a folly to the libertine, and a ſcandal to the proteſtant?

† After nones the officiating prieſt goes up to the altar, preceded by the acolyths without tapers, and the reſt of the miniſters of the altar: they firſt kneel before it, and bow to the croſs, a duty at all times neceſſary, but particularly on this day. Immediately after that the officiating prieſt and his miniſters have repeated on their knees certain prayers with a low tone of voice, the acolyths cover the table of the altar, and lay the *maſs-book* on a black cuſhion on the epiſtle ſide. This being done, the maſter of the ceremonies makes a ſignal to the officiating prieſt and his miniſters to riſe up; when the acolyths take away the cuſhions that were knelt upon, and the black cloth; while the choir and the congregation ſay their prayers upon their knees. The miniſter who is to officiate goes up to the altar, kiſſes it as uſual, and afterwards either repeats or ſings with a low voice the ſeveral leſſons of the day, and his miniſters after him. Prayers being ended, the officiating prieſt goes on the epiſtle ſide, the deacon takes the croſs which is veil'd from the altar, and preſents it to the officiating prieſt, who after he has uncover'd the top of the croſs, elevates it with both his hands, at the ſame time ſinging theſe words, *ecce lignum crucis*; *behold the wood of the croſs.* Then all the congregation riſe up with their heads bare, and the miniſters of the altar ſing as follows, *in quo ſalus mundi pependit*; *on which the ſaviour of the world hath ſuffer'd death:* the choir anſwers, *venite & adoremus, let us come and adore.* Every one falls proſtrate on his knees, the officiating prieſt excepted. A moment after they all riſe up; the officiating prieſt uncovers the right arm of the crucifix, and the head of the Jeſus; ſhews it; elevates it; and ſays, *ecce lignum*,&c. as before. Laſtly, he goes up towards the middle of the altar,

* *Id. ibid.* † *Piſcara Praxis cerem.*

turns towards the congregation, and with a very loud voice repeats the ſame ceremonies, at the ſame time elevating the crucifix, and ſhewing it quite uncovered.

The acolyths ſpread a purple piece of cloth, or carpet in the midſt of the chancel of the altar, and before the ſteps of it: On the carpet a purple cuſhion is laid, and a ſilken veil embroidered with gold. The officiating prieſt carries the croſs thither, and kneeling down lays it on the cuſhion, and bows to it; and being preceded by his miniſters, who attended upon him to this auguſt ceremony, he returns to his place, where he puts off his ſandals and his miter. He afterwards goes forward in the midſt of his miniſters, who alſo put off their ſandals, when he kneels thrice, repeats thrice a ſhort prayer, and at laſt kiſſes the holy wood of the croſs, which the miniſters do likewiſe; after which, having bowed to the croſs, they all return back, and put on their ſandals.

The reſt of the dignitaries of the church follow after, each in his rank, and perform the ſame ceremony, as alſo the people. * In thoſe countries where the women don't ſit with the men, a prieſt, having a black ſtola over his ſurplice, goes and preſents them the crucifix in the manner above-mentioned.

The ſame ceremonies are performed at the pope's chapel. † After his holineſs has kiſs'd the crucifix, his offering muſt be twenty-five ducats of gold at leaſt, which he puts into a veſſel of the ſame metal, laid near the left arm of the crucifix. Emperors and kings go and worſhip the croſs after the cardinals, who are the princes of the church, as is well known, and who conſequently are ſuperior in dignity to all the ſovereigns upon earth. As this is always practis'd in all ceremonies, it were needleſs to make any farther mention of it.

We are not to omit, that in that part of the paſſion which is called *the prayer for the* Jews, the congregation are not to kneel down ‡, becauſe that at our Saviour's crucifixion, the *Jews*, who put him to death, bowed the knee purely to mock him.

The ceremony of the adoration being ended, the deacon ſalutes the croſs, elevates it, and in this poſture carries it to the altar, where he lays it down, obſerving to bow the knee before it: As he walks along with it, he goes before the officiating prieſt, who is ſtanding up; but the reſt of the miniſters of the altar are upon their knees.

PROCESSIONS *on* GOOD-FRIDAY.

There is no true and unfeigned chriſtian but conſiders our Saviour's paſſion as the *æra* from which the ſalvation of mankind is to be dated: It would be impoſſible for them to pay him too much homage for the blood he has ſhed for them; and the moſt unſullied virtue, the moſt profound humility, the moſt auſtere devotion, is not worthy of approaching him, who, for man's ſake, gave himſelf up to the moſt dreadful torments. But ſo great is the weakneſs of the human mind, that 'tis to the gratitude ſo juſtly paid to God for this excellent ſacrifice, that we owe the mad folly of numberleſs multitudes of zealots, and thoſe violent mortifications, in which an odd complication of extravagance and devotions, are equally conſpicuous: your zealots are as much infected with a mixture of envy and emulation as the children of this world, and will not ſuffer themſelves to be out-done. Hence the ridiculous cuſtoms, which having got footing in ſpite of all the precautions of the holy leaders of the church, are daily increaſing. It is therefore but juſt to condemn theſe practices, and all ſuch as tend to divert mankind from ſincere and genuine piety, by amuſing them with trifles ſo unworthy of the ſacred character of religion, which nevertheleſs are tolerated in ſome countries for the ſake of temporal intereſts, to the ſhame and ſcandal

* *Piſcara Praxis Cerem.* † *Sacra Cerem. Eccl. Rom.* lib. ii. ‡ *Idem ibid.*

ſcandal of the clergy thereof. This being premiſed, let the reader conſider in what light he is to view certain whimſical cuſtoms we ſhall now deſcribe, after having once again declar'd, that we do not thereby intend to give the leaſt offence to true and unaffected piety.

At *Courtray*, there is a *proceſſion* on good-friday of our Saviour to *mount Calvary*. The city gives five and twenty livres to a poor man, who repreſents the ſuffering Saviour: and the monks, as we are told, aſſure him of certain ſalvation, in caſe he happens to die under the blows that are given him in this ceremony. The proceſſion firſt aſſembles in the pariſh church, when the mock Saviour is brought into the ſacriſty, where he is clothed with a purple robe, his loins girded with a thick rope, and his head crowned with thorns; after which he is made to walk bare-foot, with a kind of pack-ſaddle bound about his neck: On each ſide of the pack-ſaddle ſix ropes are put, of the thickneſs of ſuch as are uſually put to draught-horſes; which being done, the mock chriſt has a long croſs of great weight laid on his ſhoulders: and thus equipped, he rambles up and down the whole city. Six *Capuchines*, who walk at his right hand, draw the ſix ropes, which are fix'd on either ſide of the pack-ſaddle; and the other ſix are drawn by as many *Recollets*, a kind of *Franciſcans*: ſo that the poor fellow is ſo dragg'd and hal'd by the twelve friars, that he is continually ſtumbling, and is almoſt pull'd to pieces. The poor mock ſaviour would have a horrid time of it, were it not for a ſham *Simon* the *Cyrenian*, who very luckily comes in the god-ſpeed to free him from his torments. The poor wretch, before he gets into the church is half killed: however, by this aſſiſtance, notwithſtanding the kicks and cuffs which the people, and the mimick *Jews* belabour him with, he is ſo thorowly perſuaded of the merits of his ſufferings, and that they will procure him an eternity of bliſs, that he bears all his torments without the leaſt murmur or complaint.

Nor is the proceſſion at *Bruſſels*, in which the crucifixion of our Saviour is repreſented, leſs extraordinary in its circumſtances. Both the city and the court endeavour to do honour to this ſolemnity; and although they may probably be perſuaded, there is little devotion in it, they nevertheleſs give into it from mere cuſtom, and to pleaſe the common people, who revere it becauſe of the * antiquity of its inſtitution. 'Tis performed in the church of the *Auſtin*-Fryars, at the foot of the altars. The perſons who form the proceſſion get together in St. *Gudila*'s, the cathedral church, by eight in the morning. The brotherhood of the *Mercy* come thither in their proper habits, bare-footed, and their faces mask'd. Some walk with drums covered with black cloth. After the brotherhood, a great number of priſoners come forward, each of whom drags after him an iron cannon-ball, that is chain'd to his foot; next come ſeveral *Auſtin*-Fryars, dreſs'd in *Jewiſh* habits, in the midſt of whom is a man, who is always a criminal, that is pardon'd for the part he acts, bound and fetter'd, crown'd with thorns, and dreſs'd in a purple robe. Then ſeveral trumpets come forward, and after them the prebends, the prieſts, and a multitude of people. In this equipage they all croud into the church, where the concourſe is always ſo great, that multitudes are oblig'd to ſtand without. In the church, a large ſcaffold is erected, and a croſs, twenty foot in height, ſet upon it; the perſon who repreſents the crucify'd Saviour, aſcends this ſcaffold, and is followed by thoſe who repreſent the *Jews*, with hammers, nails, and ropes in their hands. Then the brotherhood of the *Mercy* croud round the ſcaffold: the ladies have high ſeats prepared for them, and the common-people ſtand below in the pit. The mock-*Jews* ſtrip the pretended *Chriſt*

* There is great room to believe, that the *Spaniards*, their antient ſovereigns, firſt introduced this ceremony among them.

Chriſt of his ornaments, lay him along the ſcaffold, caſt dice for his garments; which being done, they ſtrip him to his ſhirt. Laſtly he is fix'd on the croſs, by tying his hands and feet with leathern thongs, which are nail'd to the croſs; and the better to imitate our Saviour's ſufferings, they put little bladders fill'd with blood under the thongs, when pricking them with the nails, the blood is ſeen to trickle from his hands and feet. This is the very *pathos* of this pious farce; for at the ſight of the blood, the hearts of the people are moved, and the moſt devout beat their breaſts, while the monks ſing anthems ſuitable to the occaſion.

It were needleſs to mention the whimſical ſcenes that are exhibited on good-friday, in the ſeveral countries of the chriſtian world. We ſhould never have done, were we to take notice of our Saviour's burial, as it is ſolemnized in *Portugal*; the various ways of crucifying him in other countries; the ſeveral marches and counter-marches of the proceſſions made by the penitents of the ſeveral colours in *Rome*, who all pretend to be ready to attack the devil, and for that purpoſe are armed with tapers, whips and croſſes, and enroll'd under different banners. At *Venice*, on good-friday, the holy ſacrament is carried in proceſſion, about nine or ten at night, with the * utmoſt ſolemnity: it is laid in a coffin cover'd with black velvet, and in this manner is carried round the ſquare of St. *Mark*. St. *Didier* informs us, " that there cannot be " a finer ſight than this ſquare. Two large flambeaus of white wax are ſet at " each window of the palace *Della Procuratia*, which goes round the ſquare. This " double range of flambeaus, and thoſe which are ſet over the church gate, are to light " the ſeveral proceſſions of the fraternities and the neighbouring pariſhes, who go pur- " poſely into the ſquare. We here ſee the penitents in maſquerade, wearing ſharp- " pointed caps two foot high, who beat themſelves till the blood follows the blows; " walking every now and then behind the crucifix. For this purpoſe they have ſcourges " made of a great number of little ſharp cords, which they hold with both their hands " and dip in a pot filled with vinegar, brought to them for that uſe; and they ſtrike " themſelves

* St. *Didier* aſſures us, that the popes, notwithſtanding their great authority, have never been able to aboliſh this cuſtom: but he adds, that whereas this ceremony was formerly practis'd in the whole extent of the *Venetian* territories, 'tis now confined to the churches of *Venice* only, where ſuch a proceſſion is performed in every pariſh the ſame evening.

Here follows the order which is obſerv'd in the proceſſions on holy-thurſday at *Venice*. There are three or four hundred men, all of them holding thick torches of white wax, ſix foot long, and weighing at leaſt twelve or fifteen pound each. Theſe walk two and two, with a like number of perſons, each holding a lanthorn, and walking between each torch, in ſuch a manner, that the ſpectator ſees alternately a flambeaux and a lanthorn. They are all clothed in black or white ſerge, according to their fraternities, having a large cowl two foot in length, and that terminates in a point, hanging down on their backs. Their lanthorns are very large, and are fix'd to the end of a ſtick: Each has ſeveral tapers in it, which give a great light, they being made of a very clear glaſs: and as there are a great number of glaſs-houſes in and about *Venice*, ſome of them are made in a very odd ſhape, and are ſo heavy, that one man is hardly able to carry them. Some are made in the ſhape of ſtars, or like ſuns, with a great number of rays darting from them, and are ſix foot in diameter: The glaſſes thereof are fix'd in with pieces of iron and lead gilt. Others are made in the ſhape of roſes, full and half-moons, comets, pyramids, croſſes, globes, pelicans, with extended wings, *&c.* In the midſt of theſe flambeaus and lanthorns the ſtandard is plac'd, and afterwards the croſs, with a crucifix four foot high, cover'd with crape; and a noſegay of flowers at the foot of it, as broad as a half-buſhel. The fraternities ſtrive to rival each other in the ſingularity and beauty of their flowers, as well as the form they ſhall give to their noſegays. The *Battuti* walk before the croſs, who ſcourge themſelves by ſtarts, and walk backwards, having their eyes always fix'd on the crucified Saviour. After the croſs the relicks follow, which are carried on litters cover'd with flowers and tapers. On both ſides of it ſeveral perſons walk with long flambeaus in their hands, and large ſilver chandeliers, with ſeveral candleſticks in them fix'd to a long pole. After, a chorus of voices is heard, and the clergy next; then the guardian, the deputy-guardian, and all the brethren of the fraternity, each having a torch in his hand.

" themſelves on the back with ſo much order, and in ſuch exact cadence, that they " muſt neceſſarily have ſtudied this art very much, to be ſo very expert in it. So " great a conſumption of white wax is made in theſe proceſſions, that it is thought " there is more ſpent that night in the city of *Venice* only, than in all *Italy* together, " during a twelvemonth." We conſider all theſe ceremonies as ſo many ſnares to delude the ſimple and ignorant; or as expedients, to which wicked people, who are unwilling to amend their lives, are, by the wily prieſts, prompted to have recourſe; and without aſſuming the office of a cenſor in this place, we believe that thoſe who ſuffer them to be practis'd, don't conſider how derogatory they are to true religion.

* The adoration of the croſs is followed by the proceſſion to the bleſſed ſacrament, which, as was before obſerved, is laid in a kind of grave. The officiating prieſt incenſes it in the grave, after having ador'd it; which being done, he elevates the hoſt, and turns about to the people: at the ſame time the choir ſings an anthem †, which is the ſignal for the march; whereupon all the congregation ſtand up, and return in proceſſion to the altar.

The officiating prieſt and his attendants are ſtill in black veſtments. We are not to omit, that during the proceſſion an acolyth ſtays at the altar, and gets it ready againſt the return of the congregation; who being come, the ceremonies above deſcrib'd are continued, and the ſame are perform'd at the pope's chapel, on which occaſion his holineſs communicates alone at the altar, and drinks out of the cup, whereas at other times he receives the ſacrament thro' a pipe; but he muſt not then be incens'd, this ceremony being to be perform'd on this day to the bleſſed ſacrament only.

46. Eaſter-eve, ſtation at St. *John's of Lateran*, where after the bleſſing of the fire and water, the catechumens who are of age, are baptized in the *Baptiſterium* of *Conſtantine*; the pope aſſiſts ſolemnly at the office in the apoſtolick chapel, and a cardinal-prieſt chaunts maſs.

‡ Eaſter-eve, the bells begin to ring about four in the afternoon; the ornaments of the churches and the altars are chang'd; the black with which the latter was cover'd, is taken off, and white put on; the tabernacle is alſo uncover'd, and cover'd with white, but ſo that the outward ſide of it is ſtill cover'd with purple, till the litanies are ended. In like manner after that part of the ſervice has been celebrated, a carpet or ſome rich covering muſt be laid on the ſteps of the altar, and the images unveil'd. Then ſix large tapers ſhall be got ready for ſolemn maſs, and all the lights which are to burn before the altar. This is ſufficient to give the reader a general idea of the ceremony perform'd on this day, without troubling him with the mention of the credence, wherein a great number of ſmall candles are laid, to light ſuch great ones as may happen to go out.

Near the goſpel, a great candleſtick muſt be placed, made in the ſhape of an angel if poſſible, and very neatly wrought. In this candleſtick, the paſchal taper muſt be placed; it muſt be made of the whiteſt wax, and weigh about eight or ten pounds; five holes muſt be made in it, in the ſhape of a croſs, in which five grains of frankincenſe muſt be laid, gilt over, and made in the ſhape of a pine apple. To conclude, ſome edifying ſubject muſt be painted on the taper, ſuch as the patron of the place, *&c.* As every thing muſt correſpond with the ſolemnity of the day, the ritual ordains that the reed with which the tapers are lighted, muſt alſo be gilt and adorn'd with flowers. The three ſmall candles which are fix'd to the top of the reed, repreſent the trinity in unity, and muſt therefore join together at the baſis, *i. e.* at the end which touches the reed.

* *Piſcara Praxis cerem.* † *Vexilla regis prodeunt.* ‡ *Baudry Manuale Cerem.*

It is alſo ordain'd by the rituals, that baptiſm is not to be adminiſtred for a week before eaſter-eve, unleſs a perſon's life be in danger.

The BLESSING *of the* NEW FIRE, *&c.*

The place where this ceremony is perform'd, muſt be ſtrew'd with flowers. On the ninth hour the old fire muſt be put out *, and at the ſame time an acolyth muſt † light the new one without the church.

†† The officiating prieſt, dreſs'd in all his ſacerdotal veſtments, and attended by the miniſters of the altar and the clergy, walk out of the church in proceſſion after the ninth hour, and go to the place where the bleſſing of the fire is to be perform'd. The veſſel in which the holy water is put, is carried thither in great pomp, as alſo that of the frankincenſe, the ſub-deacon's maniple, who is cloth'd in purple, and the maſs-book; the ſub-deacon walks ſingle with the croſs, and is follow'd by the clergy. When every one is got into his place, the officiating prieſt uncovers himſelf, and pronounces theſe words, *Dominus vobiſcum*; *the Lord be with you*, &c. as uſual; he afterwards repeats the ‡ prayer, *Deus qui filium tuum*, &c. in the midſt of which he makes the ſign of the croſs over the fire; he likewiſe bleſſes the five grains of frankincenſe, which are put in the navicula which an acolyth holds lifted up on his breaſt. In the mean time the thuriferary puts ſome coals, after their being bleſs'd, into the thurable, into which the officiating prieſt throws ſome frankincenſe and bleſſes it; then a deacon gives him the ſprinkler, kiſſing it at the ſame time; the officiating prieſt ſprinkles thrice with holy-water the fire he had juſt before bleſſed, and as he is ſprinkling ſays theſe words, *aſperges me Domine*; he incenſes the ſacred fire thrice, in the manner above-mention'd: then one of the acolyths, or a ſacriſtan, takes a ſmall candle, and lights it at the new fire.

As they went in proceſſion to the place where the ceremony was perform'd, they return back from thence in the ſame order ||, but the deacon firſt puts off his purple ornaments, and the ſub-deacon takes the maniple of the ſame colour, upon which the deacon puts on white veſtments. We ſhall not trouble the reader with the order of the proceſſion; the only particular circumſtance in it is, that the deacon walks in it with the above-mention'd reed in his hand, and the ſub-deacon has a ſmall candle ſhut up in a little lanthorn. The proceſſion being come to the church-door, makes a halt, when the deacon kiſſes the reed, and the acolyth lights one of the candles fix'd upon the reed with that which he has in his hand; then they all fall upon their knees, and the deacon elevates the reed, and ſings the anthem which begins as follows, *lumen Chriſti*, &c. *i. e. the light of Chriſt.* He lights

a

* *Baudry Manual. cerem.*

† The acolyth muſt ſtrike fire with a flint and ſteel, and therewith light ſome coals which are brought in a veſſel for that purpoſe. The antient *Greeks* and *Romans*, &c. uſed to light their ſacred fire with no leſs ceremony, and for that purpoſe generally made uſe of a kind of burning-glaſs, or rather a veſſel in a concave form, in the ſame manner as the antient inhabitants of *Peru*. They likewiſe uſed to ſtrike fire by rubbing two hard ſticks againſt one another, a cuſtom practiſed by the *Mexicans*, who at the beginning of every century light their new fire. The *Romans* uſed to renew the fire of *Veſta* in the month of *March*, as *Ovid* tells us in his *faſtorum*:

Adde quod arcana fieri novus ignis in æde
Dicitur, & vires flamma refecta capit.

This might induce one to believe that the ceremony of the new fire was borrow'd from the heathens.

†† *Baudry Manual. cerem.* ‡ *You ſhall ſprinkle me, O Lord.* || *Baudry Manual. cerem.*

a ſecond candle in the middle of the church with the ſame ſolemnity, and the third is lighted on the ſteps of the altar, where we will leave them a moment. There they muſt perform certain acts of devotion, or rather ceremonies, which tho deſcribed at length in the rituals, would be unneceſſary in this place.

The BLESSING *of the* PASCHAL TAPER.

One of the ceremonies on this occaſion is the deacon's aſking the officiating prieſt bleſſing, after which the former goes to the deſk on which he lays the maſs-book, and incenſes it thrice, but neither ſigns himſelf or the maſs-book with the ſign of the croſs. The reſt of the miniſters range themſelves round the maſs-book in * manner following: the croſs-bearer ſtands with the croſs turn'd towards the officiating prieſt, the thuriferary is at the deacon's right hand; the other acolyth who has the reed in his hand, and he who bears the five grains of incenſe, are at his left. When the deacon begins to ſing the leſſon call'd the *præconium*, which begins *exultet*, &c. the officiating prieſt and his miniſters uncover themſelves, and in the † midſt of the chaunting, he puts the five grains of incenſe in the form of a croſs, into the taper, and afterwards at certain words ‡ adapted to the myſteries of the ceremony, lights the paſchal taper; and whilſt he is chaunting, an acolyth lights all the reſt of the candles with the new fire.

This ceremony being ended, the ** deacon returns back to the ſacriſty, where he puts off his white ornaments, and reſumes the purple ſtola, and the maniple of the ſame colour. After the bleſſing of the tapers follows the leſſons call'd *prophecies*, the verſe ſung by the choriſters call'd in *latin Tractus*, and the ſinging of the prayers.

The three candles fix'd at the extremity of the reed, and which are lighted one after the other, denote, as we are told, the progreſs of the goſpel in the three great diviſions of our hemiſphere; but a fourth ſhould have been added ſince the diſcovery of *America*. We have already obſerv'd, that the three candles are likewiſe an emblem of the trinity; it were endleſs to take notice of the whimſical notion of ſome enthuſiaſts. As for the paſchal taper, we are aſſur'd that it is a type of our Saviour's humanity, and the new fire that of the new doctrine of the goſpel.

We are told that the bleſſing of the paſchal candle is of great antiquity in the church, and that pope *Zozimus* in the beginning of the fifth century, commanded that one ſhould be lighted in every pariſh.

†† The paſchal taper muſt remain on the goſpel ſide from eaſter-eve to aſcenſion-day. The rituals inform us at what hour it is to be lighted on eaſter-eve, eaſter, and the following days, *&c.*

The Bleſſing of the Baptiſmal FONTS, *and the Baptiſm of the* CATECHUMENS.

The officiating prieſt and his miniſters go in proceſſion to the font; the croſs and taper-bearers go on the other ſide it, and the miniſter who officiates puts himſelf over againſt them, in ſuch a manner, that the font ſtands between him and the croſs. The other eccleſiaſticks range themſelves on each ſide, an acolyth ſtands at a little diſtance behind the officiating prieſt at his right hand, holding a napkin to wipe his hands, and the thuriferary ſtands next in order to him.

The

* *Cerem. epiſc.* lib. 2. † At theſe words, *Curvat imperia.* ‡ *Rutilans ignis accendit*, &c.
** *Baudry Manual.* &c. †† *Piſcara Praxis cerem.*

* The miniſter who officiates uncovers himſelf, and falls proſtrate on his knees with his miniſters, the croſs and taper-bearer excepted. After having chaunted in a manner ſuitable to the ſolemnity, he riſes up, and turning towards the font, pronounces the bleſſing, making the ſign of the croſs towards the font. He afterwards exorciſes the water; makes a croſs in it with his hand; pours ſome out of the veſſel towards the four cardinal points of the horizon, which done, he wipes his hand with the napkin given him by the acolyth, and repeats a prayer, at the concluſion of which he blows thrice on the water, and in three different places, always obſerving to do it croſs-ways; he alſo ‡ plunges a taper thrice into the ſame water, obſerving to ſink it deeper the ſecond time than the firſt, and the third more than the ſecond, ſaying at each immerſion the following words, *deſcendat in hanc plenitudinem fontis virtus ſpiritus ſancti*, i. e. *may the ſpirit of the Holy Ghoſt deſcend into this water.* † The aſſiſtants, in caſe the officiating prieſt has any, ſprinkle the people with a little of this water, and they alſo ſend a prieſt or a ſacriſtan to ſprinkle the houſes therewith.

After this ceremony the officiating miniſter ſprinkles the font thrice with frankincenſe; after which he takes the oil of the catechumens, and pours it on the water croſs-wiſe, and does the ſame with the chriſma. He afterwards mixes them both upon the water, pouring them in equal proportions, and ſtill croſs-wiſe; after which he mixes them with his right hand, in order that they may be diffus'd equally over every part of the font.

The font being bleſſed in the manner above deſcrib'd (†), the officiating prieſt goes and receives the catechumens at the church-gate, and clothes himſelf in white, to perform the ceremony of their baptiſm, which ſhall be deſcribed in its proper place.

We mentioned the *bleſſing of houſes*, but there is nothing particular in that ceremony. The perſon who officiates on this occaſion muſt be clothed in a white ſtole; and the holy water with which he ſprinkles them muſt be ſet apart, before the oils are pour'd upon it. Upon his entring into the houſe he ſalutes it.

After the ceremony of bleſſing the fonts is ended, the litanies are ſung; a ſolemn maſs and veſpers are ſaid. Whilſt the litanies are chaunting, the hoſt, which till now was hid, is taken out, and being ſet on the altar, all the tapers are lighted: after this the altar is covered with its ſeveral ornaments, the images are unveil'd, and the ſeat of the officiating prieſt is cover'd, who, together with his prieſts, reſume their white ornaments, and prepare themſelves for the celebration of a ſolemn maſs. Upon the officiating miniſter's beginning the *Gloria in excelſis*, the bells fall a ringing again (‡); for which purpoſe a ſignal is given from the cathedral.

47. Eaſter-ſunday; ſtation at S. *Maria Maggiore*'s, and *our lady's of the angels:* the pope aſſiſts ſolemnly at the office in St. *Peter*'s, where he himſelf ſings maſs; after which the holy face, the lance, and the true croſs are ſhewn to the people: Afterwards his holineſs is carried into the gallery, whence he bleſſes the people. At St. *John*'s *of Lateran*, S. *Maria Maggiore*'s, and St. *Praxades*'s, the relicks are ſhewn both before and after veſpers.

Ceremonies obſerved at EASTER.

Mattins muſt be ſaid on eaſter-ſunday before day-break, becauſe our bleſſed Saviour roſe at that time. We might likewiſe take notice of ſeveral peculiar differences in the leſſons, and the chaunting; but as they concern only the prieſts, ſuch may look for

* *Piſcara Praxis Cerem. Baudry.* ‡ *Piſcara.* † *Piſcara, ubi ſup.* Alet's *ritual.*
(†) *Baudry, ubi ſup.* (‡) *Baudry, Piſcara.*

for them in the rituals. * When the pope himſelf officiates, certain ceremonies are performed, which deſerve our notice. Before the preface, the two youngeſt cardinal deacons (not thoſe who aſſiſt his holineſs) place themſelves to the right and left of the altar, both of them being turn'd towards the people. Theſe two deacons, dreſs'd in white ornaments, repreſent the two angels who watch'd our Lord's ſepulchre in white raiment; and they ſtand in this poſture at the altar till the † *Agnus*. After that the deacon and ſub-deacon have received the communion from the pope's hands, the deacon of the goſpel goes up to his holineſs, who has his head bare in honour of the holy ſacrament that lies upon the altar, and repeats, according to the uſual form, the *confiteor* in theſe words: ‡ "I confeſs my ſelf to God Almighty, "to the bleſſed Virgin, to St. *Michael* the archangel, to St. *John* baptiſt, to "St. *Peter*, to St. *Paul*, to all the ſaints, and to you, my father, becauſe of the "great multitude of my ſins; I have offended in thought, in word, and in action; "*I ſay my fault, my own fault, my very great fault*: I therefore beſeech thee, bleſſed "*Mary*, &c. and thou, my father, to pray for me." After confeſſion the deacon returns to the altar; his holineſs pronounces abſolution, and makes the ſign of the croſs over the people, but without ſaying any thing. Next follows the communion, when his holineſs adminiſters it to the congregation: two auditors, hold a (‡) kind of ſilk napkin on his holineſs's knees, and a cardinal biſhop aſſiſtant ſtands at his right with the paten in his hand. In the *Romiſh Ceremonial* we have a complete deſcription of the paſchal ceremonies obſerved in the pope's chapel.

Here follows the order obſerved by the *Ceremonial*, when an emperor or a king is to receive the ſacrament from the pope's hands: firſt, his holineſs gives himſelf the communion, and afterwards adminiſters it to his deacon and ſub-deacon; the former, after having repeated the confeſſion, takes a wafer from the altar, with which the monarch is to communicate, lays it on the paten, and gives it, after the uſual ceremonies are perform'd, to the ſub-deacon, who carries it to his holineſs: then the firſt cardinal biſhop leads the monarch to the feet of the pope, who kiſſes him; after which the deacon conducts the monarch back to his ſeat.

On eaſter-ſunday the faithful muſt have all their food bleſs'd: we have already made ſome mention of this cuſtom. (*) The anniverſaries for the deceaſed muſt be poſtpon'd till after the octave of eaſter.

48. *Monday*; ſtation at St. *Peter*'s, where the relicks are ſhewn after veſpers: the pope aſſiſts ſolemnly at the office in the apoſtolical chapel, where a cardinal-prieſt ſings maſs.

49. *Tueſday*, ſtation at St. *Paul*'s, where the relicks are ſhewn on the papal altar: the pope aſſiſts ſolemnly at the office in the apoſtolical chapel, where a cardinal prieſt ſings maſs.

50. *Wedneſday*, ſtation at St. *Laurence*'s without the walls.

51. *Thurſday*, ſtation at the holy apoſtles.

52. *Friday*, ſtation at the *Rotunda* and the *Minerva*.

53. *Saturday*, ſtation at St. *John*'s of *Lateran*: the pope aſſiſts ſolemnly in the apoſtolical palace, where a cardinal prieſt ſings maſs.

* *Sacra Cerem. Eccl. Rom.* lib. ii.

† We are told that pope *Sergius* I. inſtituted this prayer at the end of the ſeventh century: *vid. Bona* l. ii. c. 16. § 5. *Rer. Liturg.*

‡ *Confiteor Deo omnipotenti, beatæ Mariæ ſemper virgini, beato Michaeli archangelo, beato Johanni baptiſtæ, ſanctis apoſtolis Petro & Paulo, ac omnibus ſanctis, & tibi pater; mea culpa, mea culpa, mea maxima culpa: Ideo precor beatam Mariam*, &c. *& te pater orare pro me*, &c.

(‡) *Mappulam bombycinam duo auditores hinc & inde apud papam genuflexi tenent*, &c.

(*) *Piſcara Praxis Cerem.*

54. *Sunday*, in *Albis*, or of the octave of eaſter: ſtation at St. *Pancras*'s, and at S. *Mary*'s in *Traſtevera*, where the relicks are expoſed; at St. *Laurence*'s in *Lucina*; St. *Vincent*'s, and St. *Anaſtaſius*'s at the fountain of *Trevi*: feſtival for the anniverſary of the inſtitution of the congregation of clerks, regular minors.

The ſaturday and ſunday after eaſter are called *Sabbatum & Dominica in Albis*, becauſe that the catechumens who are baptiz'd, aſſiſt at the devotions on thoſe days, clothed in white garments.

In the month of A P R I L.

1. St. *Venantius*, biſhop and martyr; at his church of the *Lateran*, where his body is depoſited.

2. S. *Maria* the *Egyptian*, has a church dedicated to her of the *Armenian* nation, where ſervice is perform'd in that tongue.

3. St. *Francis* of *Paul*, founder of the *Minims*; in the churches of his order.

4. S. *Agapita* and *Chionia*, virgins and martyrs; at S. *Anaſtaſia*'s, where their bodies are depoſited.

5. St. *Vincent Ferrerius* the *Jacobin*; feſtival at the *Minerva*, and other churches of St. *Dominic*.

6. St. *Sixtus*, biſhop and martyr; at St. *Peter*'s.

7. St. *Albinus* the benedictine, in the churches of the order.

8. Tranſlation of S. *Monica* at St. *Auſtin*'s.

9. Dedication of the church of St. *Peter* and St. *Marcellinus*.

10. St. *Leo* the great: feſtival at St. *Peter*'s, where his body lies; at St. *John*'s of *Lateran*, and S. *Maria Maggiore*'s, where his relicks are depoſited.

11. Dedication of the church *de Ara Cœli*.

12. St. *Julius* pope; feaſt at S. *Maria*'s in *Traſtevera*, where his body is depoſited.

13. St. *Juſtin*, prieſt and martyr; feaſt at St. *Praxades*'s, where his relicks are found.

14. † St. *Tiburtius*, *Valerius* and *Maximus*, martyrs; at St. *Cecilia*'s, where their bodies are depoſited, and at St. *Peter*'s: feſtival for St. *Abundus*, dean of this great church.

15. S. *Baſiliſſa*, the martyr; at St. *Paul*'s, where her body is interred.

16. S. *Valentine* and *Martin*, at St. *Praxades*'s, where her relicks are lodg'd; at St. *Marcellus*'s for holy *Joachim* the *Servite*: at St. *John*'s of *Lateran*, tranſlation of the heads of St. *Peter* and St. *Paul*, which are ſhewn to the people.

17. St. *Aniceetus*, pope and martyr, at St. *Sebaſtian*'s, where his relicks are depoſited; and at the chapel of the palace of the dukes of *Altaemps*, wherein, by a grant from pope *Clement* VII. his body is interred.

18. St. *Bartholomew* the monk of *Vall-ombroſa*, at St. *Praxades*'s; and at St. *John*'s *Della Pigna* for St. *Eleutherius*.

19. St.

† An angel brought two crowns from paradiſe, compos'd of roſes and lilies, and gave one to *Valerian*, and the other to *Cecilia*, his new-married wife; the angel added, becauſe *Valerian* thou haſt conſented to the counſel of chaſtity, (he having been perſuaded by *Cecilia* not to violate her virginity) Chriſt has ſent me to tell thee, that he will grant thee any petition thou ſhalt aſk of him. *Valerian* at theſe words fell down and worſhipped, and begg'd that his brother *Tiburtius* might become a chriſtian. *Tiburtius* afterwards coming into the houſe, ſmelt the fragrancy of the roſes and lilies, but ſaw nothing: but as he was wondring whence it came, *Valerian* told him of their two crowns, which his eyes were not yet able to ſee; but aſſur'd him, that in caſe he would turn chriſtian, he ſhould ſee them both, and the angel of God alſo. At theſe words he conſented to be baptiz'd, and thereupon obtain'd all he had deſir'd of God, and the ſight of the angels daily.

19. St. *Leo* IX. pope, of the order of St. *Benedict*; in the churches of the *Religion*, and at St. *Peter*'s, where his body is interred.

20. The bleſſed *Agnes* of *Monte Pulciano*; at the *Minerva*, and the churches of the order.

21. St. *Anſelm*, biſhop and confeſſor, of the order of St. *Benedict*; a feſtival thro'out the whole order.

22. St. *Soterus* and *Cajus*, popes and martyrs; at St. *Sebaſtian*'s, and S. *Suſanna*'s.

23. * St. *George* the martyr, at his church, where the magiſtrates of the people of *Rome* attend, in order to have their ſtandards bleſs'd. The ceremony of bleſſing the ſtandards on St. *George*'s day was perform'd about the ſame time by the antient *Romans*, in honour of *Mars*, when for ſeven days together the *Roman* eagles were conſecrated.

24. St. *Melitus*, biſhop and confeſſor, of the order of St. *Bennet*; feſtival thro'out the whole order.

25. St. *Mark*, feſtival in his church; where the whole clergy both regular and ſecular aſſemble together, and go in proceſſion in a body to St. *Peter*'s †, the chapter of the ſaid church excepted, who go thither before.

On St. *Mark*'s day the great litanies are ſung in a ſolemn manner; they are called *great litanies* becauſe they were inſtituted by St. *Gregory* the great, and to diſtinguiſh them from the leſſer ones, which were firſt eſtabliſhed by St. *Mamertus*, biſhop of *Vienna*. The great litanies owe their inſtitution to the great floods, and the inguinary peſtilence, which laid *Rome* waſte, under the pontificate of that prelate. The church cauſes them to be ſung at this time, in order to implore the bleſſing of God, and the preſervation of ſuch fruits of the earth as begin to ſpring up at that time. 'Tis thought that litanies are of greater antiquity in the eaſt. Theſe litanies were called ‡ *Septiformes*, becauſe pope *Gregory* divided the proceſſion which ſung them into ſeven choirs. The firſt choir was that of the clergy; the ſecond of the abbots and monks under them; the third of the abbeſſes and their nuns; the fourth of children; the fifth of the laity; the ſixth of widows; the ſeventh of married women. The particulars relating to theſe litanies, and the ſenſe in which they are underſtood, may be ſeen in the (*) rituals.

Here follows in general the order which is obſerved in the proceſſions of St. *Mark*, and of the Rogations, of which mention will immediately be made. The clergy and the congregation being aſſembled in the church in the morning, the officiating prieſt, clothed in ornaments ſuitable to the occaſion, the purple ſtola, and the chaſuble of the ſame colour, goes up to the altar with the deacon and the ſub-deacon, clothed in purple-habits of their reſpective orders, but without their maniples. Being come to the altar, the miniſter who officiates, all the clergy that compoſe the choir, and the congregation, fall proſtrate on their knees, and addreſs themſelves to heaven in prayer; which being done, the ſub-deacon fetches the croſs, ſets himſelf at the entrance

* This celebrated patron of our country, was, according to ſome, an imaginary ſaint; to others an *Arian* heretick. We need not take notice of the famous ſtory of his killing the dragon, and delivering the king's daughter, it being ſo trite, that there is hardly a child but has heard of it.

† We find the order and march of the proceſſion of the clergy in *Aymon*'s *Picture of the court of* Rome, *p.* 446. *edit.* of 1707.

‡ *Septiformis*, Vid. this inſtitution in *the hiſtory of* Paul *the deacon*, book iii.

(*) To give thoſe who are unacquainted with litanies, a general idea of them, we need only obſerve, that God, and all the ſaints are invok'd in them, for the peace and proſperity of the church, for the clergy, for the people, for kings and princes; for the fruits of the earth, for the bleſſed ſouls departed, &c.

entrance of the chancel of the altar, and continues there till the proceſſion ſets out, which is alſo obſerv'd in all proceſſions. In the mean time one or two choriſters begin the anthem *exurge*, &c. which being ended, they all fall down upon their knees, the croſs-bearer excepted, who, as has been already obſerv'd, never kneels on theſe occaſions. Afterwards two choriſters, or the officiating prieſt alone, go forward towards the high altar, and begin the litanies of the ſaints upon their knees, and are anſwer'd by the choir. At the ſinging of the *ſanĉta Maria ora pro nobis*, all the congregation riſe up, and walk in proceſſion, follow'd by the people, who make their reſponſes to the litanies: and as the proceſſions on this occaſion take a larger tour than ordinary, ſtations muſt be made at ſome † croſs, ſome oratory or church; after the ſinging of the litanies, prayers are offer'd up.

St. *Mamertus* biſhop of *Vienna*, upon his dioceſe's being troubled with earthquakes and other calamities, inſtituted the ‡ rogations about the middle of the fifth century, and appointed them to be of three days continuance.

The church ordains proceſſions for obtaining of rain, fine weather, during a ſeaſon of mortality, war and famine, &c. Prayers of thanks are alſo offer'd up. There is nothing particular in all theſe proceſſions, except that at the above-mention'd the officiating prieſt and his miniſters are cloath'd in white. In the proceſſions which are made to divert a ſtorm, the pariſh-prieſt cauſes all the bells to be ſet a ringing, and throws the holy water upwards.

26. St. *Cletus* and St. *Marcellinus*, popes and martyrs; feſtival at S. *Maria Maggiore*'s, where the head of the latter is depoſited; and at St. *Peter*'s, where the body of St. *Cletus* is interr'd; at *our Lady of the Mountains*, for his firſt miracle wrought; and at St. *Margaret*'s on the other ſide the *Tyber*, for the conſecration thereof.

27. Pope St. *Anaſtaſius*, at S. *Bibiana*'s where his body lies; at St. *Martin*'s *of the Mountain* where his relicks are depoſited, and at St. *Coſmus*'s *.

28. St. *Vitalis* the martyr, feſtival at his church:

29. St. *Peter* the martyr, feaſt at the church of *Minerva*, where the cardinals of the inquiſition aſſiſt at the office with great ſolemnity; feaſt at *our Lady's of the Peace*, and at St. *Marcellus*'s for the bleſſed *Pelerinus* the ſervite.

30. St. *Catherine of Sienna*; feaſt at the church of *Minerva*, and throughout the whole order of St. *Dominic*, and in the churches of that ſaint; at St. *Sylveſter*'s in *campo Marzo*, for S. *Sophia* the virgin and martyr.

MAY.

† When the ſtation is at ſome croſs, the following anthem is ſung, *crucem ſanctum ſubiit*; but if the ſtation is at a chapel or church, the prayer or anthem of the patron muſt be chaunted.

‡ We have reaſon to believe that the proceſſion of the great litanies and of the rogations, ought to be conſider'd as ſo many pagan ceremonies, which ſome pious prelates have thought worthy of being conſecrated to God. The *Romans* uſed to celebrate on the 25th of *April* a feſtival call'd *Robigalia*, to deprecate the mildew from the corn, which is often very fatal to it in that ſeaſon. This feſtival was inſtituted by *Numa* king of *Rome*, in honour of the god *Robigus*, or the goddeſs *Robiga*, at which time prayers and ſacrifices were offer'd up to her; they uſed alſo to go in proceſſion round the fields, in order to draw down a bleſſing upon the fruits of the earth, as is ſtill the cuſtom in *Romiſh* countries: the *Romans* call'd theſe proceſſions *Ambervalia*.

* St. *Coſmus* and St. *Damian* were brothers, and both phyſicians. The following miracles are ſaid to have happen'd at their death: being chain'd together and thrown into the Sea, an angel looſed their bonds and deliver'd them. After this, they were thrown into a great fire, but upon their prayers the fire had no power to hurt them. They were then hang'd on a croſs, and commanded to be ſtoned; but the ſtones rebounded back on thoſe who threw them; and the ſame happen'd when arrows were afterwards ſhot at them.

* *MAY.*

On all ſundays in *May*, indulgence at St. *Sebaſtian*'s, at the *Annunciada* without the walls, and at St. *Laurence*'s *in Fonte*.

1. † St. *Philip* and St. *James* the apoſtles, feaſts in their churches, where their relicks are depoſited; as alſo at St. *Peter*'s and S. *Maria Maggiore*'s, where alſo are ſome of their relicks.

2. St. *Athanaſius* biſhop and confeſſor, feaſt at the church of the *Greeks*, who have the ſervice there in their own tongue; at that of *Minerva* for St. *Antoninus* archbiſhop of *Florence*.

3. *Invention*, or finding of the holy croſs, feſtival in the church dedicated to it; at St. *Croſs*'s *in Jeruſalem* the relicks are exhibited; at St. *Alexis*'s, feſtival of the holy martyrs *Alexander*, *Evantin* and *Theodulin*.

The firſt ſunday in *May*, feaſt at S. *Catherine*'s *à monte magna poli*; at the church *Minerva* for S. *Catherine of Sienna*; and at S. *Anaſtaſia*'s, for the bleſſed *Torribio* archbiſhop of *Lima*.

4. St. *Monica* the widow, at St. *Auguſtin*'s where her body is interr'd; at the church of the *Piemonteze*, feſtival of the holy ſhroud of our bleſſed Saviour.

5. St. *Auſtin*'s converſion, feſtival throughout the whole order. St. *Angelus the Carmelite*, feſtival throughout the whole order. At the church of *Minerva* and that of S. *Maria Maggiore*'s, feſtival of the bleſſed *Pius* V. where his body is interr'd, and where alſo the cardinals aſſiſt ſolemnly at the ſervice.

6. St. *John* before the *Latin-gate*, feſtival in the ſame place, where the chapter of St. *John of Lateran* meet and celebrate the office.

7. St. *Staniſlaus* biſhop and martyr, feſtival at the church of the *Poles*; at the *Chieſa nova*, for S. *Ilaria* the martyr; and at St. *Laurence*'s without the walls, for the tranſlation of the body of St. *Stephen* the firſt martyr.

8. Apparition of St. *Michael* the archangel in his churches, at S. *Maria Maggiore*'s, and at St. *John*'s *of Lateran*.

The legend writers inform us that St. *Michael* the archangel has reveal'd himſelf ſeveral times; the moſt famous of his apparitions is that the feſtival whereof is ſolemniz'd on the eighth of *May*; it was ſeen about the end of the fifth century upon *Mount Gargan*, ſince call'd *Mount St. Angelo*, in the kingdom of *Naples*.

* The antient heathens never uſed to marry during this month becauſe of the *Lemuria*, which conſiſted of ſacrifices and other acts of devotion, by which they pretended to keep ſpirits or apparitions from hurting them; they imagin'd that all the women who were married at that ſeaſon were good for nought:

Menſe malas Maio nubere vulgus ait. Ovid.

The chriſtians ſeem to have borrow'd this notion from the heathens, for the vulgar among us think that 'tis not good to marry in that month.

† On the firſt of *May* it is cuſtomary to ſtick boughs of *May* before the houſes of perſons of diſtinction, or thoſe for whom one has a particular eſteem. This cuſtom is ſtill obſerv'd in ſeveral parts of *Europe*, particularly in *Germany* and *Italy*. It owes its original to the antient feſtivals of *Flora* which were ſolemniz'd at the ſame time, when the youth among the *Romans* uſed to go into the woods, where they cut down a numberleſs multitude of branches, with which they adorn'd or repair'd the houſes; which cuſtom is ſtill obſerv'd by the youth in *Italy*. In *Lagni*, a city in the iſland of *France*, the image of the *Roman Floralia* is exactly preſerved. "Early in the morning "on *Whitſon-day*, the common people, inſtead of going to church, flock into the woods to cut down "branches of trees, and in the afternoon they perform a great number of bodily exerciſes in a "very burleſque manner, as in the *Floralia* of the antient *Romans*; as for inſtance, ſome peaſants "run in their ſhirts for a wager." *Vide Paſquier* in his *Recherches*, lib. viii.

9. St. *Gregory Nazianzen* the biſhop, at St. *Peter*'s where his body is depoſited, and in the monaſtery of the nuns in *campo Marzo.*

10. St. *Gordian* and St. *Epimachus* martyrs, at St. *Laurence*'s *in Lucina*; at S. *Mary*'s *in Traſtevera*, for St. *Calepodus.*

11. St. *Majoli* abbot of *Cluni*, feſtival throughout the whole order of St. *Benedict*; at *Jeſus*'s church, for St. *Bon* the martyr.

12. St. *Nereus* and St. *Achilleus*, feſtival in their church; St. *Pancratius* the martyr, feſtival in his church.

13. Dedication of *S. Maria Rotunda.*

14. St. *Boniface* the martyr, feſtival at St. *Alexis* where his body is depoſited.

15. St. *Iſidorus*, feſtival at his church; at St. *Martin*'s *of the Mountains*, for S. *Quirina* virgin and martyr.

16. St. *Ubaldus* the biſhop, at *our Lady's of the Peace.* St. *Pelerinus*, feſtival in his church.

17. Tranſlation of St. *Bernardin*'s body, feſtival in the church of *Ara Cœli.*

18. St. *Venantius* the martyr, feaſt in his church and that of St. *Peter*'s, where ſome of his relicks are depoſited. The bleſſed *Felix de Cantalice* a *Capuchin* friar, feſtival at the *Capuchins.*

19. S. *Pudentiana* the virgin, feſtival in her church. St. *Ives* advocate for the poor, feaſt in his church; at the church of *la Sapienza* the cardinals aſſiſt ſolemnly at the office, where the clerks of the chamber, and the conſiſtorial advocates aſſemble. St. *Peter the celeſtine*, feſtival at St. *Euſebius*'s, and *our Lady's of Loretto.*

20. St. *Bernardin of Sienna* the *Franciſcan* friar, feſtival throughout the whole order of St. *Francis.*

21. Feſtival at St. *Croſs*'s *in Jeruſalem*, for the tranſlation of the relicks.

22. St. *Romanus* the *Benedictine* abbot, feſtival in the churches of the order. At St. *Auſtin*'s, feſtival for the bleſſed *Rete dela Caſcia*, and in his own church under the capitol.

23. St. *Angelus* of the order of *Val-ombroſa*, feſtival at St. *Praxeda*'s, and in the *Chieſa nova* for the dedication.

24. Tranſlation of St. *Dominic*'s body, feſtival throughout the whole order.

25. Pope St. *Urban* the martyr, feſtivals in his churches, and St. *Cecilia*'s where his body is interr'd; at St. *Peter*'s for St. *Boniface*, where his body is depoſited. Tranſlation of the body of St. *Francis*, feſtival throughout the whole order. S. *Mary Magdalen* of *Pazis*, feſtivals in all the churches of the *Parmeſans*, and at St. *John*'s of the *Florentines.*

26. Pope St. *Eleutherius* the martyr, feſtival at St. *Peter*'s, where his body is interr'd. St. *Philip Neri*, feſtival in *Chieſa nova*, where his body lies, and where the cardinals aſſiſt ſolemnly at the office.

27. Pope St. *John* the martyr, feſtival at St. *Peter*'s where his body is depoſited.

28. St. *Germanus* biſhop and confeſſor, of the order of St. *Benedict*, feſtival in the churches of his order.

29. St. *Cononi* abbot of *Lerma*, throughout the whole order of St. *Bennet.*

30. Pope St. *Felix*, feſtival at St. *Prancras*, where his body is depoſited; at St. *Peter*'s for St. *Gabinus* the martyr, where his body is interr'd; at St. *Bartholomew*'s in the Iſland, for St. *Exuperantius* pope and martyr: his body is interr'd here.

31. S. *Petronilla* the virgin, at St. *Peter*'s where her body lies.

The

The STATIONS *of the* Moveable FEASTS *after* Eaſter.

Monday in *rogation-week*, ſtation at S. *Maria Maggiore*'s; the clergy aſſemble at St. *Adrian*'s, and go thither in proceſſion.

Tueſday, ſtation at St. *John*'s *of Lateran* and S. *Maria Novella*'s, from whence the clergy go in proceſſion.

Wedneſday, ſtation at St. *Peter*'s, the clergy aſſemble at St. *Laurence*'s *in Damaſo*, and go thither in proceſſion. On this day at veſpers, the pope aſſiſts ſolemnly at the office in the apoſtolical palace.

Thurſday, feſtival of the aſcenſion, ſtation at St. *Peter*'s; the pope aſſiſts ſolemnly at the ſervice; a cardinal biſhop ſings maſs, and a ſecular prieſt preaches the ſermon, after which the pope bleſſes the people.

The ceremonies on the Feſtival of the ASCENSION.

On *Aſcenſion-day*, after the goſpel, the paſchal taper is * put out, to denote that on that day our Saviour left the earth, and returned up into heaven. † The altar is adorn'd with flowers, images and relicks, upon which occaſion the officiating prieſt and his miniſters are dreſs'd in their white ornaments.

The bleſſing which his holineſs pronounces that day is one of the three ſolemn ones. Antiently, it was cuſtomary for his holineſs, before he pronounced them, to ‡ excommunicate hereticks and infidels in a ſolemn manner, but that is now confin'd to *holy thurſday* only, as was before obſerv'd. The bleſſing concludes with the plenary indulgences.

On the ſunday of the octave of the *Aſcenſion*, feſtival of the bleſſed *Francis Patricci* of the order of the *Servites* at St. *Marcellus*'s.

Whitſon-eve, ſtation at St. *John*'s *of Lateran*; at veſpers the pope aſſiſts ſolemnly at the office in the apoſtolical chapel.

Ceremonies obſerved at WHITSON-TIDE.

Whitſon-eve the altar is cover'd with purple till ſuch time as maſs is celebrated, and at maſs the altar is cover'd with red, and the officiating prieſt is in veſtments of the ſame colour. The bleſſing of the baptiſmal fonts is perform'd after the ſame manner as on *Eaſter-eve*, and on *Whitſon-day* the miniſter who officiates is dreſs'd in ſcarlet ornaments; this being an emblem of the Holy Ghoſt, who deſcended on the apoſtles on *Whitſon-day* in the ſhape of cloven tongues.

On || *Whitſon-day* a proceſſion is made at *Caen*, in which the ſeveral bodies or companies of tradeſmen bear a part; a taper is carried in it, the expence of which is paid by the Apprentices of the ſeveral companies, and on this taper are fix'd all the little pieces of money which have been given by way of earneſt, for the binding of bargains, during the courſe of the whole year. We are told that in order to put a ſtop to the abuſes which were committed in the levying or diſtribution of theſe earneſt-pieces, it was antiently enjoin'd, that every company of tradeſmen ſhould elect a provoſt, who ſhould receive the ſeveral earneſt-pennys, that might be given on all the bargains made in their trading; and that on *Whitſon-day* they ſhould be carried in proceſſion as above-mention'd.

Whitſon-

* *Piſcara*, *Baudry*. † *Piſcara Praxis Cerem.* ‡ *Lunadoro Relatione della corte di Roma.* || *Origines de Caen*, by Mr. *Huet*.

Whitſon-day, ſtation at St. *Peter*'s, at S. *Mary of the angels:* the pope aſſiſts ſolemnly at the office in the apoſtolick palace; maſs is ſung by a cardinal biſhop, and an eccleſiaſtick of the *Romiſh* ſeminary preaches the ſermon: feſtival in the ſeveral churches of the Holy Ghoſt; and at St. *Bartholomew*'s *of the Bergamaſchi.*

Monday, ſtation at St. *Peter*'s *in Vinculis.*

Tueſday, at S. *Anaſtaſia*'s; feſtival at the chapel of *Mount Piety.*

Wedneſday in *ember week*, ſtation at S. *Maria Maggiore*'s.

Thurſday, at St. *Laurence*'s without the walls.

Friday, at the *holy Apoſtles.*

Saturday, at St. *Peter*'s; at veſpers the pope aſſiſts ſolemnly at the office in the apoſtolical palace.

* Trinity-ſunday, in the churches dedicated to the trinity; the pope aſſiſts ſolemnly at the office in the apoſtolical chapel, a cardinal prieſt ſings maſs, and a ſecular prieſt preaches the ſermon. Wedneſday at veſpers, the pope aſſiſts ſolemnly as aforeſaid.

Corpus Chriſti day, ſtation at St. *Peter*'s, the pope aſſiſts ſolemnly at the office at the apoſtolick palace.

This feaſt was inſtituted by pope *Urban* IV. in 1263, upon occaſion of a viſion which was reveal'd to a nun of the city of *Liege. Thomas of Aquin*, by order of the above-mention'd pope, drew up the office of the bleſſed ſacrament, in the manner it is now uſed in the church. About an † hundred years after, the inhabitants of *Pavia* began to carry the hoſt in proceſſion under a canopy on *corpus Chriſti* day.

After maſs the proceſſion of the hoſt carried by the pope, is made round the portico's of St. *Peter*'s, where are aſſembled, the clergy both ſecular and regular, the aſſiſtant biſhops, and cardinals in their copes, with their mitres on their heads, and in general, all the prelates, embaſſadors, and noblemen of the court of *Rome.*

PROCESSION *of the bleſſed* SACRAMENT.

The proceſſion of the hoſt, when his holineſs himſelf aſſiſts at it, claims a particular deſcription; and as that which ‡ *Aymon* has given us, is very circumſtantial, we ſhall give it our readers entire.

" The cardinals go into the palace of the *Vatican*, where they clothe themſelves in " their red copes; whence they go and receive the pope at the apartment of the " bed where the ornaments are laid, and accompany him to the chapel of pope " *Sixtus*, where a private maſs is uſually ſaid to conſecrate the hoſt that is to be " carried in proceſſion.

" After maſs the proceſſion begins to wheel off; each body of religious ſings the li- " tanies, but the chapters have each their ſeveral choirs of muſick, and that of " St. *Peter*'s *of the Vatican* marches the laſt but one, between that of S. *Maria* " *Maggiore*'s and St. *John*'s *of Lateran.*

" After that the ſeveral fraternities of ſeculars, the different orders of *Monks*, " and the canons of the collegiate churches are paſs'd by, all the officers of the " chancery come thither according to the order of their governor, upon pain of " forfeiting two months ſalary, unleſs lawful cauſe be ſhewn for their abſence. The " number of theſe officers, who each walks with a torch in his hand, amounts " to a thouſand at leaſt, and ſometimes to twelve hundred," as may be ſeen by the liſt which *Aymon* has given of them in *chap.* xviii. *part* iii. of his work.

" The

* We are aſſur'd that *Alcuinus* who was cotemporary with *Charlemagne*, drew up the office for trinity-ſunday.

† *Caſalius de Chriſti ritibus & alii.*

‡ Picture of the Court of *Rome*, p. 452. *& ſeq.* edition of 1707.

" The pope's houſhold and the prelates walk next, *viz.* the ſquires of the reigning " pontiff; the procurators-general of the ſeveral religious orders, the chamberlains " without the walls, the fiſcal of the apoſtolick chamber, the conſiſtorial advocates, " the ſecretaries of ſtate and of the cloſet, the private *cubicularii* and chamberlains, " the conſervator of *Rome*, the various bands of his holineſs's muſick, the abbrevi- " ators of the great and little *Parquet*, the acolyths, and the clerks of the chamber, " the auditors of the *Rota*, the apoſtolical ſub-deacons, and the croſs-bearer.

" Afterwards the twelve penitentiaries of St. *Peter* come two and two, dreſs'd in " their chaſubles, and preceded by two clerks with their ſtaves gilt with ſilver, which " is the badge of their office; theſe, before they go away, pay obeyſance to his ho- " lineſs ſitting on his throne, by kiſſing his foot.

" The biſhops, archbiſhops, and conſecrated patriarchs appear afterwards, cloth'd " in their copes, with white mitres on their heads; and theſe, before their ſetting " out, pay obeyſance to the pope by kiſſing his knee.

" The cardinals walk next two and two, according to their ranks, having firſt paid " obeyſance to the pope by kiſſing his hand, and have each of them their train or " attendants walking before them: the cup-bearer of each reſpective cardinal carries " before his maſter a thick flambeau lighted, made of white wax; and behind him, " on one ſide of the train-bearer, is his maſter of his chamber, who carries a hat " of peacock's feathers, cover'd with red taffety, which he holds over the head of " the cardinal his maſter, like an umbrella, to ſhade him from the ſun-beams; which " however is altogether unneceſſary, ſince all the ſtreets thro' which the proceſſion " paſſes, are cover'd either with linen cloth, or tapeſtry, thro' which it is impoſſible " for the ſun to dart its rays.

" The next that comes is the captain of the *Swiſs* guards, follow'd by his men " bearing halberds, and drawn up in two lines, thro' which there paſſes the captain " of the pope's guards, the princes of the throne, his holineſs's nephews, and the " embaſſadors of crown'd heads, who according to the regulation for the ceremoni- " al, made by pope *Julius* II. march in the following order. Firſt the embaſſador " of the emperor, and that of the king of the *Romans*, who is ſeldom there, ſince " the time that this kingdom has been in ſome meaſure united to the empire of " *Germany*, by the election which is generally made of the eldeſt ſon of the houſe of " *Auſtria*, who by this means is made vice-gerent of the empire, and conſequently " preſumptive ſucceſſor to it. Immediately after comes the embaſſador of *France*, " and afterwards thoſe of *Spain*, of *Portugal*, of *England*, when that kingdom is " govern'd by a prince of the *Romiſh* communion; thoſe of *Sicily*, *Hungary*, *Cyprus* " and *Bohemia* next, when thoſe nations have a monarch of their own as formerly; " laſtly the embaſſadors of *Poland* and *Denmark*.

" After theſe ſeveral embaſſadors, the pope himſelf advances forward, carried in a " vehicle in which he ſeems to be on his knees, tho he is really ſeated. He has " on a rich cope, and over it a pall made of cloth of ſilver, which covers his ſhoul- " ders and arms like a ſcarf. Before him is ſet a wooden ſtool gilt, with a cuſhion " of red crimſon velvet, embroider'd and enrich'd with gold lace *, on which is laid " the pyx wherein the hoſt is contain'd, which he bears with his own hands.

" The canopy over the pope's head, is carried by the patriarchs, archbiſhops, and " biſhops at their firſt ſetting out from St. *Peter*'s; and afterwards, at their ſetting out " from the portico of the *Vatican*, by the prime nobility of the nations, ſuch as the " *Florentines* and the *Sienneze*, who relieve one another till the proceſſion is almoſt " ended, when the *Roman* conſervators, and the prior of the captains of the ſeveral " diſtricts, take it and carry it into church.

* Like that of *Bruſſels* or *Mechlin*.

" The *Swiſs* who go on each ſide the pope are caſed in iron from head to foot,
" with each man a great two-handed ſword unſheath'd in his hand. After this guard
" of cuiraſſiers, the prelates advance, in their ſeveral ranks, *viz.* the apoſtolical
" prothonotaries, the auditors, the clerks of the chamber, the generals of the or-
" ders, the referendaries or officers in chancery of the ſignature of grants, and of
" juſtice; and laſtly the ſeveral companies of light-horſe four in a rank, the horſes
" cover'd with very rich trappings; and theſe cloſe the march.

" Sometimes his holineſs walks on foot in this proceſſion, in order to ſet an ex-
" ample of greater reſpect and veneration for the holy ſacrament, which he carries
" in his hand. *Urban* VIII. and ſome other popes formerly carried it on horſeback,
" an ambling nag being made uſe of for that purpoſe.

" When the conſecrated hoſt is not carried by his holineſs, the dean of the ſacred
" college, or the eldeſt cardinal, bears it inſtead of him, but is on foot: and on theſe
" occaſions the princes and embaſſadors do not aſſiſt at it.

" The proceſſion generally laſts about four hours, tho it has not above a mile to
" go; but then they walk with the utmoſt gravity, and extremely ſlow. It paſſes
" under the portico's which *Alexander* VII. built round the ſquare before St. *Peter*'s;
" marches down the ſtreet which goes to St. *Angelo*'s-*bridge*, call'd St. *James Shake-*
" *horſe*'s-*ſquare*, and returns to St. *Peter*'s by the old town, after having croſs'd the
" other portico, and the gallery which joins it to the church, into which they enter
" in the ſame order that had been obſerv'd at the going out of it.

" His holineſs being come to this place lays down the pyx, in which the conſecrated
" hoſt is put, on the high altar of St. *Peter*'s church, and whilſt incenſings are
" performing, and the hymn *pange lingua glorioſi corporis myſterium, &c.* with the
" prayer *Deus qui nobis ſub ſacramento mirabili paſſionis tuæ memoriam reliquiſti*, &c. by
" which they beſeech of God, *that he would pleaſe to make all the congregation preſent,*
" *taſte efficaciouſly the fruits of our Saviour's reſurrection, of whoſe paſſion this ſacrament*
" *is a commemoration*; during this, I ſay, the cardinals take off their mitres and or-
" naments and put on their red copes, when they accompany the pope to the chamber
" of the bed, where he is carried in his pontifical veſtments, which he lays down here,
" as alſo his triple crown, and puts on his ordinary habit, which being done he with-
" draws into his apartment.

" Thoſe who have not ſeen this ceremony will no doubt be gladly inform'd,
" how, in order to prevent any diſorder or diſturbance, the chief cardinal dea-
" con, cloth'd in a dalmatica of white damaſk, and having a mitre on his head,
" ſits at the gate of the apoſtolical palace, in a chair of crimſon velvet with gold
" fringe, ſet at the head of the *Swiſs* guards; and at the right-hand of this cardinal
" ſtands the governor of *Rome* with his battoon in his hand; and at his left the major-
" domo, or chief ſteward of the pope's houſhold, who ſtands in that place till ſuch
" time as thoſe who aſſiſt at the proceſſion have march'd off; and where he determines
" upon the ſpot all diſputes that may ariſe with regard to precedency, or any other
" cauſe. They have a right to command all the pope's guards, not excepting the
" *Swiſs* themſelves, who are all under arms in the midſt of the ſquare; it extends al-
" ſo to the light-horſe, two of whom, by their order, are poſted with their lances
" couch'd, at the corner of every ſtreet thro' which the proceſſion paſſes.

" While the proceſſion continues, the caſtle of St. *Angelo* makes a triple diſ-
" charge of all its artillery. The firſt ſalvo is made when his holineſs goes out of the
" chapel *Paulina*, the moment when he takes in his hand the pyx in which the hoſt
" is laid, and that the great culverine of St. *Peter*'s is fired off to give the ſignal; the
" ſecond ſalvo is made when the pope goes out from the portico of the great ſquare
" before the apoſtolical palace, and the third when he enters into St. *James*'s ſquare."

Here follows the order which is generally obſerv'd in the proceſſions of the hoſt.

During

During its march the bells of the cathedral and of thoſe before which it paſſes are rung. The ſtreets * muſt be ſwept, and ſtrew'd with flowers and greens, and the outſides of the houſes and churches adorn'd after the ſame manner. The officiating prieſt conſecrates two large hoſts, one whereof is to be us'd in the proceſſion. Maſs being ended, the tapers are diſtributed, and a ſub-deacon, clothed in veſtments ſuitable to the feſtival, comes out of the ſacriſty, preceded by two incenſe-bearers in ſurplices, with the thurible in one hand, and the navicula in the other. Two incenſe-bearers go up to the ſub-deacon, ſtand by him without the chancel of the altar, and there continue ſtanding till they are ready to march. About ſix clerks in ſurplices, and carrying lighted torches in their hands, range themſelves up and down at the foot of the altar; and thoſe who are to carry the canopy, ſet themſelves at the entrance of the chancel of the altar.

The laſt goſpel being read, the officiating prieſt makes his genuflexions, having the deacon and ſub-deacon on each ſide of him, and afterwards goes to the epiſtle-ſide; then goes to the bottom of the ſteps, lays down his maniple and chaſuble, and puts on a white pluvial or chaſuble. The deacon and ſub-deacon alſo put off their maniples, when they all three go and make a genuflexion on both knees, making a very low bow in the middle of the laſt ſtep of the altar, where they continue a little time in prayer; after which the deacon riſes up, and makes another genuflexion; and this in order to uncover the pyx, ſet it up, and place it in the center of the corporals, or pieces of fine linen uſed at maſs. The third genuflexion, he comes back, and ſtands near the officiating prieſt, who riſes up, and withdraws a little towards the goſpel ſide: and after having thrice put incenſe into each thurible, he again falls down upon his knees; and the deacon who ſtands up at his right hand, the ſub-deacon ſtanding at the left hand of the officiating prieſt, gives the thurible to the officiating prieſt, who incenſes the bleſſed ſacrament thrice, making a low bow both before and after. This triple incenſing being over, the ſub-deacon ſpreads the veil over the ſhoulders of the officiating prieſt, when the deacon goes up to the altar, takes the pyx from thence, and gives it to the officiating prieſt, and afterwards covers the hands of the latter with the extremities of the veil that lies over his ſhoulders; after which, the officiating prieſt having the pyx in his hands, turns about to the right, and his miniſters after him, when they all three continue on one of the ſteps of the altar, till ſuch time as the whole proceſſion is wheel'd off, when they begin the *pange lingua*, and the proceſſion ſets out.

† A clerk dreſs'd in purple carries the banner of the bleſſed ſacrament, after whom the ſinging boys advance; then thoſe who carry the torches, and the members of the brotherhood, two and two: then the croſs-bearer, between two taper-bearers. The clergy advance afterwards, the clerks in ‡ ſurplices, the deacons and ſub-deacons in dalmaticas, and the prieſts in chaſubles. Thoſe on the right carry their tapers in their right hand, and thoſe on the left in their left; they are followed by clerks, carrying torches: two incenſe-bearers walk immediately before the hoſt, and perfume it all the way, obſerving to walk ſide-ways, in order not to turn their backs to it. The officiating prieſt carries it under a canopy, ſupported by the chief men of the place: The two firſt ſtaves that ſupport it, are carried by two men of the greateſt diſtinction;

* In ſome parts of *Italy*, triumphal arches are rais'd, adorn'd with emblems and mottos in honour of the bleſſed ſacrament. The cuſtom of laying carpets in the ſtreets thro' which the proceſſion is to paſs, was alſo obſerv'd by the antient *Romans* on theſe occaſions; to which we will add, that they had altars, as is now the cuſtom, erected in the ſtreets for their proceſſions to make a halt.

† In *Spain*, and ſeveral parts of *Italy*, there are buffoons and merry-andrews, who go at the head of the proceſſion, where they dance in the moſt groteſque manner, to heighten the ſolemnity of the feſtival. We have already obſerv'd, that the proceſſions of the old *Romans* were burleſqu'd with ſuch buffooneries.

‡ All theſe veſtments muſt be white.

diſtinction; and the reſt of the perſons of note ſtand at the right hand of the officiating prieſt, who is plac'd between the deacon and ſub-deacon, who hold up his chaſuble.

All theſe devout perſons ſing hymns, but the officiating prieſt, and his miniſters, repeat what is ſung with a low voice. The laity follow after the canopy bare-headed, and holding lighted tapers in their hands; and the women cloſe the proceſſion.

The proceſſion frequently makes a ſtation at ſome church by which it paſſes, or at certain altars, which are ſet up for that purpoſe; then the faithful kneel down, during which the miniſters prepare the altar: which being done, the deacon lays the hoſt upon it, and the officiating prieſt falls on his knees and adores it; after which he incenſes it thrice, making a low bow at the ſame time, while the hymn *O! ſalutaris hoſtia* is ſinging: which being done he repeats ſome prayers, receives the hoſt from the deacon, and prepares himſelf to ſet out; whereupon the choriſters begin an hymn, which is, as it were, the ſignal for marching.

Being return'd to the church, the ſupporters of the canopy ſtop at the entrance of the chancel of the altar, when the deacon receives the bleſſed ſacrament upon his knees, and lays it again on the altar, where the officiating prieſt incenſes it thrice, as before. After this they begin to chaunt and pray, when he takes up the hoſt and walks about with it; which being done, the deacon riſes, bends his knee, and lays the hoſt on an eminence, round which lighted tapers are ſet.

Thus have we deſcrib'd the order of the ceremony, to which we might have added certain other cuſtoms; but as they are generally obſerved in all proceſſions, and are us'd at the canonization of ſaints, *&c.* we thought it needleſs to mention them in this place. When the hoſt is not expos'd, the deacon ſhuts it up in the tabernacle after the bleſſing.

During the octave, the hoſt is expoſed on the altar; it is alſo exhibited in any publick calamity: but there is nothing particular in this ceremony.

When the officiating prieſt pronounces the bleſſing with the holy ſacrament, he is incens'd; during which the choir ſings the two following hymns, *Tantum ergo ſacramentum*; *O ſalutaris hoſtia!* * The bleſſing is perform'd as follows: the officiating prieſt, with his right hand, takes the hoſt by the *nodus*, and by the foot with his left hand; then turning about towards the people, he elevates the pyx as high as his forehead, after which he deſcends below his girdle; then raiſes it in a perpendicular line as high as his ſtomach, where he makes a ſign of the croſs, from the left ſhoulder to the right. This being done, he ſtops a little in the middle, lays the hoſt again on the altar, makes a genuflexion, and returns to his place, where he kneels upon the ſtep. Then the chief aſſiſtant riſes, goes up to the altar, and puts the ſacrament again in the tabernacle. We ſhould take notice of ſeveral other particulars, were theſe deſcriptions deſign'd for the uſe of the clergy.

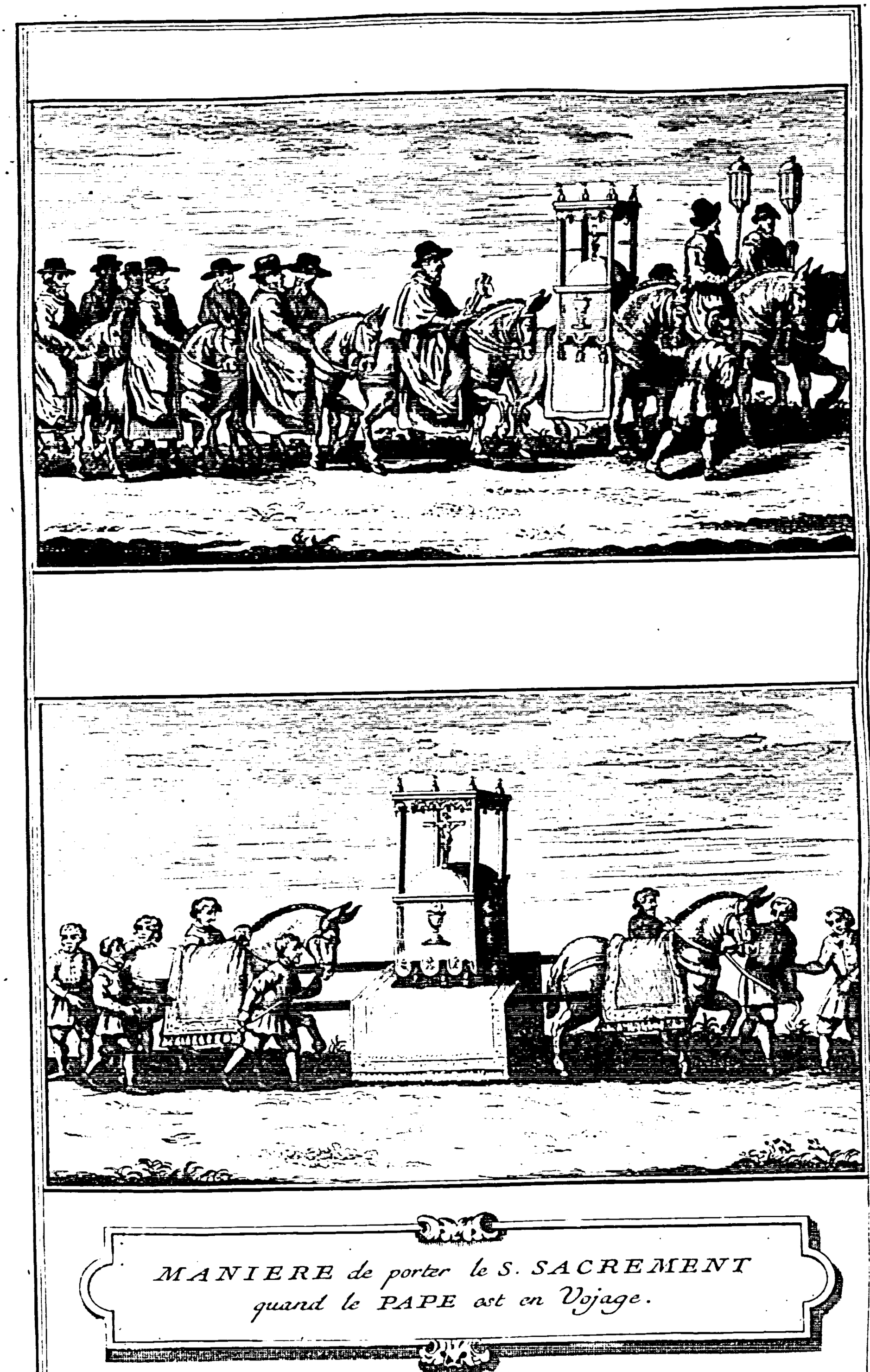
In what manner the HOST *is carried before the* POPE, *when he is travelling.*

As the croſs is carried before the pope whenever he appears in publick at *Rome*, ſo the hoſt goes before him when he is upon a journey. † Father *Rocca*, who has written the riſe of this cuſtom, tells us that it was borrowed from the antient practice of the pope's hanging the hoſt about his neck, when the church labour'd under perſecution: this was alſo practiſed in the ſame manner by the reſt of the clergy, but it was afterwards aboliſh'd; and the ſovereign pontiffs have arrogated to themſelves only the privilege of having the hoſt carried before them whenever they travel.

The

* *Alet*'s ritual.

† *Bonanni*, c. 93. *della Gerarchia.*



MANIERE de porter le S. SACREMENT
quand le PAPE est en Voiage.

† The moſt antient inſtance of the hoſt going before the pope is that of *Stephen* III. in his journey to *France*, where he went to implore the aſſiſtance of king *Pepin* againſt *Aiſtulfus* king of the *Lombards*. However, ſome authors affirm, that a crucifix, and not the ‡ hoſt, was carried before his holineſs: Be this as it will; father *Rocca* aſſures us, that the cuſtom of carrying the hoſt in pomp is not of greater antiquity than two hundred years. The examples of preceeding ages do indeed ſhew that this cuſtom took its riſe from a principle of devotion, in order to excite the piety, *&c.* of the people; but then it does not prove that it was uſual for it to be carried with ſo much pomp and ſolemnity as before the latter popes.

When pope *Pius* II. went in 1458 to *Mantua*, to make an alliance againſt the *Turks*, he had the hoſt carried before him on a white horſe, under a ſilken canopy, and a gilt tabernacle, ſurrounded with a great number of lights. This is the moſt antient example of the hoſt being carried in pomp. In 1494, when *Alexander* VI. went to *Naples*, he had the hoſt carried before him on a pacing nag. Pope *Julius* II. and *Leo* X. obſerv'd the ſame at the coronation of *Charles* V. and *Clement* VII. caus'd it to be carried on horſe-back under a golden canopy. The holy ſacrament was put in a tabernacle of cryſtal, and lighted by ten flambeaus; which, during the march, were carried round the horſe on which the hoſt was ſet. When the pope went to *Marſeilles* by ſea, in order to hold a conference with *Francis* I. king of *France*, he cauſed the ſacrament to be carried in the admiral-galley.

Paul III. and *Gregory* XIII. followed the cuſtom which had been obſerved by their predeceſſors, and the latter reſolved to rival all the preceeding popes by the magnificence of their equipage; but nothing can enter in compariſon with the pomp with which the hoſt was carried into *Ferrara*, in 1598. when *Clement* VIII. went to take poſ-ſeſſion of that city after the death of *Alphonſo* of *Eſte*. The hoſt was carried in pro-ceſſion out of *Rome* in a magnificent tabernacle, which it would be needleſs to deſcribe in this place. The tabernacle was carried by eight canons of the *Vatican* upon a kind of litter, and under a magnificent canopy embroidered with gold, ſilk, *&c.* The brotherhood of the bleſſed ſacrament, with each a torch in his hand, walk'd before the hoſt. The religious orders, the muſicians of St. *Peter*'s chapel, and the clergy with our Saviour's croſs carried before them, followed the brotherhood. Afterwards the hoſt appeared under the canopy, carried by eight of his holineſs's private chamber-lains, and was guarded by a body of *Swiſs*, and other ſoldiers. After the hoſt his holineſs appear'd, holding a taper or torch in his hand; and next to him the ſacred college, the prelates, and the *Roman* nobility, all of them holding tapers in their hands. In this manner the hoſt was carried out of *Rome*.

It was carried to *Ferrara* on a pad-nag, adorn'd with the moſt gaudy trappings; but his holineſs, before he began the march, bent his knee before the hoſt, and did not riſe up till it was gone out of ſight. The mules employ'd to carry the baggage, and his holineſs's lacqueys carrying his arms, marched at the head; theſe were re-inforced by ſeveral companies of ſoldiers, who ſounded the trumpet as they march'd: after which eight led horſes came forward, and theſe were followed by the domeſticks of the cardinals and prelates, all of them on horſe-back; two couriers belonging to the apoſtolick ſee, the band of muſick of the pope's chapel, two eſquires, two mace-bearers, followed by the maſter of the ceremonies, and the two clerks of the pontifical chapel: the latter carry'd each of them a lanthorn, fix'd at the end of a lance, in order to light the hoſt, which followed immediately after. Two of his holineſs's grooms held

† *Idem Ibid.*

‡ We are of opinion, that the *Chriſtus prævius*, mentioned in the above-cited paſſage of *Anaſtaſius* the librarian, is to be explain'd in this manner.

held the reins of the horſe on which he rid, and the hoſt was guarded by a body of armed *Swiſs*. Afterwards came the ſacriſtan, with his white ſtaff in his hand, the badge of his office, and was followed by a great number of *Roman* prelates. After this another band of muſicians, and a company of lacqueys belonging to the baggage appear'd, and five hundred horſemen, in very magnificent habits, divided likewiſe into companies. We are not to forget his holineſs's barber, taylor, and ſhoemaker, who all advanced forward, according to their rank. Four chamberlains carried four ſtudents pontifical caps, made of purple, at the end of four pikes. All the nobility of *Rome* and of *Ferrara* aſſiſted alſo in it, dreſs'd in a very ſumptuous manner: and after theſe came the acolyths, the chiefs of the apoſtolical chamber, the auditors of the rota, the ſub-deacons, the orators; the biſhop of *Ferrara*, with his clergy, his holineſs's key-bearers, his chief maſter of the ceremonies, his croſs-bearer; twenty clerks of the cathedral of *Ferrara*, each having a lighted torch in his hand. The hoſt, when the proceſſion went out of *Rome*, and during the whole journey, was carried along with the baggage; but at the entrance into *Ferrara* it was plac'd in the center of the proceſſion. The pope's chief treaſurer had bags fix'd on each ſide of his ſaddle, out of which he threw money to the people. St. *Peter*, who from a poor fiſherman was become a temporal prince, had found by long experience, that the good things of this world have a greater influence over the minds of men than apoſtolical bleſſings. Theſe were wonderfully efficacious when the lame, at the bare command of our Saviour, uſed to riſe up and walk; but things are greatly changed ſince that time. After the treaſurer came thirty youths of the greateſt quality in *Ferrara*, walking on foot, bare-headed, dreſs'd in cloth of ſilver, with little black cloaks embroidered with ſilk, and caps in their hands enrich'd with golden roſes, pearls, and precious ſtones. After this ſhining troop pope *Clement* VIII. himſelf advanced forward, not as one who ſtil'd himſelf *the* * *ſervant of ſervants*, but in quality of the lieutenant of the Almighty, clothed in a robe of very rich ſilk, having on his head a crown enrich'd with jewels of immenſe value: He was carried on the ſhoulders of eight tall lacqueys, clothed in long ſcarlet robes, under a canopy of the fineſt crimſon-velvet embroider'd with gold; ſurrounded with a double range of guards very richly dreſs'd, and followed by his *Swiſs* and an auditor of the *Rota*, who carried his triple crown after him, having on each ſide of him the great chamberlain and the chief butler. We take no notice of the great number of coaches and horſemen which followed the hoſt and the pope.

During the whole march, the holy perſons ſung anthems and *motets*, a kind of muſical compoſition, repeating prayers, making ſigns of the croſs, giving and receiving bleſſings; and, in a word, practiſing all the exterior of devotion. They marched very ſlowly: the clergy, both ſecular and regular, in all the places thro' which the proceſſion paſs'd in the night time, advanc'd to meet it, with a body of the militia at their head; after the clergy came the magiſtrates, and other perſons of diſtinction; and at their entrance into the city, the trumpets ſounded, and the air echo'd with ſpiritual ſongs, and people crouded from all parts to come and adore the hoſt. People of faſhion ſtrove who ſhould firſt preſent him the canopy, ſtudiouſly endeavouring to pay all kinds of worldly honour to a Saviour, who, during his reſidence here below, had trampled on pride, vanity, and oſtentation. Such was the proceſſion, whereof we find

* As the popes were deſirous of having it thought that they did not affect any great titles, but profeſs'd that humility on which their greatneſs had been chiefly founded; the more they found their grandeur increaſe, the more they ſought out for unambitious titles, and called themſelves *the ſervant of ſervants*: an humble title, which has the ſame effect on our minds as thoſe which the *Perſians* uſed to give their monarchs, *viz.* king of kings. The firſt pope who made uſe of it was *Damaſus*, and it was afterwards truly eſtabliſhed by *Gregory* I. Vid. *Paſquier*, in his *enquiries concerning* France.

find a more particular deſcription in father *Rocca*, or in *Bonanni*, to whom we are oblig'd for this extract.

Bonanni is of opinion that this ceremony took its riſe from the practice obſerv'd by the primitive chriſtians of keeping the hoſt in their houſes, and taking it along with them in a journey; and that they looked upon it as a preſervative againſt dangers: it gave them ſpiritual comfort in the ſtorms of perſecution; and whenever they found themſelves in danger of dying, they received it as the life of their ſouls. The popes have been deſirous of preſerving this cuſtom; but as the times are chang'd, and that the ſpiritual father of the chriſtians is now the image of the triumphant Jeſus, it is but reaſonable, that this divine Saviour of mankind ſhould appear in ſplendor, and march in great * pomp. But it may be asked, that in caſe the cuſtom of carrying the holy ſacrament on a journey took its riſe from the piety of the ſovereign pontiffs, and the deſire they have of being always in a readineſs to receive the ſacred body of Chriſt Jeſus in caſe of death, why it is carried a whole day's journey before the holy father? An anſwer is indeed made to this objection, but ſo trifling a one, that 'tis not worth taking notice of. 'Tis very probable, that this ceremony is an imitation of the ſolemn march of the ark, under the antient law, on certain extraordinary occaſions. This judaical cuſtom was ſo neceſſary to the majeſty of the chriſtian religion, that 'tis very ſurpriſing the popes, who from time to time have bent all their endeavours to heighten the ſolemnity of it, ſhould, for ſo many centuries, have neglected to borrow from the *Jews* the moſt auguſt of all their ceremonies.

In this plate are exhibited two different manners of carrying the holy ſacrament before the pope; the one on horſe-back, and the other in a kind of litter between two mules.

We ſhall conclude this article with the manner of the deacon's giving notice to the people that the pope is to carry the holy ſacrament, which is done the eve before. The form of words us'd on that occaſion is pretty remarkable; † *to morrow*, ſays the deacon, *the moſt holy will carry the moſt holy*.

The chief PROCESSIONS *in* Rome, *during the octave of* Corpus-Chriſti *day.*

Corpus-Chriſti day, after veſpers, at *our lady's of the Victory.*

Friday-morning, at *Minerva.*

Saturday-morning, at S. *Maria Maggiore's*, and *our Lady's of the people.*

Sunday-morning, at that of *Anima* for the *German* nation; and for the *French* at St. *Lewis's*, where the cardinals, protectors of the ſeveral nations, aſſiſt. There is afterwards another fine proceſſion at St. *Apolinarius's* in *Traſtevera*: In the morning at S. *Mary's del Horto*, at which all the fraternities that are eſtabliſh'd there aſſiſt; and in the evening at S. *Mary's* in *Traſtevera*, and at *our lady's of the Mountains.* The ſame day after veſpers, at St. *John's of Lateran*; at S. *Mary's Della Scala*, and at the *Tranſpontina.*

Monday, at the fraternity of *Death*, and at the trinity of the *Mountain.*

Tueſday-evening, at the holy *Apoſtles.*

Wedneſday, at *our Lady's del Pianto*, and at the *Rotunda.*

Thurſday, the day of the octave, in the morning at St. *Laurence's in Damaſo*; at St. *Andrew's Delle Frate*, at *our Lady's* of *Monte Serrato*, at S. *Blaiſe de la Pagnote*; at St. *Mark*, where the magiſtrates of the *Roman* people aſſiſt. But the fineſt of all theſe proceſſions is that of Jeſus, from the richneſs of the *Jeſuits* copes, which are embroidered ſtuffs, enrich'd with pearls and precious ſtones of prodigious value. On the evening of the ſame day, at St. *Laurence's* in *Lucina*; at St. *James's* of the *Spaniards*, and at St. *Peter's*. The octave concludes with a proceſſion made by the chapter.

In

* *Bonanni*, c. 94. *della Gerarchia.*

† *Craſtina die ſanctiſſimus portabit ſanctiſſimum.*

In *J* U N E.

1. St. *Theobald* of the order of the *Camalduli*, in the churches of the order.

2. St. *Peter* and St. *Marcellinus* martyrs, in their churches.

3. St. *Pelerinus* of the order of the *Camalduli*, feaſts in the churches of the order.

4. St. *Quirinus* biſhop and martyr, at S. *Mary*'s *in Traſtevera* where his body is depoſited.

5. St. *Boniface* the benedictine, biſhop and martyr, feſtival in the churches of the order.

6. St. *Claudius* archbiſhop of *Beſançon*, at the church of the *Burgundians* in *Franche Comté*. St. *Artemus* the martyr, at St. *Martin*'s *of the mountains*, where his body is interr'd. St. *Norbert* biſhop and founder of *Premontré*, in their college.

7. St. *Robert* abbot of the *Ciſtertians*, in the churches of the order.

8.

9. St. *Primus* and St. *Felicianus*, at St. *Stephen*'s *the round*. Dedication of St. *Peter Montorio*.

10. Tranſlation of the body of St. *Philip Benizi* founder of the *Servites*, feaſt at St. *Marcellus*'s.

11. St. *Barnabas* the apoſtle, at St. *Peter*'s, for the tranſlation of the body of St. *Gregory Nazianzen*.

12. St. *Baſil*, St. *Cirinus*, St. *Naborus*, and St. *Nazarius*, martyrs; at the *holy Apoſtles*, where their relicks are depoſited. St. *Onogrius*, feaſt in his church. St. *Leo* III. pope, feaſt at St. *Peter*'s.

13. * St. *Anthony of Padua*, feſtival at St. *Anthony*'s *of the Portugueſe*; in the churches of the order of St. *Francis*, and at St. *Peter*'s in the chapel of the choir.

The ſecond ſunday in *June*, feſtival at *our Lady's of the conſolation*.

14. St. *Baſilius* the great, feaſt at his churches, and at St. *Peter*'s, in his chapel.

15. St. *Vitus* and St. *Modeſtus* martyrs, in their church.

16. St. *Quirico* and *Julitus* martyrs, at their church; at S. *Pudentiana*'s, and in the other churches of the order of the *Ciſtertians*, for S. *Lutgarda* the virgin.

17.

18. St. *Marcus* and St. *Marcellinus* martyrs, at St. *Coſmus* and *Damian in campo Vaccino*, where their bodies lie.

19. St. *Gervaſius* and St. *Protaſius* martyrs, at St. *Vitalis*'s and at St. *Charles*'s of the court.

20. St. *Novatus*, brother to the ſaints *Pudentiana* and *Praxeda*, at their churches, and at that of *Ara Cœli*, for the bleſſed *Francis Solano*.

21.

* *Ribadeneira* gives the following relation in his life of this ſaint: A certain *Franciſcan* novice throwing off his habit, ran away from the monaſtery in which the ſaint lived, and ſtole away with him a pſalm-book, written with St. *Anthony*'s own hand, and explain'd with marginal notes, which St. *Anthony* often uſed, when he privately expounded the ſcriptures to the friars. As ſoon as St. *Anthony* perceived his book to be ſtole, he fell down on his knees and earneſtly intreated God to reſtore him his book again. In the mean time the apoſtate thief having his book with him, as he prepared to ſwim over the river, he met the devil, who with a drawn ſword in his hand, commanded him to go back again immediately, and reſtore to St. *Anthony* the book he had ſtole from him, threatning to kill him in caſe of non-compliance. The devil gave this order with ſo dreadful an aſpect, that the thief being aſtoniſh'd, return'd immediately to the monaſtery; reſtor'd the ſaint his book, and continued in a religious courſe ever after. Hence 'tis ſaid that St. *Anthony* is implor'd to reſtore loſt goods.

'Tis farther related, that the following accident happen'd to him in the beginning of *Lent*. Having wearied himſelf with labour, and being laid down to ſleep to refreſh himſelf, the devil ſet upon him cowardly, and grip'd him ſo faſt by the throat, that he had almoſt choak'd him; till invoking the virgin *Mary*, and making the ſign of the croſs, and ſinging while the devil had him faſt by the throat, the hymn, *O glorioſa domina*, &c. his cell was immediately fill'd with a celeſtial light, which the devil not being able to endure, immediately departed.

St. *Anthony* is alſo very famous for his ſermons. See that to the *fiſhes* related by Mr. *Addiſon* in his travels.

21. S. *Demetria* virgin and martyr, ſiſter of St. *Bibiana*, at her church; and at that of the Jeſuits, for the bleſſed *Lewis Gonzaga*.

22. St. *Paulinus* biſhop and confeſſor, at St. *Bartholomew*'s in the iſland, where his body lies.

23. St. *John* prieſt and martyr, at St. *Bibiana*'s, and at St. *Syveſter*'s *in Capite*, where his body is depoſited.

24. *Nativity of St. John Baptiſt*; the pope aſſiſts ſolemnly at the office at St. *John*'s *of Lateran*; the cardinal arch-prieſt chaunts maſs; feaſt at St. *John*'s *of the Florentines*, at St. *John*'s of the *Genoeze*, in the other churches of St. *John* and St. *Syveſter* in the field of *Mars*, where they pretend St. *John Baptiſt*'s head is depoſited.

Formerly it was cuſtomary to ſing three maſſes at the *Nativity of St. John Baptiſt*, as at *Chriſtmas*. To preſerve part of this cuſtom, the church of St. *Maur*, two leagues diſtance from *Paris*, cauſes high maſs to be ſaid at midnight.

25. St. *Eloi*, biſhop and confeſſor, feſtival at his churches.

26. St. *John* and St. *Paul* martyrs, in their churches.

27.

28. St. *Leo* II. and St. *Paul* I. popes, feaſt at St. *Peter*'s; after veſpers the pope aſſiſts ſolemnly at the office: afterwards the embaſſador of the king of *Spain*, preſents his holineſs with a pad-nag in very rich trappings, with a ſaddle and houſings embroider'd with the pope's arms. The groom who leads the horſe, carries in a ſilken purſe richly embroider'd, a little inſtrument or note of ſeven thouſand crowns of gold for the tribute of the kingdom of *Naples*, which, ſince ſome ages, is become a fief of the holy ſee, as the pope's pretend. This ceremony had been diſcontinued under the pontificate of *Clement* XII. his ſucceſſor, and was revived by *Innocent* XIII. Here follows the order of the ceremony: " * Annually, the eve of the feſtival of St. *Peter*, the " *Spaniſh* embaſſador, or ſome prince who is a vaſſal of his catholick majeſty, ſets out " from the palace in cavalcade, much after the ſame manner as in an embaſſy " when obeyſance is paid to his holineſs. This nag goes immediately before the " embaſſador, between the pope's guards, accompanied with the tall lacqueys and " pages of the miniſter cloth'd in new liveries." In the evening there are illuminations and fireworks in the caſtle of St. *Angelo* and in the *Spaniſh* ſquare, as alſo in the evening of the following day.

29. St. *Peter* and St. *Paul* apoſtles; the pope aſſiſts ſolemnly at maſs at St. *Peter*'s; his holineſs ſings a pontifical maſs, and reads a homily in *Latin* after the goſpel; feaſt at St. *Paul*'s, and at St. *John*'s *of Lateran*, where their heads are ſhewn: feſtival in their other churches; at St. *Charles*'s *of the Cantinari*, and at the oratory of the *Gonfaloniere*.

30. Commemoration of St. *Paul*, at St. *Paul*'s *of the three Fountains*; at the *Victory*, &c.

JULY.

1. The Octave of St. *John Baptiſt*, feaſt at St. *John*'s *of Lateran*.

2. The viſitation of *our Lady*, at S. *Maria Maggiore*'s, and the other churches of the virgin; at S. *Elizabeth*'s *of the German bakers*; at the *Maidens of the Viſitation* at the church of *Longara*; and at St. *Peter*'s, for St. *Proceſſus* and St. *Martinian* martyrs.

3. St. *Lanfranc* biſhop and confeſſor, of the order of St. *Benedict*, feaſt in the churches of the order.

4. St. *Elizabeth* queen of *Portugal*, at St. *Anthony*'s *of the Portugueſe*, in the churches dedicated to St. *Francis*.

5. St. *Zoé* the martyr, at St. *Peter*'s.

* Picture of the court of *Rome*, by *Aymon*.

6. Octave of St. *Peter* and St. *Paul*, &c. at St. *Coſmus*'s and *Damian*'s, for St. *Tranquillinus* the martyr.

7. Tranſlation of St. *Thomas of Canterbury* to St. *Mary*'s *de Cacabari*.

8. St. *Aquila* and *Priſcilla* martyrs, at St. *Priſcus*'s.

9. St. *Zeno* and his companions martyrs, feaſt at St. *Vincent*'s, and the *three Fountains*.

10. S. *Ruffina* and S. *Seconda* martyrs, feaſts in their churches of the *Vatican*, and on the other ſide the *Tyber*; at St. *Coſmus*'s and St. *Damian*'s martyrs, for St. *Leontius* the martyr; and at St. *Marcellus*'s, for the ſeven ſons of S. *Felicita*, all martyrs.

11. St. *Pius* pope and martyr, at St. *Peter*'s, where his body is interr'd.

12. St. *John Gualbert*, founder of the order of *Val-ombroſa*, at St. *Praxeda*'s.

13. St. *Anacletus* pope and martyr, feaſt at St. *Peter*'s where his body lies.

14. St. *Bonaventure* the cardinal, feaſt in all the churches of the order of St. *Francis*; the pope aſſiſts ſolemnly at the office, in the church of the *holy Apoſtles*.

15. St. *Henry* the emperor, in the church of *Jeſus*, where his relicks are depoſited.

16. Dedication of the chapel of St. *Paſtor*, at S. *Pudentiana*'s, at *Tranſpontina*'s, and *our Lady of the Mountains*. Another feaſt of *our Lady's of the Carmelites*; the ſunday following, feaſt at St. *Martin*'s *of the Mountains*'s, and at St. *Chryſogonus*'s of the ſame order.

17. St. *Alexis*, feaſt in his church, at St. *Paul*'s, at S. *Mary*'s *in Porticu*; and at St. *Peter*'s for St. *Leo* IV.

18. St. *Symphoroſa* and her ſeven children martyrs, at St. *Angelo of the Fiſh-market*, where their bodies are depoſited.

19. St. *Epaphrius* the martyr, diſciple of St. *Paul*, at S. *Maria Maggiore*'s, where his body lies.

20. * S. *Margaret* virgin and martyr, at her church on the other ſide the *Tyber*; and at the *Tranſpontina*, for St. *Elias*.

21. St. *Praxeda*, feaſt in his church, at S. *Pudentiana*'s, at the *four crown'd heads*, and at St. *John*'s *of Lateran*.

22. S. *Mary Magdalen*, feaſt in her church, at the *Converted in the Courts*, and at St. *Celſus*'s, where ſome of her relicks are depoſited.

S. *Mary Magdalen* has a particular reverence paid to her in *Provence*, where is the ‖ famous grotto, in which ſolitude we are told ſhe lived during thirty years. That part of it where ſhe wept and bewail'd the diſorders of her youth is incloſed with iron rails; and torches burn therein night and day to her honour. Above this we ſee the holy pillar, to which this holy woman was raiſed ſeven times a day by the angels.

23. St. *Apollinarius* biſhop and martyr, in his church; at St. *Celſus*'s for St. *Liborio* the biſhop; at S. *Mary Maggiore*'s, for St. *Romula* and St. *Redempta*.

24. † S. *Chriſtina* virgin and martyr, at S. *Mary Maggiore*'s where her relicks are.

25. St. *James* the apoſtle, feaſt in his churches.

26.

* There's a famous legend of this ſaint in the old *Roman* and *Salisbury Breviaries*, in which are the following remarkable particulars: She begg'd of God that ſhe might have a conflict face to face with the devil, who hitherto had been her ſecret and hidden enemy. Whereupon the devil appeared under the ſhape of a terrible dragon, and ſwallow'd her up; but immediately arming her ſelf with the ſign of the croſs, the dragon burſt aſunder, and the virgin came unhurt out of her belly.

‖ The holy balm, ſo pleaſantly deſcrib'd by Father *Peter* of St. *Lewis*, a *Carmelite* of *Provence*, in his poem entitled *Mary Magdalen*.

† 'Tis related in the *Romiſh Breviary*, that this ſaint was bound to a wheel, and roaſted at a fire; and as they pour'd on oil, the flame broke forth, and ſlew a thouſand of the heathens. She was again thrown into priſon, where being viſited by an angel he heal'd and refreſh'd her. Then ſhe was caſt into the lake *Vulſinus*, with a great ſtone faſtned to her body, but the angel kept her from drowning. Upon her prayers the image of *Apollo* which ſhe was commanded to worſhip, was ſuddenly reduced to aſhes, by which miracle three thouſand were converted to the faith. She was afterwards put into a fiery furnace, and remain'd five days unhurt in it.

26. S. *Anna*, in her churches, and at St. *Paul*'s; at S. *Frances*'s the *Roman*, for St. *Sempronius* the martyr.

27. St. *Pantaleon* the martyr, feaſt in his churches.

28. St. *Nazarius*, *Celſus* and *Victor* martyrs, feaſt at St. *Peter*'s for St. *Victor*; and at St. *Martin*'s *of the Mountains*, for pope St. *Innocent*.

29. S. *Martha*, feſtival in her churches; at S. *Maria Maggiore*'s, for St. *Simplicius*, St. *Fauſtinus*, and St. *Beatrix*, whoſe bodies are there interr'd; at St. *Coſmus*'s and St. *Damian*'s, for St. *Felix* II. pope and martyr.

30. St. *Abdon* and St. *Sennen* martyrs, feaſt at St. *Mark*, where their bodies are interr'd.

31. St. *Ignatius* founder of the Jeſuits, feaſt in the churches of the company of *Jeſus*.

AUGUST.

1. * St. *Peter*'s *in Vinculis*, feaſt in his church; and for the holy brethren the *Macchabees*, in the great churches.

2. St. *Stephen* pope and martyr, at St. *Martin*'s *of the Mountains*, where his body is interr'd. At St. *John*'s *of the Florentines*, feaſt of the knights of the order of St. *Stephen*. In all the churches of St. *Francis*, feaſt for the pardon of the *Portiuncula* at *Aſſiſa*, feaſt at S. *Bridget*'s.

3. Invention of the body of St. *Stephen* firſt martyr, feaſt in his churches, and at St. *Laurence*'s without the walls.

4. St. *Dominic* founder of his order, feaſt at the church of the *Minerva*, and in the other churches of the order.

5. *Our Lady of the Snows*, feaſt at S. *Maria Maggiore*'s; at St. *Dominic*'s, and at St. *Sixtus*'s *in mount Magnanopoli*, the nuns exhibit their fineſt ornaments, which are all exceeding beautiful and ſurprizingly rich.

6. ‖ Transfiguration of our Lord, in the churches of St. *Saviour* and that of *Minerva*.

7. St. *Albert* the *Carmelite*, in the churches of the order.

8. St. *Cyriacus*, *Largus* and *Smaragdus*, feaſt at S. *Maria*'s *in Via Lata*, and at St. *Sylveſter*'s *in campo Marzo*.

9. St. *Romanus* the martyr, feaſt at St. *Laurence*'s without the walls.

10. St. *Laurence*, feaſt in his churches.

11. S. *Suſanna* virgin and martyr, in her church, and at St. *John*'s *Colabit*, for St. *Jaurin* the biſhop.

12. † S. *Clara*, feaſt in her church, and the others of her order.

13. St. *Hypolitus* the martyr, at St. *Laurence*'s without the walls.

14. St. *Euſebius* the martyr, in his church.

15. The aſſumption of the virgin, the pope aſſiſts ſolemnly at the office in S. *Maria Maggiore*'s,

* This feſtival was inſtituted about the middle of the fifth century by pope *Sixtus* III. at the deſire of the empreſs *Eudoxia*; it was cuſtomary for people to celebrate on the ſame day the anniverſary of the defeat of *Anthony* and *Cleopatra*.

‖ The feaſt of the transfiguration was inſtituted by pope *Calixtus* III. in 1456, in commemoration of a great victory which the *Chriſtians* gain'd over the *Turks*.

† One day in the monaſtery of St. *Clare*, when meal-time was come, ſhe was told that there was but one loaf of bread, and that not a large one, to ſerve the whole community. Notwithſtanding this ſhe commanded one half to be given to the friars, and reſerved the other half for her nuns, to be divided into fifty parts according to their number. This command, tho a ſtrange one, was yet humbly complied with by her ſervants; yet theſe ſmall portions, by the divine power, did ſo ſwell in the hands of every one that brake them, that the whole convent was fill'd.

Maggiore's, where the cardinal arch-prieſt ſings maſs; feaſt in all the churches of the virgin, and particularly at *our Lady's of the Miracles.*

16. †St. *Roch*, feſtival in his church, and in that of the *Minerva*, for St. *Hyacinth*; dedication of S. *Lucia* in *Selce.*

17. Octave of St. *Laurence*, feaſt in his churches, and at St. *James*'s *della Longara*, for the bleſſed *Clara* of *Monte Falco.*

18. ‡ S. *Helena* the empreſs, feſtival in her church of the *Credenceарii*, and at St. *Croſs*'s *in Jeruſalem.*

19. St. *Lewis* archbiſhop of *Toulouſe*, of the order of St. *Francis*, in the churches of the order; at St. *Peter*'s, for St. *Magnus* biſhop and martyr, and at St. *Michael*'s *of the Ladder*, where his body lies.

20. St. *Bernard* abbot of *Clairvaux*, in his churches, and in all thoſe of the order of the *Ciſtertians.*

21. St. *Cyriacus* the martyr, feaſt at S. *Mary*'s *in Campitelli*, where his body is interr'd; at St. *Laurence*'s without the walls; at St. *Agathe*'s *in Suburra*; at St. *Francis*'s in *campo Vaccino*, for the bleſſed *Bernardo Ptolomei*, founder of the Mount of *Olives.*

22. Octave of the aſſumption, feaſt at S. *Maria Maggiore*'s; at St. *Paul*'s for St. *Timothy*; and at St. *Marcellus*'s, for St. *Hypolitus* biſhop and martyr.

23. St. *Philippa Beniſi* founder of the order of the *Servites*, feaſt at St. *Marcellus*'s and the other churches of that order; at St. *Sylveſter*'s in *campo Marzo*, for St. *Chryſanta* and *Daria* martyrs; at S. *Maria Maggiore*'s, for the tranſlation of St. *Simplicius*, St. *Fauſtus* and St. *Beatrix* martyrs.

24. Eve of St. *Bartholomew*, feſtival in his churches.

25. St. *Bartholomew* the apoſtle, feaſt in his churches; at St. *Lewis*'s *of the French*, for St. *Lewis*, where the cardinals aſſiſt ſolemnly at the office; at St. *Laurence*'s *in Lucina*, for St. *Euſebius*, St. *Vincent*, St. *Pontian* and St. *Pelerinus* martyrs, and at St. *John*'s *della Pigna*, for St. *Geneſis* the martyr.

26. St. *Zephirinus* pope and martyr, at St. *Sixtus*'s where his relicks are depoſited; at St. *Bartholomew*'s *delli Bergamaſchi*, for St. *Alexander* the martyr.

27. Feſtival at St. *Bartholomew*'s, and at St. *John*'s *Colabit*'s.

28. St. *Auſtin*, feaſt in the churches of his order. The ſame day they go into the church of the *Oblates of the ſeven ſorrows.*

29. Beheading of St. *John* the baptiſt, feaſt at his, and the other churches; feaſt at S. *Sabina*'s the martyr, in her church; and at S. *Praxeda*'s, for S. *Candida* virgin and martyr.

30. St. *Felix* and other martyrs, feſtival at St. *Laurence*'s *in Lucina*, where their relicks are depoſited; at the church of *Minerva*, for St. *Roſa* of *Peru*; and at St. *Auſtin*'s for the dedication.

31. St. *Raimon Nonat* cardinal of the order of *Mercy*, feaſt at St. *Adrian*'s, and St. *John*'s in *campo Marzo.*

† 'Tis ſaid that this ſaint was born with the ſign of the croſs on his left ſide; and that, as a token of his future ſanctity, when he was a child, he would never ſuck but once a day; that he cured men of the plague, by only making the ſign of the croſs upon them; that a little dog brought him bread, and an angel healed him of the plague; that he died in *Lombardy*, and that an angel deliver'd him a table, written in gold letters by God's own hand with the name of St. *Roch* in it, and that whoever commemorated him ſhould be cured of the plague.

‡ 'Tis related in the *Breviary* of pope *Pius* V. that *Helena* being ſent by her ſon *Conſtantine* to the *holy Land*, to find out the wood of the holy croſs, that ſhe there found inſtead of it a marble ſtatue of *Venus*: that the ground being dug three croſſes were found, and alſo the title that was once faſtned to our Saviour's croſs, but now was fix'd to none of them, but lay by it ſelf a-part from the croſſes; ſo that they knew not which it belong'd to. However that doubt was ſoon taken away by a miracle, for a woman, who by a fit of ſickneſs was brought almoſt to the grave, having two of them applied to her by *Macarius* biſhop of *Jeruſalem*, ſhe received no benefit at all; but the third being applied ſhe was inſtantly heal'd.

SEPTEMBER.

1. St. *Giles* the abbot, feaſt in his churches; and at St. *Laurence*'s *in Damaſo*, for the dedication.

2. St. *Bonoſus* the *Benedictine* abbot, feaſt in the churches of the order; at S. *Pudentiana*'s, where his relicks are depoſited.

3. S. *Seraphia* the virgin, feaſt at S. *Sabina*'s where her body lies.

4. St. *Theſauro* cardinal, of the order of *Val-ombroſa*, at St. *Praxeda*'s.

5. St. *Bertin* the *Benedictine* abbot, feaſt in the churches of the order.

6. St. *Eleutherius* the abbot, feaſt at St. *Gregory*'s on *Mount Cælius*.

7. St. *Adrian* the martyr, in his church *in campo Vaccino*.

8. The nativity of our Lady, the pope aſſiſts ſolemnly at the office at *our Lady's of the people*, where a cardinal prieſt ſings maſs; feaſt in the churches of the *Virgin*, and at the *new Church*.

9. St. *Gregory* the martyr, feaſt at St. *Peter*'s.

10. St. *Nicholas Tolentine* in his church, and at that of the order of St. *Auſtin*.

11. St. *Protus* and *Hyacinthus* martyrs, at the *holy Apoſtles*, and at St. *John*'s *of the Florentines*, where their relicks are depoſited.

12. Feaſt of the name of *Mary*, at St. *Bernard*'s at *Trajan*'s *Pillar*. On ſunday of the octave of the nativity of the Virgin, feaſt at St. *Marcellus*'s, and at *our Lady's of the Oak*, of the butchers company; S. *Maria Maggiore*'s, feaſt at *our Lady's of Loretto* of *Trajan-ſquare*.

13. St. *Martin* the abbot, feaſt at St. *Gregory*'s on *Mount Cælius*.

14. Exaltation of the holy croſs, feaſt in its churches; at the *Crucifix of St. Marcellus*, and at St. *Charles*'s *of the Catinari*.

15. Octave of the nativity of our Lady, feaſt in her churches.

16. St. *Cornelius* pope and martyr, and St. *Cyprian* biſhop and martyr, at St. *Mary*'s *in Traſtevera*, where the body of the above-mention'd St. *Cornelius* is depoſited; at *Jeſus*'s church, for St. *Abundus* and St. *Abundantius* martyrs; S. *Euphemia* virgin and martyr, feaſt in her church at *Trajan*'s *Pillar*.

17. Feaſt of the *Stigmati* of St. *Francis*, in all the churches of his order; and at the fraternity of the *Stygmates* eſtabliſh'd in the church of the *forty martyrs* in the *Cæſarine palace*. At St. *Laurence*'s without the walls, feaſt of St. *Juſtin* prieſt and martyr, where his body is interred.

18. S. *Sophia* virgin and martyr, feaſt at St. *Martin*'s *of the Mountains*, where her body lies; and at St. *Auſtin*'s, for St. *Thomas* of *Villa Nova*.

19. St. *Sylveſter* biſhop and martyr, at the church of the *Holy Ghoſt of the Neapolitans*, and at St. *Sylveſter*'s *of the field of Mars*.

20. St. *Euſtachius* and his companions martyrs, feſtival in his church, and at St. *Martin*'s *of the Mountains*, where the body of St. *Theophilus* lies.

21. St. *Matthew* the evangeliſt and apoſtle, at his church; at St. *Croſs*'s *in Jeruſalem*; at S. *Maria Maggiore*'s; and the *Trinity of the Pilgrims*.

22. St. *Mauritius* and his companions martyrs, at the church of the *Piemonteze*; at S. *Maria Maggiore*'s, where her head is depoſited; and at St. *Marcellus*'s, for S. *Digna* and S. *Emerita* virgins and martyrs.

23. St. *Linus* pope and martyr, feſtival at St. *Peter*'s; and at the hoſpital of the *Holy Ghoſt*, for S. *Thecla* virgin and martyr.

24. St. *Girardus* the benedictine abbot, feaſt in the churches of the order; at St. *Adrian*'s *in Campo Vaccino*, chief feaſt of our lady of *Mercy*.

25. St. *Herculanus* martyr, feaſt at St. *John Colabit*'s, where his body is interr'd.

26. St. *Cyprian* and St. *Juſtina* martyrs, feaſt at their chapel; at St. *John*'s *of Lateran.*

27. St. *Coſmus* and St. *Damian* martyrs, feaſt at their church; at S. *Maria Maggiore*'s; at St. *Marcellus*'s; and at the church or oratory of the *Barbers* behind the *holy Shroud* of the *Piemonteze.*

28. St. *Wincenſlaus* king of *Bohemia*, feaſt at St. *Peter*'s; at St. *Coſmus*'s and St. *Damian*'s for S. *Antimus*, St. *Leontius*, and St. *Eutheremius* martyrs.

29. * Dedication of St. *Michael* the archangel, feaſt in his churches.

30. St. *Jerom* the doctor of the church, feaſt in his churches; at S. *Maria Maggiore*'s, and at S. *Anaſtaſia*'s.

O C T O B E R.

The firſt ſunday, feaſt of the *Roſary* at the *Minerva*, and at the churches of the order of St. *Dominic.*

1. St. *Remi* biſhop and confeſſor, feaſt at St. *Mary*'s *in Traſtevera* where her relicks are depoſited; at St. *Agathe*'s and St. *Lewis*'s.

2. St. *Leger* biſhop of *Autun* and martyr, feaſt at St. *Peter*'s where his relicks are depoſited. † Feaſt of the *guardian Angel* in his church.

3. St. *Candidus* the martyr, at S. *Bibiana*'s.

4. St. *Francis of Aſſiſium* confeſſor, feaſt in all the churches of his order; and at St. *John of the Bolognese*, for St. *Petronius.*

5. St. *Placidus* and his companions martyrs, feaſt in the churches of the order of St. *Benedict*; and at St. *Peter*'s for S. *Gall.*

6. St. *Bruno* founder of the *Carthuſians*, at St. *Mary*'s *of the Angels*; and *our Lady's of the Peace*, for the dedication.

7. St. *Mark* pope, feaſt in his church; St. *Sergius* and St. *Bacchus* martyrs, feaſt in their church.

8. S. *Bridget* the widow, feaſt in her church; and at St. *Laurence*'s *in Paniſperna* for the holy martyrs *Marcellus* and *Apuleius*; dedication of St. *Lewis of the French.* St. *Simeon*, who held our Lord in his arms the day of the Purification; feaſt in his church near *Piazza Fiametta.*

9. ‡ St. *Denis* and his companions martyrs, feaſt in their church; and at St. *Lewis of the French.*

10.

* The following is related of this ſaint, which I ſhall tranſcribe in the old engliſh ſtyle: *Michael* appered to another byſhop, and badde hym go to an hyll toppe unto the mount of *Gardell*, and there as he founde a bull teyed, he ſholde make a chyrche in the worſhyp of God and ſaynt *Mychaell.* Than were there two roches (rocks) of ſtone on eyther ſide, that the werke might not up. Than ſaynt *Mychaell* appered to a man that hyght *Haymo*, and badde hym go and put awaye the roche and drede no thynge. So this man went thyder and ſette to his ſhoulders, and badde the roche goo utter in the name of God and ſaynt *Mychaell*, and ſo the hylles wente utter as moche as neded to the werke.

Jacobus de Viragine has recorded, that when a great multitude were going to the church on his mount (for twice a day, as we are told, the ſea that encompaſſes this mount gives the people a paſſage) it happen'd that a big-belly'd woman who was near her time went along with them; and behold the ſea return'd with a mighty force, and all the company in a fright fled to the ſhore again, the woman with child excepted, who was overtaken by the waves of the ſea; but *Michael* the arch-angel preſerv'd her unhurt, ſo that ſhe brought forth her child in the middle of the ſea, and taking her child in her arms there gave it ſuck; and the ſea making way for her, ſhe rejoicing brought her babe to land.

† The Feaſt of the *guardian Angels* was eſtabliſh'd, or rather rendred general, by pope *Paul* V. at the ſollicitation of *Ferdinand* of *Auſtria*, afterwards emperor.

‡ We are told that this ſaint and his two companions refuſing to ſacrifice to the heathen gods, they were all beheaded in one and the ſame moment, whoſe tongues, after their heads were cut off, did ſtill confeſs the Lord. And to declare the merits of the martyr *Denis*, after he was beheaded, he ſtood upon his feet; and taking up his head in his own hands, carried it to the place where it is now buried.

10. St. *Lewis Bertrand*, a *Jacobin*, feaſt at the church of *Minerva*; St. *Francis of Borgia*, feaſt at the church of *Jeſus*. At St. *Euſebius*'s, feaſt for the foundation of the *Cæleſtines*.

11. Tranſlation of St. *Auſtin*'s body, feaſt in the churches of his order.

12. St. *Rodolphus* of the order of the *Camalduli*, in the churches of his order.

13. Feaſt in the churches of the order of the *Ciſtertians*, for the dedication of the abbey of *Clairvaux*; and at *Ara Cæli*, for St. *Daniel* and his companions martyrs.

14. St. *Calixtus* pope and martyr, feaſt in his church; at S. *Mary*'s *in Traſtevera*, and at St. *Sebaſtian*'s.

15. S. *Thereſa*, virgin; feaſt in all the churches of the *Carmelites*.

16. St. *Gal*, the benedictine abbot; feſtival in the churches of his order.

17. Foundation of the order of the *Ciſtertians*; feaſt in all the churches of the order: at that of St. *Bennet* for St. *Andrew* the benedictine; at St. *Peter*'s for pope St. *Adeodatus*; and at the church of the *Poles*, for S. *Heduiga*, dutcheſs of *Poland*.

18. * St. *Luke* the evangeliſt, feaſt of the *painters* in his church; at S. *Martina*'s, at St. *Peter*'s, where his head is; and at S. *Maria Maggiore*'s, where his arm is depoſited.

19. St. *Peter of Alcantara*; at the church of *Ara Cæli*, and in his church on mount *Palatine*.

20. St. *Sedulus* the benedictine; feaſt in the churches of his order.

21. S. *Urſula*, and her companions virgins and martyrs; feaſt at *Torre de Specchi*, at the piety in *Piazza Colonna*.

22. St. *Battario*, abbot of mount *Caſſinus*; S. *Cordula* virgin and martyr: at *Jeſus* church, where her head is depoſited.

23. St. *Peter Paſchaſius*; feaſt at St. *Adrian*'s.

24. St. *Martin* the benedictine abbot; feaſt in the churches of his order.

25. St. *Criſpin* and S. *Criſpinianus*, martyrs; feaſt in their church of the *Shoemakers*, and at St. *Laurence*'s *in Paniſperna*, where his relicks are depoſited. S. *Chryſante* and S. *Daria*; feaſt at the holy *Apoſtles*, and at St. *Sylveſter*'s *in Campo Marzo*, where their relicks are lodg'd.

26. St. *Evariſtus*, pope and martyr; feaſt at St. *Peter*'s.

27. Eve of the holy apoſtles, St. *Simon* and St. *Jude*.

28. St. *Simon* and *Jude*, apoſtles; feaſt in their church, and at St. *Peter*'s.

29. St. *Theodorus*, the benedictine abbot.

30. St. *Germanus* the benedictine abbot, in the churches of the order.

31. S. *Nemeſia* and *Lucilla*, martyrs; at S. *Maria Novella*'s, otherwiſe S. *Frances in Campo Vaccino*.

N O V E M B E R.

† At the feaſt of all ſaints, the pope aſſiſts at the ſolemn office in the apoſtolical palace: a cardinal biſhop ſings maſs in it, and a ſtudent of the *German* college preaches

* In *Rome* a picture is ſhewn which was ſaid to be begun by St. *Luke*, and finiſh'd miraculouſly by an angel; or, according to others, St. *Luke* preparing to draw it, and praying to God that he might draw his ſon exactly, when he roſe he found the picture finiſh'd.

† In the ſeventh century, *Boniface* IV. conſecrated the *Pantheon* at *Rome* in honour of the bleſſed virgin, and all ſaints, which, upwards of ſix centuries before, had been dedicated to *Jupiter*, and all the Gods, by *Agrippa*. This conſecration of the *Pantheon* by *Boniface* IV. was a preparation to the feſtival of all ſaints: he eſtabliſhed it at *Rome*, after the dedication of this temple. In the beginning of the ninth century, *Gregory* IV. ordain'd that it ſhould be generally receiv'd in all parts of *Chriſtendom*, and ſolemniz'd on the 1ſt of *November*; whereas before it us'd to be ſolemniz'd the 12th of *May*.

preaches the ſermon there. Feaſt at S. *Bibiana*'s, and at the *Rotunda*. At veſpers the pope aſſiſts at the ſolemn office which is ſung for the dead. St. *Cæſarius*; feaſt in his church.

2. Commemoration of the dead; the pope aſſiſts ſolemnly at maſs in the apoſtolical palace; the cardinal grand penitentiary ſings maſs. Feaſt at St. *Gregory*'s on mount *Cælius*, and at the fraternity of the *Dead*, and that of the *Vote*, and of the *Agonizing*, which laſts the octave.

When the pope aſſiſts at veſpers, and at the matins of the dead, he is cloth'd in purple, having on his head a cowl turn'd in * ſuch a manner, that the fur with which it is lin'd, covers part of his face, and is ſo adjuſted, that it ſticks out like two horns: In this trim he goes to the chapel, with the croſs carried before him, and followed by the cardinals as uſual.

The officiating prieſt, whether the pope be preſent or not, is dreſs'd in ornaments ſuitable to all the maſſes, this excepted, which are black, when he neither puts on his ſandals nor his gloves †. After the ending of the maſs, the pope himſelf pronounces the abſolution. Whilſt the choir begins the *Libera*, his holineſs puts on a ſcarlet chaſuble, and a ſhroud is, in his preſence, laid upon the ſteps of the pontifical throne. At the pronouncing of the *libera*, two acolyths in ſurplices go up to the pope, the former with the thurible and the navicula; the latter with the holy water, and the ſprinkler. The chief cardinal prieſt preſents the navicula to his holineſs: At the beginning of the *Kyrie Eleiſon*, the pope gets up, and takes off his miter; and at the concluſion of it he turns about towards the altar, and begins to ſay the Lord's prayer audibly, and continuing it with a low voice, the chief cardinal prieſt gives the ſprinkler to his holineſs, who ſprinkles the ſhroud thrice with it. This being done, the cardinal preſents the pope with the thurible, who incenſes the ſhroud with it thrice; whereupon the two acolyths withdraw, and the ceremony concludes with a prayer: after which the pope ſays the *Requiem*, and the choir *requieſcant in pace*.

‡ On ſome occaſions, after the veſpers of the dead, a kind of bed of ſtate is rais'd in the middle of the church, having four tapers at leaſt on the four ſides. In the midſt of the ſhroud muſt be a ſilken croſs, embroidered with purple and red.

(*) The *Romans* uſed to commemorate the dead in the month of *February*, when it was cuſtomary for them to eat and carouſe. This the antient fathers reproach'd them with, as repugnant to religion and good manners: However, this part of the abuſe was introduced among the chriſtians of the primitive church, ſince we find in the hiſtory of thoſe ages, that (†) ſeveral ſuperſtitious chriſtians uſed to pray and drink upon the graves of the martyrs, purely from a principle of religion. *Ovid* in his *Faſt.* book ii. aſcribes the inſtitution of this feſtival to *Æneas*. The *Romans* alſo made oblations for ſouls departed, when they lighted (‡) tapers on their graves: They uſed to implore the Gods in their favour, or offer up (**) vows for the repoſe and comfort of their ſouls, who, if we are to believe *Ovid*, one day took the pains to come out of their graves, when they ran up and down the city and country to implore

* *Caputium magnum quod inverſatur; itaque pelles ab extra ſint, & ſupra faciem habeat quaſi duo cornua.* Sacra Cerem. Eccl. Rom. *lib.* ii.

† *Cerem. Eccleſ. Rom.* lib. ii. ‡ *Baudry Manuale Sacra Cerem.*

(*) *Feralia* was among the *Romans* the anniverſary of the dead.

(†) *See* this paſſage in St. *Ambroſe*, in his treatiſe on *faſts*, ch. 17.

(‡) *See Suetonius* in the life of *Auguſtus*, c. 98. with reſpect to the anniverſary which is obſerv'd at the grave of one *Meſgabas*.

(**) *Oſſa quieta precor tuta requieſcere in urna,*
Et ſit humus cineri non oneroſa tuo. Ovid. *Vid.* the ſame in *book* ii. of his *Faſt.*

implore the aſſiſtance of the living; asking them the reaſon why the appointed anniverſaries were diſcontinued. This negligence, ſays he, was owing to the troubles and confuſion of the civil wars; the †† ſouls departed made heavy complaints about it; dreadful howlings were heard for ſeveral nights together; every one was terrified with the ſight of his anceſtors in the figures of skeletons; fathers appear'd to their children, husbands to their wives, when they beſought them to offer up prayers and ſacrifices: whereupon they immediately reviv'd the anniverſaries, upon which the ſouls departed made no farther excurſions. But to return to our commemoration of the dead. It owes its riſe to principles which are much more juſtly founded than thoſe of the antient heathens: the wants and neceſſities of deceas'd chriſtians have undoubtedly a quite different foundation than thoſe of idolaters. Be this as it will without taking notice in this place of a numberleſs multitude of idle tales concerning ſpirits, or making any compariſon between the heathen and chriſtian dead, it is certain, that our commemoration did not become general in the church, till *Odilon*, abbot of *Clugny*, had eſtabliſhed it in his dioceſe for the ſecond of *November*, at the end of the tenth century; not but the primitive chriſtians uſed to pray in a certain manner for ſouls departed, but no general commemoration had been yet ordain'd like that of the ſecond of *November*; which is due to the piety of St. *Odilon*, or rather, if we are to believe the old legends, to the charity of a traveller who return'd from *Sicily*. We are told that this man, terrified at the flames which mount *Ætna* belch'd out, imagin'd it to be purgatory: he even fancy'd that he had heard the cries and groanings of the ſouls departed; which ſtruck him ſo prodigiouſly, that he went and acquainted St. *Odilon* with it, who thereupon inſtituted a ſolemn day for the conſolation of the ſouls departed, throughout the whole extent of his dioceſe.

3. St. *Malachy*, and St. *Hubert* abbot of the *Ciſtertians*, in the churches of the order.

4. St. *Charles* the cardinal; feaſt in his churches, and at St. *Praxeda*'s: The cardinals aſſiſt ſolemnly at the office at St. *Charles*'s *of the court*.

5. St. *Zacharias*, father to St. *John* baptiſt; at St. *John*'s *of Lateran*, and at S. *Maria Maggiore*'s; tranſlation of the *Innocents*.

6. St. *Leonard*; feaſt in his churches.

7. Feſtival at the church of the *Rotunda*, and at S. *Bibiana*'s.

8. The four crown'd heads; feaſt in their church.

9. Dedication of St. *John*'s *of Lateran*; where the heads of St. *Peter* and St. *Paul* are ſhewn.

10. St. *Triphon* and his companions, martyrs; in his church, and at that of the holy ghoſt: at St. *Andrew*'s *de la Valle*, for the bleſſed *Andrew d'Avelino* the theatin.

11. St. *Martin*, biſhop and confeſſor; feaſt in his churches.

12. St. *Martin*, pope and martyr, at St. *Martin*'s *of the mountains*. St. *Diego* the *Franciſcan*; feaſt at St. *James*'s of the *Spaniards*, and in the churches of the *French*.

13. St. *Huomobono*, at his church; at St. *Mark*'s for the dedication, at St. *Andrew*'s on *Monte-cavallo*; and at St. *Ignatius*'s, for the bleſſed *Staniſlaus Koſtca*.

14. St. *Lawrence* the biſhop and benedictine; in the churches of the order.

†† ——*Buſtis exiſſe feruntur,*
Perque vias urbis, Latioſque ululaſſe per agros
Deformes animæ.——

15. St. *Malu*, in *Latin* St. *Maclovius*, in *French* St. *Malo*; feaſt at St. *Bartholomew*'s of the *Bergamaſchi*, and at that of the *Anima*, for St. *Leopold* duke of *Auſtria*.

16. St. *Edmund* the biſhop; at S. *Pudentiana*'s, and the other churches.

17. St. *Gregory Thaumaturgus*; feaſt in his church of the *Greeks*, and at S. *Maria Maggiore*'s, at the *Tranſpontina*: feaſt at St. *Anin*'s, near the church of the *Armenians*, for his tranſlation.

18. Dedication of the churches of St. *Peter* and St. *Paul*.

19. S. *Elizabeth* of *Hungary*; feaſt in the churches of St. *Francis*.

20. St. *Edmund*, king of *England*; at St. *Thomas*'s of the *Engliſh*, and at that of *Ara Cœli*: For the bleſſed *John* of *Capiſtran*, at St. *Charles*'s *of the four fountains*, and S. *Frances*'s in *happy Street*, for the bleſſed *F. Fœlix* of *Valois*.

21. The preſentation of our lady to the temple; feaſts in all the churches which are dedicated to her.

22. * St. *Cecilia*, virgin and martyr; in her church *in Traſtevera*, and at the four *crown'd Heads*, where her head is depoſited.

23. St. *Clement*, pope and martyr, in his church; and at St. *Marcellus*'s for S. *Felicitas*, and her ſeven martyr'd ſons.

24. St. *Chryſogonus* the martyr; feaſt in his church.

25. S. *Catherine*, virgin and martyr; feaſt in her church.

26. St. *Sylveſter*, founder of his congregation; at St. *Stephen*'s *del Cacpo*.

27. St. *James* that was cut aſunder, the martyr; feaſt at St. *Peter*'s, where his head is interred.

28. St. *Gregory* III. pope; feaſt at St. *Peter*'s; at St. *Sylveſter*'s, at St. *Stephen*'s *del Campo*, for ſeveral martyrs: at *Ara Cœli*'s, for the bleſſed *James* of *Marca Ancona*.

29. St. *Saturninus* the martyr; feaſt at St. *John*'s and St. *Paul*'s, and at St. *Catherine*'s of the *Rope-makers*.

30. St. *Andrew* the apoſtle, feſtival in his churches; at St. *Angelo*'s of the *fiſh-market*, and at St. *Peter*'s, where his head is depoſited.

D E C E M B E R.

1. St. *Eloi*, biſhop and confeſſor; feaſt in his churches, and at that of the order of St. *Bennet*.

2. S. *Bibiana*, virgin and martyr; feaſt in her church, and at S. *Maria Maggiore*'s.

3. St. *Maurus* the martyr, feſtival at St. *Praxeda*'s; and at *Jeſus*'s church for the feaſt of St. *Francis Xavier*.

4. S. *Barbara*, virgin and martyr, feaſt in her church of the *Bookſellers*; and at the *Tranſpontina*, for the bombadiers of the caſtle of St. *Angelo*.

5. St. *Sabas* the abbot; feaſt in his church.

6. St.

* We find the following account in the *Romiſh* Breviary, in the life of S. *Cecilia*. On the marriage-night, when *Cecilia*, and her ſpouſe *Valerian* were alone together in the bed-chamber, ſhe ſpake to him in theſe words: O ſweet and moſt loving youth! I have a ſecret to reveal to thee, if thou wilt ſwear to conceal it. *Valerian* making an oath as ſhe deſir'd, I have, ſays *Cecilia*, an angel a lover of mine, who keeps my body with the moſt ſtrict jealouſy; if he ſhould in the leaſt perceive that thou toucheſt me with polluted love, his fury will immediately be ſtirr'd up againſt thee, and the flower of thy youth will be deſtroy'd: but if he finds that thou loveſt me with a ſincere and immaculate love, and preſerveſt my virginity whole and untouch'd, he then will love thee as well as my ſelf, and will expreſs his favour to thee. *Valerian* replied, If thou wouldſt have me give credit to thy words, ſhew me the angel; and if I find that he is really an angel of God, I will do as thou ſay'ſt; but if thou loveſt any man better than me, I will ſlay both him and thee with my ſword. So perſuading him to become a chriſtian, and be baptiz'd, ſhe ſhew'd him the angel.

6. † St. *Nicholas*, biſhop and confeſſor, feaſt in his churches; at St. *Laurence*'s *in Damaſo*, and at St. *Paul*'s.

7. St. *Ambroſe*, doctor of the churches, in his churches.

The firſt ſunday in *Advent*, ſtation at S. *Maria Maggiore*'s: the pope aſſiſts ſolemnly at the office in the apoſtolical palace; a biſhop aſſiſtant ſings maſs; the procurator-general of the *Jacobins* preaches the ſermon: after maſs the pope carries the hoſt in proceſſion to the chapel *Paulina*, where it is expos'd for forty hours.

The ſeaſon of Advent has a myſterious ſenſe; it repreſents to us that which preceded the incarnation of the *Meſſias*, and the hopes which the fathers in the old teſtament had conceived of his coming to redeem man; for which reaſon Advent is conſidered as a ſeaſon intermix'd with joy and ſorrow. Agreeable to this notion, * the *Gloria in excelſis* is not ſaid in Advent, nor the *Te Deum* at mattins. The miniſters of the altar don't put on the dalmatica, it being a habit ſuited to joy. In like manner it was formerly a cuſtom to faſt in Advent, which is ſtill obſerved in convents. During this whole ſeaſon the pope always goes to chapel on foot.

The three other ſundays in Advent the pope alſo aſſiſts ſolemnly at maſs in the pontifical chapel, and an aſſiſtant biſhop ſings maſs: the ſecond ſunday the procurator-general of the *conventual minor minims*, preaches the ſermon; the third a cardinal-prieſt ſings maſs, and the procurator-general of the *Auſtin-fryars* preaches the ſermon.

This ſunday muſt be celebrated with tokens of joy, becauſe the accompliſhment of the propheſies is at hand. Accordingly the altar is adorn'd with greater magnificence than on ‡ common days, and is embeliſh'd with flowers, images, and the relicks of ſaints: the miniſters reſume the dalmatica. Writers of an enthuſiaſtick caſt, obſerve ſeveral ceremonies; but they are proper to prieſts only.

The fourth ſunday in Advent, the procurator-general of the *Carmelites* preaches the ſermon.

The ſecond ſunday, ſtation at St. *Croſs*'s in *Jeruſalem*, and at S. *Mary*'s *of the Angels*; the third at St. *Peter*'s; the fourth at the *holy Apoſtles*.

8. The conception of the virgin; feaſt in the churches of the virgin, at that of the *Capuchins*, and at St. *Laurence*'s *in Damaſo*; at St. *James*'s *of the Spaniards*, and S. *Mary*'s *in via latâ*.

9. St. *Melchiades* the pope, at St. *Sylveſter*'s.

10. At St. *Salvator*'s *in Lauro*; feaſt of *our lady of Loretto*.

11. St. *Damaſus* pope; feaſt at St. *Laurence*'s *in Damaſo*.

12. St. *Valerius*, the benedictine abbot; feſtival in the churches of his order.

13. S.

† This ſaint is invok'd in dangers, eſpecially at ſea. The legend informs us, that certain mariners being in great danger by a ſudden ſtorm that aroſe at ſea, they began to cry out, O *Nicholas*, the ſervant of God! if theſe things be true which we have heard concerning thee, now ſuccour us; that ſo being delivered from this danger, we may render thanks to God and thee. While they were ſpeaking one appear'd, and ſaid to them, *behold I am here, for you called me*; and immediately began to help them in ordering their ſails, cables, and other tackling: and a little after the ſea ceas'd its roaring, and the tempeſt was heard no more. The mariners when they came to ſhore, preſently enquir'd where *Nicholas* was, and hearing he was in the church, they went into it; and what is wonderful, knew him immediately without any one's pointing him out, tho they had never ſeen him before: and falling proſtrate at his feet, they paid their thanks to him, and related in what manner he had delivered them from impending death.

* *Piſcara Praxis Cerem.* ‡ *Id. Ibid.*

13. † S. *Lucia*, virgin and martyr, feaſt in her churches; at St. *John's of Lateran:* the chapter chaunts a ſolemn maſs, to return thanks to God for the converſion of his moſt chriſtian majeſty *Henry* the great, of glorious memory, one of the benefactors of this chapter, in preſence of the *French* embaſſador, and the cardinals of that nation. At St. *Apollinarius's*, feaſt of the holy martyrs St. *Euſtachius* and his companions, whoſe bodies are there interred.

14. St. *Angelo*, the benedictine abbot; feaſt in the churches of his order.

15. St. *Claudius* the martyr; feaſt in the church of the *holy Apoſtles*, where his relicks are depoſited.

16. St. *Ananias*, St. *Azarias*, and St. *Mizael*; feſtival at St. *Adrian's*, where their relicks are depoſited. In the evening a concert of muſick at St. *Marcellus's* at the *Minerva*, and the reſt of the churches, which are continued during the nine days devotion at *Chriſtmas*.

* There is a particular office for the nine days devotion which immediately precede *Chriſtmas*. This, according to the accounts given by the writers upon myſteries, repreſents the nine months during which the bleſſed virgin labour'd with child. We are told that it was firſt celebrated under the pontificate of pope *Vitalen*, when the council of *Toledo* was held, *viz.* in 694. ſince which it has always been obſerved in *Spain*, and eſtabliſhed in moſt parts of *Italy*. During this nine days devotion, the altar muſt be adorn'd as for the forty hours, and care muſt be taken to ſet the image of the bleſſed virgin upon it. There is nothing particular in the reſt of the ceremony.

17. Tranſlation of St. *Ignatius*, biſhop and martyr; feaſt at St. *Clement's*.

20. S. *Fauſta*, mother to S. *Anaſtaſia*; at her church.

21. St. *Thomas* the apoſtle; feaſt in his churches, and at that of St. *John's of Lateran*, where the ark of the covenant, and the table on which our Saviour eat his laſt ſupper, are exhibited.

22. St. *Flavian* the martyr, father of S. *Bibiana*; feaſt in his church.

23. St. *Victoria*, virgin and martyr; at St. *Adrian's*, where her body is depoſited.

24. Vigil of our Lord's nativity: at veſpers the pope aſſiſts ſolemnly at maſs in the apoſtolical palace, where the cardinals ſup; after which they aſſiſt at mattins, and the cardinal *Camerlingo* ſings the ‡ midnight maſs.

25. Our

† The old *Romiſh* Breviary ſays, that *Paſchaſius* the judge, having commanded S. *Lucia* to be carried to the ſtews, the holy ghoſt fix'd her down with ſuch a weight, that when many endeavoured to thruſt her forward they could not ſtir her: then they tied ropes to her hands and feet, and all pull'd together, but they found her as immoveable as a mountain. Then the magicians and ſoothſayers tried their skill upon her, but all in vain. After this they brought many yoke of oxen; but all their united force could not move her one ſtep.

* *Piſcara Praxis Cerem.*

‡ Some interpreters of myſteries aſcribe the inſtitution of the maſs of midnight to St. *Teleſphorus*, who ſat in the pontifical chair about the middle of the ſecond century: but the learned reject the decrees which ſome impute to this pope and his predeceſſors. Cardinal *Bona* alſo rejects the opinion which aſcribes to St. *Teleſphorus* the inſtitution thereof, and thinks that it was not celebrated annually, at ſtated times, till the pontificate of *Julius* I. *Gregory* the great mentions this maſs ſomewhere in his writings.

One privilege of the church of St. *Mark* at *Venice*, is to ſay the midnight-maſs at ſix in the evening. "This office, ſays *S. Didier*, in his account of the city and republick of *Venice*, begins at "24 a-clock, (according to the way of computing time in *Italy*) and two hours after maſs is ſung, "with four choirs, with the utmoſt ſolemnity, and a great concourſe of people. The diſorders and "ſcandals which uſed to happen at that ceremony, when celebrated at midnight, was the occaſion "that this church was allowed to celebrate it at that hour."

25. Our Lord's nativity, at midnight, and at the day-maſs, ſtation at S. *Maria Maggiore*'s, and at S. *Maria*'s in *Ara Cœli*; ſtation at S. *Anaſtaſia*'s at day-break. The pope aſſiſts ſolemnly at the office in St. *Peter*'s, or at S. *Maria Maggiore*'s, or of the *Manger*. The pope celebrates * maſs in his pontificalibus, and reads a homily.

The BLESSING *of the* SWORD, *and of the* HAT *fix'd on its point.*

Annually before the office of *Chriſtmas* is begun, the eve before that feſtival, the holy father bleſſes a ſword, the hilt whereof is gold, and enrich'd with precious ſtones, wrought in the form † of a dove, with the ſcabbard and belt enrich'd in like manner, and the ‡ ducal hat fix'd on the point of it. This hat is made of purple-colour'd (*) ſilk, furr'd with ermin, and ſurrounded with a hat-band, made in the form of a crown adorn'd with jewels. Theſe his holineſs ſends to ſome potentate, for whom he has a peculiar affection, or to a great general, who may have merited ſuch a diſtinction for his bravery exerted againſt the enemies of chriſtianity. His holineſs when he performs this ceremony of the bleſſing, clothes himſelf with the albe, the (†) amict, and the ſtole, before he puts on the red cope, which he wears on the night of *Chriſtmas*-day. A clerk of the chamber preſents to him the ſword, and the hat fix'd on the point of it; who, after having pronounced the bleſſing, ſprinkles and incenſes them both with holy water. This being done, the pope goes to his chapel, preceded by the ſame clerk of the chamber, who walks with the ſword and the hat before the pontifical croſs. If the perſon for whom theſe preſents are deſign'd happens to be at *Rome*, he muſt receive them from the pope's hands, obſerving to kiſs his hand and his foot. His holineſs declares to him that the ſword denotes the power of our Saviour, and the victory which he has gain'd over the devil: but he does not forget to add, that it alſo denotes the temporal power which Chriſt has devolv'd upon his vicar. 'Tis, adds he, *in giving the ſword which has received the* benediction to the perſon who is to gird himſelf with it for the defence of the holy apoſtolical ſee; " 'Tis by this ſword that we declare you the defender of this power, " and of the (‡) pontifical ſovereignty; the protector of the holy ſee againſt the ene- " mies of the faith, and the bulwark of the church. ‡‡ May your arm, by the virtue " of this ſword, triumph over the enemies of the holy ſee, and of the name of Chriſt " Jeſus: May the Holy Ghoſt, repreſented by the dove, deſcend on your head, and " protect you againſt thoſe for whom God prepares his ** judgments, before the holy " *Romiſh* church, and the holy ſee apoſtolick, *&c.*" Such is the formula appointed by *Sixtus* IV. for this ceremony.

Sometimes the perſon to whom the pope preſents the conſecrated ſword is invited to read one of the leſſons of the office; in which caſe a clerk of the chamber girds him with the ſword over the ſurplice, clothes him with a white chaſuble, and puts the hat upon his head. After this the maſter of the ceremonies conducts him to the

* *See* the deſcription of the pontifical maſs of *Chriſtmas*, which is celebrated by the pope, in the ſecond part of Vol. I. of this work.

† *Sacra Cerem. Eccl. Rom.* lib. i. ‡ *Idem ibid.*

(*) *Aymon*, in his *Picture of the court of* Rome.

(†) Veſtments for the maſs-prieſt.

(‡) The hat denotes the independance of that power.

‡‡ *Firmetur manus tua contra hoſtes ſanctæ ſedis ac Chriſti nominis*, &c. *Sacra Cerem.* l. ii.

** *Pro Romana ſancta eccleſia & apoſtolica ſede*, Idem Ibid. The prepoſition *pro*, which properly ſignifies *for*, muſt here ſignify *before*.

ſteps of his holineſs's throne, where he ſalutes the altar; and the pope, after having return'd the conſecrated hat to the maſter of the ceremonies, draws the conſecrated ſword out of the ſcabbard, touches the ground with the point of the ſword, waves it thrice aloft; and after having brought it back gently above the left arm, puts it again into the ſcabbard. This ceremony being ended, he goes to the desk and ſings the fifth leſſon of the office, having firſt received the pope's bleſſing. This chaunting being ended, he goes and kiſſes his holineſs's foot, which being done, his ſacerdotal veſtments are taken off, and the hat is again fix'd on the point of the ſword, which a gentleman holds with the point upwards till the office is ended. If the perſon for whom the ſword had been conſecrated, ſhould not be preſent at *Rome*, or is not able to read, the *Romiſh* ceremonial ordains, that a clerk of the chamber muſt put on the ſurplice, and ſing at the desk in his ſtead; and that afterwards both of them ſhall go and kiſs his holineſs's foot.

‡ The perſon to whom the ſword has been preſented, is conducted back to his houſe in pomp, by the nobility of the court of *Rome*. The ſword is carried before him held aloft, with the hat fix'd on the point of it.

Pope *Pius* II. ſent the hat and ſword to *Lewis* XI. * with four *Latin* verſes engraved on the blade of it, by which his holineſs exhorted him to revenge the blood of the *Greeks*, and to deſtroy the *Ottoman* empire. The aboveſaid pope ſent ſuch another ſword to *Philip* the Good, duke of *Burgundy*.

" The popes, ſays *Aymon*, in his *picture of the court of* Rome, ground this cuſtom " in that it is ſaid in the ſecond book of the *Macchabees*, c. 5. that *Judas* the *Macchabee*, going to fight *Nicanor*, general of the army of *Antiochus*, ſaw in a dream the " high prieſt *Onias* praying to God for the *Jewiſh* people, and the prophet *Jeremiah* " preſenting him with a ſword, and ſaying theſe words; *receive* Judas *this holy* " *ſword, which is given thee by the Lord to deſtroy the enemies of* Iſrael."

As we have taken notice of the fifth leſſon, which is ſung in the office of midnight by the perſon who receives the conſecrated ſword, it may not be improper to preſent the reader with the order of the leſſons of this office. † Before the pontificate of *Paul* II. the clerk of the ceremonies uſed to ſing the firſt leſſon, an acolyth the ſecond, an auditor the third, the youngeſt of the cardinal prieſts the fourth, the perſon who received the conſecrated ſword the fifth, or a clerk of the chamber in his ſtead. An apoſtolical ſub-deacon uſed to ſing the ſixth, an aſſiſtant-deacon on the left hand the ſeventh; the aſſiſtant-deacon on the right hand the eighth, and the pope the ninth: However, pope *Paul* II. changed that order, and regulated it as follows, *viz.* that an acolyth ſhould ſing the firſt leſſon, an auditor the ſecond, a ſub-deacon the third, the youngeſt of the cardinal-prieſts the fourth, the perſon who received the conſecrated ſword the fifth, a cardinal-prieſt the ſixth; but made no alteration with regard to the three laſt. *Sixtus* IV. ordain'd that all theſe leſſons ſhould be ſung by cardinals, and alſo that in caſe the emperor ſhould happen to be at this office of midnight, his imperial majeſty ſhould read the ſeventh leſſon. On this occaſion two deacons aſſiſtant to the pope, uſed to wait upon the emperor in his place, whilſt the laſt pſalm of the third *nocturnum*, or night-ſervice, was ſinging. Theſe two cardinals uſed to clothe his imperial majeſty with a ſurplice, gird him with the conſecrated ſword, put on him the white chaſuble, which was cloſe over the right ſhoulder, and open over the breaſt,

‡ *Sacra Cerem.* &c. *lib.* ii.

* *Exerat in Turcas tua me, Ludovice, furentes*
Dextera! Graiorum ſanguinis ultor ero.
Corruet Imperium Mahometis & inclyta rurſus
Graiorum virtus, te petet aſtra Duce.

† *Sacra Cerem. Eccl. Rom.* lib. ii.

breaſt, like that of a biſhop. As for the conſecrated hat, it was given to an eſquire, for the dignity of a duke being much inferior to that of an emperor, his imperial majeſty would have demean'd himſelf too much in wearing a ducal hat. The emperor being thus clothed in ſacerdotal veſtments, was conducted to his holineſs's feet by two cardinal-deacons, when he pay'd him the accuſtomed homage, and afterwards drew the ſword in the manner above-mentioned; after which he went up to the desk, where he receiv'd the apoſtolical benediction, and either ſung or read the leſſon. This being ended, his imperial majeſty uſed to go and kiſs the feet of the holy father, when the two cardinal-aſſiſtants brought him back to his place, and took off his ſacerdotal veſtments. This ceremony was obſerved when *Frederick* IV. was at *Rome*, at the maſs of *Chriſtmas*, in 1468. under the pontificate of *Paul* II. Hiſtory does not relate that any * other emperor was at *Rome* at that ſeaſon: And as for *Frederick* IV. thoſe who are acquainted with the hiſtory of *Germany*, know that this prince was fitter for a prieſt than an emperor.

26. St. *Stephen*, the firſt martyr; feaſt at St. *Laurence*'s without the walls, and in his churches: The pope aſſiſts ſolemnly at the office in the apoſtolical palace; a cardinal-prieſt ſings maſs, and a ſtudent of the *Engliſh* college preaches the ſermon.

27. St. *John* the evangeliſt and apoſtle; at St. *John's of Lateran*, and the churches dedicated to him: The pope aſſiſts ſolemnly at the office in the apoſtolical palace, a cardinal-prieſt ſings maſs; the ſermon is preach'd by a ſecular prieſt, and maſs is ſung in the *Syriac* language at the church of St. *John of the Maronites*.

28. *Innocents-day*, at St. *Paul*'s, and S. *Maria Maggiore*'s; and at *our lady's of the mad people* of piety, in *Piazza Colonna*.

29. † St. *Thomas* of *Canterbury*, biſhop and martyr; feaſt at St. *Thomas*'s of the *Engliſh*, and at S. *Maria Maggiore*'s. Feaſt of St. *Trophimus*, biſhop of *Arles*, in S.

* In 1485, *Don Franciſco of Arragon*, ſon to *Ferdinand* king of *Arragon* and of *Sicily*, received the conſecrated ſword from the hand of *Innocent* VIII. and ſung, according to the order preſcrib'd by the *Romiſh* ceremonial, the fifth leſſon of the office of midnight.

† *Polydore Virgil* has told us a remarkable ſtory how God miraculouſly aveng'd St. *Thomas* of his enemies. St. *Thomas* being reputed king *Henry*'s enemy, began to be ſo deſpiſed and hated by the common people, that coming to a town call'd *Strode*, the inhabitants thereof, in order to put an affront on the holy father, had the impudence to cut off the horſe's tail on which he rode: but hereby they brought a perpetual reproach upon themſelves; for afterwards it ſo fell out by divine permiſſion, that the whole poſterity of thoſe men who committed the fact, were born with tails like brute beaſts; whence the proverb of *Kentiſh long-tails*.

We find alſo in the *Feſtivale*, that a bird being taught to ſpeak, and to ſay St. *Thomas*, happening one day to ſit out of its cage, a ſpar-hawk ſeiz'd on it, and was going to give it a fatal gripe; but the bird crying out St. *Thomas*, the ſpar hawk fell down dead.——The inference drawn from it is admirable: *If St.* Thomas *heard the bird of his grete grace, moch more will he here a chriſten man or woman, that cry to him for help and ſuccor.*

'Tis ſaid in an old leger-book of *Canterbury* church, that the zeal of the people for this ſaint was ſo great, that there being three altars erected therein, one dedicated to *Chriſt*, another to the virgin *Mary*, and a third to *Thomas*; one year the offerings at St. *Thomas*'s ſhrine amounted to 954 *l.* 6 *s.* 3 *d.* when thoſe of the bleſſed Virgin came only to 4 *l.* 1 *s.* 8 *d.* and to Chriſt nothing at all.

'Tis related, *Gononi Chronicon*, &c. that St. *Thomas* had, from his youth, vow'd his chaſtity to the bleſſed virgin: and being on a time among ſome of his companions, (before he was archbiſhop) he heard them boaſting of their miſtreſſes, and the rich preſents they had received from them. *Thomas* told them they vapour'd fooliſhly, for he had a miſtreſs that far excell'd them all; and that ſhe had beſtowed ſuch a preſent on him, the like whereof they had never ſeen. All this he intended in a ſpiritual ſenſe: but they being very urgent with him to ſhew it them, he ran to the church, and pray'd the bleſſed virgin to pardon the preſumptuous words he had ſpoken of her; when immediately ſhe appear'd to him in a viſion, and encouraging him ſaid, that he did well to cry up the excellency of his miſtreſs: upon which ſhe gave him a very fine little box, and opening it he ſaw ſomething of a purple colour, and taking it out, beheld a wonderful fine ſacerdotal garment.

S. *Philippa Neri*'s church in *Julia-ſtreet*, near the new priſons: The relicks of the ſaints are there expoſed.

30. St. *Exuperantius*, and St. *Marcellus*, deacons; at St. *Bartholomew*'s in the *Iſland*; and at St. *James*'s of the *Spaniards*, for the tranſlation of St. *James*'s body.

31. Pope St. *Sylveſter*; feaſt in his church, and at St. *Martin*'s *of the Mountains*. At veſpers the pope aſſiſts ſolemnly at the office in the apoſtolical palace for the circumciſion of our Lord.

In ſome churches the feſtival of a ſaint is never kept but on the ſunday in the *Octave*, particularly if any body or ſociety of tradeſmen perform the functions belonging to it.

Every night in the duſk of the evening there is an oratory at St. *Francis Xavier*'s, and every other day they ſcourge themſelves there. At the new church they diſcipline themſelves thrice a-week, *viz.* on *Mondays*, *Wedneſdays*, and *Fridays*: They alſo ſcourge themſelves at the *Stigmates*, every *Friday* at the ſame hour.

Every *Monday*-morning in the year the hoſt is expos'd at *Ara Cœli*, at the church of the *holy Apoſtles*, and St. *Anthony*'s of the *Portugueſe*.

All *Mondays* in the year at the *holy Apoſtles*; at *Ara Cœli*, feſtival for St. *Anthony of Padua*: the hoſt is alſo expos'd.

All *Mondays* in the year at St. *Andrew*'s *della Valle*, at the firſt chapel on the left hand: In the evening the holy ſacrament is expos'd. Here is a concert of muſick; and a ſermon is preach'd for ſouls departed.

All *Tueſdays* in the year, in the afternoon, the bleſſed ſacrament is expos'd at *our lady's of Loretto*, in *Piazza Trajana*; at that of the *Suffrage*'s, and of St. *Paul*'s *of the rule*.

All *Wedneſdays* at St. *Euſtachius*'s: and in the morning the bleſſed ſacrament is expos'd at St. *Vincent*'s and S. *Anaſtaſia*'s, at the fountain of *Trevi*.

All *Wedneſdays* in the evening, the muſicians of *Rome* aſſemble at S. *Mary Magdalen*'s church, where the litanies are ſung. The hoſt is in like manner expos'd on the ſame day at St. *Francis* the *Roman*, in *happy Street*.

All *Thurſdays* at the church of *Anima*, and at *our lady's of the Mountains*.

All *Fridays* at *Jeſus* church, for the bleſſed ſouls departed; and at St. *Sixtus*'s of the *Invalids*, in *Ponte Sixto*, at 21 a-clock, to compute after the manner of the *Italians*: at the oratory of the *Agonizing*; at *Paſquin*'s, at 22 a-clock; and at 23, at St. *Nicholas*'s of the prefects *in Campo Marzo*; and at S. *Lucia*'s of the *Gonfalone*.

All *Saturdays* in the evening at S. *Maria Maggiore*'s: The litanies of the virgin are ſung in muſic, in preſence of the cardinals, at the chapel *Paulina*.

The hoſt is expoſed, and the litanies are ſung to muſic, at St. *Saviour*'s *of Copelles*, at *our lady of the Mountains*, at St. *Salvator*'s *in Lauro*, at St. *Pantaleone*'s, and at *Paſquin*'s: The muſick ends at one at night; but at 22 a-clock the hoſt is expos'd at S. *Mary*'s *in Via lata*, and at S. *Mary*'s *of the Mountains*. In like manner the hoſt is expos'd at St. *Apollinarius*'s, at 23 a-clock, as at St. *Saviour*'s *of Copelles*; and in the night at St. *Salvator*'s *in Lauro*.

All the firſt *Sundays* in the month the hoſt is expoſed, ſermons are preach'd, and a concert of muſick at St. *Laurence*'s *in Lucina*; at the *Noviciat*, or *probation time of the fathers of* S. *Mary Magdalen in Trivio*; at St. *Stephen*'s *del Cacco*: At 22 a-clock the bleſſed ſacrament is expoſed at St. *Joſeph*'s *in Carcere*, and at the *Trinity of the Pilgrims*; but it is expoſed for three days together in the laſt mentioned church.

All the ſecond *Sundays* of the month the hoſt is ſhewn in the morning at St. *Auſtin*'s church, at *Jeſus Maria*'s *of the court*, at the *guardian Angels*, and at St. *Bernard*'s at the *Trajan Pillar*.

All

All third *Sundays* at the church of the *Stigmates*, and that of *Minerva*: Morning and evening, at 22 a-clock, at St. *Marcellus*'s, at St. *Roche*'s, at that of *Death*, where are the prayers of forty hours; at *Mary Magdalen*'s church, and that of *Jerom of the ſlaves*.

Every fourth *Sunday* at S. *Maria*'s *in Porticu*, and at St. *Saviour*'s *of the Copelles*.

All *Sundays* in the year at the church of the *Tranſportina*, at S. *Mary*'s *in Traſtevera*; at S. *Mary*'s *in Campitelli*, and at St. *Chryſogone*'s.

All *Sundays* and feſtivals in the year, at veſpers, the hoſt is expos'd, ſermons preach'd, and muſick, at St. *Charles*'s *Catenari*. All feſtivals of the virgin, the hoſt is expos'd all day long, at *our Lady's of Pianto*.

By a decree of pope *Paul* V. dated *May* 10, 1608, the prayers of the forty hours, as alſo the expoſing of the hoſt, were inſtituted *in perpetuum*, and an injunction to ſay them alternately in each of the principal churches of *Rome*; according as they are appointed by the cardinal vicar, whereof a printed order is ſet up in all the churches.

The above-mention'd pope alſo has granted a plenary indulgence for ten years, every time that any perſon ſhall viſit the churches, after having confeſs'd and communicated: He alſo grants forty years indulgence to thoſe, who after having confeſs'd themſelves, and received the bleſſed ſacrament, go to church to pray for peace; for concord between the princes of chriſtendom; and for the wants and neceſſities of the church.

THE SACRAMENTS of the CHURCH.

I. *Of* BAPTISM.

THE church acknowledges ſeven ſacraments, which number, according to the catechiſm of the council of *Trent*, is eſtabliſh'd by the ſcriptures, by the tradition of the fathers, and the authority of councils. 'Tis ſaid that there ought to be no more nor no leſs than that number; and the reaſon given for it, and which we are told is ſufficiently convincing, is the relation there is between the natural and ſpiritual life. "Seven things, "ſays the ſame catechiſm, are naturally neceſſary to man: his birth; growth; "nouriſhment; the uſe of medicines to reſtore him to his health when de- "cay'd; the recovering his ſtrength when it has been weakned by any infirmity; "magiſtrates who may be inveſted with authority to govern him; and laſtly, law- "ful procreation, by which he may perpetuate himſelf in ſome meaſure, and pre- "ſerve the human ſpecies. All theſe particulars are found in the life which the ſoul "receives of God by the Sacraments. By baptiſm we are born again in Chriſt; by "confirmation we increaſe in grace; by the ſacraments our ſouls are nouriſh'd and "ſuſtain'd; by repentance we recover the health which we had loſt by the wounds "which ſin had made in our ſouls. Extreme unction waſhes away the remaining "impurities of ſin, and recruits the ſtrength which our ſouls had loſt. By the ſacra- "ment of orders, the miniſters of the church receive the power of adminiſtring pub- "lickly the ſacraments to the people, and of exerciſing all the reſt of the ſacred func- "tions of the miniſtry. Every one knows the end of marriage. Notwithſtanding, "continues this catechiſm, that each ſacrament comprehends in it ſelf a divine and "admirable virtue, they yet are not all equally neceſſary, nor equal in dignity ——.

" Three of them, altho not equally neceſſary, are nevertheleſs more ſo than the " other four. Thus baptiſm is abſolutely neceſſary; ſo is repentance to thoſe who " have fallen into mortal ſin. That of the bleſſed ſacrament ſurpaſſes all the other " ſacraments in excellency, and is no leſs neceſſary than baptiſm."

Theſe ſacraments are accompanied with ſeveral ſolemn and publick ceremonies, which the * church has thought fit to heighten them with, notwithſtanding they are not an eſſential part of them, ſince they can ſubſiſt without them; however it would be a ſin to omit them, unleſs in caſes of neceſſity. Hence it is that the council of *Trent* has pronounced anathema againſt thoſe who ſay that the miniſters of the ſacraments may, without ſin, deſpiſe, or omit intirely at pleaſure, the ſeveral ceremonies received in the church; or that it is in the power of every rector to change them, or inſtitute new ones. We are aſſur'd, " that theſe † ceremonies give us a " more diſtinct idea, and as it were ſet before our eyes the effects which reſult from " theſe ſacraments; and make holineſs imprint it ſelf more ſtrongly in the minds of " the faithful. They raiſe the minds of ſuch as obſerve them religiouſly, to the " contemplation of the moſt exalted things." In a word, we are aſſured that they excite and increaſe in us a ſpirit of charity.

" The ſacrament of † baptiſm is defined to be, a ſacrament inſtituted by our Sa- " viour to waſh away original ſin, and all thoſe we may have committed; to com- " municate to mankind the ſpiritual regeneration and the grace of Chriſt Jeſus; and " to unite them to him as the living members to their head."

Antiently there was no ſtated time or age for baptiſm; it was uſual to baptize on any day, in infancy, or a more advanced age, and very often at the point of death. As for the water employ'd in baptiſm, 'tis manifeſt that the apoſtles and their diſciples uſed to baptize their *Neophytes*, or new converts, with the firſt water that came in their way, whereof we have an undoubted teſtimony in the ſcripture. This ſimplicity has inſenſibly given way to practices, accompanied with numberleſs precautions, formulas, *&c.* to which the neceſſity of the times; the abuſes it was proper to prevent or repreſs; the order neceſſary to be obſerv'd in the church, the authority of the prieſts, and even devotion it ſelf may have equally contributed. The ſimplicity of the water of rivers ſcarce ſuited any but the primitive times; afterwards water was conſecrated, and to make the ſacrament ſtill more ſolemn, it was added, " that ‡ ſuch water, if poſſible, " muſt be made uſe of in baptizing, as had been conſecrated on *caſter* or *whitſon-eve* " of the ſame year; which muſt be carefully kept in a very clean veſſel employ'd for " that purpoſe." 'Tis true the ſame ritual adds, " that in caſe the water which was " conſecrated for baptiſm, ſhould be ſo far ſpent, that there was not enough re- " maining to ſerve till *caſter* or *whitſon-eve*, it may be mix'd with unconſecrated water, " provided it be leſs in quantity than that which is conſecrated."

The uſe of *Baptiſterium's* is not of modern date, nor is it ſo antient, as thoſe would make us believe who give credit to the ‖ pretended writings of St. *Denis* the *Areopagite*, and the conſtitutions of St. *Clement*. ** *Bede* takes notice of certain *Engliſhmen* who were baptized in the *Rhine*: and the ſame author, who flouriſhed in the beginning of the ſeventh century, ſays farther, that they had no opportunity of building either baptiſteriums or chapels, in the infancy of the churches of thoſe countries. 'Tis manifeſt by the *Romiſh* martyrology, that in the time of pope *Marcellus*, the chriſtians uſed to have baptiſteriums in their houſes: under the reign of *Conſtantine the great*, ſome were erected in the ſuburbs, and even cities, as is manifeſt from the teſtimony of cotemporary writers. 'Tis pretended that in *France*, the

* Catechiſm of the council of *Trent*, ſec. part § iii. † Catechiſm, *ibid.*
† Ritual of *Alet*. ‡ *Alet*'s Ritual. ‖ As *Caſalius de Vet. ſacr. chriſt. ritib.*
** Quoted by *Caſalius*.

the uſe of baptiſteriums in churches began in the reign of *Clovis* I. and that a little after the council held at *Lerida*, prohibited the having any out of the churches; however, *Gregory the great* relates, that they had already been introduced in them in his time. We may preſume they were appointed to be ſet up in churches, at the ſame period that the baptiſm of chriſtians was fix'd to the age of infancy, to prevent the danger that might happen to new-born children, from their being too much expos'd to the open air. Then fonts were ſet up in every pariſh, all rectors having an equal right to baptize, as being miniſters of the church; for it is pretended that in the infancy of the church, biſhops only were inveſted with that power. There are two ways of celebrating baptiſm; by immerſion or ablution; the latter is now uſed, and is perform'd by pouring water on the child's head.

After the biſhop, the rector, the curate, or any other prieſt appointed by the biſhop, may lawfully adminiſter baptiſm: * formerly the monks were intirely excluded from this rite; † both monks and nuns are prohibited from preſenting any children to be baptized. In caſes of urgent neceſſity a layman may adminiſter this ſacrament, as alſo women, who in certain caſes are preferr'd to men; and this is when ‡ a child muſt be baptized before it is intirely come out of its mother's womb; upon which it may be proper to make the following obſervations. Some part of its body muſt appear before it can be baptized, and 'tis baptized on that part; on its head if that appear firſt, in which caſe the rituals ſay that 'tis not neceſſary to re-baptize the child; but if only a foot, or hand appears, or ſome other part of the body, which, by its motion, gives ſome tokens of life, it muſt be baptized on that part, upon condition however that it be re-baptized || after it comes out of the womb. A child that is ſtill-born, after having been baptized in this manner, may without any ſcruple, be buried in conſecrated ground.

A monſter, or creature that has not the human form, muſt not be baptized; if it be doubted whether it be a human creature, it is baptized conditionally, thus, *If thou art a man, I baptize thee*, &c. If the monſter has more than one head or breaſt, it is taken for granted, that 'tis more than one creature; on which occaſion each of the perſons is baptized ſeparately. We meet with ſeveral particulars on this head in the rituals.

The godfathers and godmothers " repreſent the †† church which offers the child " to Chriſt to baptize and give it a new birth, as our Saviour gives it him by the " prieſt. They pronounce their confeſſion of faith in the child's name, in which " they anſwer and promiſe that he ſhall acquit himſelf faithfully of the ſeveral obli- " gations to which he is engag'd by his baptiſm."

The catholick church does not admit for godfathers or godmothers, either hereticks, infidels, excommunicated perſons, or known ſinners, who lead infamous lives; or ſuch as are not in their ſenſes, or are unacquainted with the firſt principles of religion, ſuppoſing them known for ſuch; nor children, or perſons under fourteen years of age. 'Tis certain that all in the circumſtances above-mention'd, are unable to perform the things requir'd of the church. The rituals add, that as ſpiritual alliance is contracted between the godfather and his goddaughter, or between the godmother and her godſon, they are not allow'd to marry together, nor even the godfather with his godſon's mother, nor the godmother with her godſon's father. The rituals add farther, that an alliance is contracted between the perſon who baptizes and the perſon baptized; as if a layman ſhould baptize a female child in a caſe of neceſſity, he is not allow'd to marry either her or her mother. Antiently it was cuſtomary

* *Caſal. de Vet. Chriſt. Ritibus.* † *Alet's* Ritual. *Piſcara Praxis cerem.*
‡ *Alet's* Ritual. || Then this form of words is added, *ſi non es baptizatus, ego*, &c: if thou art not baptiz'd, I baptize thee, &c. †† *Alet's* Ritual.

mary to write in a kind of † regiſter, the names of ſuch as were candidates for baptiſm. As to the godfathers, to whom a ‡ name was given which denoted the duty whereof they were to acquit themſelves towards thoſe who were to be baptized, it is certainly of great antiquity in the church. In thoſe times adult perſons had ſponſors as well as children, as is now obſerved in the baptizing of an infidel.

The cuſtom likewiſe of giving a name to the perſon baptized is alſo of great antiquity; but we are not very certain that 'tis founded on the ſpiritual regeneration in Chriſt Jeſus. This reaſon may perhaps be good with regard to the baptiſm of grown perſons; but as for that of children, the ſame cuſtom was obſerved by the * *Greeks* and *Romans*, who uſed to name their children a little after they were born.

It would be needleſs to take notice of the ſeveral particulars which the prieſt who is to baptize the child, muſt do, before he performs that ceremony; in what manner he muſt addreſs himſelf to heaven, waſh his hands, put on the ſurplice, take the purple ſtola; and how, thus clothed and attended by his clerks, he walks towards the church, at the door of which thoſe who bring the child muſt wait for him. Here follows the moſt eſſential part of the ceremony: he firſt aſks the godfather and godmother what child they preſent to the church? whether or no they are its true godfather and godmother? if they are reſolved to live and die in the true catholick and apoſtolick faith? and, what name they intend to give it? All profane names, as thoſe of the heathens and their gods, muſt be rejected; nevertheleſs thoſe of *Hercules*, *Hannibal*, *Achilles*, *Urania*, *Diana*, &c. are common enough, but thoſe of the old teſtament are much leſs ſo: but the proteſtants, who are very little ſcrupulous on this head, never reject them; and to ſpeak the truth, are not the ſaints of the jewiſh as much ſo as thoſe of the chriſtian church, whoſe names only are order'd to be choſen? A prieſt is authorized to change the name of a child who had been baptized, †† *Abraham*, *Iſaac*, or *Jacob*, by a proteſtant miniſter. After the uſual queſtions have been aſked, the prieſt makes an exhortation to the godfather and godmother, with regard to the devotion which ought to accompany that act. The exhortation being ended, the prieſt continues the ceremony, and calling the child by the name that is to be given it, aſks it as follows: *what doſt thou demand of the church?* To which the godfather anſwers, *faith*. The prieſt adds, *what is the fruit of faith?* The godfather anſwers, *eternal life*. The prieſt goes on, *if you are deſirous of obtaining eternal life, keep God's commandments; thou ſhalt love the Lord thy God with all thy heart*, &c. After which he ſhall breathe three times upon the child's face, but ſhall obſerve not to let the child breathe upon him; and at the ſame time ſhall ſay, *come out of this child thou evil ſpirit, and make room for the Holy Ghoſt*. This being done, he ſhall, with the thumb of his right hand, make a croſs on his own forehead, and afterwards on the child's breaſt, pronouncing theſe words, *receive the ſign of the croſs on thy forehead, and in thine heart*, &c. Whereupon he takes off his cap, repeats a ſhort prayer, and laying his hand gently on the child's head, prays for him a ſecond time. This ſecond prayer being ended, the prieſt bleſſes the ſalt in

caſe

† *Bona* lib. ii. ch. 12. *de Reb. Liturg.* ‡ They were call'd *ſponſores* and *ſuſceptores*.

* This ceremony was perform'd the ſeventh day among the *Greeks*; nevertheleſs the *Athenians* never uſed to name the child till the tenth day after its birth, when it was cuſtomary to have an entertainment, as among us at chriſtnings. In the time of the emperor *Antoninus* the philoſopher, children uſed to be named three days after their birth, agreeable to that emperor's order; whereas before, the *Romans* uſed to perform this ceremony on the eighth day when it was a girl, and the ninth when a male child; and theſe days were call'd *luſtrici dies*.

†† *Benſerade* had like to have had his chriſtian name, which was *Iſaac*, chang'd, when the biſhop confirm'd him; but a witty flight of his prevented it: for when they were for changing his former name and giving him another, he ask'd them, *what they would give him over and above the bargain?* which made the biſhop ſmile, and leave him his former name.

Le BAPTÊME ADMINISTRÉ par un PRÊTRE.

B. Picart. del.

Le BAPTÊME ADMINISTRÉ par la SAGE-FEMME.

caſe it was not bleſs'd before; which being done, he takes a little of it, puts it into the child's mouth, pronouncing theſe words, *receive the ſalt of wiſdom*; he repeats a third prayer, after which he puts on his cap, and exorciſes the prince of darkneſs; commands him to come forth out of him who is going to be baptized, *&c.* and at the end of the exorciſm he again makes the ſign of the croſs on the child's forehead, and puts his hand on its head, which is follow'd by another prayer.

After this fourth prayer the prieſt lays the end of the ſtola on the child, and taking hold of his ſwadling clothes by one corner, he brings it into the church; the godfather and godmother enter in at the ſame time, and repeat with the prieſt, the apoſtles creed and the Lord's prayer, as they advance towards the font. Being come to the font, the prieſt exorciſes the devil once again, and after the exorciſm takes the *ſaliva* from his mouth, with the thumb of his right-hand; and with this *ſaliva* rubs the child's ears and noſtrils, and as he touches his right ear, repeats a *Hebrew* word, which ſignifies *do thou open.* Theſe words our Saviour ſaid to the man who was born deaf and dumb: we are therefore to ſuppoſe that the child who is going to be baptized is as yet deaf and dumb. Laſtly, they pull off its ſwadling clothes, or ſtrip it below its ſhoulders; during which the prieſt prepares the holy oils, *&c.*

The godfather either takes, or ſtrips, the child in the manner above-mention'd, and holds it directly over the font; when the * godmother takes it by the feet, obſerving to turn it towards the eaſt: whereupon the prieſt aſks the child, *whether he renounces the devil and all his works, the pomps,* &c? The godfather anſwers in the affirmative. Antiently this † renunciation uſed to be made without the church. The prieſt anoints the child between the ſhoulders in the form of a croſs, and after puts off his ſtola, and puts on a clean one; when the child is again queſtion'd with reſpect to his belief, to which the godfather makes ſuitable anſwers in his name. Theſe long preliminaries being ended, the prieſt takes ſome of the conſecrated water, part of which he pours thrice on the child's head in the form of a croſs, and as he pours it ſays, *I baptize,* &c. taking care to call upon one of the perſons in the Trinity every time he pours it on. This being done, he anoints the top of the child's head with the chriſma in form of a croſs; ‡ puts a piece of white linen upon his head, to repreſent the white garment mention'd in ſcripture; he puts into the child's hand, or rather into that of the godfather, a lighted taper, the ſignification of which is eaſily known. Such are the ceremonies of baptiſm, which the prieſt concludes with an exhortation; but if the child's life is in danger, theſe ceremonies are omitted, but upon condition that they ſhall be obſerv'd in caſe he recovers his health; but if he has all the ſymptoms of death upon him, ſo that it would be to no purpoſe to wait for the prieſt, then the midwife baptizes the child in the manner repreſented in the plate; nor muſt the midwife forget this precaution, the moment the child is born.

Adult perſons muſt, if poſſible, be baptized by the biſhop himſelf; but it is better to defer it till *eaſter* or *whitſon-eve,* which are the days appointed for baptiſm by the antient church. The prieſt who baptizes, and the candidate for baptiſm, muſt both be faſting. There is but very little difference between the ceremony of the baptiſm of catechumens and that of children. The prieſt ſigns the catechumen ſeveral times with the ſign of the croſs; firſt on the forehead, which implies that he muſt take upon himſelf the croſs of Chriſt; on the ears, in order that he may open them to

* The Ritual of *Alet* has it thus, but in the plate the godmother holds the child by the middle.

† The Pſeudo St. *Dionyſius* the *Areopagite,* cited by *Caſalius.*

‡ *Piſcara Praxis Cerem.*

the divine precepts; on the eyes, that he may ſee the heavenly light; on the noſtrils, that he may ſmell the fragrant odour of Chriſt; on the mouth, that he may utter the words of life; on the breaſt, that he may believe; on the ſhoulders, to the end that he may bear the yoke of the Lord. All the preceding ſigns of the croſs are confirm'd by three, which he makes over the whole perſon of the catechumen.

The godfather and godmother carry the catechumen to the font, after he has been introduced, exorciſed, interrogated, his ears and noſtrils rubb'd with *ſaliva* before he is admitted to baptiſm, and been anointed in the form of a croſs with the oil of the catechumens. The catechumen muſt put off part of his clothes, to denote the putting off of ſin.

Here follow ſome remarks borrow'd from *Miſſon*, * which alſo relate to the baptiſm of the catechumens. "The ceremony of the baptiſm of the *Jews*, and "other infidels, is celebrated at *Rome* in the church of St. *John of Lateran*, where "we are told *Conſtantine the great* was baptized. We ſaw ſix *Turks* baptized there; "they were dreſs'd in white damaſk clothes, with a cloke, a lawn band, and a ſilver croſs "hanging at their necks. A cardinal, accompanied with the prebends of St. *John's* "*of Lateran*, being come thither, the ceremony of conſecrating the water was firſt "perform'd; which being done, the proſelytes being preſented by their godfathers, "advanced forward one by one, declaring their deſire of being admitted to baptiſm. "Then they lean'd on the font, when the cardinal baptized them, and named them, "pouring water on their hands with a large ſilver ſpoon: this being done, they each "took a lighted taper, and were confirm'd in a chapel of the ſame baptiſte-"rium; after which they went and heard maſs in the church of St. *John of* "*Lateran*."

The ceremonies of baptiſm are founded on ſeveral antient cuſtoms, ſome where-of were practis'd in the apoſtolick ages. One of theſe laſt is the confeſſion of faith before baptiſm, whereof we have ſome inſtances in the new teſtament. That of touching the ears and noſtrils with *ſaliva* is of more modern date, we nevertheleſs meet with it in the works of St. *Ambroſe*. Exorciſm is founded on ſome paſſages in which our Saviour ſays to his diſciples, that they ſhall caſt out devils in his name: and this was practis'd in St. *Chryſoſtom*'s time. The lighted taper which is returned to the hands of the catechumen, is perhaps of later inſtitution; but 'tis not ſo of the ſigns of the croſs. And as for the baptiſmal unctions, if they had no other proof than the conſtitutions of the pſeudo St. *Clement*, and the ſpurious writings aſcribed to St. *Denis* the *Areopagite*, their antiquity would be very much ſuſpected.

Sprinkling in baptiſm was not known in the firſt age of the church, when immer-ſion only was uſed; and 'tis ſaid that it continued till St. *Gregory*'s time. The white veſtment given to the catechumens is much more antient than this pope; this the catechumens uſed to wear for ſeven days immediately following their baptiſm, and laid it aſide the eighth. We are told that theſe ſeven days denoted the ſeven gifts which the Holy Ghoſt communicates in baptiſm.

II. CON-

* *Vide* his voyage to *Italy*, Vol. 2. edition of 1702. We ſhall here add the ſingular circumſtances which are obſerv'd at chriſtnings by the *Venetians*: When a father has a child to be chriſtned, he firſt goes and invites the godfathers; the meaneſt plebeian has three at leaſt, the wealthy have twenty, and ſometimes above an hundred. The goſſips all croud to church together, among whom the father chuſes one to name the child. No entertainment is made after the ceremony, as in moſt other countries, but four ſugar loaves are generally ſent to each goſſip. The goſſips range themſelves in a ſemi-circular form from the church door to the font; and at the chriſtning of a tradeſman's child, they give the child from one to another, till it is gone quite round. The child is dreſs'd up like a doll in ſwathes made of ſilk, fine lace, &c. The manner in which the child is carried to church, and brought back from thence, is alſo particular; a man carries the babe on a velvet cuſhion, who is dreſs'd in very neat ſwadling clothes, but has nothing over him, his head and ſhoulders are quite bare.

CEREMONIE de la CONFIRMATION.

B. Picart. de.

Autre Maniere de CONFIRMER.

II. CONFIRMATION.

Some think the origin of the ſacrament of confirmation is found in the eighth chapter of the *Acts of the apoſtles*; || the biſhop only is allow'd to confirm; it ought to be done on *Whitſon-day*, becauſe the Holy Ghoſt then deſcended on the apoſtles. Seven years is the ſtated age for confirmation, however they are ſometimes confirm'd before, and frequently after that age; but this is left to the biſhop. The perſon to be confirm'd has a godfather and godmother appointed him, as in baptiſm. We ſhall not take notice of the ornaments, and preparations neceſſary for confirmation, but proceed to the ceremony it ſelf.

The candidate for confirmation † muſt, if poſſible, be faſting, and conſequently receive this ſacrament in the morning, becauſe it was at that time of the day the Holy Ghoſt deſcended on the apoſtles. The biſhop, before he begins the confirmation, falls to his private devotions, waſhes his hands, puts on the white ornaments; after which he turns himſelf about to the candidates, who ſtand in the ſame order as at baptiſm, *viz.* the boys on the right, and the girls on the left. He next repeats a prayer, which being done he ſits down, when the candidates kneel before him in the manner deſcribed in the ſecond compartment. If the candidates for confirmation are very numerous, the biſhop ſtands up, and the candidates ſtand on the ſteps of the chancel of the altar, ‡ and muſt be ſupported under the arm by their godfathers, particularly children; for as to adult perſons, their godfathers only put one of their feet forward, and the candidates alſo, to ſupport themſelves by it as it were. The biſhop enquires the name of each candidate, and has them regiſtred, after which he dips the thumb of his right hand into the chriſma, and therewith makes the ſign of the croſs upon their foreheads, and at the ſame time gives a gentle blow on the cheek to the perſon confirm'd, ſaying at the ſame time, *peace be with you.* Immediately after the forehead of the perſon confirm'd is bound with a ſlip of linen about the breadth of two fingers; when the biſhop ſays to him, ** *I confirm you by* †† *the chriſma of ſalvation, in the name of the Father*, &c. the ceremony ends with the bleſſing of the perſons confirm'd, which is done by the biſhop who makes the ſign of the croſs upon them. All the ceremonies above-mention'd are exactly exhibited in the two compartments.

The little blow which the biſhop gives the perſon confirm'd, on the cheek, denotes to him, that the ſuffering for ‡‡ Chriſt Jeſus is the ſum of chriſtian perfection; but it may rather be ſaid, that 'tis a mark of the ſpiritual enfranchiſement; for the antient *Romans*, from whom this cuſtom was certainly borrow'd, uſed to manumiſe their ſlaves, by giving them a box on the ear, probably, to denote that that was the laſt time they would be uſed as ſlaves. The chriſma is laid on the forehead, || || this being the ſeat of boldneſs, fear, ſhame, *&c.* Such explications as theſe are fit only for the pulpit; but who can be ſo blind as not to perceive the ſalutary reflections they make in the mind? By the laying the chriſma on the forehead, we are taught that we are to defend the croſs of our Lord with boldneſs and courage; that we muſt dread offending him; tremble continually for fear leſt we ſhould be wanting in the duties of religion; not be aſham'd of bearing the croſs of Chriſt; or if we will bluſh, or be aſham'd, that it ſhall be for the ſins and diſorders of mankind. The godfather's ſupporting the candidate, denotes that thoſe who have not yet been confirm'd, are weak in chriſtianity.

III. SA-

|| *Piſcara Praxis Cerem.* † *Piſcara Praxis.* ‡ *Alet's* Ritual, *Piſcara*, &c.
** *Piſcara Praxis*, &c. *Pontif. Rom.* †† *Confirmo te Chriſmate ſalutis*, &c. *Pontificale.*
‡‡ *Alet's* Ritual. || || *Id. Ibid.*

III. SACRAMENT *of the* EUCHARIST.

Antiently all catechumens, immediately after their baptiſm, were admitted to the communion, agreeable to the order of the ſacraments; for baptiſm repreſents regeneration; confirmation, ſtrength or rather the ſpiritual vigor of chriſtians; and the euchariſt, their ſpiritual nouriſhment. 'Tis not our buſineſs to give an explication of this ſacrament in this place, nor to enter into a controverſy upon that head; for we confine our ſelves to the bare deſcription of them. The prieſt only is impower'd to conſecrate the hoſt, and the reſt of the miniſters of the church are allowed * only to prepare the things neceſſary for this ſacrament; ‡ he alſo has the privilege of communicating under both kinds, whereas the laity communicate only under one; and we are told that this cuſtom was introduced, in order to put a ſtop to certain accidents, which degraded the dignity of the ſacrament. One of theſe was, the overgrown whiſkers and † beards of ſome who received, which, as they ſometimes reach'd into the cup wherein the blood of our Lord was contain'd, might by that means make ſome good chriſtians ſick at the ſtomach. || A proteſtant writer dates the time of the taking away the cup from the people, in the middle of the thirteenth century; but he tells us, "that this decree was not received without ſome "ſtruggle, inſomuch that ſeveral churches long retain'd the receiving under both kinds, "as abſolutely neceſſary. However, in order to ſatisfy —— the people, a cuſtom was "introduced of giving them water to rinſe their mouths ———. And indeed the "taking the cup from the laity was not fully enjoin'd till a decree of the council of "*Conſtance* was made for that purpoſe in 1414." at leaſt it then had the force of a law. We ſhall only make this tranſient remark, that the church ſeems to have a power of either changing or leſſening the ſigns of a ſacrament, provided no prejudice incurs thereby to faith, or the eſſence of the ſacrament is not leſſen'd. Were we always obliged to follow the literal ſenſe, the ſacraments would not be the only things in which we ſhould deviate from the written injunctions of the holy ſcriptures.

Every man is obliged to communicate at leaſt every *chriſtmas*, *eaſter*, *whitſon-tide*, and *twelfth-tide*, the day of vocation among the heathens; but every good chriſtian muſt, beſides the ſeaſons above-mention'd, receive on *corpus Chriſti* day, *all-ſaints*, the *aſſumption of the bleſſed virgin*, the *feſtival of the patron*, and the *anniverſary of his baptiſm*. They muſt receive faſting, and be dreſs'd in ſuch a manner as beſt ſuits the chriſtian ſimplicity: ſuch zealots as are converſant in the polite world, and are ſtudious to heighten all their acts of devotion with grace and delicacy, know how to ſet off the modeſty, which muſt always accompany a communicant, with an agreeable and eaſy air. The firſt of the two ** compartments, are infinitely more expreſſive than any thing we can ſay on this head.

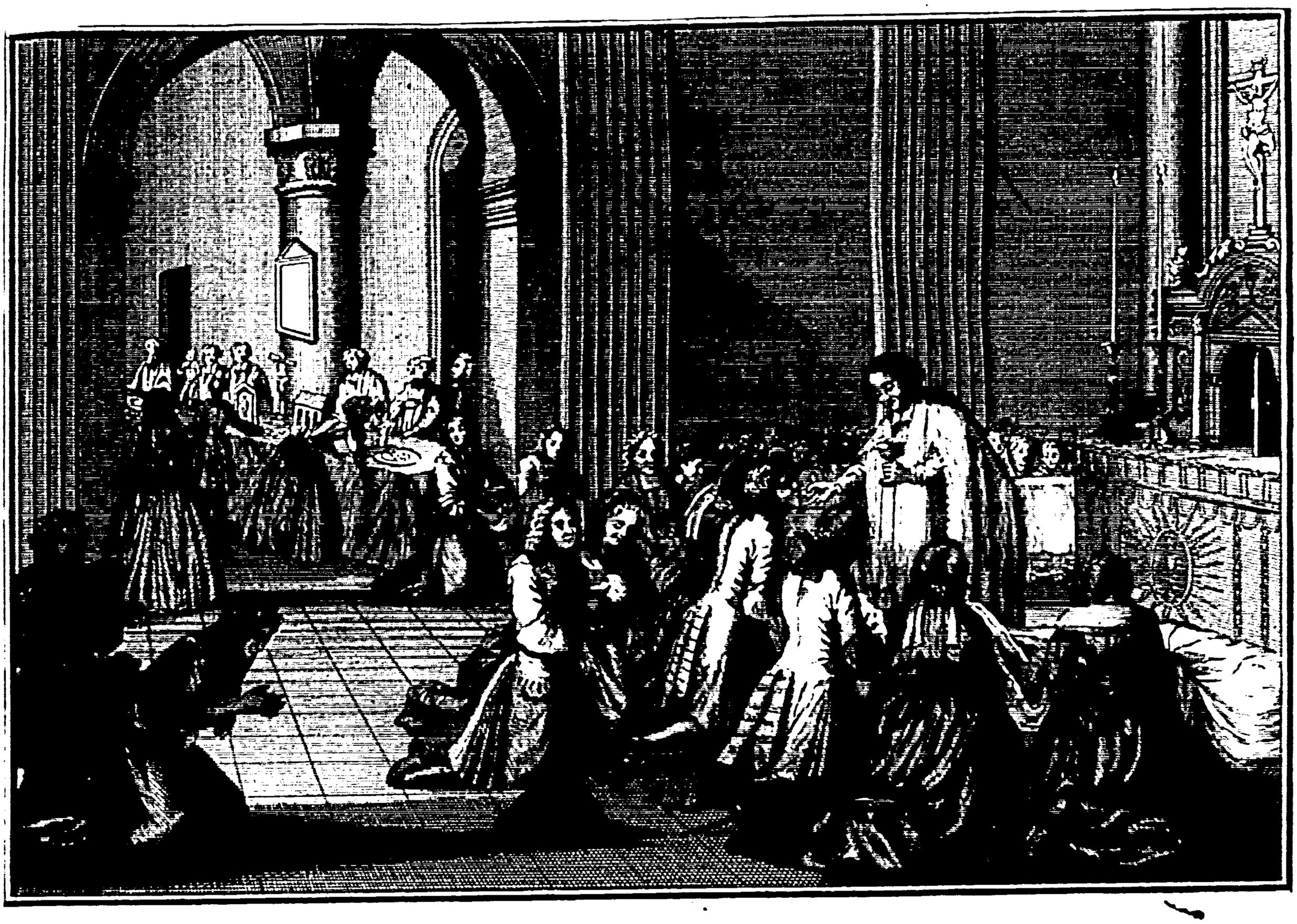
The

* *Alet*'s Ritual.

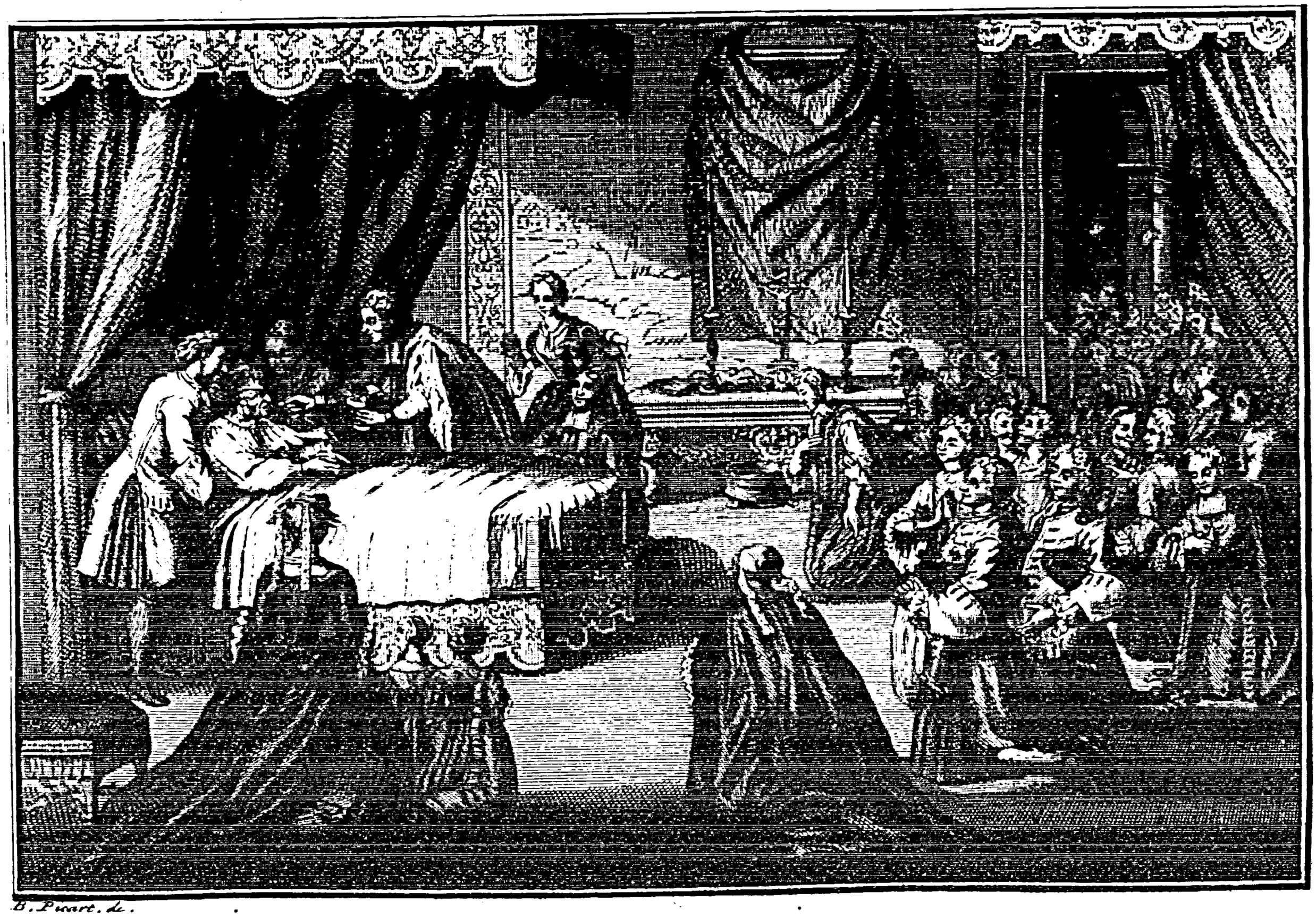
‡ This practice was confirm'd by a decree of the council of *Conſtance*, as we find in Mr. *l'Enfant*'s hiſtory thereof——. *Notwithſtanding that in the primitive times, the ſacrament of the euchariſt was receiv'd by the faithful under both kinds; nevertheleſs to avoid certain* accidents *of dangerous conſequence*, one might in like manner, *and much more juſtly, introduce this cuſtom, which accordingly has been introduced*, viz. *that the ſacrament ſhould be received under both kinds by the officiating prieſts; and under one kind*, viz. *the bread, by the laity.* The above-mention'd hiſtorian relates two of theſe *accidents*, viz. the firſt, for fear leſt the *blood* ſhould happen to be ſpilt; the other, that of *unbelief*, becauſe it might otherwiſe be thought that our Saviour could not be whole and entire, in the bread, as he really is. Laſtly, a miracle, of the truth whereof we have the teſtimony of *Alexander de Hale*'s, confirm'd in theſe latter ages, the neceſſity of receiving under one kind.

† *Vide* hiſtory of the council of *Conſtance* by Monſ. *l'Enfant*, p. 500. edition printed in 1704.

|| Hiſtory of the ceremonies and ſuperſtitions, &c. ** They were deſign'd in *Paris*.



La COMMUNION.



B. Picart. de.

Le VIATIQUE.

The prieſts who preſent themſelves to the communion, receive immediately after the deacon and ſub-deacon, before any other perſon; and theſe muſt have a white ſtola over the ſurplice. The miniſters who ſerve at the altar, are dreſs'd in the habits of their reſpective orders, when they communicate; but the acolyths and other clerks receive in their ſurplices. After this the officiating prieſt goes up to the rails in order to adminiſter the ſacrament to the laity; obſerving to begin by the perſon who ſtands firſt on the epiſtle ſide, and makes the ſign of the croſs with the hoſt on the perſon that is to receive; and the prieſt obſerves not to take his hand away, till ſuch time as the hoſt is intirely in the mouth of the perſon receiving. We ſhall not take notice either of the prayers, or ſeveral other particulars, mention'd in the Rituals; the reader will have a more lively image of the communion by viewing the plate.

If in adminiſtering, a hoſt, or wafer, or the ſmalleſt bit of it, ſhould happen to fall on the ground, it muſt be taken up in the moſt reſpectful manner *; the place on which it fell muſt be cover'd, for fear of treading upon the leaſt particle of it: they muſt afterwards ſcrape the floor, and † throw the ſhavings into the ſacriſty, and waſh the place very clean: if it ſhould happen to fall upon the napkin, or the veil, *&c.* ſuch part of it muſt be waſh'd, and the water thrown into the ſacriſty; if on the ‡ veſtments of the officiating prieſt, the part muſt be obſerv'd, and afterwards waſh'd. If any little worms or maggots ſhould be found in the pyx, ſays the *Italian* explicator of myſteries, breeding in the wafers; or if any pieces of wafers ſhould happen to be muſty; in a word, if there be found the leaſt filth in any part of it, the whole muſt be burnt, and the aſhes thereof thrown into the pool or pond.

|| Nuns always receive in the parlour, for which purpoſe a ſilken veil, a very clean napkin, and a corporal to ſet the pyx upon, muſt be got ready; ſeveral lighted tapers muſt be placed to the right and left, and a carpet on the floor. Then the prieſt, having the ſtola, *&c.* on, carries the hoſt to the nuns, the acolyths walking before with their tapers in their hands; after this he adores the hoſt, the religious repeat the confeſſion, and he kneels down, *&c.* as uſual; then he takes juſt as many wafers as there are nuns to receive, and laſtly, gives them his bleſſing.

If ever ſo little a bit of the hoſt ſhould happen to fall within the parlour, a nun ſhall take it up and lay it on the paten, or on a piece of very clean white paper, when ſhe ſhall give it to the officiating prieſt thro' the grate. The place where it fell ſhall be taken notice of, in order that it may not be trod upon. After the communion is ended, the nuns ſhall ſcrape it with the utmoſt care, and even lick it, and turn the ſhavings into the pool or pond.

After the aſſembly have received the communion from the hands of the prieſt, they go away, but obſerve as they go to paſs before the tables which are ſet one againſt the other end-ways, as we ſee in the plate repreſenting the communion. On the tables ſeveral ſilver baſons are ſet fill'd with various ſorts of relicks, and theſe the prieſt preſents the communicants to kiſs, which being done, they throw a piece of ſilver into the baſon.

Now we are upon this ceremony we cannot omit mentioning the offering and conſecrated bread. We have already taken ſome notice of the former, and ſhall now quote the *Ritual* of *Alet*, a work juſtly eſteem'd by ſuch as are judges. "This "offering was invented to ſhew that we join in communion with the body of Jeſus "Chriſt and the Church——; for which reaſon thoſe who go to the offering are "preſented with the pax to kiſs; —— but in proceſs of time the bread, which was "before offer'd as a token of this communion, was changed into money." The *Ritual*

* *Piſcara Praxis Cerem.* † *Idem*, and *Alet's* Ritual. ‡ *Piſcara Praxis Cerem.*
|| *Idem ibid.*

Ritual aſcribes three reaſons for this change, whereof the principal is, that this money goes towards the prieſt's ſubſiſtence.

Good chriſtians are enjoin'd to preſent ſomething to God at maſs, " for which " reaſon the people muſt be excited to go to the offering, as being a ceremony found-" ed on apoſtolical tradition" ——. However, the church excludes from it all catechumens; ſuch as are in a ſtate of penitence; all excommunicated perſons, and thoſe who are forbid the church.

" The offering is made after the goſpel, and the apoſtles creed, while the offertory " is ſung —: for this purpoſe the officiating prieſt goes down to the loweſt ſteps of the " altar,— with the deacon and ſub-deacon; after which they all three go together " to the door of the rail, when the deacon placing himſelf to the right-hand of the " officiating prieſt, preſents him with the pax or inſtrument of peace, or with a cru-" cifix in thoſe places where it is uſed. Each man comes forward according to his " rank; firſt the greateſt perſons of diſtinction, and laſtly the common people: " and in order to avoid confuſion they advance on the goſpel ſide; after having ſalu-" ted the altar and the prieſt, they kiſs the *pax*, when they throw their offerings in-" to the baſon, and at laſt return back on the goſpel ſide."

The conſecrated bread.

We are told in the Ritual above-mention'd, " that the church uſed to conſecrate " bread from time immemorial, in the ſame manner as ſhe has bleſſed all things " that are fitting for the nouriſhment and other uſes of mankind; and we may affirm " that this cuſtom owes its riſe to apoſtolical tradition." It muſt indeed be own'd that ſome paſſages in the new teſtament mention *communion, and the breaking of bread:* " but, continues the ſame ritual, we don't find that bread, as now conſecrated in the " church in order to be diſtributed among the communicants, is of ſo great antiqui-" ty; or that the fathers of the church make any mention of it. The word *Eulogy*, " employ'd by them, does not ſignify conſecrated bread in particular, but all kinds " of preſents which chriſtians uſed to make one another, as a teſtimony of their love " and friendſhip, altho theſe preſents were not conſecrated." Cardinal * *Bona* obſerves that *Eulogy* was a kind of communion; and indeed antiently the prieſt, after maſs was ended, uſed to diſtribute what remain'd of the conſecrated bread to thoſe who had not an opportunity of communicating, or had neglected to prepare themſelves for it: however, theſe *Eulogies* were never given but to ſuch only as were intitled to receive; but they were not given either to catechumens or impenitent ſinners. Theſe *Eulogies* or ſcraps of conſecrated bread were to be eat in the church. In fine, cardinal *Bona* is of opinion, that it owes its inſtitution to the frequent communion of chriſtians in the firſt ages of the church. Afterwards a cuſtom inſenſibly took place of preſenting it alſo to thoſe who had communicated, and this is the origin of *conſecrated bread*, which for that reaſon was call'd the † vicar of the communion. Cardinal *Bona* is likewiſe of opinion, that the fathers of the ſecond century were not acquainted with theſe *Eulogies*. Biſhop *Alet* tells us in his *ritual*, that in the primitive church the euchariſt often went by the name of *Eulogy*, and that 'tis in this ſenſe we muſt take that word, when mention'd in a canon of the council of *Laodicea*, held a little before that of *Nice*. This canon forbids the ſending of *holy things*, i. e. according to that biſhop, the euchariſt, as the eulogies in other pariſhes.

When conſecrated bread is eaten in the ſpirit of the church, *i. e.* in a ſpirit of union and charity, ‡ " it waſhes out all venial ſins by the religious affections or im-" pulſes it excites in thoſe who eat of it; it may even have the power, by the virtue " of the prayers of the church, to caſt out devils, and heal bodily diſeaſes."

* *Rerum liturg.* l. ii. c. xix. § vii. † *Alet*'s Ritual. ‡ *Idem.*

The

The patiſh prieſt performs the ceremony of conſecrating this bread on all ſundays and high feſtivals in the year. Such inhabitants of a pariſh as are of diſtinction, and at the head of a family, or even the ladies, preſent themſelves in their turns; and this is call'd *returning the conſecrated bread.* This bread is ſtuck full of tapers, and preſented with great ſolemnity, as we ſee it in the plate under that of the ceremony of giving the aſhes. The ceremony of offering the bread being ended, the prieſt gives the perſon who offer'd it, the paten to kiſs, who at the ſame time preſents his oblation. Theſe are the moſt remarkable circumſtances in the manner of offering this bread. As to the manner of conſecrating it, 'tis as follows: * the prieſt having ſaid the offertory, a clerk takes the bread from the perſon who preſents it, and gives it to the ſub-deacon if there be one preſent, in order to have it conſecrated by the prieſt, who being in a ſtanding poſture before the altar and uncover'd, repeats a prayer, at the ſame time making a ✠ over the bread, and afterwards ſprinkles it with holy water. After this an acolyth cuts it into ſeveral pieces of equal bigneſs, and diſtributes it among the pariſhioners; which is done after the communion. It is not lawful to ſell conſecrated bread, for which reaſon no more muſt be conſecrated than what is juſt ſufficient for the diſtributions, and if there be any overplus it muſt be given to the poor.

The Viaticum, *or Communion of perſons at the point of death.*

The bleſſed ſacrament is adminiſtred as a *viaticum* or proviſion for a journey, to thoſe whoſe life is in danger. The ſick perſon muſt receive it faſting, provided he can do it with ſafety; but if he is not able to receive, it muſt not be carried to him. If the ſick perſon is not able to ‡ ſwallow the whole wafer, a piece of it may be given

* *Alet's Ritual.*

‡ We find the following in an old homily: There was an earl of *Venice* call'd *Syr Ambright*, that loved the ſacrament of the awter paſſing well, and did it all the worſhyp and reverence that he might, ſo when he lay ſick and ſhould die, he might not receive the ſacrament for caſtyng; then was he ſorry, and made dole; and then he let make clean his right ſyde, and to cover it with a fayr clothe of ſendall, and layd God's body therein, and ſayd thus to the hoſt: "Lord thou knoweſt "that I love thee with all my heart, and would fayne receive thee with my mouth and I durſt, and "becauſe I may not, I lay thee on the place that is next to my heart, and ſo I ſhew thee all the love "of my heart that I can or may; wherefore I beſeech thee good Lord, have mercy on me." And even therewith in the ſight of all the people that were about him, his ſyde opened, and the hoſt went there into his ſyde, and then it cloſed again, and ſo anon after he dyed. *Feſtival. in die corp. Chriſti*, f. 52.

The curious incident following is alſo related in the above-cited homily: In *Devonſhyre* beſyde *Exbridge* was a woman that lay ſick and was nye deed, and ſent after a holy perſon about midnight, to have her ryghts. Than this man in all haſte he might aroſe, and went to the church, and took Goddes body in a boxe of ivory, and put it into his boſome, and went forth toward this woman. And as he wente through the foreſt in a fayre mede that was his next waye, it happed that his box fell out of his boſome to the ground, and he wente forth and wyſt it not, and came to this woman, and herde her confeſſion. And then he asked her yf ſhe would be houſeled? and ſhe ſaid, ye ſyr. Then he put his hande into his boſom and ſought the box, and whan he found it not, he was full ſorry and ſad, and ſayd, dame, I will go after Goddes body, and come agayne anone to you, and ſo he wente forth ſore wepynge for his ſymplenes. And ſo as he came to a wylowe tree, he made thereof a rodde, and ſtryped himſelf naked, and bette hymſelf ſo that the blode ranne downe by his ſyde, and ſayde thus to hymſelf: "O thou ſymple man, why haſte thou loſt thy Lord God, thy maker, thy fourmer and "creatour?" and when he had thus bette hymſelfe, he dyd on his clothes and went forth, and than he was ware of a pyller of fire that laſted from erth to heven, and he was all aſtonyed thereof, yet he bleſſyd him and wente to it; and there lay the ſacrament fallen out of the boxe into the graſſe, and the pyller ſhone as bryght as the ſunne, and it laſted from Goddes body to heven; and all the beeſtes of the foreſt were come aboute Goddes body, and ſtode in compaſſe round about it, and all kneeled

given him, and afterwards ſome liquid; but the hoſt muſt not be dipped in any liquor, upon pretence that the ſick perſon will be the better able to ſwallow it.

In caſe the ſick perſon throws up the wafer, and that the pieces of it plainly appear, they muſt be put into a clean veſſel, and carried to the church, and there depoſited in ſome holy and decent place ‖, *till ſuch times as they are chang'd, after which they ſhall be caſt into the* * Sacrarium; *but if the pieces are not to be diſtinguiſh'd, what he has vomited up muſt be wip'd with pieces of tow, or ſome ſuch thing, and theſe muſt afterwards be burnt, and the aſhes thrown into the* Sacrary. The prieſt muſt take care not to give thoſe the *Viaticum* who are troubled with a continual coughing, or are not able to ſwallow or conſume the hoſt, for fear of any accident unſuitable to the dignity of the ſacrament.

Whenever the *Viaticum* is to be carried to any place, care muſt be taken to make the chamber in which the ſick perſon lies very clean, and alſo all thoſe parts of the houſe through which the hoſt is to paſs; and they muſt likewiſe be ſtrewed with flowers and odoriferous herbs. The hoſt muſt be laid on a table very neatly cover'd, on which two candle-ſticks, with two lighted tapers in them, ſhall be ſet; as alſo a drinking-glaſs, a veſſel full of wine or water to purify or waſh the fingers, and a white cloth to lay before the ſick perſon. In caſe the *Viaticum* be carried in publick, as is the cuſtom in *Romiſh* countries, the rector gives notice to his pariſhioners by the ringing of a bell, to prepare to accompany the bleſſed ſacrament with tapers and torches; to ſupport the canopy, or give ſome other exterior marks of their devotion and reſpect. Being aſſembled, the prieſt waſhes his hands, as is uſual in the celebration of any myſteries, and ſuch ceremonies as are perform'd by him in bleſſing, conſecrating, *&c.* He puts on the ſurplice, the ſtole, the chaſuble, and goes up to the altar, either accompanied or followed by other prieſts or clerks, when he falls upon his knees, repeats a private prayer; and afterwards riſing up, puts a white ſcarf about his neck, ſpreads the corporal on the altar, opens the tabernacle; kneels down a ſecond time upon his taking the pyx, which he lays upon the corporal; kneels a third time when he uncovers it; and after having view'd the hoſts, covers it with its little canopy, and takes it by both his hands which are cover'd, with the ends of the ſcarf that is about his neck. He then ſets himſelf under the canopy, and a clerk, with a lighted lanthorn in his hand, walks before, and two other clerks, the one holding the holy water, the corporals, and the purificatories, or pieces of linen-cloth with which the chalice is wip'd; and the other the ritual, the † little bell, which follow immediately after. Next come thoſe who carry the torches; and afterwards the prieſt, walking under the canopy, and carrying the hoſt rais'd as high as his breaſt. If the clergy carry the *Viaticum* to a conſiderable diſtance,

kneeled on 4 knees ſave one black horſe that kneled but one knee. Than ſayd he, yf thou beeſt ony beeſt that may ſpeke, I charge thee in Goddes name here preſent in fourme of breed, tell me why thou kneleſt but on one knee. Then ſayd he, I am a fende of hell, and wyll not kneele and I might; but I am made agenſt my will; for it is wryten that every knelynge of heven and of erthe ſhall be to the worſhyp of the Lord God. Why art thou lyke a hors? and he ſayd, to make the people to ſtele me, and at ſuche a town was one hanged for me, and at ſuche a towne another. Than ſayd the holy perſone, I commaunde thee by Goddes fleſhe and his blode, that thou go into wylderneſſe, and be there as thou ſhalt never dyſeaſe, (*i. e.* afflict) cryſten man more. And then this man went forthe to the woman and dyd her ryghtes, by the which ſhe was ſaved and went to everlaſtynge ſalvatyon. To the whiche he brynge us, our blyſſed Savyour Jheſus.

‖ *Alet*'s ritual.

* The *Sacrary*, ſo often mention'd, is a kind of ſhallow well, narrow at top; and it muſt be lock'd up, in order that nothing profane may enter into it. In it are thrown ſuch pieces of the hoſt as may have been polluted by any accident; the aſhes of ſuch pieces of tow as may have been employ'd in the ſacred unction; old oils; old holy-water, conſecrated at *Eaſter*, or on *Sundays*; the water with which the biſhop or prieſt had waſh'd their hands, *&c.*

† We are told that *Gregory* IX. inſtituted the little bell.

ſtance, the hoſt muſt be laid in a little ſilver box, enclos'd in a ſtuff-purſe: he muſt hang the purſe at his neck, and fix it on to his breaſt, in order to keep the hoſt from ſhaking, or falling to the ground.

The prieſt, at his coming into the ſick man's apartment, ſhall bid peace to the houſe, and go towards the table, when he ſhall ſpread the corporal upon it, in order to ſet the pyx thereon. This being done, he, and every perſon preſent, worſhip the hoſt: he then ſprinkles the ſick perſon, and alſo the room; during which anthems are repeated, verſes taken out of the pſalms, and prayers ſuitable to the occaſion. After this he uncovers the pyx, takes up a wafer with the thumb and fore-finger of his right-hand, obſerving to hold it a little aloft over the chalice; and taking the pyx with his left-hand, he turns about, and advances forward towards the ſick man, in order to adminiſter the ſacrament to him.

The communion being ended, the prieſt lays the pyx upon the table again, obſerving to kneel at the ſame time; and afterwards rubs his fingers with which he took up the hoſt againſt the brims of the chalice, to the end that if any little piece of the wafer ſhould happen to ſtick to them, he may ſhake it into the cup. He afterwards ſhuts the pyx, and covers it with a little veil, kneeling at the ſame time; then he waſhes the two fingers with which he had handled the hoſt with wine and water, which is preſented him by thoſe of the houſe.

This act of devotion concludes with prayers and exhortations. If any wafers are left in the pyx, the prieſt, after having bleſs'd the ſick perſon, returns back to the church, attended with the ſame perſons who had accompanied him to the ſick man's houſe. Being come into the church, he pronounces the indulgences granted by the ſovereign pontiffs and the biſhop, and gives them his bleſſing: but in caſe there are no more wafers in the pyx, the prieſt returns back without any formality, after having repeated the prayers us'd after the communion of the ſick. If the ſick perſon is juſt expiring, the † prieſt omits all the prayers, *&c.* gives him the *Viaticum*, and repeats two or three words only.

The prieſt to whom the *Viaticum* is given, muſt have a ſurplice on, and over it a white ſtole, diſpoſed croſs-wiſe over his breaſt.

We have already obſerv'd the uſe which the primitive chriſtians made of the bleſſed ſacrament at the approach of death; therefore no ſect among the chriſtians can diſpute the antiquity of the *Viaticum*.

If the prieſt is obliged to carry the *Viaticum* to any perſon infected with the plague, he muſt go within nine or ten paces of the houſe, taking care to ſtand in ſuch a manner that the wind may be on his back. Being come hither, he ſhall incloſe the conſecrated wafer in a common one, and after having wrapt up the whole in a ſheet of white paper, ſhall lay it on the ground at a reaſonable diſtance from the place infected, and cover it with a ſtone, in order to ſecure it from the wind, rain, *&c.* This being done, the prieſt ſhall draw back, and the ſick perſon or his attendant ſhall come and take up the wafers, the prieſt having firſt pointed out to him the conſecrated hoſt. The prieſt ſhall ſay the prayers, and perform the uſual ceremonies, after the communion has been adminiſtred to the perſon infected.

The ſame caution is obſerv'd in giving extreme unction to perſons infected with the plague. A long wand or rod is taken, at the end of which a piece of tow or cotton dipp'd in the holy oils is fix'd, with which the ſick perſon is anointed but once, with the uſual words. After this they run the end of the wand and the cotton into a fire, purpoſely prepar'd, in a chafing-diſh.

† The plate repreſents perfectly the diſpoſition of the ſick perſon who receives the *Viaticum*, and the perſons who aſſiſt at it.

IV. PENANCE.

Here follows the fourth ſacrament, which, according to the church, was inſtituted by our Saviour: however, this point is diſputed by thoſe of other opinions; but controverſy is not our province. 'Tis certain that the power annex'd to the prieſthood of remitting or retaining ſins, of inflicting puniſhments on ſinners, and of ſettling expedients for reconciliation between them and their Creator, is one of the nobleſt prerogatives that mankind could poſſibly enjoy. Nor have the falſe religions been leſs ſenſible of the advantages of this power; and of this the idolatry of the *Greeks* and *Romans*, of the *Mexicans* and *Eaſt-Indians*, furniſh us with ſeveral remarkable inſtances.

Biſhops have power to abſolve ſinners, thro'out the whole extent of their dioceſſes, and rectors in their pariſhes. As for other prieſts and monks, they muſt have an expreſs approbation from the biſhop, before they are allowed to hear confeſſion. However, there are certain caſes reſerv'd to the pope, the biſhops, and penitentiaries. We find ſeveral other remarks in the rituals on theſe articles, and the qualities requir'd in a confeſſor; but theſe are intirely foreign to our inquiries.

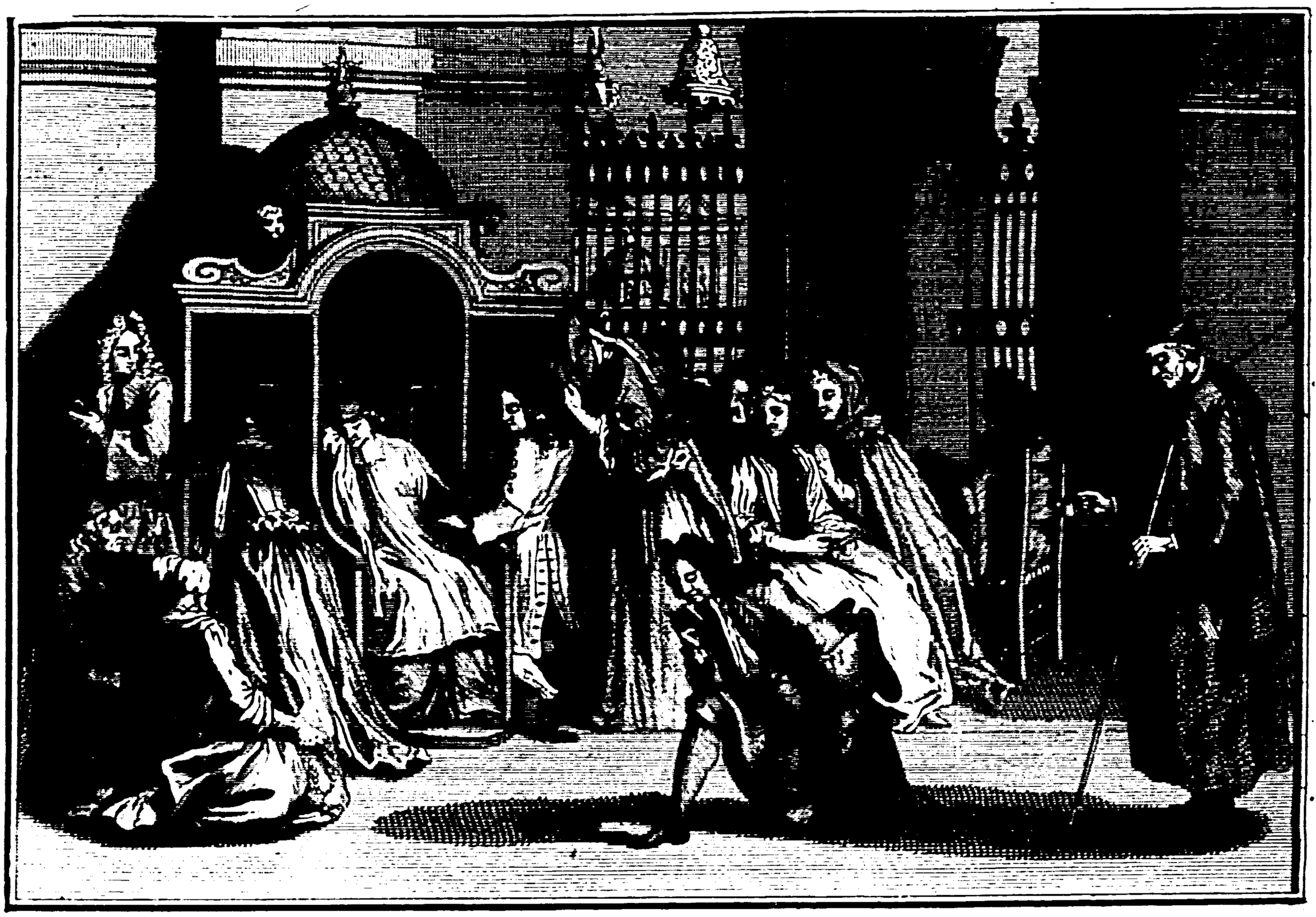
Faſting, prayers, alms, abſtinence from ſuch pleaſures and things as we chiefly delight in, are the general conditions of penance: there are others of a more particular kind, as to repeat a certain number of *Ave-Marias*, *Pater-Noſters*, and *Credos*; to kneel, or ſalute the hoſt a ſtated number of times; to give one's ſelf a certain number of ſtripes; to wear a hair-ſhirt, or a girdle made of horſe-hair, *&c.* next to the skin. 'Twould be needleſs to enter into a farther detail: thoſe who cannot hit upon auſterities ſevere enough for their purpoſe, will meet with ſufficient inſtructions on that head in the lives of the ſaints, and their legends. Such as practice the greateſt auſterities, are ſure at leaſt of gaining ſeveral indulgences, as has been already obſerv'd in the *ſecond part* of the firſt *volume* of this work.

" * The confeſſor muſt have a ſurplice over his caſſock, with a purple ſtole and a " ſquare cap; he muſt hear confeſſion in the church, at that part of it which is fartheſt " diſtant from the high-altar, *i. e.* at the bottom of the nave, which is moſt expos'd " to the view of the people, in the confeſſional or confeſſion-chair, which is the " tribunal of penance. The confeſſional muſt be open before, and have one or two " lattice-windows in it: when there are two windows, there muſt be two ſhutters " to them; and 'tis proper to put all reſerv'd caſes above the confeſſor's window, " and oppoſite to the penitent an image of the crucifix, or ſome myſtery of " the paſſion." Confeſſion muſt be made in the day-time, and if poſſible, when there are people in the church. As ſoon as the penitent is come up to the confeſſional, he muſt make the ſign of the croſs, and ask the confeſſor bleſſing. The form of words us'd in confeſſing, has been already taken notice of.

† The confeſſor muſt be ſeated, his body upright, with gravity and modeſty; his cap on his head, his face cover'd, his ear ſtoop'd towards the penitent in the manner here deſcrib'd. The penitent ſhould be generally kneeling, and his hands claſp'd. Women and young maidens muſt not come to confeſſion with their breaſts bare, or their arms uncover'd too far.

It cannot be denied but that confeſſion is an excellent method to keep perſons of mean capacities obedient to the duties of religion; for all chriſtians are not capable of a ſpiritual religion, nor of that kind of reflection which ought to inſpire a man to addreſs himſelf to God alone without the mediation of a prieſt. On the other ſide; confeſſion

* *Alet*'s ritual. † *See* the plate.



La CONFESSION.



B. Picart. de,

EXTREME ONCTION.

confeſſion ſeems to be attended with ſeveral dangerous conſequences, and of theſe we ſhall only obſerve two: How many odious and infamous particulars are divulg'd, which muſt naturally raiſe freſh ideas of impurity both in the prieſt and the penitent! Confeſſion ſubmits a fearful penitent, whoſe conſcience is oppreſs'd with ſcruples, loaded with remorſe, weakned by the remembrance of its ſins, to the abſolute will of a cunning prieſt ‡; he beholds ſcepters at his feet, he humbles crowns, and makes thoſe tremble who ſtrike terror into whole nations.

Confeſſion being ended, the confeſſor uncovers himſelf, in order to abſolve the penitent: accordingly he recommends him to the divine mercy, ſtretches out his right-hand towards him, begging God to remit his ſins; after which he puts on his ſquare cap, gives him the abſolution in the name of Chriſt Jeſus, and adds, holding his right-hand always lifted up towards the penitent, that he abſolves him, by Chriſt's authority, *in the name of the Father*, &c. He takes off his cap a ſecond time, and prays to God that our Saviour's paſſion, the merits of the holy virgin, and of all the ſaints, may conſpire to remit the penitent's ſins.

It is thought that confeſſion was inſtituted in the apoſtolic ages, and that it is * enjoined in the new teſtament. It is in all probability the fruit of a diſcipline, infinitely more exact and ſevere than it would have been, had it been inſtituted by the clergy latterly. In the primitive ages of chriſtianity there was no ſuch thing as auricular confeſſion, but it was always made in publick, as well as penance. In this manner chriſtians were kept to their duty, and the chriſtian religion was ſecur'd from the calumnies of its adverſaries. This publick penance was proportioned to the nature of the faults committed, ſo that it ſometimes laſted whole years. The penitents us'd to be ſeparated from the reſt of the aſſembly in a place appointed for them; here they were in a ſtanding poſture, in a ſtate of mortification, and in a mourning-habit, frequently in ſackcloth, cover'd with aſhes, and their eyes bath'd in tears. They were enjoin'd very ſtrict faſts, nor were they reſtor'd to the peace of the church till the time of their penance was compleated: but this ſeverity began to ſlacken by degrees; the time for the continuation of auſterities was much ſhortned, and very often the puniſhments inflicted on penitents were commuted into pecuniary mulcts. This was owing to a variety of reaſons, *viz.* the death of many chriſtians in a ſtate of penance; the indolence and deſpair they were afraid others would fall into, from the apparent weakneſs of their minds; the diſhonour and ſhame which the chriſtians, who degenerated from their priſtine humility, imagin'd they ſaw inſeparable from theſe publick reparations, after having confeſs'd, in preſence of the whole church, ſeveral enormous and often infamous crimes. Laſtly, the proſperity of the chriſtian religion, which made theſe publick reparations altogether unſeaſonable. From that time confeſſions began to be made in a more private and ſecret manner, and accordingly diſcreet and prudent perſons were † appointed confeſſors. This is the origin of the penitentiaries, which was firſt inſtituted by the *Greek* church; but that of the *Latins* retain'd the practice of publick confeſſion till the pontificate of *Leo*.

Here follows the manner of enjoining publick penance, and of abſolving thoſe who have undergone it. ‖ The penitent comes into the church in a very plain dreſs, and without his weapons, if he be a ſoldier, with a modeſt air, and kneels without the church at the door, in caſe he be excommunicated, or under an interdict, but within the

‡ *Quantus honor ſacerdoti debetur, ad cujus genua & pedes diademata & purpura, ſi exſolvi vinculis velint, accedere debent. Sacerdos omnes nodos etiam Angelis inenodabiles exſolvit verbo abſolvo*, &c. Caſal. *de* Veter. Chriſt. Ritib.

* Epiſtle of St. *James*, ch. v. ver. 16.

† *Nectarius*, patriarch of *Conſtantinople*, aboliſhed publick confeſſion about the end of the fourth century.

‖ *Alet's* ritual.

the door in caſe he be not. After ringing for maſs, the congregation being aſſembled, the penitentiary, or prieſt appointed for that ceremony, takes the purple-ſtole over his ſurplice, and goes, accompanied with the clergy belonging to the church where this ceremony is perform'd, to the middle of the nave, where he ſits down in a chair ſet ready for that purpoſe, and puts on his cap. Then the penitent goes up to him, kneels down, and implores with a loud voice that his ſins may be forgiven him: the prieſt anſwers him by a ſhort remonſtrance, and injoins him ſuch penance as he thinks proper. The *Romiſh* pontifical ſays that the penitent muſt be clothed in a hair-ſhirt, which is a kind of garment made of goats-hair; this the penitent muſt wear next his skin, the better to mortify himſelf. If he be alſo excommunicated, he orders him to go out of the church; after which ſome prayers are ſaid. He afterwards takes the penitent by the right-hand, or in caſe there be ſeveral, he takes the firſt ſo, and then all the penitents take hands; after which he leads them to the church-door, and ſays to them, *you are turn'd out of the church, for the ſins you have committed, in the ſame manner as* Adam, *our firſt parent, was driven from paradiſe, becauſe of his diſobedience.* The penitents being in this manner put out of the church, the prieſt returns back into it, and ſhuts the door. But in caſe the penitent be not excommunicated, the prieſt, after having enjoyned him penance, ſhews him the part of the church he muſt ſtand in, till ſuch time he has compleated the courſe of it, which is always to the left of the church-door, *becauſe he muſt look upon himſelf as the meaneſt and moſt unworthy chriſtian in the world*; theſe are the expreſs words of the *Ritual.* In caſe the penitent receives penance from the biſhop, or his penitentiary, it ſhall be given him in writing, in order that when he is return'd back to his own pariſh, he may preſent it to the rector thereof, who ſhall exhort him to execute it faithfully, and ſhall take care to ſee it punctually perform'd.

When the penitent has compleated the penance enjoin'd him, he ſhall return back to the biſhop, or his penitentiary, with a certificate ſign'd by the rector, to prove that he has fulfill'd it; after which they ſhall proceed to his reconciliation with the church. † This was antiently perform'd on *holy Thurſday.* But whether the people aſſemble on this, or any other day, the penitent muſt come to the church-door on the day appointed him for receiving abſolution. The *Romiſh* pontifical enjoins, that he ſhall be there upon his knees, with an unlighted taper in his hand. But it was not uſual always to excommunicate ſolemnly the penitent who appear'd in this manner: Be this as it will; he muſt be in a plain and ordinary dreſs, without his weapons, if he be a ſoldier, and bare-headed; in an humble and contrite manner; with a pale and dejected countenance, if he can aſſume ſuch an one. Women muſt be veil'd. Immediately before the parochial-maſs, the prieſt cloth'd with his albe or ſurplice, and the purple ſtole, ſhall give the people notice that the penitent or penitents are going to be reconciled to the church: he then ſhall exhort the congregation to pray for them; ſhall fall proſtrate before the altar, and pronounce ſome prayers, which are anſwer'd by the congregation. Theſe prayers, and all the reſt we meet with in the pontifical and the ritual, are compos'd of excellent paſſages taken out of the ſcriptures, ſelected by the church, and ſo well adapted to the ſubject, that 'tis impoſſible but the faithful muſt be greatly edified by them. Theſe

† Penitents were reconcil'd to the church in the following manner in the beginning of the fifth century, by which it will appear, that the practice of the *Romiſh* church at this day does not differ very much from that cuſtom. He, who after having been excommunicated, ſhall teſtify a ſincere repentance, was ſolemnly reſtor'd to the church in preſence of the whole congregation. The biſhop, or his vicar, uſed to go to the church-door, attended with twelve prieſts, when the penitent preſented himſelf to him with all the tokens of penance and humility. After this the biſhop took him by the hand, brought him into the church, and admitted him to the communion.



The HAIR-SHIRT *is put on* — | *On leur met le* CILICE: | *The* PENITENTS PRESENT *themselves.* | *Les* PENITENS *se* PRESENTENT.



They stand at ye Church gate their TAPERS *Blown out.* | *Ils sont devant la porte de L'Egliſe les* CIERGES ETEINTS. | *They are turn'd out of* CHURCH. | *On les met hors de* L'EGLISE.



The LITANIES *are said the* PENITENTS *being on their knees.* | *Pendant qu'ils sont a genoux on* RECITE *les* LITANIES. | *They are led into the* CHURCH. | *On les fait* RENTRER *en les prenant par la main.*

J. Mynde Sculp.

Theſe prayers being ended, the prieſt goes to the church-door, and makes a pretty long exhortation to the penitents; which being done, he takes them by the hand, and brings them back into the church. But in caſe they have been excommunicated, he then, before he re-unites them to the body of the faithful, ſits down and puts on his cap, when he repeats the *Miſerere*; the penitent being at his feet, the congregation upon their knees, and the clergy ſtanding. * At every verſe of the *Miſerere* the prieſt ſtrikes the excommunicated penitent on the ſhoulder with a little ſtick, or whip made of cords. † The *Romiſh* rituals and the pontifical ordain, that the penitent who is abſolv'd in this manner ſhall be ſtript to his ſhirt, as low as his ſhoulders. This ceremony, as all the preceeding, muſt be follow'd by ſome prayers, and afterwards the litanies ſhall be ſung, the people being upon their knees. Thus have we given the explication of the ſix ceremonies repreſented in the plate.

When an excommunicated perſon dies unabſolv'd, they begin by examining whether he may have given ſufficient teſtimonies of a true contrition, and whether it may be proper to abſolve him, in order that his body may not be deprived of chriſtian burial, nor his ſoul of the publick wiſhes and prayers of the church. Here follows the form of this abſolution. The rector ſhall put a black ſtole over the ſurplice, and go in a ceremonious manner to the place where the corps lies. He ſhall be preceeded by his clerks in ſurplices, whereof one ſhall carry a wand, the other the holy water, and the third the croſs. If the body is not yet interred, he ſhall ſtrike it with his ſtick at every verſe of the *Miſerere*; after which he ſhall abſolve it, and it ſhall then be buried in conſecrated ground: But if the corps was buried in unhallowed ground, it ſhall be removed from thence, if poſſible, and he ſhall ſtrike it in the ſame manner; but in caſe it cannot be dug up, the rector ſhall ſtrike upon the grave with the wand.

The *Jews* had alſo their excommunication, whereof we have given a deſcription in the diſſertations upon their ceremonies. The idolaters likewiſe us'd to prohibit their myſteries to all thoſe who were polluted with any crime; which cuſtom anſwer'd to the excommunications of the *Jews* and *Chriſtians*. We take no notice of the *interdict of fire and water*, eſtabliſhed amongſt the *Romans* againſt criminals of a certain order. Among the antient *Gauls* the interdict from the ſacrifices was a capital puniſhment. Thoſe who were ſo unhappy as to incur this kind of excommunication were rank'd among the impious, whom all men ſhunn'd to meet, ſpeak, or have the leaſt correſpondence with: they were avoided as ſo many infectious perſons; all the duties of civil-ſociety were deny'd them; nor was there any juſtice for them in judiciary-proceedings. All this *Cæſar* aſſures us in his *Commentaries*.

The third compartment of the plate repreſents the excommunication perform'd with unlighted candles. This formidable excommunication is preceeded by the anathema, by which the perſon excommunicated is threatned with torments both in this life and in that which is to come; is deliver'd up to ſatan, ſeparated from civil-ſociety, and in a word, completely oppreſſed; which is the reaſon why it is compar'd to thunder. Antiently it us'd to ruſh with ſurpriſing ſwiftneſs, but now its violence is prodigiouſly abated. The papal fulminations in particular have often made the chriſtian world tremble; but at this time the ſtorms which gather in the *Vatican*, ſeldom extend farther than *Italy*, or at leaſt find it a very difficult matter to croſs the *Alps*: and the thunder of *Jupiter Capitolinus* no more daſhes crowns to pieces.

When the pope is to fulminate this ſolemn excommunication, ‡ he goes up to the high altar with all the air of an excommunicator, and accompany'd with twelve

* *See* the fourth compartment of the plate.
† Vide *Pontifical. Roman. & Piſcara Praxis Cerem.*
‡ *Pontif. Rom. Piſcara Praxis.*

cardinal-prieſts, all of them having lighted tapers in their hands; he then ſits down on the pontifical ſeat plac'd before the high altar, and from thence thunders out his anathemas. Sometimes a deacon, clothed in a black dalmatica, goes up into the pulpit, and publiſhes this anathema with a loud voice; in the mean time the bells ring a kind of knell, as for deceas'd perſons, for the excommunicated perſon is look'd upon as dead with regard to the church. After the anathema, every one cries thrice with a loud voice, *fiat*, or *ſo be it*: at the ſame time the pope and cardinals throw their lighted candles upon the ground, and the acolyths tread them under their feet. After this the ſentence of excommunication, and the name of the perſon excommunicated, are ſet up in publick, * in order that no one may have any farther communication with him.

The *Romiſh pontifical* takes notice of three kinds of excommunication, *viz.* 1. *Minor*, 2. *Major*, and, 3. *Anathema*, which is that above-mention'd. The *Minor* may be conſider'd as a kind of ſpiritual infection, ſince it is incurr'd by thoſe who have any correſpondence with an excommunicated perſon. The pariſh-prieſt may abſolve from this excommunication; but he who has been ſo unhappy as to incur it, muſt immediately go and make a confeſſion thereof. The pontifical tells us, that a perſon who has incurr'd the *minor excommunication*, is oblig'd to confeſs himſelf in the following form of words; *I confeſs my ſelf to God, and to you, reverend father, as having incurr'd excommunication for frequenting an excommunicated perſon; for having ſpoke, drank, eat with him*, &c.

The *major excommunication* is made in writing againſt thoſe who diſobey the commands of the church, or of the holy ſee; or refuſe to ſubmit to certain points of diſcipline; infringe ſome immunities, *&c.* The pope fulminates his *anathemas* againſt all hereticks and apoſtates; againſt ſuch as unjuſtly ſeize upon the temporalities of the church; in a word, all the enemies of it. By this excommunication they are declar'd to be ſeparated from the ſacred body of Chriſt as rotten members; cut off from all chriſtian ſociety; excluded from the church both militant and triumphant; deliver'd over to the devil and his angels, *&c.*

When the excommunicated perſon gives tokens of a ſincere repentance, † he muſt take a new oath of fealty, incur the penalties inflicted on him, and make ſuch ſatisfaction as may be neceſſary. He firſt falls proſtrate on his knees, when the ſeven penitential pſalms are ſung; and after having been brought into the church, he falls on his knees a ſecond time at the foot of the altar, to which he is conducted by the perſon who reconciles him to the church. The latter goes up to the altar, and turning himſelf towards the perſon reconcil'd, offers up a prayer to God in his favour, and ſigns him with the ſign of the croſs. Whenever an heretick, an infidel, or an apoſtate, are reconcil'd to the church, before they are receiv'd into it, the pope, or the perſon who performs the ceremony of reconciliation, ‡ aſks him the

* *Ne quis per ignorantiam cum hujuſmodi excommunicatis participet.*

† *Piſcara Praxis Cerem.*

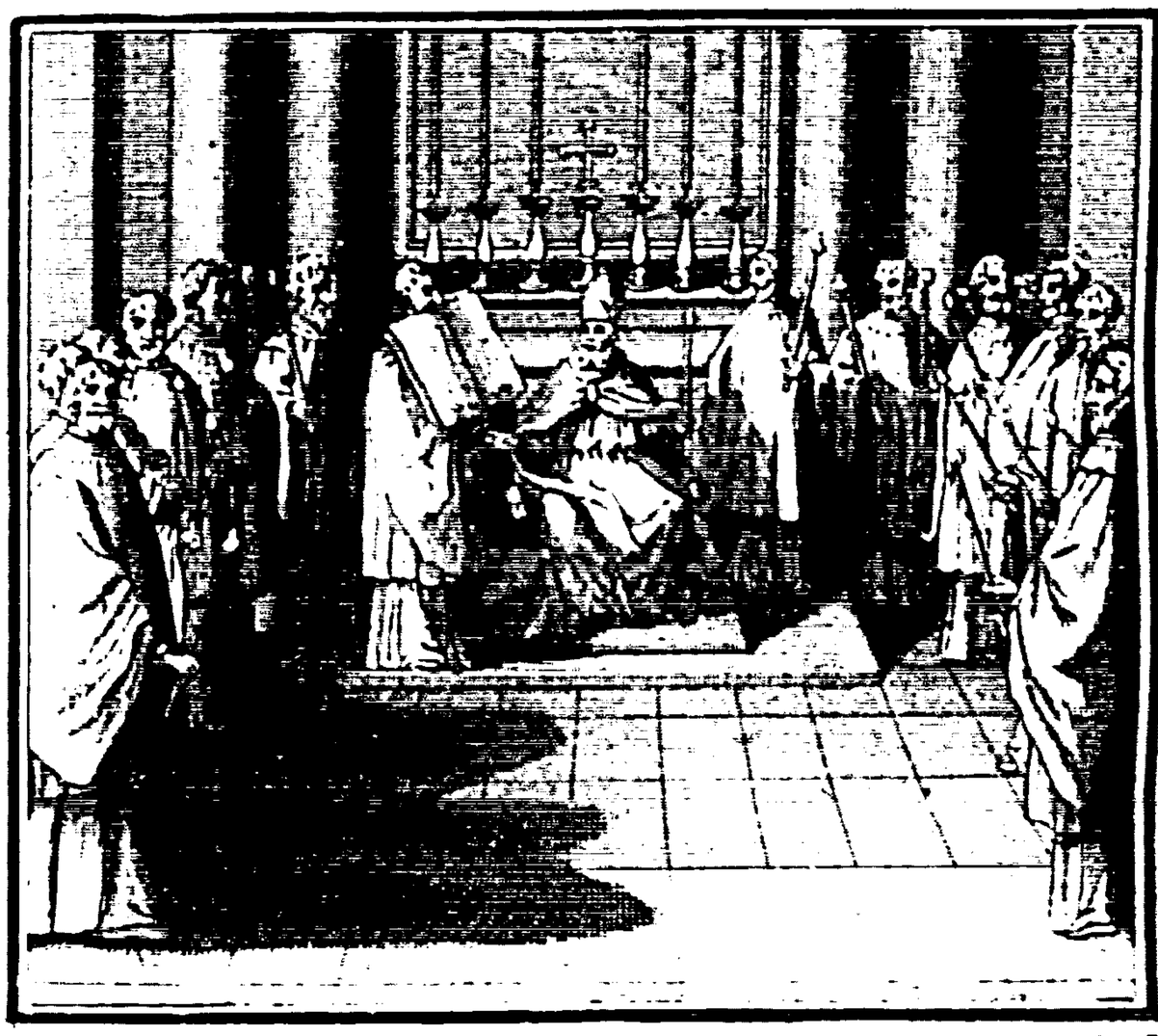
‡ Theſe formalities were obſerv'd at the abſolution of *Henry* IV. Being come to the great gate of St. *Denis*'s church, the archbiſhop of *Bourges* was attending, he being appointed to perform the ceremony, at a little diſtance from the door within the church, ſeated in his pontifical habit, in a chair cover'd with white damask, with the arms of *France* and *Navarre*, and ſurrounded with a great number of prelates and friars, belonging to the abbey. The archbiſhop asking him *who he was?* he reply'd, *the king*. *What is your buſineſs*, reply'd the archbiſhop? *I deſire*, ſaid the king, *to be received into the boſom of the* Catholick *church*. *Are you deſirous of it*, continued the archbiſhop? *Yes*, anſwer'd the king, *I very much deſire it*. He then fell upon his knees, and made his confeſſion of faith. The formulary of this confeſſion of faith was put into the hands of the prelate that pronounced the abſolution, who gave the king his ring to kiſs, bleſs'd and abſolved him from the cenſures incurr'd by the hereſy he had profeſs'd and defended.



DÉGRADATION de L'EVÈQUE.



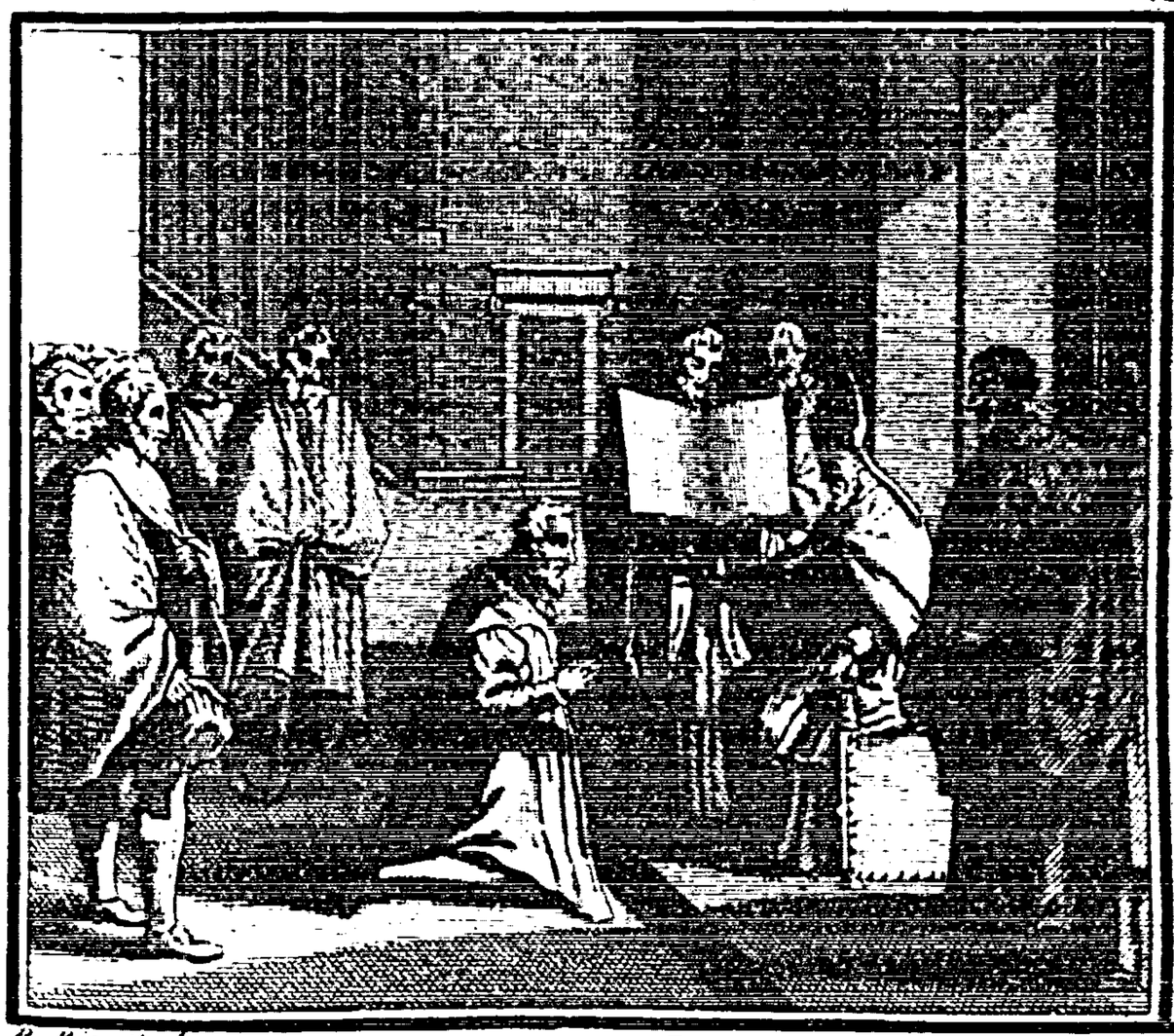
RETABLISSEMENT de celui qui avoit été DÉGRADÉ.



L'EXCOMMUNICATION à chandelles éteintes.



RETABLISSEMENT d'un EXCOMMUNIÉ.



RECONCILIATION de L'HERETIQUE.

B. Picart. fe.



L'HERETIQUE conduit aux pieds de l'Autel par L'EVÊQUE.

the occaſion of his coming thither, obſerving to ſay to him, * *receive the ſign of the croſs of Chriſt and of chriſtianity, which thou hadſt borne before, but which the error into which thou didſt fall unhappily hath made thee loſe.* He then † conducts him to the altar, in the manner repreſented in the ſixth compartment of the plate. He there examines him a ſecond time concerning the articles of the chriſtian faith; and the reſt of the ceremony concludes as uſual. If the perſon ſo reconcil'd has taught any hereſies or errors, he is obliged to abjure them in a ſolemn manner.

‡ Here follows the form of abſolution which the pope gives to crown'd heads, who have been excommunicated, as practis'd by the court of *Rome*. When his holineſs is to pronounce this ſolemn abſolution, a pontifical throne, richly adorn'd, is erected before St. *Peter*'s church; here the pope is carried in proceſſion, and preſides therein with his rod or wand in his hand, in the midſt of the apoſtolical court. One of the maſters of the ceremonies brings a dozen wands, which he diſtributes among the twelve aſſiſtant-cardinals. The embaſſadors of the excommunicated princes appear with an air of humility before this formidable aſſembly, and throw themſelves at his holineſs's feet: but notwithſtanding the indignity of the perſon they repreſent, the vicar of our Saviour indulges them the privilege, or rather the favour of kiſſing them. This being done, one of the embaſſadors asks pardon, with a loud voice, of the church and the holy ſee; offers to make reparation in his maſter's name, and deſires to be abſolved. Then the fiſcal-attorney examines the full powers of theſe miniſters; a ſecretary reads them aloud, and the attorney asks them a ſecond time, (*) whether they are ready to obey the commands of the holy ſee and the church, *i. e.* if they will promiſe fealty to the pope and church, and ſwear to ſubmit to their orders and deciſions? Then the maſter of the ceremonies brings the maſs-book, which two cardinal-deacons hold before the pope, who lays his hand on it; on this the embaſſadors lay both their hands, when they promiſe, ſwear, and oblige themſelves by the holy goſpels, and the holy crucifix, which is brought there, to obſerve inviolably the engagement which they take in their maſter's name, whereof one of the apoſtolical notaries draws up a ſolemn inſtrument. The abſolution follows, when the pope and the twelve cardinal-prieſts ſing the *Miſerere*, obſerving to ſtrike each of thoſe miniſters on the ſhoulder, at the beginning of each verſe of the pſalms. The ceremony ends with prayers, *&c.* and the impoſition of a penance, proportionable to the fault committed by the perſon abſolv'd. Laſtly, the cardinals and penitentiaries conduct theſe embaſſadors to the *Obedientia*, with the accuſtomed ceremonies.

'Twas much after this manner that *Clement* VIII. (†) abſolved *Henry* IV. of *France*. *D'Oſſat* and *Du Perron*, who were afterwards made cardinals, received the blows

* *Accipe ſignum crucis Chriſti atque chriſtianitatis, quòd prius acceptum non cuſtodiviſti, ſed male deceptus abnegaſti.*

† Here follows the formulary of the introduction; *Return into the church of God, out of which thou haſt been caſt, having unhappily been miſled by error: Know that thou haſt been taken out of the ſnares of death; abhor idols, ſuperſtition, hereſy; adore God alone in three perſons,* &c. May we not conclude from this formulary that the *Catholick* church is very unjuſtly accus'd of teaching idolatry? Are we to impute to it ſuch abuſes as are made by the vulgar and bigots? Is it not notorious that the common people always go to extremes in all ſuch things as relate to exterior practices, and that very few perſons are capable of abſtracting their ſenſes? Which of the two is preferable, an unity of worſhip, under a ſingle body of doctrine, or an eternal diſ-union, by virtue of a liberty of examining? An unbounded liberty, indulg'd to the meaneſt cobler, no leſs than the greateſt man of learning. Theſe are the arguments which zealous *Roman-catholicks* imploy, in defending their religion againſt the ſectaries.

‡ *Idem Ibid.*

(*) *An velint parere mandatis domini papæ & eccleſiæ, & ipſi ad omnia paratos ſe offerent?*

(†) Vide *Father* Daniel's *hiſtory of* France, *in* 1595.

blows with the wand, which their maſter would have had, had he himſelf appear'd in their preſence. As to the penalties, and the uſual works of piety, his majeſty was order'd to mumble over his beads once a-day; to ſay the litanies on *Wedneſday*, the roſary on *Saturday*; to obſerve all the faſts, and other injunctions of the church; to go to maſs every day, *&c.* Moreover, he was enjoin'd to found a monaſtery in every province of his kingdom, particularly in the province of *Bearn*, part of his demeſnes, which he ordered, to *unproteſtantize* itſelf, if I may be allow'd the expreſſion.

We are aſſur'd in the ceremonial, that abſolution was perform'd with much greater ſeverity in former ages, as for inſtance in ſeveral important caſes; then the * penitents us'd to go naked, and ſtand before St. *Peter*'s porch, when twelve prieſts thereof beat them with their wands. But ſuch vaſſals as had rebelled againſt the pope and the church were beat very ſoundly for a † long time together, it laſting during the ſinging of ſeveral penitential pſalms.

The ceremonies of degrading, and reſtoring of the perſon degraded, bear ſuch relation to excommunication, that it would not be proper to omit them in this place. However we ſhall confine ourſelves to the deſcription of the degradation of a biſhop, in order not to vary from the inſcription of the figure repreſenting it. ‡ The biſhop who is to be degraded is conducted to the pope, and clothed in his preſence with all his pontifical veſtments. A ſecular judge aſſiſts at this ceremony. They begin by ſtripping the perſon to be degraded of his pontifical and other ornaments, piece-meal; after which he is deliver'd over to the ſecular judge, it being ſuppos'd that the actions he has committed are of ſo criminal a nature as to merit a temporal puniſhment.

It is uſual to raiſe a kind of throne or tribunal at the church-door, to give the degradation a more ſolemn air. At ſome diſtance from the perſons who perform the ceremony a little credence is ſet, tho not repreſented in the plate. Over this credence the ſeveral utenſils are plac'd, to denote the employment of the perſon to be degraded; as for inſtance, a veſſel fill'd with wine, another with water, the chalice, the paten, and the hoſt for the degrading of a prieſt; the book of the goſpels, that of the epiſtles, a candleſtick, with an unlighted candle in it, at the degrading of a deacon, a ſub-deacon, or an acolyth; a leſſon-book, at the degrading of a reader; keys, at that of a ſacriſtan or door-keeper; the antiphon, at that of a choriſter. On the above-mention'd credence a pair of ſciſſars, a knife, a glaſs, and the pontifical ornaments of the prelate are laid. The delinquent ſtands in the midſt of the miniſters and the civil magiſtrate, accompanied with ſome ſoldiers; as alſo a notary and a barber. All theſe ſeveral perſons and things are requir'd in the ceremony of degradation. Immediately the delinquent is brought in his uſual habit before the pope, or the perſon who repreſents him: after this the clerks dreſs him in his pontifical veſtments, and preſent him to the perſon that degrades him, who is cloth'd with the amict, the albe, the ſtole, the red chaſuble, the plain mitre, has his loins girded, *&c.* The perſon who degrades, begins with a ſpeech addreſs'd to the ſpectators, whereby he acquaints them with the particulars of the degradation; after which he proceeds to the execution of the ſentence, *I ſtrip thee of the epiſcopal mitre, which thou haſt polluted*, at the ſame time taking the delinquent's mitre from off his head: *Return back the goſpel*, continues he, when it is put into the hands of the delinquent, *becauſe thou art become unworthy of preaching it.* In taking off his pontifical ring he is told that he has violated the church, which is the ſpouſe of Chriſt. It would be needleſs to

* *Piſcara Praxis Cerem.*

† *Vaſſallos eccleſiæ contumaces ac rebelles omninò nudos à pœnitentiariis acriter ac durius percuti voluerunt Romani pontifices, donec plures pſalmi ex pœnitentialibus perficerentur, adſtantibus ad circulum ante pontificem cardinalibus.*

‡ *Pontif. Rom.*

to take notice of the ſeveral pieces which are the marks of the epiſcopal dignity. After he has been ſtript of all his pontifical veſtments, the perſon who degrades him ſcrapes the delinquent's fingers with a knife, or a little piece of glaſs, declaring to him, that the power of conſecrating, bleſſing, and ſanctifying, is taken from him; and eraſes all the marks of the tonſure in the ſame manner. The reader may ſuppoſe that the chalice, the paten, the hoſt, the water, the wine, *&c.* are taken from him with the ſame ceremonies. Laſtly, when all is done, except degrading him of the office of clerk, the perſon who degrades begins to eraſe the tonſure by cutting off his hair with his ſciſſars, and the barber compleats the reſt by ſhaving the delinquent's head all over: upon which he is told, *that he is driven out of the inheritance of our Lord, as an ungrateful ſon; and that he loſes the crown, which is the mark of the royal prieſthood, becauſe of his evil adminiſtration.* After this he is given over to the ſecular arm; but at the ſame time the perſon who degrades, intreats the civil magiſtrate to be merciful, becauſe the church abhors blood. This maxim agrees with the ſpirit of the goſpel; however the clergy make a multitude of exceptions to it.

As an example of the ceremony of degrading, we ſhall deſcribe that of the famous * *John Hus.* He was dreſs'd in all his ſacerdotal veſtments, and the chalice was put into his hands as if he had been to celebrate maſs.—After this his ſeveral veſtments were taken off one after another, ſome curſe being pronounced at the ſame time—but they heſitated a little whether they ſhould imploy the razor or the ſciſſars in eraſing the marks of the tonſure, but at laſt the ſciſſars prevail'd. His hair was cut in the form of a croſs, in order that there might not be the leaſt marks of the crown remaining; and they even waſh'd it, the better to take away any footſteps of it. Such a form of degradation, continues the author laſt cited in the margin, after having quoted the canon law, ſinks a prieſt to the laity; and altho it does not deprive him of his character, that being † indelible, it yet incapacitates him for ever from exerciſing any of the miniſterial functions. And to make the puniſhment of *John Hus* ſtill more ignominious, a paper miter was put on his head, with three hideous devils painted on it; which being done, the prelates who perform'd the ceremony, devoted his ſoul to all the devils in hell. In a word, the church gave him up; he was declar'd a layman, and as ſuch deliver'd over to the ſecular arm.

We muſt now take notice of the ſpiritual benefits of which thoſe are depriv'd, who have incurr'd the major excommunication, and theſe are ſeven in number: 1. The partaking in publick prayers, which the church offers up for the faithful; of theſe the perſons excommunicated are depriv'd, only with ſome certain reſtrictions, as may be ſeen in ‡ the rituals. 2. The right of adminiſtring and receiving the ſacraments. 3. The right of aſſiſting at divine office. If the prieſt ſees an excommunicated perſon enter into the church during the office, he muſt command him to go out of it: if he has begun maſs, he muſt diſcontinue the ſervice till ſuch time as the excommunicated perſon is gone out; and in caſe he refuſes to do it, the prieſt muſt put off his ſacerdotal veſtments, and diſcontinue the maſs; but in caſe the canon of the maſs is begun, he muſt continue it to the communion incluſive, and afterwards conclude it in the ſacriſty. This is what we find injoin'd in *Alet*'s ritual upon this important head. Excommunicated perſons are allowed to aſſiſt at ſermons and inſtructions; but we are to ſuppoſe, tho they are preſent, they yet cannot have any communication with any other chriſtian, leſt they ſhould corrupt them: and therefore the excommunicated perſon muſt ſtand in ſome corner, or be intirely ſeparated from other chriſtians. Without this he would not be deprived of the fourth benefit,

* *L'Enfant*'s hiſtory of the council of *Conſtance*, lib. iii.

† *Vide* Tom. i. part 2.

‡ *Alet*'s ritual.

which is the being intirely * excluded from common converſation; the prayers in common, *i. e.* the privilege of praying with any good chriſtian; of the civilities, and all other duties of ſociety; of the pleaſure of living with other chriſtians under the ſame roof; of carrying on buſineſs, and working with them: in a word, they are prohibited from eating and lying in the ſame bed with an excommunicated perſon. However, there are certain caſes in which it may be lawful to have commerce with them; theſe are all expreſs'd in one † *Latin* verſe. It may be lawful to correſpond with an excommunicated perſon, provided it be with an intention to inform him of his duty, and to endeavour to bring him back to it. The word *Lex* expreſſes all the duties of the conjugal life, which excommunication does not diſpenſe from. The word *Humile* expreſſes the duties of children and ſervants, which continue after the excommunication. If a perſon ſhould ignorantly get acquainted with an excommunicated perſon, he in that caſe would be no way guilty. Laſtly, the neceſſity of affairs obliges or permits the frequenting of excommunicated perſons. This exception is now carried to very great lengths, there being hardly a *Romaniſt* who refuſes to have dealings with a heretick, tho hereticks are known to be excommunicated and anathematiz'd by the pope. 'Tis well known that the church deprives them of all ſpiritual ſuccour and benefits. This toleration, with regard to communication, is owing to the neceſſity of the times. Excommunication was more formidable, when the church had not yet loſt thoſe countries, which *Luther* and *Calvin* have ſever'd from it, within theſe two hundred years. The fifth ſpiritual benefit is the being buried in conſecrated ground. The ſixth the having either an active or paſſive voice with regard to all benefices or eccleſiaſtical dignities, *i. e.* he can neither elect or be elected. The ſeventh and laſt ſpiritual benefit is the exerciſe of ſpiritual juriſdiction, and the power of intermeddling in cauſes tried in ſpiritual courts.

This ſeverity againſt excommunicated perſons is ‡ founded on ſeveral paſſages of the new teſtament. As to the minor excommunication, it deprives thoſe who have incurr'd it of the paſſive communication of the ſacraments, and the right of being elected or preſented to any eccleſiaſtical benefice or dignity. The church likewiſe employs ſeveral other expedients to recall unthinking chriſtians to their duty; it will ſuffice if we give a deſcription thereof from *Alet*'s *Ritual.* The *monitory* is a command which the church lays on its children to diſcover, upon pain of excommunication, whatever they know of any important matter whereof it may be proper to acquaint her. If the *monitory* is not complied with, excommunication enſues. *Suſpenſion* deprives a clergyman for ſome time of the exerciſe of his functions, after his having been found guilty by the church of ſome enormous ſin. The *Interdict* is an eccleſiaſtical cenſure, by which the church forbids the uſe of the ſacraments, divine office in publick, and eccleſiaſtical burial, for any capital ſin, *&c.* There is a *local*, a *perſonal*, and a *mix'd interdict*, which relate to perſons and places: the ceſſation *à divinis*, is when for any notorious injury or diſobedience to the church, a ſtop is put to all divine offices, and the adminiſtration of ſacraments, and chriſtians are depriv'd of church burial. *Interdict* differs from *Ceſſation*, in that during the former divine ſervice may be perform'd in ſuch churches, the doors being ſhut, as are not expreſly under an *interdict*, and even to celebrate them ſolemnly on certain high feſtivals; but in *Ceſſation*, no religious ſervice can be adminiſtred; the only liberty allow'd, is, to renew the conſecrated hoſts; to repeat every week a private maſs in the pariſh churches, the doors of the ſame being ſhut; obſerving alſo not to ring the bell, or to admit more than two perſons to adminiſter in it. Moreover, it is lawful, during the

* All this is expreſs'd in one *Latin* verſe,

Os, orare, vale, communio, menſa negatur.

† *Utile, lex, humile, res ignorata, neceſſe.*

‡ *Mat.* xviii. 17. 2 Epiſt. of *John* ver. 10. 1 Epiſt. to *Cor.* v. 11.

the *Ceſſation*, to adminiſter baptiſm, confirmation, and penance, to ſuch perſons as deſire it, provided they are not excommunicated, or under an interdict. The viaticum may likewiſe be adminiſtred, but then the prayers which are ſaid before and after that adminiſtration, muſt not be repeated. A whole dioceſe, a city, a village, or one or more churches, may incur *Ceſſation*. *Irregularity* is a canonical impediment, by which a perſon is incapacitated from taking holy orders, or exerciſing the functions of them when taken: it reſults from a defect in the body, mind, birth, reputation, age, civil duties, a neglect of the ſacraments, or ſeverity of temper. One of the defects, with regard to the mind, is extreme ignorance; but great numbers of prieſts may juſtly be reproach'd with this. Antiently many of them did not underſtand the meaning of *in nomine patris*, &c. uſed in baptiſm. We meet with ſeveral merry inſtances to this purpoſe in the *apology of Herodotus*; however, this author may be excepted againſt becauſe he was a *Calviniſt*: we ſhall only for the reader's ſatisfaction, quote an † epigram made by a poet of the *romiſh* communion. As to the defects of the body, we could almoſt venture to affirm, without thinking we advance a paradox, that 'tis better to avoid them than the defects of the mind: few people would be edified to ſee a prieſt either deform'd, one-eyed or maim'd, eſpecially in the face, performing the miniſterial functions; if it were poſſible to bear with him for any time, that muſt be owing intirely to the curioſity of the publick, and perhaps the only motive of people's ſeeing him, would be to inſult his defects, and make merry with his face. But who does not ſee the weakneſs of the human mind on this occaſion? After all, God himſelf has excepted all deform'd and mutilated prieſts under the *Jewiſh* law; and it is but juſt that the chriſtians ſhould follow a command, which, by preſerving the dignity of the prieſthood, points out to mankind, that as God is a being of ſupreme perfection, he will be ſerv'd by miniſters as perfect as human nature is capable of producing them. The catholick church obſerves this rule pretty exactly, but not the *Calviniſts*; ‡ and indeed a celebrated author has complained of their negligence in the choice of paſtors. Not but that numbers of that communion are very well pleas'd with handſome and agreeable preachers, who ſtrike their auditors much more by their exterior eloquence, and the fruitfulneſs of their imagination, heightned by the beauty of their countenance, than the regularity of their lives, or a ſpirit diſingag'd from all ſublunary things: be this as it will, they receive and conſecrate thoſe whoſe bodily qualities are very oppoſite to the abovemention'd talents. But to return from this ſhort digreſſion. *Baſtards* are by the church excluded from holy orders; however there are ſome exceptions to this rule, and ſeveral have in our days been admitted to them who were publickly known to be ſo. The defects as to reputation, age, and gentleneſs of behaviour, are liable to almoſt as many exceptions; theſe are ſo well known, that it would be needleſs to mention any examples upon that head.

We

† *Quelqu'un deſirant être prêtre,*
A l'evêque ſe preſentat,
Lequel lui dit, ſi tu veux l'être,
Quot ſunt ſeptem ſacramenta?
Puis, il dit, tres; *l'evêque* quas?
Sunt fides, ſpes & caritas,
Parbieu tu as bien repondu:
Sus Clerc qu'on dépêche ſon cas
Il merite d'être tondu.

The ſenſe of which is:

A perſon who was deſirous of being admitted into prieſt's orders, preſented himſelf to the biſhop, who ſaid to him, Hark ye, you candidate for the prieſthood, *how many ſeven ſacraments are there*? he anſwer'd *three*; the biſhop continued, *which are they*? he replied, *faith, hope and charity.* O my ſoul, man, ſays the biſhop to him, thou haſt anſwer'd wonderfully well: here, diſpatch him immediately; he certainly has the juſteſt claim to the tonſure.

‡ *Oſtervald*'s treatiſe on the ſources of our corruption.

We are told in *Alet*'s *Ritual*, that cenſures muſt not be employ'd in deſtroying ſuch animals as are noxious to the fruits of the earth, ſuch as rats, caterpillars, graſhoppers, *&c.* for in theſe caſes the church makes uſe of exorciſms, holy water, and certain prayers. The *Ritual* continues; the rector or curate is obliged to give the biſhop an account of the damage which inſects do to the fruits of the earth in his pariſh; in which caſe, if the biſhop thinks proper, ſome prayers are employ'd againſt them. For this purpoſe the parſon goes to ſome eminence in that part of the country where thoſe animals make the greateſt havock; here he puts on his ſurplice and the purple ſtola; and a clerk ſtands at his right hand, holding the veſſel of holy water and the ſprinker. From this eminence, the prieſt, after having made the ſign of a croſs, repeats the prayers appointed for that occaſion; after which he ſprinkles the fields with holy water, and this thrice in the form of a croſs. Tho 'tis forbidden to employ cenſures and excommunication againſt noxious animals, 'tis nevertheleſs uſual to excommunicate graſhoppers in a great many * places; and we muſt not omit the burleſque ſentence pronounced in the biſhop of *Troye*'s court in 1516, againſt the caterpillars of that dioceſe: the official, or biſhop's judge, gravely admoniſhes the caterpillars to quit the place in the ſpace of ſix days, in default of which they are declar'd curs'd, and as ſuch anathematiz'd. *Leonard Vair* ‡ mentions likewiſe this manner of deſtroying inſects: "In ſome places, ſays he, to drive a-"way graſhoppers and other noxious vermin, a certain exorciſt is employ'd as judge, "before whom two attorneys are appointed, the one for the people, the other for "the vermin. Then the attorney of the people ſues for juſtice againſt the graſhoppers "and caterpillars, in order to drive them out of the fields: the other ſtands up for "his clients——. At laſt, all due ceremonies having been obſerv'd, ſentence of ex-"communication is pronounced againſt the inſects, in caſe they don't leave the place "at a ſtated time." This procedure does not appear ſo ſolemn to us, nor conſequently ſo remarkable, as that of the ſpiritual court of *Troyes*; but what ſhall we ſay of St. *Bernard*, who, in order to drive away the flies that perſecuted the members of a church which he himſelf had founded in the dioceſe of *Laon*, declared that he excommunicated them? To underſtand this expreſſion in an orthodox ſenſe, we are to ſuppoſe, by excommunication, that St. *Bernard* meant the prayers of the church, pronounced with the forms and ceremonies made uſe of upon this occaſion. We meet with various ways among the antient and modern heathens, of exorciſing noxious animals, which probably may have given riſe to ſeveral blameable practices that have unhappily crept into ſome parts of the chriſtian world, and chiefly among thoſe who lived remote from the civiliz'd part of it. The exorciſms of the *Pſylli*, of the *Theſſalians* and *Telchines*, are well known, as alſo thoſe of the modern *Indians*.

There remains only to make ſome mention of the office of the penitentiaries; we have already obſerv'd the antiquity of it. At firſt only one penitentiary was appointed to each church, but their number increas'd inſenſibly: 'twas not that chriſtians were become more ſcrupulous and more exact with regard to the article of confeſſion; but the authority of prieſts over the conſciences of men increas'd, and the office of penitentiary grew more uſeful and neceſſary, becauſe men were more eaſily ſcared at the reflection on their ſins. As for the modern penitentiaries, we ſhall confine our ſelves to the deſcription which *Aimon* has † given us of thoſe of *Rome*: "There are ſeven "in every great church in that city, appointed for the different nations, each of whom "hear in a different language; thoſe of St. *Peter*'s, are *Jeſuits*; thoſe of St. *John* "*of Lateran*, *Franciſcans*; and thoſe of S. *Maria Maggiore*, *Dominicans*. Theſe "have now no regard to the antient penitentiary canons. They inflict only very "ſlight

* *La Moth le Vaier*, Vol. 2. edit. folio.

‡ Cited by Mr. *Thiers* in his treatiſe of ſuperſtitions.

† Picture of the court of *Rome*, p. 170. Edition of 1707. And, *Lunadoro relat. della corte di Roma*, whence *Aimon* has extracted part of his relation.

" ſlight puniſhments; as for inſtance, to ſuch as over-indulge themſelves in eating " and drinking, to faſt; to the covetous, alms; to the indevout, the repeating of " ſeveral prayers at certain hours of the day, and ſo on. Theſe are call'd minor " penitentiaries, becauſe they have not the power of abſolving in ſuch caſes as are re- " ſerv'd to the pope, but only of certain others, which the ordinary confeſſors are for- " bid to abſolve. The grand penitentiary only has the power of abſolving in all thoſe " caſes which the pope has reſerv'd to himſelf; and for this purpoſe, he who has the " patent of grand penitentiary, which the pope never gives to a perſon of leſs dignity " than a cardinal, comes to the ſeveral great churches, in their ſeveral turns, a week be- " fore caſter, to hear the confeſſions, himſelf ſitting on a pulpit to which one aſcends " by three ſteps, in the form of a tribunal, that ſtands on the ſide of the high altar of " the ſaid churches. He then has a wand in his hand, in form of a ſcepter, made " of three different ſubſtances; the firſt which he graſps is of ivory, the ſecond of " braſil, and the third of ebony: all this is certainly to be taken in a myſterious ſenſe, " as may be naturally ſuppos'd, without our giving an explication of it.

" His power, beſides the abſolution of reſerved caſes, extends to give diſpenſations " for ſuch degrees as are prohibited by human laws, (the pope always reſerving to " himſelf ſuch as are forbid by the commands of the divine law.) He likewiſe " admits the legitimacy of children; diſpenſes from ſuch defects as prevent going " into holy orders, and from ſeveral articles relating to the monaſtick rules, as alſo " vows and ſimony. He likewiſe allows the holding a plurality of benefices. " He abſolves from murders *in foro conſcientiæ*, i. e. in the tribunal of the " conſcience; and as to clerks, his abſolution takes place not only with regard to the " conſcience, but likewiſe before the tribunal of the civil magiſtrate.

" He is impower'd to depute ordinary confeſſors, in any place ſoever, to abſolve, " in his ſtead, all who have any caſes reſerv'd to his holineſs, and whoſe buſineſs " will not admit of their coming to *Rome*; directing his commiſſion to them *gratis* " *ubique*, i. e. gratis to any place whatſoever, written on parchment, and ſeal'd with " the ſeal of the penitentiary's court. He ſometimes holds a congregation, to " debate upon caſes of conſcience, with the regent or keeper of the ſeal, who " is always a prelate, with two or three divines, who are generally *Jeſuits*, " and the ſame number of doctors of canon law. He diſpoſes and collates " to certain employments which are bought for money, whereof the moſt conſide- " rable are thoſe of the twenty-four attorneys of the penitentiary's court, whoſe office " is to defend ſuch petitioners as deſire to be diſpatch'd before the judges eſtabliſh'd " by the grand penitentiary, who examine the cauſe, when it is a litigious one; " in which caſe he puts one of the three decrees following in ſuch commiſſions " as he himſelf writes over again: *fiat in forma*, *fiat de ſpeciali*, *fiat de* " *expreſſo*, i. e. *be it done in form*, or *ſpecially*, or *expreſly*: and theſe various ex- " preſſions denote to thoſe who tax the caſe, the importance of the buſineſs contain'd " in the petition. This office of grand penitentiary was ſome years ago worth ſix " thouſand crowns *per annum* to the incumbent, but it has ſince been leſſen'd to the " profit of the apoſtolical chamber; and the pope allows now but twelve hundred " crowns of gold annually to the cardinal who enjoys that employment."

'Twould be needleſs to mention the caſual profits of this poſt, they amounting to an immenſe ſum of money: but after all, as it is impoſſible to juſtify the exceſſes which appears in the *tax of the chancery*, to the ſcandal of the chriſtian religion; ſo on the other ſide we cannot condemn the lawful uſe of eccleſiaſtical taxes, when they don't ſtrike at the ſolemn majeſty of religion, nor give a ſanction to crimes and diſ- orders. Let certain diſpenſations be granted; certain vows be diſpens'd with; certain penalties eſtabliſh'd by the canons be mitigated; nay, we will allow that thoſe who infringe the ſtatutes enacted by the holy ſee, ſhall be fined in very

very heavy ſums, provided that all who perpetrate greater crimes may not be abſolved for money.

V. EXTREME UNCTION.

The rituals define extreme unction to be a ſacrament that gives all ſuch chriſtians as are afflicted with a dangerous fit of ſickneſs, a full remiſſion of their ſins; inſpires them with grace to ſuffer with patience the pains and troubles of their infirmity; indues them with ſtrength ſufficient to die the death of the righteous; and reſtores them to health, provided it be for the good of their ſouls. Thus the catholick church makes extreme unction a ſacrament, the indiſpenſable neceſſity of which it teaches us, as appears by the above-mention'd definition; and it muſt be own'd that this doctrine receives a great ſanction from a paſſage in the *epiſtle of* * *St.* James; from an almoſt univerſally receiv'd tradition, and the teſtimony of ſeveral of the antient fathers. It is therefore very unjuſt to reject it as a practice invented in the 6th century, by pope *Felix* IV. about *anno* 528, as a certain proteſtant † writer affirms, by pretending that the anointing in the primitive church, was founded on the power of healing the ſick, beſtow'd on the apoſtles and their diſciples. "As the gift of "healing, ſays he, ceas'd with other miracles, ſome hereticks were for retaining the "practice of this anointing, altho it had loſt its efficacy, and made it ſerve for an-"other purpoſe; for about the year 180, the *Valentinians* uſed to anoint their ſick "when at the point of death with oil, and added certain prayers to it," *&c.*

The form of the ſacrament of extreme unction conſiſts in theſe words, "‡ May "God by this holy anointing, and his moſt pious mercy, grant you the pardon of all "the ſins you may have committed." The prieſt pronounces this form of words while he is anointing thoſe parts of the body which are proper for it, becauſe they have been the occaſion, or ſerved as ſo many inſtruments for ſin, *whereof*, to uſe the words of *Alet*'s *Ritual*, *this ſacrament purges the dregs*, i. e. *thoſe ſins which we have not been careful enough to repent of:* this ſacrament therefore *compenſates for the defects of paſt repentance.*

The prieſt only is the miniſter of this ſacrament, which is adminiſtred to none but ſuch as are afflicted with ſome mortal diſeaſe, or are in a decrepit age; provided that beſides their advanced age, they are likewiſe ſo extremely infirm, that it may be conſider'd as a deadly diſeaſe. But extreme unction is not adminiſtred to criminals condemn'd to die; and the reaſon given for this is, that the criminal is not in a ſtate of death, either by diſeaſe or any other infirmity. Some other remarks might be made upon this ſacrament, however we ſhall omit them, as they belong properly to the *Rituals*, and thoſe who by their function are oblig'd to peruſe them. We ſhall therefore content our ſelves with making two obſervations, *viz.* that extreme unction is refuſed to ſuch as are impenitent, and that in caſe a ſick perſon dies while he is anointing, the ceremony muſt immediately be diſcontinued.

The parts to be anointed are the eyes, the ears, the noſtrils, the mouth, the hands, the feet, and reins; but men only are anointed in the part laſt mention'd. The laity are anointed in the palms of the hand, and prieſts on the back of it, and ‖ that *becauſe the palms of their hands have been already conſecrated by ordination.* The ſoles of the feet are always anointed; if the ſick perſon has loſt any of thoſe members

* Chap. v. ver. 14 and 15. *Is any ſick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.* And alſo *Mark* vi. 13. *And anointed with oil many that were ſick, and healed them.*

† Hiſtory of the ceremonies and ſuperſtitions, *&c.* printed at *Amſterdam* in 1717.

‡ *Per iſtam ſanctam unctionem & ſuum piiſſimam miſericordiam indulgeat tibi Dominus quicquid deliquiſti*, &c. ‖ *Alet*'s Ritual.

members that ſhould have been anointed, the part next to it muſt be anointed. This is what relates to this ceremony in general; here follows the particular deſcription thereof. The prieſt muſt get ready ſeven balls of cotton, or ſome ſuch matter, to wipe thoſe parts which are to be anointed with holy oil; ſome crumb of bread to rub his fingers with; water to waſh them, a napkin to wipe them, and a taper to light him during the ceremony. Before he goes to the ſick perſon, he muſt ſanctify himſelf by prayer; after which he muſt waſh his hands, put on a ſurplice, and the purple ſtola; muſt take the veſſel in which the holy oils are contained, covered with a purple veil, or ſhut up in a bag of the ſame colour, and carry it in ſuch a manner as not to let the oil run out. If he goes at a great diſtance, he need only put on his ſurplice and his ſtola at the door of the ſick perſon, and in that caſe he muſt carry the veſſel of oils in a purſe, and hang it about his neck, in the ſame manner as the viaticum is ſometimes carried to the ſick. The prieſt muſt be attended by the clerk, who muſt carry the croſs without a ſtaff, the veſſel of holy water, the ſprinkler, and the ritual. They muſt not ring the little bell by the way, but the prieſt muſt offer up ſome prayers, with a low voice, in favour of the ſick. In entring into the ſick perſon's apartment, he repeats the ordinary form of words, *Pax huic domui, & omnibus habitantibus in ea*, i. e. peace be to this houſe, *&c.* After having taken off his cap, and ſet the veſſel of the holy oils upon the table, he gives the ſick perſon the croſs to kiſs; afterwards takes the ſprinkler, ſprinkles the ſick perſon, the apartment, and the aſſiſtants with holy water in form of a croſs, at the ſame time repeating the anthem *aſperges me*, &c. He tells the ſick perſon, by way of exhortation, that he would commit the utmoſt ſacrilege, in caſe he preſumed to receive extreme unction, without having firſt ſettled with his conſcience; but in caſe he is ſpeechleſs, and is not ſenſible, the † prieſt ſhall exhort him to the beſt of his power. If the ſick perſon diſcovers any tokens of a real contrition, the prieſt ſhall pronounce abſolution, which ſhall be follow'd by an exhortation, and this by a * prayer very edifying to the hearers. After this the ſick perſon muſt repeat the *confiteor*, or in caſe he is not able to do it, the clerk muſt pronounce it for him; the prieſt ſhall add for the ſick perſon the *miſereatur tui*, i. e. *may the Lord have pity on thee*, &c. Before they begin to perform the ceremony of extreme unction, all the perſons preſent muſt fall down upon their knees, and whilſt the anointing is performing, they ſhall repeat the penitential pſalms and litanies for the ſake of his ſoul.

|| The anointing is perform'd in this manner: The prieſt dips the ‡ thumb of his right-hand into the oils of the infirm; he anoints in the form of a croſs, and pronounces ſome words ſuitable to the anointing of each part; the clerk lights him with a conſecrated taper, and holds a baſon or a diſh, in which the pieces of cotton are laid: the prieſt begins by anointing the right-eye, obſerving that the eye-lid is ſhut; he next anoints the left-eye; and after having anointed both eyes repeats theſe words; *may God by this holy anointing, and by his moſt pious mercy, pardon you the ſins you have committed by the eyes.* If the prieſt is accompanied with a clergyman who is in orders, he muſt wipe the part which has been lately anointed, otherwiſe the prieſt ſhall wipe it himſelf. The eyes being anointed, he ſhall proceed to the ears, obſerving to repeat the proper form of words. From the ears he ſhall go to the noſtrils, which he muſt anoint, and not the tip of the noſe. He afterwards proceeds to the mouth and anoints the lips, his mouth being ſhut. He anoints the hands in the manner above-mention'd; then he goes to the ſoles of the feet, and afterwards advances upwards to the reins, but this for men only; nor are they anointed in this part

† The exhortation muſt certainly have a wonderful efficacy, after the ſick perſon has loſt his ſenſes.
* *Introeat Domine Jeſu*, &c.
‡ He ſometimes, inſtead of his thumb, dips a little *ſpatula* into the veſſel, and anoints with it.
|| *Vide* the plate.

part but when they may be eaſily turn'd in their beds, or may be laid down in them without danger. The anointing being ended, the prieſt rubs ſuch of his fingers as have touch'd the oil of the infirm, and afterwards waſhes his hands. The crumb of bread with which he had rubb'd himſelf, and the water with which he had waſh'd himſelf, muſt be thrown into the fire; the pieces of cotton that have been employ'd in anointing, are carried into the church where they are burnt, and the aſhes thereof are thrown into the *ſacrarium*.

The anointing being ended, the prieſt repeats likewiſe ſome prayers, which are followed by an exhortation to the ſick; after which the prieſt goes away, leaving a crucifix with the ſick perſon, in order that the ſight of the dying Saviour may adminiſter ſome conſolation to him. We are oblig'd to own, that ſome ſuch inſtruments of piety are neceſſary, in order to their working upon the minds of the vulgar. Some people never think of ſpiritual things but thro' the medium of material objects; and 'tis very well if they think of them with advantage to their ſouls. We are not to imagine, that the ſimple and ignorant are to be brought over by the ſame methods as the learned. Do ſuch chriſtians as are eternally talking of ſpirituality in religion, bring a greater number to Chriſt than thoſe who endeavour to gain over ſouls to him by ſuch objects as are in ſome meaſure palpable? A medium would be neceſſary in this caſe. Thoſe who are for having the vulgar deprived of theſe external ſuccours, by which the bulk of mankind are induc'd to devote themſelves to God, have too exalted a notion of ſuch ſouls as are but little accuſtomed to the meditation of ſpiritual things; and thoſe who talk in too pompous terms of theſe outward aſſiſtances, make either hypocrites or bigots. 'Tis ſurpriſing, that St. *Charles Boromeo*, when at the point of death, ſhould contemplate a picture wherein our Saviour was repreſented in his agonies in the garden of *Olives*. Should a ſaint of ſo elevated a rank condeſcend ſo far as to put himſelf in the rank of vulgar ſouls? And can we be perſuaded, that he could not lift up his heart to God without ſome ſuch object?

Some farther account of what is obſerv'd with regard to ſuch Chriſtians as are at the point of death.

When a perſon's laſt hour is drawing near, and that he has received the ſacraments, made his will, and ſet his conſcience in order, he ſhould be entertain'd with nothing but ſpiritual diſcourſes. The prieſt ought to viſit him frequently, in order to draw off his thoughts from the things of this life, diſſolve thoſe engagements which a wife and children in tears make it difficult for him to break, or which ſerve him for a pretence to wiſh to remove as far as poſſible, his journey to eternity: if the ſick perſon is bound to make any reſtitutions, the ſtrongeſt arguments muſt be employ'd to engage him to it; and in caſe he has not yet made his will, he muſt prevail with him to make it, and that in a juſt and honourable manner, ſo as not to create diviſions in his family, or leſſen his reputation in the world. The prieſt muſt not ſuffer the ſick perſon to bequeath any wealth to the church to the prejudice of his family, upon pretence of maſſes, prayers, and other religious exerciſes in favour of his ſoul. In a word, he muſt not ſuffer a ſick perſon to deprive his relations of his eſtate, which often, by falſe ſcruples of conſcience, is bequeath'd to prieſts, for the love of the heavenly bliſs, and the glory of God. A prieſt muſt likewiſe take care not to impoſe upon perſons, by terrifying them in their expiring moments. The clergy ſhould be forbid to receive ſuch donations as are unjuſt, and to the prejudice of private families; to enveigle by artful flatteries old female zealots, and antiquated debauchees, who think, in the evening of their days, to wipe out their ſins by leaving all their eſtates to prieſts. This is what

what we are told in the rituals; and we ſhall now give the particulars of what may be call'd a ceremony in this laſt act of a chriſtian's life.

We ſhall not repeat that the prieſt at his coming into the houſe, gives his bleſſing to thoſe who inhabit it; that he ſprinkles both the ſick perſon and his apartment with holy water; * that at the repeating of certain prayers mention'd in the rituals, he puts on his ſurplice and the purple ſtole. Some of theſe prayers being ended, he again takes up the ſprinkler in order to ſprinkle the ſick perſon; then he reads ſome pious diſcourſe to him, and at his beginning it, makes the ſign of the croſs on the book, on his own forehead, his mouth, and his breaſt; and does the ſame on the mouth and breaſt of the ſick perſon, in caſe he is not able to do it himſelf. If the ſick perſon be a woman, ſome of her ſhe-friends ſhall make theſe ſigns of the croſs inſtead of the prieſt, who when he has done reading theſe pious diſcourſes, repeats a very ſhort prayer; after which he lays his right hand on the ſick perſon's head, makes the ſign of the croſs over him, ſprinkles him with holy water, and withdraws; but in caſe the ſick perſon is juſt ready to expire, the prieſt muſt not leave him. When he is in this condition he muſt give him the croſs, and ſay the office wherein the ſoul of the dying perſon is recommended to God, and the interceſſion of the ſaints. The lucid intervals, if I may be allow'd the expreſſion, of the ſick perſon, muſt be ſpent in acts of contrition, of renunciation of the world and its pomps, of charity for our neighbour, of faith in the doctrine of the church, of hope in God, *&c.* " It is alſo fitting, ſays *Alet* in " his *ritual*, that the ſick perſon ſhould be exhorted to confide in the prayers of our " lady——, in thoſe of his guardian angel, of the ſaint his patron, and of all the " ſaints." At laſt, when the ſick perſon's end is juſt approaching, the prieſt ſhall immediately ſprinkle him with holy water; in order to endue him with ſtrength ſufficient to reſiſt the prince of darkneſs, ſhall be more preſſing in his exhortations, if poſſible, than before; ſhall give him the crucifix to kiſs; ſet it before his eyes, in order to ſtrengthen his confidence in Chriſt Jeſus. The clerk ſhall light a conſecrated taper, if it was not lighted before. The prieſt and the perſons preſent ſhall begin the litanies, and this pious exerciſe ſhall continue till ſuch time as the ſick perſon is juſt going to reſign up his ſoul, when the prayers appointed for perſons in theſe circumſtances muſt be read, as we find them in the † *rituals*. And when he is juſt going to give up the ‡ ghoſt, the clerk ſhall, if poſſible, make him give ſome freſh tokens of his reſignation to the will of heaven, and ſhall not leave him till he has breath'd his laſt.

The ceremonies obſerv'd at funerals.

Thus have we deſcrib'd the ſeveral circumſtances of the devotion of a dying perſon, and the ceremonies with which he is prepar'd to ſet out on his dangerous journey to eternity. The devotion of ſuch as ſurvive is to pray for the deceas'd, and to teſtify their remembrance of him, either by the ſolemnity of his funeral, or their charity in offering up prayers, and appointing maſſes for the repoſe of his ſoul.

* *Alet*'s ritual.

† The firſt begins, *Proficiſcere anima chriſtiana*, &c. *depart O chriſtian ſoul in the name of the Father, Son and Holy Ghoſt; of the angels, archangels, thrones, powers, principalities, cherubims, ſeraphims, patriarchs, prophets*, &c. The ſecond is to implore the divine mercy for him. The third recommends the ſoul of the dying perſon to God. Theſe three prayers are follow'd by what is call'd the *Libera's*, which is a prayer to God to beſeech him that his ſoul may be deliver'd from all the dangers to which it is expoſed at its departure from this world. After the *Libera's* follow certain prayers, and ſome pious pieces are read in caſe there be opportunity for it.

‡ It is cuſtomary in ſome places to toll the bell of the pariſh church, to give notice that one of the pariſhioners is at the point of death, to the end that the reſt may aſſiſt him with their prayers.

When the ſick perſon has given up the ghoſt, the prieſt ſtanding up uncover'd, ſays a reſponſe, in which the ſaints and angels are invoked to aſſiſt the ſoul of the deceaſed: he afterwards repeats a prayer. At the ſame time orders are ſent to toll the bell, to give notice of the ſick perſon's death, by which every one is minded to pray for his ſoul; but it never tolls in the night.

Then the prieſt withdraws; * the corps is put in order; † they waſh ſome parts of it, and ſet it in a decent place; obſerving to put a little crucifix in its hand, which muſt lie upon its breaſt: ſometimes the hands are laid croſs-wiſe. At its feet a veſſel full of holy water and a ſprinkler muſt be laid, in order that thoſe who come and pay him their laſt devoirs, may ‡ ſprinkle both themſelves and the corps with holy water. In the || mean time ſome clergymen muſt ſtay by the corps, and pray for the deceaſed, till ſuch time as he is laid in the earth. If the deceaſed was a prieſt, or of any other order in the church, he muſt have the tonſure according to his order, and his ſquare cap with a little croſs on his breaſt.

It was cuſtomary among the heathens to pray for ſouls departed, whereof ** ſome mention has been already made; the form of words, *ſit tibi terra levis*, is very well known: the *Jews* obſerve the ſame cuſtom. 'Twould be very difficult to clear up the diſpute between the romaniſts and proteſtants, *viz.* what kind of prayer was offer'd up for the dead in the ſecond century, and which is acknowledged, tho with ſeveral diſtinctions, by the †† *calviniſt* writers. One of theſe ſays, that the church uſed to pray for *the completion of their glory*; conſequently it was not completed after their death, and therefore they did not arrive at a ſtate of bliſs immediately after their departure out of this world. The above-cited writer aſcribes to a particular zeal, tho unauthoriz'd by the church, the favour which the chriſtians in thoſe days uſed to aſk of the martyrs, which was, to pray, after their deceaſe, for the ſurviving faithful; by which we may preſume, that the interceſſion of the ſaints in paradiſe, was of very great efficacy in thoſe ages. Whatever ſenſe may be given to the prayers of the primitive chriſtians for ſouls departed, it is certain they were practiſed in the time of *Conſtantine the great*, ſince the people pray'd for his ſoul, as *Euſebius* informs us in the life of that emperor.

But the prayers of the primitive, as well as modern chriſtians, ſuppoſe at leaſt a middle ſtate between the pains of hell, and the felicities of paradiſe, and indeed without ſuch a ſuppoſition, where would be the aim and tendency of theſe prayers? 'Tis the ſtate call'd purgatory, and is for ſuch ſouls only as are dead in grace. But we are not to imagine that this purgatory is a material fire where men really fry; or waters

* That is, they cloſe its eyes and ſhut its mouth, according to the antient practice; they are either wrap'd up in a ſhroud, or left with their clothes on, as in *Italy*.

† *Piſcara Praxis Cerem.* This cuſtom is of great antiquity.

‡ The antients had a cuſtom that has ſome affinity to this: Upon going away from a corps they uſed to waſh themſelves with water, which was taken out of a veſſel prepared for that ablution. But this cuſtom does not ſeem to have much affinity with that of the holy water, with which thoſe who approach a corps, ſprinkle themſelves. Here follows what diſcovers a greater affinity: the antient *Romans* uſed to purify their dead, by watering them thrice with the water call'd *Luſtralis*; and this ceremony was always perform'd by a prieſt.

|| A proteſtant writer owns that this cuſtom was in uſe about an hundred years after the firſt *Nicene* council, and ſays as follows in the *hiſtory of the ceremonies and ſuperſtitions*, &c. *anno* 400: "It "was antiently the cuſtom, as ſoon as any perſon was dead, to ſend for ſome clergyman, who always "ſpent the night with the relations of the deceas'd, and diſcours'd with them about the word of "God, for their inſtruction. They uſed to ſing pſalms by *antiphon* or verſes, the one anſwering the "other." They recommended the ſoul of the deceaſed to God, and beſought him to preſerve it from hell, *&c.*

** *Vide* above. As to the *Jews*, *vide* part i. vol. i.

†† See *the hiſtory of ceremonies and ſuperſtitions*, printed in 1717.

waters in which the ſoul is waſh'd from its ſins; or winds or ice that purify it. As theſe opinions were maintain'd with a ſerious countenance, they thereby impoſed on great numbers of ſimple people. The legend writers and their admirers were undoubtedly ignorant that ſouls don't occupy ſpace, and that indiviſible ſubſtances cannot be ſubject to fire, wind, ice, *&c.* 'Tis true indeed, that this philoſophy overthrows a numberleſs multitude of fictions, and quite deſtroys the diſcoveries the *Monks* have made for ſeveral ages in this fairy land. It is moreover true, that ſome * doctors in the laſt age have aſſured us, that purgatory is a ſubterraneous place, ſituated " over the hell of the damn'd, where ſuch ſouls as have not yet made the " full ſatisfaction they owe to divine juſtice for their ſins, are purged by fire, after a " wonderful, and at the ſame time incomprehenſible manner." However, ſuch chriſtians as know the difference between the ſoul and body, will not give credit to this fiction. We grant that ſouls are purged; and that all ſuch chriſtians as die in the fear of the Lord ought to be pray'd for: but then ſouls cannot be puniſh'd after death in the ſame manner as when they continue united to their bodies. The moſt rational idea we can form to our ſelves of purgatory, is, that the ſouls of good men are tormented for a certain time after this life, in order to be purged from thoſe dregs, *which hinder them from entring into their eternal country*, as the catechiſm of the *council of Trent* expreſſes it. But it were to no purpoſe to expatiate on a ſubject, of which we cannot poſſibly have the leaſt idea. All we ſhall obſerve in this place, is, that one part of the heathens, particularly the followers of *Plato*'s philoſophy, believed that ſouls were purify'd by fire after the deſtruction of their bodies. *Plato* in one of his dialogues, ſeems to acknowledge a tribunal, where ſuch ſouls as in their life-time had been guilty of ſlight ſins, ſhall in the other world be condemn'd to finite pains, proportionable to the crimes they may have committed. The reader may ſee a full account of the ſentiment of that great philoſopher in the margin; 'tis to a learned † *Jeſuit* that we are indebted for it. The *Eaſt-Indians* look upon the circulation of ſouls in different bodies, as ‡ a kind of purgatory; an opinion which their anceſtors had borrowed from the *Egyptians*, from whom the antient heathen philoſophers had taken it. We might be much more copious on this ſubject of purgatory, and ſuch of the heathen ſentiments as have a relation to that doctrine, could it be inſerted in ſuch a diſſertation as this without affectation; but this we ſhall leave to the doctors and the learned: 'tis alſo their duty to defend them againſt the attacks of the hereticks, who are continually reproaching the catholicks that their purgatory is an in-

* *Caſal. de Vet. Chriſt. Ritib.* chap. lxxxviii.

† Father *Mourques* in the eleventh letter of his *theological plan.* " The ſoul of every man is " judged immediately upon its quitting the body; there are ſome ſouls, but theſe, alas! are very few, " who are intirely ſound and healthy, and have nothing to fear from this tribunal; all the reſt " were ſick, ſome whereof were nevertheleſs capable of cure, and the others incurable. The healthy " ſouls wing their flight to the *Elyſian fields*, the region of liberty, where they are freed from all " their evils: here they complete their purification, which takes up a thouſand years. In order to " know what becomes of them afterwards, we muſt diſtinguiſh ſuch as muſt return into the world, " according to the decrees of fate, and thoſe who have ended their deſtin'd progreſs ——. Theſe " laſt paſs into a region of felicity, where they enjoy the moſt pure delights in the continual con- " templation of the divine word ——. All the ſick ſouls ſhape their courſe towards *Tartarus*; ſuch " of them as are curable, in order to be healed; and the incurable, to be tormented there. When " the former are healed of all their illneſſes, by medicines of a very violent nature, ſome of them " go into the *Elyſian fields*, others go and continue to animate freſh bodies, which they are indiſ- " penſably obliged to do, not having yet run their race. But loſt and abandon'd ſouls, *i. e.* thoſe " which are charg'd with unpardonable crimes, are never ſuffer'd to go out of *Tartarus.*" *Vide* the deſcription which *Virgil* has given of the purification of ſouls, after the deſtruction of the body, in his 6th *Æneid.*

‡ *Vide* the ſupplement to the diſſertations, *&c.* in *vol.* i. *part* ii. of the religions of the idolaters.

invention of prieſtcraft; that it has given riſe to a numberleſs multitude of ſuperſtitious cuſtoms, and mortuary ceremonies, all under a maſk of piety, but in reality of no manner of uſe in religious matters, tho at the ſame time very well adapted to ſooth the avarice of the clergy, and to keep a numberleſs multitude of fearful chriſtians in ſubjection. It muſt be own'd that the ſcandal which has accrued to religion, by the groſs ſuperſtitions of paſt ages, and the pretended revelations of ſome ignorant and knaviſh friars, have afforded but too ſtrong a handle to the reproaches of thoſe who have withdrawn themſelves from the unity of the church. Would it be poſſible for us to read without indignation, the frequent apparitions of thoſe ſouls which return'd back into the world about ſix or ſeven hundred years ago; ſome with * their ſkins burnt, and others worm-eaten: of that † body which roſe from the dead in order to preſerve to St. *Staniſlaus* the poſſeſſion of an inheritance which he had acquir'd, for his church; and that the ſaint, in return, deliver'd him out of purgatory? Of ſeveral thouſand ſouls, who came and complained to their relations, how that for want of a ſufficient number of maſſes, they ſuffered very cruel torments in this place of purification? In fine, may we not juſtly conſider as an object of ſcandal, that bull in form of a theſis of the *Carmelites*, which every *ſaturday* takes both them and their brethren out of purgatory? thoſe ‡ ample powers diſtributed under the pontificate of *Leo* X. by which ſouls were to be delivered out of purgatory for money? and the order which pope *Clement* VI. preſumed to give the || angels to waft ſuch ſouls directly to paradiſe, as had gain'd the Jubilee publiſh'd by his holineſs? This order, if we may credit *Cornelius Agrippa*, in his *treatiſe of the vanity of Sciences, was extant in his time at* Vienna, *and elſewhere.*

To return to the ceremonies uſed at funerals. All ſuch prieſts, and eccleſiaſticks as die, are cloth'd in habits ſuitable to their rank, as we ſhall ſee in the ſequel. Another cuſtom which relates to the miniſters of the church, is, that the corps of clergymen are carried to the grave by the clergy, in the ſame manner as that of a layman is carried by the laity. An eccleſiaſtick does not put on mourning for a relation, nor accompany him to the grave with the other relations; but walks with the reſt of the clergy in their ſacerdotal veſtments. The proteſtant clergy have not thought proper to follow this cuſtom.

The Ceremony of bleſſing † CHURCH-YARDS.

Church-yards are generally us'd for interment, for which reaſon the church bleſſes them ſolemnly, in manner following. This ceremony muſt be perform'd by a biſhop, or ſome prieſt appointed by him. The (†) eve before the day on which the bleſſing is to be perform'd, a (‡) wooden croſs, of the height of a man, muſt be ſet up in the middle of the church-yard: before the croſs a piece of wood muſt be plac'd, about ſixteen inches high, or thereabouts; on this piece of wood three tapers are plac'd, when the bleſſing is perform'd. The next morning, before the ceremony begins, a carpet muſt be ſpread in the church-yard near the croſs; and the ſeveral things neceſſary for the bleſſing of the place muſt be got ready, *viz.* holy water, the thuribles, the tapers, *&c.* Then the prieſt, being clothed

* Vide *Flodoart.* † *Cromer*'s hiſtory of *Poland.* ‡ *Guicciardine*'s hiſtory of *Italy.*

|| We command the angels of paradiſe to introduce his ſoul into the peace of heaven, without its being obliged to paſs through purgatory.

† Cemitery is a *Greek* word, ſignifying a place of ſleep; becauſe according to the ſtyle of the old and new teſtament, the faithful don't die, but ſleep. Hence the origin of the name which the primitive chriſtians gave to the places in which they bury'd their dead. (†) *Alet*'s ritual.

(‡) Or, according to the *Romiſh* pontifical, five muſt be ſet up, *viz.* four at the ſeveral angles of the church-yard, and one in the middle.

cloathed in his ſacerdotal veſtments, ſhall come out of the ſacriſty in proceſſion, *i. e.* with an exorciſt, or acolyth, carrying holy water; another the thurible; two clerks, carrying the ritual, and three tapers, made of white wax; the whole choir, walking two and two: afterwards the officiating prieſt advances forward, as was obſerved in the other ceremonies.

Being come to the church-yard, they range themſelves round the croſs, or croſſes, if there are ſeveral, when the officiating prieſt makes a || little diſcourſe to the aſſiſtants, on the holineſs, the privileges, and freedom of church-yards. After this three tapers are lighted up before that croſs which ſtands in the middle; and if there be one at each angle of the church-yard, three are alſo lighted up before each of theſe. Afterwards the officiating prieſt riſes up, repeats a prayer, which is followed by the chaunting of the litanies; and at the repeating theſe words, *We beſeech you to purify and bleſs this church-yard*, he makes the ſign of the croſs: He does the ſame a ſecond time, when he repeats them for the ſanctification of the church-yard; and a third, in ** repeating them for the conſecration. The litanies being ended, the officiating prieſt ſprinkles the middle croſs with holy water; and whilſt an anthem and the *Miſerere* are ſung, he goes round the church-yard, and ſprinkles it with holy water. He afterwards takes one of the lighted tapers which ſtood at the foot of the croſs, and ſets it on the top of it; takes the other two, and ſets them on the two arms of the croſs. At laſt the whole ceremony ends with incenſing and ſprinkling theſe croſſes thrice with holy water.

If a church-yard, which has been thus conſecrated, ſhould afterwards be polluted by any indecent action, or profan'd by the burial of an infidel, a heretick, an excommunicated or unbaptiz'd perſon, it muſt be reconcil'd; and the ceremony of the reconciliation is perform'd with the ſame ſolemnity as that of the bleſſing.

The antient canons did not allow of the burying a corps in the church-yard, but a cuſtom was inſenſibly introduc'd of interring ſuch perſons only as were diſtinguiſh'd for their holineſs: then the emperors themſelves were never buried but at the church-doors; the † inſide was reſerv'd for our Saviour, and his ſaints; however the ſaints were ſuffer'd to lie a long time without company. A great number of ‡ chriſtians, either thro' fear of what was to come hereafter, or for their own ſecurity, deſir'd to be interr'd near them, as they hop'd to be ſcreen'd from the puniſhments due to them by the merits of thoſe, who, to uſe the words of St. *Maximus*, have made themſelves formidable to hell. Afterwards they allow'd not only ſuch of the clergy as had led exemplary lives to be buried in the church, but likewiſe thoſe who were remarkable for nothing but the dignity to which they had been rais'd. At laſt the laity themſelves were receiv'd there indifferently, as is now the cuſtom.

'Tis likewiſe affirm'd, that the primitive chriſtians would not ſuffer the bodies of the heathens to be interr'd near thoſe of the chriſtians, and 'tis from this cuſtom that hereticks and infidels are buried in unconſecrated ground. The primitive church preſerv'd for a long time the order enacted by the twelve tables, of (*) having the burial-places without the city; which laudable and uſeful cuſtom does not ſeem to have been infring'd till the reign of *Theodoſius* the emperor. Others are of opinion that it began under the pontificate of *Gregory* the great. Be this as it will; as the

|| *Romiſh* pontifical.

** He then ſays, *we beſeech thee to ſanctify*; and at the third, *we pray thee to conſecrate.*

† *Alet*'s ritual.

‡ In *Optatus*'s time the cuſtom was not introduced of burying the dead in the church. *Vide Lib.* iii. de *Schiſm. Donatiſt.* p. 57. Edit. of 1700.

(*) *Hominem mortuum in urbe ne ſepelito.* The ſame cuſtom was obſerv'd at *Athens*, *Smyrna*, *Marſeilles*, &c. but the founders of cities had the privilege of being buried in the publick ſquares.

tranſlation of the relicks of the holy martyrs being very common at that time, and the devotion of the age having already granted leave for the burying chriſtians near the bodies of thoſe who were diſtinguiſh'd for the ſanctity of their lives; 'tis very probable, that ſovereign princes ſoon allow'd the having church-yards in cities.

Ceremonies relating to BURIAL.

Man does not always conſider death as a ſtate of humiliation, tho nothing can be more mortifying than to be ſtript of a body, which, by the diſſolution of its ſeveral parts, is decreed to be the food of worms, and to be trodden under foot like the duſt of the earth, after having been the inſtrument of his pleaſures, his paſſions, and his voluptuouſneſs; after having been the cauſe of the moſt ſurpriſing revolutions, and of the moſt difficult and ingenious actions that can enter into imagination. However, all theſe reflections are not ſtrong enough to abate his pride; he is too much elated to prevail with himſelf to go ſilently to a kind of annihilation: and indeed we meet with very few who are not deſirous of being remembred by poſterity; and the leaſt of a man's ambition is to live ſome time after he has left this world in the memory of his fellow-citizens, by the pomp of his interment. But theſe things do in reality very ill compenſate the loſs of life: however, ſince the law which has decreed all men to die is inevitable, we muſt ſeek for ſuch objects in death as may flatter our vanity, proportionable to the part we have acted on this ſtage of life. If, to borrow the expreſſions of a great poet, the * titles of *ſovereigns of the earth, arbiters of peace*, &c. periſh with thoſe who in their life-time made the whole world tremble, they endeavour to preſerve all their haughtineſs in their monuments, and their ſubjects ape them in it as near as poſſible: but both ſovereign and ſubject act in this manner, purely to compenſate for the little duration which nature has granted to man; at the ſame time that inanimate beings, or ſuch as are endu'd only with a vegetative life, have a much longer term allotted them than the moſt excellent of all created beings.

† *Injuſtice de la nature!*
Les arbres dont l'ombrage embellit ces cotaux,
Ne craignent point des ans l'irreparable injure.
Leur vieilleſſe ne ſert qu'à les rendre plus beaux.
Après avoir d'un ſiecle achevé la meſure,
Ils paſſent bien avant dans des ſiecles nouveaux.
Où voit on quelque homme qui dure
Autant que les ſapins, les chênes, les ormeaux?

The ſenſe of which is,

" *How unjuſt is nature! The trees which adorn theſe hills with their ſhade, are not* " *expos'd to the irreparable injuries of time. Age has no other effect upon them than* " *to increaſe their beauty. After having exiſted a century, they ſpread and flouriſh* " *in new ages. Where ſhall we meet with a man as long-liv'd as fir-trees, oaks,* " *or elms?*"

Such

* *Là ſe perdent ces noms de Maîtres de la terre,*
D'Arbitres de la paix, de foudres de la guerre, &c. Malherbe.

† *Madame Deshoulieres.*

Such are the complaints of thoſe who don't ſee any thing in man but what is inferior to the reſt of created beings; and who only conſider him as a portion of matter expos'd continually to the different changes it is forc'd to undergo, becauſe of the different contexture of its parts; but who cannot conceive any thing beyond this. 'Tis certain, that the life of man is very ſhort; but would it be a very agreeable one, did it reſemble that of oaks and fir-trees, which wakes the enthuſiaſm of the poet? But a chriſtian argues upon ſounder principles, by ſaying that death is to man a ſtate of penance, a ſatisfaction which God has requir'd at his hands, to atone for his inſult of the divine majeſty by ſin. Agreeable therefore to this idea, we ought to lay aſide the vain pomp of burials, and funeral monuments: and were we but guided by this genuine principle, we ſhould leave no other trophies of our grandeur than prayers and alms. But ſtill vanity would intrude itſelf even in theſe motives, and the eloquence of the clergy would conſecrate them by eternal elogiums. Immortality is as certainly obtain'd by alms, by pious foundations, and particularly by thoſe legacies which charitable perſons bequeath to friars, prieſts, and convents, as by military exploits; the virtues of civil life, or brightneſs of genius.

The common cuſtom is to keep a corps four and twenty hours, but in ſome countries they are kept five or ſix days, particularly in *Holland*, where they are often kept ſeven. Here follow the ceremonies ordain'd by the rituals to thoſe who are allow'd * chriſtian burial. Theſe cuſtoms vary in certain circumſtances; but in general, when the time is come for the corps to be carried to church, notice thereof muſt be given by the tolling of a bell, to the prieſts, and other clergymen, who are to aſſiſt at the funeral, to aſſemble in proper order, cloth'd in their ſacerdotal veſtments, (their ſurplices and ſquare caps) in the pariſh, or any other church, where they pray. After this the rector ſhall put his black ſtole and chaſuble over his ſurplice, when they all ſet out to the houſe where the corps lies; the exorciſt carrying the holy water walks firſt, next the croſs-bearer, afterwards the reſt of the clergy, and laſt of all the officiating prieſt: and in this order they all ſet out towards the houſe of the deceas'd, whoſe corps muſt be either ſet at the church-door, or in ſome † apartment near it, with his feet turn'd towards the ſtreet, which the rituals ſay muſt be obſerved, tho the deceas'd were a prieſt. We muſt not omit, that the coffin is ſurrounded with four or ſix lighted tapers of yellow wax, in as many large candleſticks. When the clergy is come to the houſe where the corps lies, the croſs-bearer ſets himſelf, if poſſible, at the head of it; the officiating prieſt over-againſt him, at the feet; the perſon who carries the holy water, a little behind the officiating prieſt, at his right-hand; and the other perſons of the choir range themſelves on each ſide, obſerving to ſtand nearer or farther off from the officiating prieſt, in proportion to their rank in the church. Every thing muſt be order'd in this manner, provided there be room for it, for it often happens, that the croſs ſtands at the door, on that ſide where the funeral is to go; and that the choir are oblig'd to range themſelves in two lines, in order to leave room for the officiating prieſt. During this the tapers and torches of yellow wax are lighted, and given to thoſe who are appointed to carry them.

The

* Chriſtian burial is not allow'd to *Jews*, apoſtates, infidels, hereticks, ſchiſmaticks, perſons excommunicated, or under an interdict; to thoſe who having ſtruck a clergyman have not made ſatisfaction for it before their death; to ſuicides, or ſuch as loſt their lives in duels; to blaſphemers, or ſuch as have committed any enormous crime: laſtly, to thoſe who have not follow'd the injunctions of the church, with regard to confeſſion and communion.

† It was cuſtomary among the *Greeks* and *Romans* to ſet the corps in the entry of the houſe, with their feet turn'd towards the door; and as both theſe nations, as well as the *Jews*, thought that the living were polluted by touching the dead, a veſſel of holy water was always plac'd at the door, to ſprinkle thoſe who either went in or came out of the houſe.

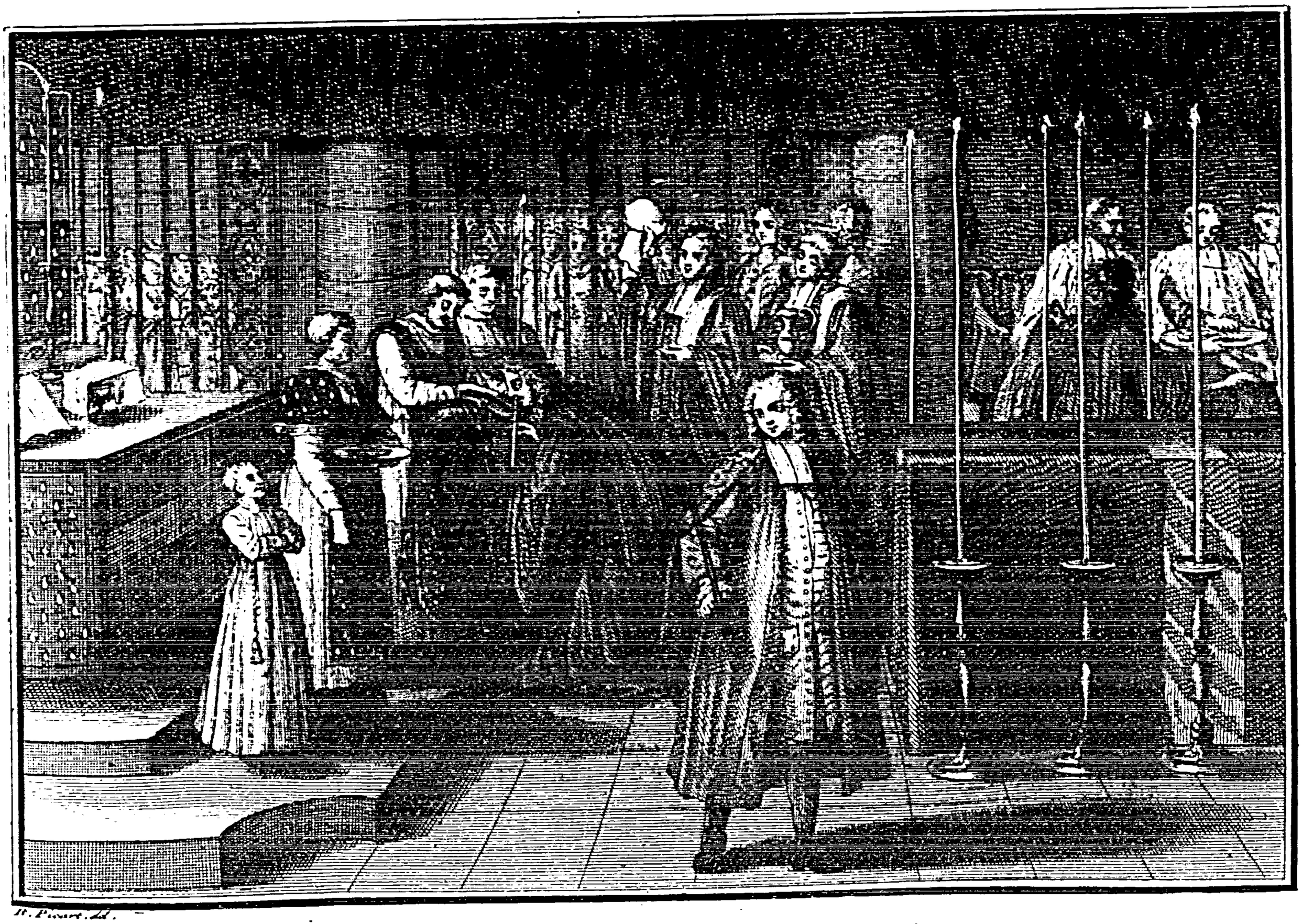
The cuſtom of carrying lighted tapers at funerals began among chriſtians, after that peace was reſtor'd to the church; or rather, it was then renewed by the chriſtians, having before been a practice among the *Romans*. As chriſtians diſtinguiſhed themſelves in all things as much as poſſible from the heathens, they probably rejected this cuſtom as long as they continued under the yoke of *Paganiſm*; not to mention that chriſtians, during the ages of perſecution, were not allow'd to bury their dead with pomp. The doctors of the church, to give the greater ſanction to this cuſtom, tell us, that the torches and tapers lighted on theſe occaſions, denote ‡ faith operating with charity, in which it is preſum'd the perſon died. This idea might in ſome meaſure agree with the origin which a ** proteſtant writer gives of this cuſtom, or rather one of the †† ſaints of the church before him. "The "lamps lighted at funerals, ſays St. *Chryſoſtom*, ſignify that we accompany the "deceas'd like ſo many generous champions." For it was uſual among the *Greeks* to attend upon their victorious warriors with lighted torches and tapers.

The officiating prieſt ſtanding before the croſs turn'd towards the body, the officer who carries the holy water preſents him the ſprinkler, when the prieſt ſprinkles the corps thrice in the ſame part, without ſaying a word. Then giving him back the ſprinkler, he begins a proper * anthem, but does not repeat it, becauſe two choriſters begin immediately to chaunt the pſalm *De profundis*, whence this anthem is taken. The two ſides of the choir conclude it alternately, ſtanding oppoſite to one another; and at laſt the following words are pronounced: *Requiem æternam dona ei, Domine, & lux perpetua luceat ei*; i. e. *O Lord, give the deceas'd eternal reſt, and may thy everlaſting light ſhine upon him.* After this the anthem *Si iniquitates* is again repeated; and the officiating prieſt goes on with another, *viz.* *Exultabant Domino oſſa*, &c. which likewiſe is not repeated. Immediately two choriſters begin the *Miſerere*, which the clergy continue to chaunt alternately. This being done, the proceſſion ſets out towards the church, in the following manner.

† The taper-bearers walk firſt, then the ſeveral fraternities of laymen, in caſe there be any; afterwards the clergy, two and two, at a ſuitable diſtance; before whom the perſon walks who carries the holy water, and the croſs-bearer. But the plate, repreſenting a funeral as ſolemniz'd at *Paris*, is ſomething different from the deſcription given above. Herein we ſee ſeveral children of the hoſpital of the foundlings at the head of the proceſſion, with each a taper in his hand; and afterwards the croſs-bearer, and next the clergy, all of them carrying lighted tapers. The officiating prieſt walks laſt, immediately before the corps. All theſe are cover'd, not excepting the croſs-bearer, and the officer who carries the holy water. They all ſing the *Miſerere*, and ſome other pſalms, if it be neceſſary; and at the end of each pſalm the *Requiem* is ſung. This cuſtom of ſinging at funerals is as old as that of carrying torches at them, as appears from ſeveral paſſages in the writings of the fourth and fifth centuries, which it would be needleſs to cite. The *Greeks* and *Romans* us'd to ſing alſo at their funerals; but what affinity ſoever there may appear between theſe cuſtoms and ours, they nevertheleſs did it from different motives. Among us pſalms and anthems are ſung for ſouls departed; whereas thoſe people us'd to ſing the *Elogiums* of their dead, and intermix them with || complaints and regrets. They had their ** mock-weepers, and †† hir'd-ſingers. Theſe lamentations

‡ *Alet*'s ritual.
** *Hiſtory of the ceremonies and ſuperſtitions*, &c. printed in 1717.
†† St. *Chryſoſtom* quoted by the writer of this hiſtory.
† *Alet*'s ritual.
* *Si iniquitates*, &c.
** *Præfice.*
|| *Neniæ.*
†† The antient *Jews* alſo us'd flutes at their funerals, as is manifeſt from St. *Matthew*, ch. ix. ver. 23.

L'EXPOSITION du CORPS à la Porte du Logis.



L'OFRANDE du PAIN et du VIN à la MESSE des MORTS.

mentations were heightned with flutes and trumpets, ſounding mournfully. (‡) The relations of the deceas'd, and ſome of his friends, us'd to call him with a loud voice, and in a kind of recitative. We ſhall however obſerve, that there were a kind of ſingers among the *Romans* whoſe buſineſs was to ſing certain * ſongs, the ſubject whereof is not well known; but we may preſume it was intended to promote the felicity of the departed ſoul, ſince thoſe antient heathens were of opinion, that the † harmony of muſick made ſouls find out the paths of heaven more eaſily. Farther, the funeral-ſongs of the antients were of three kinds: during the proceſſion ſome were ſung in praiſe of the dead, and to deplore his loſs. Then they ſung at the pile: and laſtly, while the aſhes were taking up, perſons hir'd for that purpoſe, us'd to ſing a kind of prayer with a loud voice, to which the people made reſponſes; and ‡ this mournful concert between the people and the hir'd ſingers, continu'd till ſuch time as all the aſhes were got together. Then the whole aſſembly was diſmiſs'd by the word *ilicet*, i. e. *go your ways*, or rather, *you are permitted to go.* This is all the conformity that can be found between the funeral-ſongs of the *Greeks* and *Romans*, and thoſe of the *Chriſtians.*

It appears, that in St. *Jerom*'s time the clergy were enjoin'd to aſſiſt at the burial of chriſtians with tapers in their hands, and to ſing hymns in their honour, and for their ſakes.

The corps follows immediately after the clergy, carried in the manner exhibited in the plate; and ſeveral children, belonging to the hoſpital of the foundlings, with torches in their hands, walking on each ſide of it. Then come the relations of the deceas'd, in long mourning cloaks; afterwards the friends: and laſtly, all thoſe who had any eſteem for the deceas'd, follow the proceſſion. In ſome, both *Proteſtant* and *Romiſh* countries, women alſo aſſiſt at burials, and walk after the men: which was likewiſe the cuſtom among the antients; but there was a law among the *Grecks*, by which all women under ſixty were forbid to aſſiſt at them. But it appears, that among the *Romans*, their women us'd to aſſiſt at their funerals, ſince the ſhe-relations and friends of the deceas'd uſed to make moſt of the preparations for the funeral. As to the mourning, a ſon, or next heir, *&c.* was clothed with a long black or very ** dark-grey robe, which anſwers almoſt to our wearing long mourning cloaks. The ſons of the deceas'd us'd to walk with their heads cover'd, but the daughters with their heads bare, and their hair all diſhevell'd.

When the proceſſion is got to the church-door, *Requiem* is ſaid; and they begin again the anthem which begins with theſe words, *Exultabunt Domino oſſa humiliata.* Being come into the church, they ſing a †† *Reſponſe*, which is begun by one or two choriſters, and is carried by thoſe of the choir alternately, in order that the ſaints and angels may take the ſoul of the deceas'd to their care, and preſent it to God.

In performing the ſervice for the dead, the corps, if the deceas'd was a clergyman, is ſet in the choir; but in the nave, if he was a layman. The prieſts have their heads turn'd towards the altar. *Alet*'s ritual ‡‡ ſays, " that the faces of deceas'd " laymen muſt be turn'd towards the altar, when they are plac'd in the church, and

(‡) *Funeræ*; for by this name thoſe women were call'd.

——*Nec te tua funera mater produxi.* Virg. Æneid. *l.* ix.

* *Aul. Gel.* l. xx. c. 2. p. 874. Edit. 1706. *See* there the remarks on the word *ſiticen.*

† *Caſal. de prophan. Rom. Ritib.*

‡ *Vide* Servius's *commentary on the 216th verſe of* Virgil's *6th* Æneid.

** *Prætexta Pulla.* †† *Subvenite ſancti Dei, occurrite angeli Domini,* &c.

‡‡ 16 *Inſt. des Sepultures.* Vide *vol.* I. *ſecond part* of this work, and obſerve to read it in this manner, *the prieſt's head muſt be laid,* &c.

" thoſe of the clergy towards the people; to ſhew, with regard to the former, that " in this laſt paſſage, they ought to go to God by Jeſus Chriſt; and with reſpect to " the latter, that being united to him by their miniſtry, they behold the people, " by continuing their care for their ſalvation, even after their death." Round the corps four lighted tapers, at leaſt, muſt be ſet; but eight are exhibited in the plate, which repreſents the corps ſtanding in the choir. As to the ſervice for the dead, we cannot oblige our readers better therein than by giving an abſtract of what is ordain'd in *Alet*'s ritual upon that head. The order and the ceremony differ according to the various regulations eſtabliſh'd in different dioceſſes; but theſe are of too little conſequence to be taken notice of here. The corps being plac'd either in the choir, or nave of the church, " the croſs-bearer puts himſelf at its head, and " the officiating prieſt at its feet, but not directly in the middle, when they are " turn'd towards the altar: the clergy range themſelves on each ſide, in much the " ſame order as in the plate, with their faces turn'd towards each other; and thoſe " of the loweſt order in the church ſtand neareſt the croſs." —— After having ſaid the * office of the dead, maſs is ſaid, if the time will permit it, with the ceremonies ſuitable to the maſſes of the † dead. After maſs the officiating prieſt, preceeded by the incenſe-bearer, the officer who carries the holy water, the croſs-bearer, the taper-bearers, and the choir, advances towards the corps. He firſt reads the prayer, which begins with theſe words, *non intres in judicium*, &c. *i. e. enter not into judgment*, &c. After this the choriſters begin the *Libera*, which is continued by the choir; then the officiating prieſt ſays the *Pater-Noſter*, &c. aloud, and the choir repeats it with a low voice. This being done, the deacon preſents the ſprinkler to the officiating prieſt, " who ſprinkles the corps thrice with holy water, obſerving to begin " on its right, *i. e.* on the goſpel-ſide; namely, at the feet, at the middle, " and at the head. —— Having ſprinkled one ſide, he goes to the other—and " ſprinkles the corps thrice, on the other ſide, namely at the head, the middle, and " the feet. —— He then returns the ſprinkler to the deacon, who gives him the " thurible. —— He incenſes thrice the body on one ſide, and as often on the other, " in the ſame manner as it had been ſprinkled." The rituals inform us, that the incenſe denotes the charity which the church has for the deceas'd. The incenſing being ended, the prayer, *Deus, cui proprium eſt miſereri*, &c. is offer'd up, in which the officiating prieſt beſeeches God to command the unbodied ſpirits to take the ſoul of the deceas'd into their charge, and to conduct it to heaven.

The prayer being ended, the corps is carried to the grave, in the ſame order that it was brought. The officiating prieſt immediately covers himſelf, as do alſo thoſe of the choir, at their going out of church: the ſingers begin an ‡ anthem, which the choir continues very ſlow as they walk, and which they repeat over again after it is ended, in caſe it be neceſſary; as for inſtance, if the church-yard where the corps is to be buried is at a conſiderable diſtance from the church. Some pſalms may likewiſe be added, to lengthen it out; the whole with the utmoſt gravity, and on that tone, which, in the *Breviaries* and *Rituals*, is called *right*. Being come to the grave, the whole company pull off their hats, and draw up in much the ſame order as at church. The bearers lay the corps near the grave, with its feet turn'd towards the eaſt, it being affirm'd that our Saviour was buried in that manner. Be this as it will, this cuſtom was long in uſe before the age of *venerable Bede*, who mentions

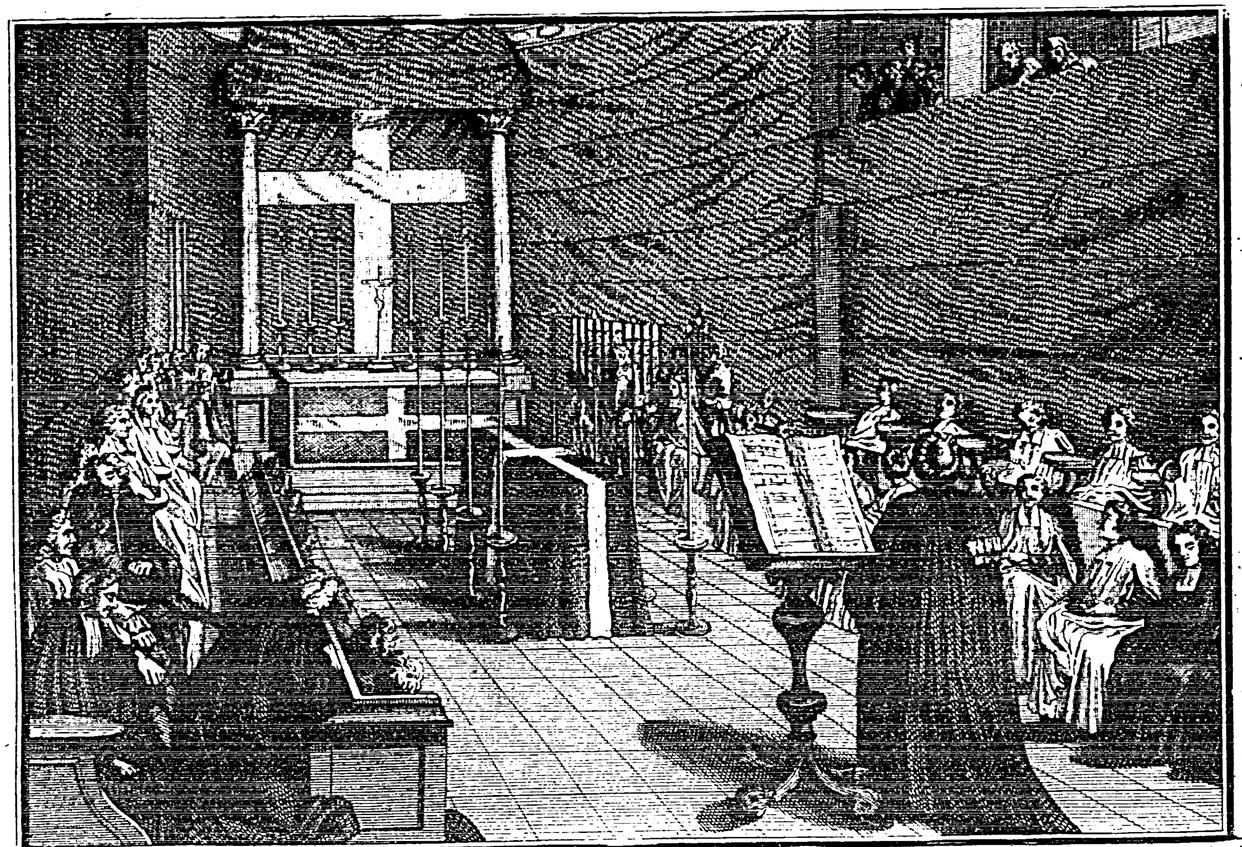
* At leaſt the firſt *Nocturnum* of this office, which is compos'd of three *Nocturnums*, as may be ſeen in the *Rituals*.

† Vide *vol.* i. *ſecond part* of this work.

‡ *In paradiſum deducant te angeli*, &c. May the angels conduct you into paradiſe; may the holy martyrs receive you at your arrival, and introduce you into the holy *Jeruſalem*, &c.



Le CONVOI FUNÈBRE.



Le CORPS EXPOSÉ dans le CHOEUR.



On jette L'EAU BENITE sur le CORPS après qu'on la DESCENDU dans la FOSSE.

mentions it in his works. The deceas'd, ſet in this poſition, looks towards the eaſt on high, on him who is the ſovereign Creator of all things. But we ſhall obſerve, that the cuſtom of ſetting the corps of the dead with their faces towards the eaſt, was generally practis'd among the antient *Greeks*, tho they ſeem to have made ſome exceptions to this rule, the *Athenians* ſetting their faces towards the weſt. If the corps be buried in the church, its feet muſt be turn'd towards the altar; but thoſe of prieſts muſt have their heads turn'd, in the manner above-mention'd.

After the body has been laid on the brink of the grave, the officiating prieſt bleſſes it by a prayer, in which he makes the general commemoration of the dead who are interr'd in that ſepulchre. The prayer being ended, he again ſprinkles and incenſes the body thrice, as alſo the grave. He afterwards begins this anthem, *Ego ſum reſurrectio*, &c. *I am the reſurrection and the life*, &c. and concludes with the *Requiem*. Then the officiating prieſt performs a third time the triple ſprinkling the corps with holy water, but does not incenſe it; which is followed by another prayer, with the anthem *ſi iniquitates* and the *de profundis*. The body being laid in the grave, the relations and friends of the deceas'd come, before the earth is thrown into it, and ſprinkle the grave with holy water, in their turns; after which the company condole the relations of the deceas'd in a dumb compliment, as they walk before them, as we ſee repreſented in the plate: which being done, the whole company returns back.

The maſs for the deceas'd being ended, the funeral-ſermon is preach'd. Among the antient *Greeks* it was never pronounced till the corps was interred; but the *Romans* varied very much from this cuſtom. The proceſſions, before they were arrived at the pile where the body was to be burnt, us'd to ſtop at the *Roſtra*, or places whence the orators us'd to harangue the people: then the neareſt relation of the deceas'd, or the perſon who had the greateſt regard for his memory, went up into the *Roſtrum*, and pronounced an oration in praiſe of the deceas'd. A father us'd to harangue in praiſe of his ſon; a wife in praiſe of her husband. But this ſeems to have been a very ungrateful office, in what light ſoever we conſider it, whether the grief was real or ſpecious. Is it not much more natural that a clergyman ſhould perform this part, as is the cuſtom among us? *La Mothe le Vayer* tells us in the 137th letter of the *ſecond volume* of his works in *Folio*, that the *Spaniards* never have any ſermons preach'd at their funerals.

Sometimes a corps is buried in a ſeaſon when maſs cannot be ſaid, in which caſe the ceremony is perform'd with much greater ſimplicity; for then the corps is only ſprinkled and incens'd by a prieſt, cloth'd in his black chaſuble, and accompanied with two clerks, the one carrying the croſs, and the other the ſprinkler and the thurible.

The primitive chriſtians obſerved two pretty remarkable cuſtoms with regard to their dead; the firſt was to lay a * green turf, or ſome ſuch thing under their heads, a cuſtom that *Durant* recommends in his *Rationale* in theſe words: "Let ivy and "laurel be laid in the coffin under the corps; for thoſe plants which always keep "green, ſignify that ſuch as die in Chriſt, live eternally in him." Another cuſtom which they obſerved, and which ſeems to border upon ſuperſtition †, was, not to lay the bodies of their dead upon one another. However, this cuſtom ſeem'd to be of ſo much conſequence, that a council aſſembled at *Mâcon*, made a decree for the obſervation thereof. We are likewiſe to obſerve, that in the primitive ages, ſuch as died virgins were buried with crowns and chaplets of flowers. Great perſons, and eccleſiaſticks were buried with the marks of their dignity; and martyrs with the inſtruments which had been employ'd in their martyrdom.

After

* *Caſalius de vet. Chriſt. Ritib.*

† *See* the cuſtom of the *Jews* in this caſe, *Vol.* i. *part* i.

After all theſe funeral-honours the officiating prieſt is paid. The poor only are exempted from * this expence: moreover, the rectors are obliged to furniſh the tapers, and every thing that is neceſſary for the burial. Among the *Greeks* it was cuſtomary to pay for the burial of the dead. *Ariſtotle* relates, in his *OEconomicks*, book ii. that for every corps two meaſures of corn and an obolus were given to the prieſteſs of *Minerva* at *Athens*. We muſt not forget the ridiculous cuſtom of putting a piece of ſilver into the mouths of the deceas'd, to pay *Charon* for ferrying them over the *Styx*. We may naturally ſuppoſe that either the prieſts got this money, or thoſe who ſuper-intended the funeral. Another remarkable cuſtom of the antients, and which is eſtabliſh'd in moſt countries in *Chriſtendom*, was, to have church-yards apart, for the † poor, and the meaner ſort of people.

Alet informs us ‡ in his ritual, that no one ought to be buried before he has been dead four and twenty hours; but this cuſtom is not ſo general but that it admits of a great many exceptions, in all *Romiſh* countries, not excepting *France*, where this ritual was writ. *Plato*, in his *Laws*, would have ſuch perſons as die kept three days, agreeable to the cuſtom of the age in which he lived. The *Romans* kept their dead ſeven days, burnt them the eighth, and buried them the ninth. During the firſt ſeven days they were waſh'd, anointed, kiſs'd, probably out of mere ceremony, wept and bewail'd, and called aloud by their names, which ceremony was call'd *Conclamare*.

By the ſame ritual, all rectors, curates, and other prieſts, invited to a burial, and the funeral-ſervice of the dead, are forbid to go and dine with thoſe who had appointed the funeral, and for this reaſon, *becauſe at theſe kind of entertainments there generally happen things altogether inconſiſtent with the modeſty which a clergyman ought to obſerve in his converſation; which makes the laity loſe the reſpect they ought to have for the dignity of the prieſthood.* This is the deciſion of the above-cited ritual.

All civiliz'd nations have thought themſelves indiſpenſably obliged to pay thoſe teſtimonies of reſpect to all who are willing to join with us in our tears, ſhare in our loſſes, and comfort us in our afflictions. An entertainment given in this view does no ways claſh with the laws of good-breeding; but it is ſurpriſing, that very polite nations ſhould formerly, and ſtill continue to make theſe entertainments an occaſion of riot and exceſs. It was cuſtomary among the *Greeks* to give ſuch funeral-entertainments as had rather the air of joy than mourning. The *Romans* had their *Parentalia*, which was perform'd with no leſs ſolemnity or licentiouſneſs: all which, as ‖ *Lucian* tells us, was done to diſpel the grief of thoſe who ſurvived. (*) The *Germans* make very expenſive, as well as riotous banquets, for all who are invited to a fu-

* *La Mothe le Vayer* relates, that *Galeas*, duke of *Milan*, caus'd a prieſt to be buried alive with a corps which he had refus'd to put into the ground without being paid for it. 157th *Letter*, Vol. II. *of his works.*

† *Hoc miſeræ plebi ſtabat commune ſepulchrum*, Hor. Sat. viii. lib. 1. Among the *Romans* there were no more than four bearers to a corps, as is manifeſt from this paſſage in *Martial*;

Quatuor inſcripti portabant vile cadaver.

Which cuſtom is likewiſe obſerved in ſeveral parts of *Holland*, the poor being carried by four bearers.

‡ 16 Inſtructions for burials. ‖ Dialogue *de luctu.*

(*) The primitive chriſtians uſed to give into theſe licentious cuſtoms, and this through an exceſs of piety; a convincing proof that very ridiculous practices are often built on very reaſonable foundations, particularly in religious matters. Theſe firſt chriſtians uſed to go and drink piouſly upon the graves of their martyrs. There they drank bumpers, and continued doing ſo till night, to the emperor's health, and the proſperity of his arms. And ſo great was their miſtake, that they imagin'd their prayers would meet with much better acceptance. " So aſtoniſhing was the folly " of thoſe chriſtians, who conſider'd as a ſacrifice, the drunkenneſs with which they honour'd ſuch " as had exercis'd themſelves in combating their paſſions by faſting." Theſe are the words of St. *Ambroſe*, in a treatiſe of his, where he declaims with great vehemence againſt the licentiouſneſs of this cuſtom.

a funeral: The *Dutch* have the ſame cuſtom and the ſame abuſes; and neither of them ſcruple to drink to great exceſs on theſe occaſions. Perhaps ſome excuſe might be made for theſe ridiculous cuſtoms.

As to the manner of inviting to burials, 'tis well known that the cuſtom is now to give tickets, and that perſons are employ'd for that purpoſe, clothed in black, to denote the mourning, and the function, for which they are appointed. The antient *Romans* had alſo perſons appointed for the ſame purpoſe, call'd *Deſignatores*. Theſe perſons uſed to give notice of the day of burial, and repeated it when the corps was to go to the grave; for it was look'd upon as an indiſpenſable duty, to accompany the corps to the pile or ſepulchre; and the more numerous the company, the more the deceaſed was honoured. Nay, ſo great was their vanity, that they cauſed inſcriptions to be put on their tombs, declaring that their corps was attended with a * great concourſe of people.

We muſt now make ſome mention of the commemoration of the dead. Their memory is ſolemnized the third, the ſeventh, and the thirtieth, not to mention the anniverſary. If we are to give credit to ſome doctors of the church, this inſtitution is of great antiquity; and 'tis certain that ſome writers, cotemporary with *Charlemain*, mention it as a cuſtom which was then of ſome ſtanding. Be this as it will, the doctors of the church have not omitted to ſeek for the myſtical explication of theſe ceremonies. Theſe tell us, that the ſervice of the third day is for ſins committed in thoughts, words, and actions, againſt God, one's neighbour and one's ſelf; at leaſt, that this ſervice is an emblem of the reſurrection. We may judge by this interpretation, of thoſe which are given for the other ſervices; but without ſubtilizing ſo much, we had better own ingenuouſly, that theſe † commemorations have been piouſly transferr'd from heatheniſm to chriſtianity.

‡ It is order'd that in all church-yards, ſome place muſt be ſet a-part for the burial of ſuch children as died before they came to years of knowledge: it being obſerved, "that the bodies of thoſe little children muſt be conſider'd as ſo many "temples, which had always been inhabited by the Holy Ghoſt; they muſt there-"fore be buried in a place ſeparate from the reſt. The ceremonies obſerved at "their interment are different from thoſe of the adult: we beg of God to pardon "the ſins of the latter; but we thank him for preſerving little children from "the corruption of mankind." *The office for theſe conſiſts in prayer, pſalms of praiſe, and thanks to God*, for his goodneſs in taking them to himſelf. However, notwithſtanding the great purity of children, ‖ they yet are admitted into paradiſe from the heavenly mercy, and conſequently without meriting it; whereas the adult receive it as *a reward for having faithfully fought in the warfare of Chriſt Jeſus, and under his banner*. This is ſignified by the croſs which is placed on a long pole at the burial of grown perſons; whereas at thoſe of children, the croſs is carried in a man's hand. Again, maſs may be ſaid over their body, *to thank God for his goodneſs to theſe little children, in taking them to himſelf, while they were ſtill in their ſtate of innocence.*

Here follows the manner of burying of ſuch children as die after baptiſm: The bell tolls, but in a different manner than at the interment of grown perſons. Neither ſhrouds, black ornaments, nor tapers made of yellow wax muſt be us'd on this occaſion; all the ornaments and tapers muſt be white. The corps muſt be dreſs'd according to the age of the deceaſed, obſerving that it be modeſt; and that a crown of flowers or odoriferous herbs be ſet on its head, as a token of innocence and purity. Four or ſix wax tapers, lighted, muſt be ſet round the coffin. The prieſt who performs the ceremony

* *Elatus hora* IV. *frequentiâ maximâ*, as we find it in an antient epitaph.
† *Bona cap.* xiii. § 2. *Div. Pſalmod. Caſal. de vet. ſacr. Chriſt. Ritib.*
‡ *Alet*'s ritual, and others. ‖ Ritual, *ibid.*

ceremony of burial, muſt have a white ſtole over his ſurplice; but there is nothing particular in the reſt of the ceremony, except that after the burial of little children, the *Libera* is not to be ſung in the church-yard, nor any other deprecations for the dead.

As to ſuch children as die unbaptized, they are to be buried in unconſecrated ground, and that becauſe they did not die in communion with the church. As they never were admitted into it, they are not to be pray'd for: as they had not waſh'd out the ſpots of their original ſin by baptiſm, they are look'd upon as excluded from the ſtate of innocence in which ſuch children as are baptized, die. But if it ſhould be aſked, whether thoſe who die unbaptized, are loſt, and muſt fry in hell thro' their parents negligence, or becauſe they were born in a religion which refuſes to acknowledge Chriſt for the ſaviour of the world? I anſwer, no; to ſay otherwiſe would be the higheſt cruelty. They have a place allotted for them, call'd *Limbo*; where they are to dwell to all eternity. Some writers aſſure us that this *Limbo* is ſituated in the upper region of hell; but we have only their words for it.

We ſhall conclude this article with obſerving, that almoſt all the heathens both antient and modern, ſeem to have ranſack'd their imaginations for the moſt whimſical ceremonies at the burial of their dead. We ſhall take notice hereafter of the extravagant cuſtoms of the *Americans* on this head, for the leaſt whimſical whereof we have endeavour'd to account from rational principles. The antient *Egyptians* gave a kind of immortality to their dead, by their wonderful art of embalming them, the ſecret whereof is now loſt: but the *Perſians* on the contrary, if we may give credit to ſome hiſtorians, gave their dead a prey to wild beaſts; however, *Herodotus* tells us that they buried them afterwards, which cuſtom he ſays was peculiar to the *Magi*: the other *Perſians* uſed to cruſt their bodies over with wax, in order to preſerve them. But the cuſtom of expoſing their dead to beaſts cannot have been very general, ſince modern travellers take notice of ſeveral magnificent ruins of the monuments of the antient *Perſians*. Farther, we have the teſtimony of *Xenophon* in the eighth book of his *Cyropædia*, not to mention ſeveral other authors, who relate that the *Perſians* had the cuſtom of burying. The *Parthians* and *Bactrians* uſed to caſt their dead to the dogs and birds; the inhabitants of *Pontus Euxinus* devour'd the bodies of their deceaſed parents; and ſome people of *Aſia*, did not permit their aged people to die a natural death, but uſed to kill them, in order, as they ſaid, to free them from the infirmities of old age. From this principle, children thought it was a charitable act in them to ſhorten the days of their decrepid parents; and in order to prevent their languiſhing in thoſe diſeaſes with which old age is oppreſs'd, they uſed to ſtab them, and afterwards devour their bodies, imagining they thereby reunited themſelves to thoſe, of whoſe ſubſtance they had made a part, before their birth. The *Heruli*, as *Cælius Rhodiginus*, book xvii. *lectio. antiq.* relates, treated all their aged people, and ſuch as were afflicted with any mortal diſeaſe, after the ſame barbarous manner. The *Barcæans* expoſed the bodies of their dead to vultures, becauſe the long life of theſe birds was ſome image of eternity; which kind of interment was look'd upon as ſo honourable, that it was indulged only to perſons of merit, none being buried but the meaneſt ſort of people, and ſuch as had lived in obſcurity. Several nations of antiquity uſed to burn their dead, the *Greeks* for inſtance, and the *Romans* their imitators: however, there were ſome exceptions to this rule among the latter, and 'tis probable that they had alſo preſerved the cuſtom of burying the dead without burning them. This practice was obſerv'd by the family of the *Cornelii*, however *Sylla* order'd that his * body ſhould be burnt after his death, for fear the *Romans* ſhould treat it in the ſame manner as he had done *Marius*. The *Greeks* likewiſe varied from

* *Cælius Rhodig.* l. xvii. *lectio.*

from this rule; for *Themiſtocles* and *Braſidas*, both *Grecian* generals, were buried. 'Tis very probable that all the above-mention'd nations uſed firſt to bury their dead; it being the moſt rational, moſt natural practice, and moſt worthy of human nature: but in proceſs of time mankind, from a peculiar delicacy, intermix'd with ſuperſtition, of which they are but too fond, thought proper to burn dead bodies, either to purge or diſincumber them of all their groſs and terreſtrial particles; for, in their opinion, fire wafts the divine part of man to heaven, and leaves his impure and corruptible part behind on earth. One would think they were diſcourſing about a diſtillation or ſeveration of the elements, like to thoſe of our modern chymiſts. We ſhall here omit the various methods of burning the dead and the living along with them, it being our deſign to take notice of them in the ſequel.

It was antiently a cuſtom among ſeveral nations to throw their dead into the water, ſome in lakes, and others in ponds; ſome again in rivers, and others in the ſea. All thoſe ridiculous cuſtoms were founded on ſome reaſon or other, tho certainly very whimſical ones; probably thoſe people might therein follow the opinion of *Thales*, who look'd upon water as the principle of all things; or perhaps they might pretend that the waters into which they threw their dead, purged them from the filth they had contracted in this life. Here follows a cuſtom ſtill more fantaſtical, and as unworthy the dignity of human nature. The inhabitants of *Colchis*, and the *Tibarenians*, uſed to hang their dead upon the branches of trees in their woods and foreſts, firſt ſowing them up in ox-ſkins; but the antient *Goths* uſed to do their princes the honour to hang them up without all this pomp, as poſſibly thinking it ſavour'd too much of vanity. *Cælius Rhodiginus* tells us in his 17th book, ch. xix. that it was a cuſtom for the *Troglodites* to make their dead up in a bundle, thruſting their head between their legs, and afterwards tying them together with a rope, when carrying them into the fields, they there left them a prey to wild beaſts. The *Sabæans* threw their dead, not excepting their kings, among the filth upon the dunghils. Perhaps the greateſt part of theſe *Barbarians* might ſay with *Mæcenas*, *ſepelit natura relictos*, i. e. *nature takes care to bury the dead*; but unhappily for that Wit of antient *Rome*, 'tis a falſe thought. The people of the *Baleares*, now *Majorca* and *Minorca*, who were not altogether ſo barbarous, uſed to cut the bodies of their dead to pieces, and afterwards put them up in earthen pots. The *Phrygians* uſed to lay the bodies of their prieſts upon high pillars, whether it were to denote that the prieſts are ſuperior to other men, or to teach them that they ought to ſerve for examples, even after their death. The *Naſamonians* uſed to clothe their deceaſed warriors and captains in white; and inſtead of burying them afterwards, always laid them in rocks and deſarts. The *Macrobii*, a people of *Africa*, uſed to encruſt their dead with parget, or plaiſter, and ſhut them up in pillars of glaſs; theſe they kept in this kind of monument, and there offer'd them their firſt fruits: but this cuſtom is not altogether ſo ridiculous as it appears at firſt ſight; it being follow'd not only by the people who border'd on the *Nile*, but we are even aſſur'd that thoſe of *Alexandria*, ſhew'd the relicks of *Alexander the great* in a glaſs ſhrine; and perhaps 'tis to thoſe people that we owe the invention of our modern ones. It muſt indeed be own'd, that with regard to religious inventions, the mind of man does not want any models to ſet it at work. Such as ſerve God wholly by exterior practices, are ever fruitful in new ſhifts. Theſe applaud themſelves for it, and they flatter themſelves they ſhall draw down the bleſſing of the almighty, and the protection of the ſaints by this kind of ſervice, more than by a punctual obſervation of all the duties of religion. We ſhall conclude with ſome obſervations upon graves and ſepulchres.

All nations are unanimous in ſhewing reſpect to theſe *laſt habitations of the living*, if I may be allow'd this expreſſion; thoſe who violated them, were look'd upon as infamous

famous and ſacrilegious wretches, and very ſevere laws were enacted againſt them. The *Greeks* and *Romans* had them in equal horrour, as may be ſeen in the works of thoſe who have made collections on this ſubject, particularly *Cælius Rhodiginus*, who has collected ſeveral curious articles upon this head. The burying of their enemies was alſo thought a debt due to decency and humanity, particularly the latter; for, according to the heathen theology, thoſe who remain'd unburied could not croſs the river *Styx*, but were oblig'd to ramble up and down for an hundred years about the borders of it, before they could be ferry'd over. Thus thoſe who met with an unburied corps, were obliged to throw a little earth upon it, by which means it was at laſt completely buried. 'Tis alſo to this opinion that the *Cenotaphias* or empty monuments, which were made for ſuch whoſe bodies could not be found, owe their original. If to theſe *Cenotaphias* we add the *devotion of nine days*, which undoubtedly were made for thoſe for whom thoſe empty monuments were deſign'd; the *Vicennalia*, or games celebrated every twenty years; the *Tricennalia*, exhibited every thirty years; and the anniverſaries; we may be ſure that the zealots among the heathens, thought they had done all that could contribute to the repoſe and conſolation of the deceaſed. They likewiſe had the cuſtom of ſurrounding, or as others call it, crowning the graves with greens, as for inſtance with hyacinths and amaranths, *&c.* the verdure of which plants was a ſymbol of eternity.

VI. MARRIAGE.

The *Romiſh* church defines marriage to be * a ſacrament inſtituted by our Saviour, to eſtabliſh a holy alliance between man and woman, in order that they may bring up the children who ſhall ſpring from it, in his fear and love. This definition however agrees with the chriſtian religion only. The above-cited ritual adds, « that the end of the ſacrament of marriage is, that man and wife may mutually « help and comfort each other, in order that they may ſpend this life in a holy « manner, and thereby gain a bleſſed immortality; and to contribute to the edifica- « tion of the church, by the lawful procreation of children; and by the care of « procuring them a ſpiritual regeneration, and an education ſuitable to it." All this is the reverſe of the carnal and ſelf-intereſted views of moſt perſons who enter into the married ſtate. But an unbeliever will ſay, man is created with a carnal appetite; why therefore ſhould not ſuch as are unable to conquer the ſtimulations of the fleſh, endeavour to ſatisfy them in marriage? 'Tis certain that the procreation of children is the firſt object of that mutual inclination which God hath implanted in both ſexes: however this act is heightned with ſome pleaſure; and let an agent in this commerce be ever ſo chaſte, 'tis certain his mind is no way fix'd upon heaven while he is endeavouring to propagate his kind. We don't find there is any prohibition to this pleaſure, whenever it may be lawfully enjoy'd. We daily have examples of numbers of looſe young fellows who have wives given to them, purely to engage them to quit their unlawful pleaſures. We might ſay farther, that a perſon is not abſolutely forbid to try to make his fortune by marriage, provided that procreation, the chief matrimonial duty, be duly attended to at the ſame time; but it were needleſs to inquire into a topick which is properly the province of the caſuiſt. We ſhall likewiſe omit thoſe counſels and devout prayers, which according to the directions of our ſpiritual guides, ought to be offer'd up by all perſons, before they enter into wedlock; but few people carry their piety ſo far. The idea which ſuch as are acquainted with marriage only in ſpeculation, form to themſelves of it, has ſo little either of gravity and ſerioufneſs in it, that we ſhall ſcarce meet with one in a thouſand, who would not think he was rallied, were he adviſed to

* *Alet*'s ritual.

to pray to God; to meditate on the duties of the conjugal life, or to conſult with pious people before they enter'd into that ſtate. A young fellow who is juſt upon the brink of marriage, has no ſuch ſpiritual thoughts, and can ſcarce find time to trouble his head about devotion. Can any thing poſſibly interfere more with thoſe charms which *Hymen* preſents his votaries with at their firſt ſetting out, to the pleaſures he then offers them; to thoſe delights which are always made inſeparable from the divine precepts; precepts which were given to man for the propagation of his kind? A † ſpiritual director requires farther, that every perſon before he enters into wedlock, ought "to beſeech God to join him with ſuch a perſon, as he may "work out his ſalvation with; to examine whether or no the perſon he has "pitch'd his affections upon, has the fear of God before her eyes, if ſhe be "prudent, diſcreet, and able to take care of a family," *&c.* We muſt own that ſuch reflections as theſe are pious and beautiful; but they are far from entering into the heads of young perſons who are going to tye the indiſſoluble knot.

Perſons before they marry are generally betroth'd to one another, *i. e.* both parties promiſe reciprocally, in preſence of their relations and friends, to take each other for man and wife; after this the marriage articles are ſign'd, and by virtue of ſuch an engagement, the contracting parties might, without riſquing their honour, beſtow thoſe mutual endearments on each other, which are now forbid till the marriage knot is tied; did not the perfidiouſneſs of men, and the fickleneſs of the other ſex, make ſome ſtronger tie neceſſary, even in chriſtian countries: and to this, the marriage ceremonies uſed in different parts of the world, as well as the publick and ſolemn engagements by which perſons are obliged to bind themſelves, owe their original. And as the authority of heaven makes an impreſſion on the minds of men, it was thought proper to conſecrate marriage by a religious, ſymbolical, and myſterious form of words, as we ſhall ſhew hereafter. Becauſe of the falſhood and fickleneſs above-mention'd, or perhaps of the diſcovery that is made, after marriage, of certain defects which are inviſible but in a certain point of light, it has been thought proper to ſolemnize marriage immediately after the parties are betrothed; the contrary practice being very repugnant to the purity of the chriſtian religion. Not but it is fitting that perſons who are to ſpend their lives together, and whom our Saviour commands to love as their own fleſh, ſhould be pretty familiarly acquainted with one another: but how difficult is it to reſiſt temptation, or to conſider the perſon to whom we have plighted our troth, as forbidden fruit! Beſides, were long betrothings authoriz'd by the laws, people would inſenſibly make it a cuſtom to ſtop there; ſo that they would perhaps at laſt introduce the commodious practice of taking one another upon trial. But to be ſerious, it muſt be own'd that as religion and reaſon ought to be call'd in at this perilous change of condition, young perſons ſhould reſolve before hand to bear with each other, and to live in ſuch mutual harmony as if they both were perfect beings. In this caſe, the ſhorter the courtſhip the better; nor ſhould either party form too agreeable illuſions, or chimerical difficulties. Perſons who marry with this frame of mind may be very happy, and find a bliſsful tranquillity in family cares.

Here follows ſome other advice given by the rituals, to ſuch as are deſirous of making a chriſtian uſe of marriage. On the wedding day, the parties muſt reflect on the ſtate into which they are going to enter, and beg of God to preſerve their chaſtity in thoſe moments, when, tho a perſon be never ſo pious, the fleſh is victorious over the ſpirit; unleſs, like the quietiſt of * *Rouſſeau* the poet, the ſpirit ſhould be in prayer, while the body ſtoops to terreſtrial things. They muſt not give into dreſs, vanity, ſenſuality, *&c.* but 'tis well known that the contrary cuſtom generally prevails,

† *Alet*'s ritual.

* *Vide* the epigram which begins as follows: *Un quietiſte ardent comme un tiſon.*

vails, and that young perſons who marry, look on thoſe days preceeding marriage, which are ſpent in luxury and jollity, as the moſt happy. But the aged too are pleaſed with theſe things, which awake paſt pleaſures in their minds; they are fond of that gaiety and pomp which concludes with the joining of two perſons, by which they in ſome meaſure behold themſelves live a ſecond time; and farther, as old people are generally fond of reſpect, they are proud to ſee thoſe who are ſo nearly related to them make a very great figure. Thus do the aged gratify their vanity, in ſoothing that of young people. Could we think, ſuppoſing it were not with this view, that ſome venerable matrons (for old women are famous for being good match-makers) would be prevail'd with to unite together two young perſons? The bride and bridegroom ought to walk together to church with a modeſt and humble air; this religion enjoins, but cuſtom and the practice of the world teach the contrary. The latter are for having them walk with pomp, accompanied with a croud of bridemen, bridemaids, and other young perſons, in order that every thing they caſt their eyes upon may be inferior to themſelves. Laſtly, they oblige both parties to preſent themſelves before the prieſt, out of mere ceremony and pleaſure, wherein religion uſurps privileges that don't belong to it; ſuch is the pomp and pride of perſons who enter into wedlock. The reſt of the bridal day, if we may give credit to our ſpiritual directors, ought to be ſpent with modeſty, nor ought they to indulge in riot and exceſs: but the above-mention'd gentlemen are not enough acquainted with the world to know, that modeſty and ſobriety are impracticable in theſe days of high feſtivity. From the time of giving the bleſſing, to the conducting the married couple to the nuptial bed, luxury muſt triumph; and to ſay the truth, this cuſtom has taken ſuch deep root, that it would be ridiculous to pretend to be ſerious on thoſe occaſions.

* The rituals ordain that marriages be ſolemniz'd on work-days, and that becauſe the mirth and joy that reigns at weddings is inconſiſtent with the devotion ſuitable to ſundays and holidays; they ordain that a prieſt ſhall always be preſent at this ceremony. Banns muſt be publiſh'd thrice before marriage, on three ſundays or holidays ſucceſſively at the parochial maſs, and muſt be publiſh'd in thoſe places where the parties have dwelt a conſiderable time; if the man and woman live in different dioceſes, the banns muſt be publiſh'd at the ſame time in both. The deſign of theſe banns is in order to find out whether the perſons may lawfully marry, which obliges us to take ſome notice of the impediments with regard to that ſtate; theſe are reckon'd fourteen, all which are expreſs'd in the ſix † *latin* verſes quoted in the margin. The firſt impediment is call'd *error*; as for inſtance, if a perſon ſhould be ſo far impoſed upon as to be made to marry one perſon, when he intended another. The ſecond, call'd *condition*, is when a perſon imagines he marries one of a condition ſuitable to his own, and it is afterwards found that ſuch perſon is of a mean and diſhonourable condition. *A* ‡ *ſolemn vow of chaſtity made in any religious order, approved by the church*, is likewiſe an impediment, and that *becauſe the perſon who has made ſuch vow, contracts a ſpiritual marriage with God.* But in caſe a perſon ſhould repent of his vow; if after having made a ſolemn engagement with heaven for ſeveral years, a perſon ſhould find it impoſſible for him to reſiſt the ſtimulations of

* *Alet*'s ritual.

† *Error, conditio, votum, cognatio, crimen,*
Cultûs diſparitas, vis, ordo, ligamen honeſtas;
Si ſis affinis, ſi fortè coire nequibis;
Si parochi & duplicis deſit præſentia teſtis;
Raptave ſit mulier, nec parti reddita tutæ.
Hæc facienda vetant connubia, facta retractant.

‡ *Alet*'s ritual.

of the fleſh, would not marriage be a moſt ſalutary remedy? would there not be leſs guilt in it than in the clandeſtine intrigues of monks and nuns? A perſon who has only made a private vow of chaſtity cannot marry afterwards, without committing a great ſin; but a marriage in this caſe is valid. But when once perſons have made ſuch a vow, they muſt no longer ſollicit their partner, to indulge the procreative faculty; but live together like ſo many angels, and not as perſons of a different ſex. Another impediment is *conſanguinity*, whereof it were needleſs to ſet down the degrees in this place, nor the alliance comprehended by the impediment cauſed by conſanguinity, nor of the ſpiritual alliance mention'd in the article of baptiſm. Certain *crimes* are likewiſe an impediment to marriage, ſuch as homicide, adultery, *&c.* *A difference of religion* is likewiſe an obſtacle in certain caſes: as for inſtance, an unbaptiz'd perſon, is incapable of contracting marriage with one who was baptiz'd; but the marriage between a roman-catholick and a heretick is valid. *Force* or *violence* is alſo an impediment to marriage, ſince it deprives the will of its juſt liberty; ſuch as running away with, or ſtealing a woman. The obſtacle with regard to *order*, is when a perſon has taken orders. The impediment with regard to *tyes*, is when one of the partys is already married to ſome other perſon. Impediment with regard to *decency*, is when a perſon betroth'd to another happens to die, or enters into a religious order, before the marriage is conſummated; in which caſe the ſurviving perſon, or who has not embraced a religious life, is not allow'd to marry with the brother or ſiſter of the other perſon. *Impotency* is ſo much the greater obſtacle, as procreation is the chief end of marriage: impotency is of two kinds; the one perpetual, the other accidental, or occaſion'd by incantation. As to a perpetual impotency, it is unanimouſly agreed, that it ſhould either be an obſtacle before marriage, or diſſolve it after 'tis contracted. Eunuchs come under this head of perpetual impotency, as alſo thoſe who are invincibly cold by nature. The caſuiſts pronounce ſentence againſt theſe, and againſt an order of huſbands who are in the caſe mention'd by * *Petronius*. However, theſe caſuiſts and the eccleſiaſtical judges allow three years to this kind of palſy; but then they ſhould grant a reaſonable compenſation to the ſuffering party. Is it juſt and equitable for one to undergo an undeſerved trial, and † after having embraced for many years a mere ſhade, be forced to continue three years longer in a ſtate of life in which virtue is expos'd to the ſtrongeſt temptations? But on the other ſide, they allow aged people, not excepting the decrepid, to marry together; but how greatly does this claſh with the chief end of marriage! And is it not plain that an antiquated fellow who marries, may be juſtly compared to a man who pretends to walk tho he has no ſinews in his legs? But women don't ſcruple to run this diſagreeable riſk; and flatter themſelves they ſhall be able to warm the moſt frozen old age. 'Twould be to no purpoſe to quote to them the example of *David*, who in vain attempted to preſerve, or rather recover his loſt natural heat, in the embraces of a young woman. 'Tis well known that this is not the deſign of marriage. The *Romans*, in the time of their republick, had a law call'd *Papia Popæa*, which was afterwards abrogated by *Claudius Cæſar*, at a time when their manners were very much corrupted. By this law all perſons upwards of ſixty were forbid to marry. However, ſuch a ſalutary medium might be made uſe of in this caſe as would be more worthy the genuine ſpirit of religion; which is, that old people ſhould be prohibited marrying with young, but at the ſame time be left at liberty to marry perſons of an age ſuitable to their own: thus would marriage be an indiſſoluble union between two perſons of different ſexes, for their mutual comfort and aſſiſtance. Let us wave this inquiry ſince ‡ *Sanchez* has in ſome meaſure appropriated it to himſelf,

* *Funerata eſt pars illa corporis, qua quondam Achilles eram.*

† *In umbra voluptatis diutius luſi—— languori tuo gratias ago.*

‡ Sanchez *de matrimonio*, l. vii. diſp. xcii. Tom. 2.

ſelf, by his ſkilful and diligent examination of it: we refer to that learned Jeſuit, all who are deſirous of knowing whether barrenneſs ought to be conſider'd and treated as impotency; whether a woman, who in caſe ſhe is made a mother, runs the riſk of loſing her life, ought to be rank'd among the impotent; whether on certain occaſions ſuch natural defects as cauſe an exterior impotency, may be repair'd by violent methods, *&c.* If that nuptial tie may be diſſolv'd in which both parties were not made for each other, becauſe it has pleaſed nature to be ſometimes over liberal, and at other times too ſparing. In this caſe *Sanchez* informs us alſo, and the popes had ſaid the ſame thing before him, that both parties are allow'd to ſeek for better fortune in a ſecond marriage.

As to impotency imputed to ſorcery, it may be cauſed by various methods, which it would not be decent to mention in this place. This kind of ſorcery may be call'd *faſcinating a married couple.* This faſcination, whoſe virtue is ſuch as to prevent the conſummation of marriage, is perform'd after ſeveral ways: here follows one of them. Take a wolf's pizzle, and the ſkin of a dog or cat; dye it of two or three colours; make it with three or nine knots; ſpit thrice on the duſt, or in one's cap, and mutter over ſome barbarous and obſcure words, whilſt the prieſt is pronouncing his bleſſing on the marriage. However, a man muſt have a good ſtock of faith to give credit to ſuch idle ſtories. Nevertheleſs the rituals ordain, that on theſe occaſions recourſe ſhall be had to prayer and confeſſion, in order to diſſolve the charm of the wicked ſpirit, or his pretended agents; nay, publick prayers may be made in the church, and exorciſms uſed for ſuch perſons as imagine they labour under this faſcination.

Formerly it was a cuſtom to make a publick trial of a perſon's procreative ability, either in preſence of a ſpiritual or ſecular judge, and ſeveral ſurgeons and matrons; but it was aboliſh'd in *France* in 1677, after having been obſerv'd for near a hundred and twenty years. *Juſtinian* the emperor had alſo forbid this, and other ſuch cuſtoms enacted for the examining ſuch caſes.

In fine, the rituals teach that the duties of marriage are not to be refuſed, however there are ſome exceptions; among which are thoſe which the ſolemnity of religion requires. The *Romiſh* maſs-book ordains, that *the prieſt muſt enjoin thoſe he marries, to be chaſte in the ſeaſons of prayer, in the days of faſting, and on ſolemn days.* * The ſame was enacted among the heathens, and ſuch were rank'd among the profane as approach'd the altars after having ſolemniz'd the myſteries of love. The above-mention'd † rituals inſinuate at the ſame time, that copulation is ſinful when a woman is with child, or when both parties are unable to get children. It muſt be own'd that beaſts inſtruct mankind in this caſe; but to wave this trite obſervation, a famous queen boldly anſwer'd her confeſſor, *that beaſts act in this manner becauſe they are beaſts.*

The ceremonies of MARRIAGE.

Beſides the age requiſite for marriage, the liberty of contracting, and the publication of the banns, the *Rituals* require farther, that the perſons to be join'd together in matrimony, ‡ *ſhould be ſufficiently inſtructed in the chriſtian doctrine*; that *they ſhould know the nature of the ſacrament of marriage, its ends, its obligations*; *and that they ſhould firſt confeſs themſelves, and receive the ſacrament before they join themſelves together*

* *Vos quoque abeſſe procul monco, diſcedite ab aris,*
Queis tulit heſternâ gaudia nocte Venus. Tibullus.

† *Alet*'s ritual. ‡ *Idem ibid.*

The CEREMONY of MARRIAGE. || Ceremonie de MARIAGE.

BENEDICTION of y^e NUPTIAL BED. || Benediction du LIT NUPTIAL.

B. Picart. del.

C. Du. Bosc. exc.

together for ever. The prieſt ought to beſeech God that the married couple may acquit themſelves in a holy manner of the duties of marriage, which muſt be celebrated at the high altar, himſelf being clothed in his moſt pompous veſtments.

When the prieſt is got to the altar, he is preceeded by one or two clerks in their ſurplices, as we ſee in the figure repreſenting this ceremony. Theſe clerks carry the holy water pot, the ſprinkler, the *Ritual*; a little baſon to put the ring in, in order to bleſs it. After having ſaid the prayer for the couple, he advances towards them on the laſt ſtep of the altar; the man ſtanding on the epiſtle and the woman on the goſpel ſide, ſo that the man ſtands at the woman's right hand. The relations and witneſſes ſtand behind them. Then the prieſt aſks the couple their names and ſirnames; which is only a formality, their names being already known to him, by the publication of the banns, and by a certificate confirming the ſame, which the couple are oblig'd to produce at that time. He afterwards addreſſes himſelf to the man and woman ſeparately, in the language of the country, calling them both by their proper names, and aſks the man whether he will have ſuch a one for his wife; and to the woman whether ſhe will have ſuch a one for her huſband. This reciprocal conſent is abſolutely requiſite in this caſe, and without it the marriage would be null. After mutual conſent has been given by expreſly anſwering, *yes*, or ſome equivalent ſign; the prieſt who before was cover'd, uncovers himſelf, takes the couple by the hand, and making them join hands, ſays, *ego jungo vos in matrimonium*, &c. that is, *I join you together in marriage*, &c. At the ſame time he makes the ſign of the croſs towards them, and taking the ſprinkler, ſprinkles them with holy water. This being done he bleſſes the wedding-ring, and ſprinkles it with holy water in the form of a croſs; after which he gives it to the man, who puts it on the wedding-finger of the woman's left hand. This ring is the pledge of the conjugal chaſtity and fidelity which the wife owes the huſband. To all this the prieſt adds ſome prayers, after which follows an exhortation to the married couple, and to the aſſembly, and afterwards maſs.

The married couple are bleſs'd in the following manner, when the woman is a virgin, and has always had the reputation of chaſtity. The prieſt, after the offertory, goes to the foot of the altar, and the married couple make what oblation they think proper; the husband firſt, and the wife afterwards. The prieſt likewiſe repeats ſome prayers, and the ceremony ends with an exhortation to the married couple. The ſubject of this exhortation is on the duties of the conjugal life; the end and deſign of marriage, reciprocal love, &c. after which he ſprinkles them with holy water. Young people are not to inhabit under the ſame roof, or be in company together, except in the preſence of their parents, till ſuch time as they have received the bleſſing of the church. But when this is over, they may go and conſummate the marriage, and taſte thoſe pleaſures which are criminal, when taken without the formalities eſtabliſh'd by the church.

The married couple muſt deſire the prieſt to bleſs the marriage-bed; the ceremony of which act is here repreſented. Among other bleſſings which are ask'd by the mediation of the prieſt who bleſſes the marriage-bed, is the following, that thoſe who are to lie in it may increaſe and multiply. The holy water compleats the ſanctification of the nuptial bed.

Sometimes the married couple are impotent, and imagine that it is owing to ſorcery and incantations, whereof we have already ſpoken. But this is frequently made uſe of as an excuſe by husbands, who are really impotent, or have worn themſelves out by their debauchery.

Et tout cela n'eſt que pour amuſer,
Un peu de tems des eſprits de poupée.

That is, *This is contriv'd only to amuſe ſimpletons for ſome time.*

A husband muſt be very much puzzled when this is the only ſhift left him to ſave his honour. Every man ought to be acquainted with himſelf, and to know what he is fit for. However, there may be ſome exceptions to this rule: but in general, this pretended ſorcery is no other than a want of ſpirits, an extinction of the natural heat; and in this caſe a man is ſo far from being a *R——m*, that he is not even a husband of the loweſt order. Be this as it will; in this unhappy ſtate of impotency the prayers of the church have been thought neceſſary. Here follow the formalities which are to be obſerv'd on this occaſion.

The * prieſt muſt begin by exhorting the married couple to put their whole truſt in God.——He ſhall admoniſh them to devote themſelves to prayer till the day appointed by him for the performing of the ceremony: which being come, he ſhall celebrate a maſs upon their account, and in their preſence, when they ſhall fall down on their knees; during which he repeats the prayers and pſalms. In theſe prayers he ſhall exclaim againſt the devil, the author of witchcrafts and ſorcery, and ſhall beſeech heaven to reſtore the married couple their faculties. Laſtly, he ſhall lay his hand on the woman's head, praying that ſhe may be fruitful. The ceremony ends with ſprinkling holy water.

We ſhall here make ſome remarks on the conformity between the cuſtoms of the antients, and thoſe now in uſe among us, with regard to the decorums, the ceremonies, and advantages of this ſtate. We need ſcarce mention the *portion* or *fortune*, the cuſtom whereof is of great antiquity, and was eſtabliſh'd among the moſt unciviliz'd nations. The giving a *fortune* with a woman, is in ſome meaſure the beſtowing money upon her to purchaſe a maſter with, as *Euripides* obſerves in his *Medea*. This thought is ſo far from being new, that it is ſunk to mere common place, which the fathers have not forgot to † mention, in their enumerating the advantages of virginity: however, very few young girls are ſo fond of this privilege, as to be prevail'd with to live unmarried. *Solon*, an antient legiſlator among the *Greeks*, enacted that a woman's whole fortune ſhould conſiſt in three ſuits of clothes, and a few houſhold-utenſils; and this in order to prevent the motives of conjugal ſociety from being venal. But ſuch a cuſtom would not take place in thoſe countries where a man's whole fortune depends on his wife's portion, without the leaſt regard to her merit and qualities. But here follows a much more ſingular particular. The *Greeks* look'd upon marriage ſo eſſentially neceſſary to the publick good, that the *Lacedemonian* women were allow'd to beat and buffet publickly all the old batchelors, once a-year at leaſt; and the anniverſary of this whimſical cuſtom us'd to be celebrated on a very ſolemn feſtival, at the foot of the altars. But theſe very people, who looked upon marriage as one of the foundations of the happineſs of their common-wealth, allow'd two other cuſtoms, both of which interfer'd very much with that domeſtic tranquillity they ſeem'd deſirous of eſtabliſhing, and which is the greateſt pleaſure of a married ſtate. They allow'd of ‡ proſtitutes and concubines, to act in thoſe domeſtic employments which are now given to chamber-maids. Be this as it will; the chriſtian religion has depriv'd husbands of theſe two privileges, and if they pay their tribute to any but their wives, 'tis contrary to its dictates, and the duties it preſcribes to married people; but at the ſame time women gain a very noble privilege thereby, ſince it puts them upon the ſame level

* *Alet's* Ritual.

† St. *Ambroſe* declares, that a woman who marries ſells herſelf for a ſlave; nay, he even affirms, that the condition of a ſlave is preferable to that of a wife. "The merit of a ſlave is bought, "whereas a poor young girl is frequently oblig'd to give a good ſum of money to be receiv'd in quality "of a ſlave." But how pretty ſoever this thought may be, it is not very juſt.

‡ *Demoſthenes* makes this diſtinction in one of his orations.

level with the other ſex. But this cuſtom is obſerv'd by chriſtians only; for the *Heathens*, the *Turks*, and the *Jews*, uſurp ſuch an authority over women as is not many removes from tyranny.

We omit the ceremonies of the woman's asking her parents conſent, the contract of marriage, and betrothing; theſe particulars being pretty near the ſame antiently as at this time. They likewiſe us'd a ring at marriage, call'd *annulus pronubus*, or the wedding-ring.

The bride-men and maids us'd to accompany the bride and bridegroom, to do them the greater honour, and to aſſiſt them as counſellors, maſters of ceremonies, and to guard them. The betrothing us'd to be ſpent in feſtivity and mirth. They us'd to viſit, compliment, and congratulate. The wedding was kept for three days together, when the bride, the bridegroom, and the young people who aſſiſted at it were dreſs'd in their fineſt clothes, and deck'd with jewels. The bride was crown'd, and carried with great ceremony to her husband's houſe, where the nuptial bed, adorn'd with flowers, was prepar'd; and here the bride was laid into bed by a company of matrons, call'd *Pronubæ*. Theſe matrons were like thoſe of our days, of about fifty or threeſcore years of age; perſons who were grown hoary in the labours and fatigues of wedlock, and who being thorowly experienc'd in that warfare, imagin'd they had an authority to inſtruct the bride. We muſt not omit a cuſtom which bears ſome affinity to one practis'd in *Holland*, *viz.* that the threſhold of the houſes of a new-married couple were ſtrewed with flowers and greens; and among theſe feſtoons and foliage, the laurel made the moſt conſpicuous figure. So that this ſignification might be drawn from it, that the wedding-day is the fineſt in life; a day of conqueſt and triumph.

The nuptial ceremonies us'd among chriſtians, vary according to the countries, and even provinces of a country. In ſeveral parts of *France*, the bridegroom, attended with his relations and friends, goes to the bride's houſe, and carries her from thence to church in great ceremony. He himſelf walks between his two neareſt relations, and is followed by the bride-men. The bride is conducted with the ſame ceremonies: ſhe is attir'd according to her quality, and crown'd with flowers, and is follow'd by the bride-maids, who are alſo crown'd. In *Italy*, if *Gaiac*, author of the marriage-ceremonies, may be credited, the bride and bridegroom are married in church without the leaſt ceremony. But the *French* are pretty long in their courtſhips, and will be acquainted with a woman before they ſet their affections upon her; or at leaſt they uſe this as a pretence to ſcreen the inclination they have to be ſweet-hearts a long time. But the *Italians* are no friends to theſe long preliminaries. At *Venice* matches are made between perſons who have never ſeen or ſpoke to each other; a cuſtom which differs vaſtly from that once eſtabliſh'd among them *, ſince young virgins us'd to be put up to ſale, and given to the higheſt bidder. Now ſeveral whole months are ſpent between the wedding and conſummation. The commentary which *Miſſon* makes in his travels upon this cuſtom is ſomething waggiſh; "You are not, ſays he, to imagine that people marry here "with the ſame views as in all other countries, for here love, eſteem, and affection "are intirely out of the queſtion. If any of theſe ingredients happen to ſeaſon the "ſtate, ſo much the better: however, they regard nothing but money, or the "greatneſs of a family; for as to the perſon 'tis out of the queſtion." Here follows the progreſs of the *Venetian* gallantry, when every thing has been adjuſted between the parties: S. *Didier* tells us, that cuſtom has ſo eſtabliſh'd it, that the galant muſt, every evening, at certain hours, paſs backwards and forwards under his miſtreſs's windows. Another cuſtom is, that the bridegroom never makes a viſit

* S. *Didier*'s account of the city and republick of *Venice*.

viſit to his bride but he carries her the pearl necklace, which he is oblig'd to give her. This firſt interview of perſons who had never ſeen one another before, often makes the firſt accoſting vaſtly whimſical; and this is owing in general to the retir'd way of life their women lead.

Concubinage is frequently made uſe of as a remedy to thoſe whimſical, and frequently deceitful marriages: and this cuſtom is now ſo well eſtabliſh'd among them, that it is very common to ſee wives live in great harmony with their rivals; like to thoſe wives in the infancy of the world, mentioned in *Geneſis*, chap. 30. who were ſo far from being jealous of their husbands concubines, that they aſſiſted them in child-birth, by which they ſeem'd to appropriate to themſelves in ſome meaſure the children of thoſe concubines. Nay, the concubinage of the * *Venetians* is frequently a kind of clandeſtine marriage, the ceremony whereof is not perform'd till a long time after conſummation; and this generally a few days only, or even hours, before the death of one of the parties. But the moſt unaccountable circumſtance in theſe cuſtoms, ſo repugnant to the laws of chriſtianity, is, that mothers themſelves ſhall procure concubines and miſtreſſes for their ſons. The ſame cuſtom is pretty nearly obſerved in *Perſia*, according to *Chardin*.

Nor are theſe exceſſes leſs frequent in *Spain*. Several travellers aſſure us, that their young boys get themſelves miſtreſſes, and engage in ſuch a commerce with them as ſpoils them for ever after. Nevertheleſs, the *Spaniards* carry love and gallantry to a very great exceſs. "The *French* have never lov'd with that delicacy, "ſays Madam *D'Aunoy* in her travels, as the *Spaniards*; and not to mention the "cares, the eagerneſſes, the delicacy, the devoting even to death —— what to me "appears more meritorious than all the reſt, is their great fidelity and ſecrecy:" Two circumſtances which the *French* are very much wanting in. "Here lovers "never mention their miſtreſſes but with ſo much reſpect and conſideration, that one "would think they were their ſovereigns." 'Tis in this country therefore that true and perfect love is to be found. The lovers muſt never forget each other. 'Tis an uninterrupted intercourſe of intellectual ſenſations, expreſs'd after a thouſand different ways, and all with equal paſſion and warmth. However, they omit nothing that may at laſt indulge them the gratification of their paſſion, which is the ultimate of love: how pure and chaſte ſoever the deſires of a lover may be, 'tis well known that love is not ſatisfied with ſpiritual fires. Theſe miſtreſſes, for whom the *Spaniards* have ſuch pure and exalted ſentiments, are of a different order from the concubines; for theſe, if we are to credit Madam *D'Aunoy*, don't occaſion any domeſtic broils. A husband ſhall often have a wife, a miſtreſs, and a concubine. All this, ſays ſhe, is allow'd, and does not occaſion the leaſt noiſe, confuſion or diſorder in families.

The laſt particular we ſhall take notice of relating to the *Spaniſh* gallantry, and which is very ſingular, if it be true, is, that after a lady has been let blood, the ſurgeon who perform'd the operation has a conſiderable preſent made him by her lover, for the fillet with which he binds the orifice.

Laſtly, to be ſomething more particular in what relates to their marriages. When a young maiden has fix'd her choice, ſhe is allowed to marry, tho againſt her parents conſent: in which caſe ſhe addreſſes herſelf to the pariſh-prieſt, who takes her from her father's houſe, puts her into a convent, or with ſome old female devotee; and if ſhe ſtill continues in her reſolution, obliges her parents to give her a portion according to their wealth.

Theſe cuſtoms are very fantaſtical; however we ſhall meet with ſome in the ſequel of this work that are much more extraordinary.

The

* *Miſſon*'s voyage to *Italy*, vol. I.

The Bleſſing of a WOMAN *with* CHILD.

In this circumſtance, which often proves ſo fatal to women, and which they ſeldom reflect upon before marriage, ſome devout females have recourſe to S. *Margaret*'s *girdle*, that of St. *Francis*, certain relicks, *&c.* On theſe occaſions the church injoins as follows. The * prieſt ſhall begin by exhorting the woman with child to ſubmit herſelf intirely to the will of God; to offer to him the pains and labours of child-birth, for the ſatisfaction of her ſins, *&c.* Being clothed in his ſurplice and his ſtole, he ſhall repeat certain prayers, which we find in the ritual. After this he ſhall take the ſprinkler out of the hands of his clerk, and ſhall ſprinkle the woman with child with holy water, himſelf and the aſſiſtants repeating alternately the 66th pſalm. The whole concludes with prayers.

Another ceremony obſerv'd by women immediately after their lying in, is to deſire the prieſt's bleſſing before they go into the church: nay, many of them are ſo very ſcrupulous as to keep from it for ſome time; which cuſtom, ſays *Alet* in his ritual, is approved by the church, altho neither our Saviour or the church have given any precept on that head. But in this they imitate the practice of the holy virgin, who went to the temple to purify herſelf, and preſent her ſon: and the bleſſed virgin on this occaſion follow'd one of the principal rites of the *Jewiſh* religion.

A woman who deſires the prieſt's bleſſing after lying in, muſt ſend him notice of it, and in the mean time ſtay at the church-door upon her knees, with a lighted taper in her hand. Women ſtay in this manner out of humility, in order to be introduc'd into it by the prieſt, as being cleanſed from all their ſins, and reconciled to the church. The lighted taper denotes, that they ſhall bring up their children in the faith of Chriſt, and ſhall ſerve as an example to them. The prieſt having his white ſtole over his ſurplice, the ſprinkler, and the holy water, ſhall come and meet the woman at the church-door, when he ſhall take off his cap, ſprinkle her with holy water, make the ſign of the croſs over her, repeat an anthem and a pſalm; after which he ſhall put the corner of his ſtole in the woman's hand, bring her into the church, and lead her to the choir, ſaying, *Ingredere in templum Dei; adora filium beatæ Mariæ virginis, qui tibi fæcunditatem tribuit prolis:* that is, *enter into the temple of the Lord; adore the ſon of the bleſſed virgin* Mary, *who has been ſo propitious to you as to make you a mother.* Being there, ſhe ſhall ſay her prayers on her knees; and the prieſt having ended the prayer he had made for her, ſhall ſprinkle her with holy water.

EXORCISM.

This ceremony the hereticks and libertines have frequently attempted to burleſque; nevertheſs, the former allow the antiquity of it, *i. e.* of the power of caſting out evil ſpirits: but this power was at that time the effect of the gift of miracles, which having ceas'd for many ages, they pretend exorciſm is a mere chimera, and that the power of modern exorciſts over the infernal powers, exiſts only in the imagination of the vulgar and weak people. They † likewiſe affirm, that after the ceaſing of miracles, publick prayer was thought to be the beſt expedient for delivering demoniacks. Accordingly they were carried into the church: and 'tis to the publick

* *Alet*'s Ritual.

† *Hiſtory of the ceremonies and ſuperſtitions that have crept into the church.*

prayers that this employment of exorciſt, with regard to the office, owes its original. Libertines make exorciſms, and the being poſſeſſed with an evil ſpirit, a handle for raillery and diverſion. Theſe aſcribe the modern bewitchings to pious frauds, intereſted motives, and crazineſs; but as to women and young girls being poſſeſs'd, they imagine that certain irregular * deſires are the only devils who poſſeſs them. However, ſay theſe people, if the devil is caſt out of a young girl, they piouſly celebrate the defeat of the hobgoblin.

——— *Et le clergé n'eſt pas*
Des plus tardifs a prendre part au cas.

In Engliſh:

The clergy themſelves are not unwilling to have a finger in the pye.

Tho in reality he has ſenſe enough to be perſuaded, that an exceſs of continence, a long retirement from the world, and an over-fluſh of health may very often make people demoniacks, and particularly nuns, whoſe being poſſeſſed (which in this age has exerciſed the pens of ſeveral able writers) has raiſed a thouſand ſcruples in the minds of good people, and forced the moſt reaſonable zealots to ſay:

Eſt-ce l'eſprit immonde,
Ou l'eſprit de Dieu?
Ou plutôt la chair et le monde,
Qui jouent leur jeu?

That is:

Is it the unclean ſpirit, or the ſpirit of God? or rather, is it not the fleſh and the world that act this farce?

Such are the diſcourſes of our libertines, and even of thoſe who endeavour to aſſign phyſical reaſons for a thing which gives the common people a great idea of the power of the clergy. And indeed can there be a greater or a more noble privilege than that of driving the enemy of mankind out of the body of a chriſtian, and of triumphing over him who is the prince of darkneſs, the ſource of evil, the tempter of the faithful, the great, and even in the judgment of ſome divines, the only cauſe of the diſorders of the univerſe; in a word, the ſworn enemy of grace, and the tyrant over man's will?

The antient heathens were acquainted with, and practiſed exorciſms; and of this we have a thouſand examples among them: however, this employment, ſo holy among us, was given only to their old women, who gadding from houſe to houſe, uſed to ſprinkle with holy water, and lay the ſpirits by the power of certain words, and ſome very whimſical ceremonies, which are deſcrib'd in ſeveral † authors.

As

* Women and young girls are ſometimes ſubject to vapours and ſuffocations of the matrix, which probably may contribute to thoſe contorſions and convulſive motions which have been obſerved in thoſe of *Loudun*, *Cartigny*, *Louviers*, &c. who were poſſeſs'd. The diſtemper, called by phyſicians *furor uterinus*, ſeem'd to have ſeiz'd the brain of that woman who was poſſeſs'd by the devil at *Loudun*, who imagin'd that an *Incubus* uſed to come every night, and force her to his embraces, under the ſhape of a confeſſor, and pollute her chaſte bed. But it may be ſaid, that thoſe who were poſſeſs'd at *Loudun*, gave other marks of their being ſo, and ſuch as are indiſputable. But to theſe we might oppoſe the remarks of the phyſicians of *Montpellier*, who were conſulted in this affair. We are to obſerve farther, that in theſe latter ages the devil has always taken up his abode in the bodies of women, whereas in the infancy of the church he had no reſpect of ſexes.

† Particularly in *Lomejerus de Luſtrationibus.*

As to the modern heathens of the *Eaſt* and *Weſt-Indies*, they alſo have ſeveral ceremonies among them for caſting out devils and hobgoblins; but for theſe we refer the reader to the diſſertations on the ceremonies of thoſe idolaters.

The church not only diſpoſſeſſes the bodies of men and animals, but likewiſe drives evil ſpirits from all places where they endeavour to ſettle themſelves. We have already obſerved in what manner they drive away the devil from a bridal bed, from the bridal chamber, from ſalt, oil, water, and chriſm; he would certainly be in all thoſe things, did not the ceremony of exorciſm drive him from them. Hence we may form to our ſelves an idea of the importance of the employment of exorciſt, ſince the church devolves on him the authority it has over the infernal powers. However, this office is now uſeleſs, ſince the clergy reſerve to themſelves only the functions of it; which is ſo far from humbling the devil, that on the contrary it puffs him up, * by the great honour which is done him, becauſe none but prieſts and biſhops are employ'd againſt him.

The moſt infallible indication of a perſon's being poſſeſs'd by the devil, ſays *Alet*'s *Ritual*, is, if the perſon ſo poſſeſs'd either ſpeaks, or underſtands languages that before were unknown to him, eſpecially *if he holds long diſcourſes*, &c. To which we will add, that the devil muſt be conſiſtent with himſelf, and not make ſoleciſms or barbariſms, as has ſometimes happen'd; witneſs what writers relate concerning the devils of *Loudun*, who were not near ſo learned as thoſe of *Cartigni*, who were put to the trial in ſixteen languages: but the *poſſeſs'd* of *Loudun*, if we except a few improprieties in *latin* which the *poſſeſs'd* of *Cartigni* ſpoke to the exorciſts, they kept ſtrictly to the *French*, which was undoubtedly their mother-tongue, and conſequently was moſt familiar to them. Another mark of poſſeſſion, is the diſcovering of ſecrets, things that are doing at a great diſtance, or the divining a perſon's thoughts. A third indication, is to make ſuch efforts, or perform actions, as are above the natural ſtrength of the perſon poſſeſs'd, *in whatever condition, or with what ſickneſs ſoever they may be afflicted.* A † fourth, is to anſwer difficult queſtions, and ſuch as are above the reach of the human mind.

The *Rituals* forbid the exorciſing of any perſon, unleſs the biſhop's leave be firſt obtain'd for that purpoſe, *who muſt always be told the ſeveral ſymptoms which are obſerved of the poſſeſſed, in order that he may inquire whether or no they are genuine, to prevent the tricks and impoſtures which are too frequently employ'd on theſe occaſions.* He alſo muſt direct the conduct of the exorciſt on this occaſion, who, to enable himſelf the better to caſt out the devil, muſt exerciſe himſelf in faſting and prayer. He muſt bear with patience all the inſults of the devil, and take care that no vice, particularly pride, may give that enemy to God any advantage over him; he muſt afterwards endeavour to acquaint himſelf with the character and abilities of the particular devil, and examine whatever is moſt repugnant to him. As for inſtance, he muſt obſerve what expreſſions are moſt ſhocking to him, and theſe he muſt repeat over often. He muſt know the names and number of the devils who have taken up their abode in the body of the demoniack; how long they may have been poſſeſs'd; the cauſe, accidents of ſuch poſſeſſion, *&c.* He muſt obſerve all theſe circumſtances very religiouſly, and anſwer exactly to every particular; for the *Rituals* aſſure us that the *devils are very fond of talking at random*, and endeavour by equivocations and evaſions, to parry the thruſts of an exorciſt. They ſometimes fight flying, and frequently, out of a feint, pretend to take to their heels.

The demoniack muſt have a crucifix in his hands, or in his preſence, and ſome relicks of ſaints muſt be laid on his head; he muſt likewiſe be provided with *Agnus*'s;

* *Alet*'s Ritual.

† See ſome queſtions of this kind in *Bayle*'s *dictionary*, under the article *Grandier*.

Agnus's; be cover'd with a monk's cowl, a ſtole, or ſome other ſacred ornament. As to the hoſt, the *Ritual* will not allow it to be laid on the head or breaſt of the perſon poſſeſſed. They likewiſe prohibit an exorciſt from exorciſing a woman who is poſſeſs'd, unleſs accompanied with her relations, and ſome pious perſons. They muſt not touch her, except when they ſign her with the ſign of the croſs on the forehead, mouth, and breaſt. The demoniack, ſay the above-mention'd *Rituals*, ought to faſt and pray, to reconcile himſelf to God, renounce vice, eſpecially that which is ſuppos'd to have brought the calamity upon him; otherwiſe we are told that the exorciſt would labour in vain, and it would be doing the devil a kind of injuſtice, to drive him out of a man who was his property, * and ſlave. And indeed, who is ignorant that 'tis not lawful to diſpoſſeſs an uſurper, when he has long preſcription to plead in his favour? And is it not well known that the rules of morality forbid us to deprive a man of his poſſeſſions, tho we ſhould think them unjuſtly acquir'd?

The ceremony of † exorciſm muſt be perform'd in the church, but not before the altar, which the devil or the demoniack muſt not be ſuffer'd to caſt their eyes upon. It muſt be perform'd at the lower end of the church, towards the door, this being the place appointed for catechumens, penitents, and excommunicated perſons, who are not worthy of approaching the altar. If *Alet* is to be credited in his *Ritual*, this contempt of the devil will drive him out the ſooner. In caſe the demoniack is ſick, or hindred from going to church by any juſt or lawful cauſe, the exorciſm may be perform'd privately in a houſe, provided it be done before witneſſes. The exorciſt, before he performs the ceremony, muſt confeſs himſelf; which being done, in caſe he be a prieſt, or a deacon, he muſt put on the ſurplice or purple ſtole; and if the exorciſm is perform'd in the church, he muſt go and addreſs himſelf in prayer to heaven before the altar, accompanied with ſome eccleſiaſticks in ſurplices, or with a clerk carrying the holy water, and the ſprinkler. Prayer being ended, the prieſt draws near the demoniack, and makes him kneel down, and if it be neceſſary has his hands and feet tied. After this he puts his ſtole about his neck, and after having ſign'd the demoniack, himſelf, and aſſiſtants, with the ſign of the croſs, he ſprinkles the demoniack with holy water: he likewiſe ſprinkles the aſſiſtants, which is a holy and laudable precaution; for otherwiſe the devil who inhabits the demoniack, might upon feeling the holy water be ſo terrified as to run out from the body of the demoniack, and ſhelter himſelf in that of one of the aſſiſtants, were he not prevented by the ſprinkling. Theſe firſt ſprinklings with holy water being perform'd, the exorciſt kneels down, and the aſſiſtants alſo; when he begins the litanies of the Saints, to which the aſſembly makes the reſponſes. The litanies are follow'd by ſome pſalms, and a prayer. Prayer being ended, the exorciſt conjures Satan and his companions by the myſteries of the chriſtian religion; aſks him his name, and forbids him either to afflict or trouble the perſon or place, which are exorcis'd. Then the exorciſt ſigns himſelf a-new, the demoniack or perſon poſſeſs'd, and the goſpel he is going to read, with the ſign of the croſs, making choice of ſuch paſſages as may beſt mortify the prince of darkneſs and his ſatellites; as for inſtance, the beginning of St. *John*'s goſpel, which mentions the incarnation of the Word; the power which Chriſt gives to the apoſtles of driving out devils, and ſuch like paſſages, the whole agreeable to the tenor of the goſpels; then follows a prayer, and the ſigns of the croſs are repeated. Afterwards the exorciſt lays his right hand on the head of the demoniack, and repeats a prayer which is follow'd by the ‡ exorciſm, by which the devil is

* *Alet*'s Ritual. † *Idem ibid.*

‡ *Exorciſo te, immundiſſime ſpiritus*, &c. I exorciſe thee, unclean ſpirit, &c. in the name of Chriſt Jeſus. Tremble, O ſatan, thou enemy of the faith, thou enemy of mankind, who haſt brought death

is prodigiouſly four'd; nor is that which follows it, after the exorciſt has made three croſſes on the breaſt of the demoniack, leſs dreadful to him. Then they enter in cloſe attack with the ſpirit of darkneſs, and ſet before him (making at the ſame time a great number of ſigns of the croſs) the power and judgments of God; the ſacrament, or rather ſacrifice of the croſs; the faith of the holy apoſtles, and of all the ſaints; the death of the martyrs, the chaſtity of confeſſors, the interceſſions of ſaints, and the force of the myſteries of the chriſtian religion. He is reproach'd for all his guilt, is told that his empire has been deſtroy'd, and that he has been caſt into outer darkneſs. This is one of the chief reaſons which the hereticks employ, to prove that ever ſince the reign of Chriſt, ſatan has been bound in everlaſting chains, and baniſh'd to hell, till the conſummation of all things. In the mean time he is conjur'd, in the name of the Lord, to come out of the perſon poſſeſs'd. "It is hard "for thee to reſiſt, ſays the exorciſt to him, and to kick againſt the pricks; but thy re- "ſiſtance will ſerve only to heighten the rigour of thy puniſhment, *&c.*" Then follows a prayer, and afterwards a third exorciſm; in caſe the devil is not gone out at the firſt or ſecond ſummons. This third exorciſm is of the ſame nature with the reſt, and conſiſts of hiſtorical quotations from the holy ſcriptures, accompanied with ſigns of the croſs, which very much mortify evil ſpirits. This laſt exorciſm muſt be repeated, till ſuch time as the devil is come out of the body of the demoniack; as alſo from time to time, pſalms, ſpiritual ſongs, the apoſtles creed, that of *Athanaſius*, the Lord's prayer, *ave Maria*, &c.

When the wicked ſpirit has taken up his abode in a houſe, the rector or curate of the pariſh, after having taken the neceſſary informations, and receiv'd the biſhop's orders, ſhall exhort the inhabitants of the houſe to penance: and if this act of return to God is not ſufficient, he ſhall go into the houſe which is troubled with the evil ſpirit; ſhall exorciſe him in the manner above-mention'd, and ſhall ſprinkle all the apartments of the houſe with holy water.

death into the world, who has depriv'd men of life, has rebell'd againſt juſtice; thou ſeducer of mankind, thou root of all evil, thou fautor of all vices, thou ſource of avarice, diſcord and envy. *How difficult, and at the ſame time glorious, is it to conquer ſo formidable an enemy!*

A DISSERTATION ON THE CEREMONIES OF THE *ROMANISTS.*

The fifth and laſt PART.

Containing all ſuch Particulars as relate to the HIERARCHY or CHURCH GOVERNMENT, *&c.*

The SACRAMENT *of* ORDERS.

THE laſt part of this diſſertation ſhall be employ'd in whatever bears any relation to the ſacrament of orders. It were needleſs to give the origin of the name of this ſacrament, for that * order in general is ſuch a diſpoſition and arrangement of different things, that each has its proper place; that by this ſacrament, an order is ſettled among the faithful, diſtinguiſhing the laity, who compoſe the inferior part of the church, from the clergy, who are the ſuperior part of it, and to whoſe government the laity are ſubordinate; that by this ſacrament, an order and relation is ſettled between the ſuperior and inferior miniſters of the church; laſtly, that the clergy are obliged, by virtue of the ſacrament of orders conferr'd upon them, to preſerve order among the faithful committed to their charge.

There are ſeven orders; that of ſacriſtan or door-keeper, reader, exorciſt, acolyte, ſubdeacon, deacon, and prieſt, which includes epiſcopacy, this being the accompliſhment or perfection of this laſt order. Among thoſe ſeveral orders, that of the ſubdeacon, of the deacon, and prieſt only are ſacred, and that becauſe the vow of chaſtity is more immediately attach'd to it; and that this † vow ſeparating theſe, as it were, from the reſt of men, on whom thoſe orders are conferr'd, does thereby devote them intirely to the ſervice of God's church. Theſe ſacred orders are likewiſe call'd *majores* or *the greater*. The reaſon for this plurality of orders, according to the rituals, is the glory of God, which requires a great number of officers in different ſtations;

* *Alet*'s Ritual.

† The *Hebrew* word ſignifying *holy*, for the ſame reaſon ſignifies reſerv'd or ſeparated.

ſtations; and the excellency of the ſacrifice of the euchariſt, for which thoſe officers act. They add, that as the inferior orders are ſo many ſteps for arriving at the ſuperior ones, thoſe who take orders have thereby an opportunity to exerciſe themſelves in the practice of all the virtues and duties of the genuine prieſt.

* Writers who have explain'd the myſteries of the church, imagine they find their inſtitution, in the fourth and following verſes of the twelfth chapter of the ſecond epiſtle to the *Corinthians*. That wiſdom there mention'd, denotes *epiſcopacy*; knowledge, the *prieſt*; faith, *the deacon*; the gift of miracles, *the ſub-deacon*; that of healing diſeaſes, *the exorciſt*; the interpretation of tongues, *the acolyte*; prophecy, the *reader*; the variety of tongues, the *ſinger*; and the gift of penetrating the human mind, *the door-keeper*.

Some of the above-mention'd writers tell us, that our Saviour took upon him theſe ſeveral orders, during his reſidence upon earth. That he was the *door-keeper* when he drove the money-changers out of the temple; *reader*, when he read in the ſynagogue; *exorciſt*, when he caſt out devils; *acolyte*, when he declared he was the light of the world; *ſub-deacon*, when he turn'd water into wine; *deacon*, when he diſtributed the bread and wine among his diſciples, and at other times; and *prieſt* when he adminiſtred the ſacrament. As to the origin of orders, we find in a little book written by a proteſtant, that "‡ *Hyginus*, biſhop of *Rome*, made the "clergy into the body, and divided it into the ſeveral ranks and orders thereof; that "before this, there were but two poſts in the church; that of *prieſt*, (elder) or "*biſhop*, and that of *deacon*." The ſame writer tells us, that in the infancy of the chriſtian religion, the office of *prieſt* and *biſhop* ſeem to have been one and the ſame thing. However, we are not to be guided by a proteſtant writer, ſince we have the teſtimonies of *Euſebius*, and ſome other writers of greater antiquity than that biſhop. And 'tis certain, that this diſtinction of orders is very antient in the church.

All thoſe who intend to enter into holy orders are obliged to live || ſingle, and muſt have a teſtimonial of their probity, virtue, *&c.* A declaration is made in the church on

* *Caſal. de ſacr. vet. Chriſt. Ritib.*

‡ Hiſt. of ceremonies and ſuperſtitions, *&c.* printed in 1717.

|| However, 'tis certain that the clergy in the primitive ages were married: it muſt indeed be own'd, that the celibacy of the clergy was debated in the firſt council of *Nice*, and perhaps earlier; but at laſt, in ſpight of the oppoſition of ſome *puriſts* in religious matters, the marriage of the clergy prevail'd. Not but that ſeveral plauſible reaſons were made uſe of, *in oppoſition to* that liberty; ſuch as the cares of a family; a neglect of the cure of ſouls, or a dioceſe, occaſion'd by thoſe cares; the prieſt's employing the temporalities of the church to the maintenance of their families; the tenderneſs for a wife and children, incompatible with that which a prieſt or biſhop ought to have for their flock, who are their ſpiritual children. Be this as it will, there was in that age no eccleſiaſtical law enacted againſt the marriage of ſuch as were in holy orders. It is affirm'd that pope *Syricius*, who lived at the end of the fourth century, enacted the firſt decree againſt the marriage of the clergy of the *Romiſh* church: however this decree was not univerſally received, and ſeveral centuries after, a great number of the clergy were married. Notwithſtanding pope *Pius* II. boldly affirm'd, *that prieſts had been prohibited from marrying for very good reaſons, but ought to have been allowed that privilege for better*; 'tis nevertheleſs certain, that continence in a clergyman is honourable, and perfectly well adapted to the purity of the chriſtian religion. It muſt be own'd that the animal part of man finds it a very difficult task to obſerve ſuch an awful ſilence on this occaſion, as the church requires; but wherefore does it reject eunuchs, ſince it prohibits marriage? To this it will be anſwer'd, that the church offers nothing to God but what is perfect; but in a ſpiritual religion God requires nothing but a ſpiritual perfection. A viſible imperfection in the body, might diſguſt great numbers of good chriſtians; but the inviſible can give no one a diſtaſte. Eunuchs were likewiſe rejected in the *Jewiſh* church: but the *Egyptians* uſed to carry eccleſiaſtical perfection to a moſt extravagant exceſs; for among them, none were admitted to the prieſthood, before he had undergone a probation in the rites of *Priapus*, and duly practiſed the different ceremonies of his worſhip.



Le CLERC reçoit la TONSURE.



Le CLERC reçoit le SURPLIS.



ORDINATION du SACRISTAIN.



ORDINATION du LECTEUR.



D. Picart. del.

ORDINATION de L'EXORCISTE.



ORDINATION de L'ACOLYTE.

on three ſundays ſucceſſively, before the day of ordination, of their intention to take orders. They enter into orders by the tonſure, which, according to the *rituals*, denotes the renouncing of the world. The ceremony of the tonſure owes its original to the *Nazareat*, or ſtate of the *Nazarenes* among the *Jews*, which St. *Paul* allow'd of, in order to bring over that people to chriſtianity *. The eccleſiaſtical writers aſſure us, it was practiſed in the primitive church. † An antient prelate, who was mighty fond of the allegorical and myſtical interpretation of ceremonies, informs us, that ſimple tonſure is an image of the crown of thorns which was planted on our Saviour's head, to deride his ſovereignty; and that the double repreſents St. *Peter*'s head, or rather the crown of martyrdom with which it was crown'd, after the apoſtle had loſt it in his miſſion to the infidels: however, 'tis related in the acts of St. *Peter*'s martyrdom that he was crucified. If the reader is not pleaſed with theſe allegories, here follow ſome others. The orbicular form of the tonſure is a hieroglyphick of the ‡ perfection to which a clergyman ought to aſpire. This tonſure, which is call'd a crown becauſe of its form, repreſents alſo the ſpiritual ſovereignty of the clergy. We cannot preciſely ſay whether the heathens did not alſo endeavour to explain the tonſure of ſome of their prieſts, by ſuch like allegories; as for inſtance, that of the prieſts of *Iſis* and *Serapis*, for they alſo had their heads ſhaved.

The biſhop adminiſters the ſacrament of orders in quality of ſuperior of the church, and of all the clergy. This religious ceremony muſt be perform'd before the people, and if poſſible in the cathedral; the ſeaſons for it, are *lent*, *eaſter-eve*, and the *ember weeks*. At theſe times, ſay the *rituals*, the faithful faſt and pray, in order to implore of God wiſe and prudent miniſters over the church.

When a perſon is to receive the tonſure, he preſents himſelf before the biſhop, in a black caſſock, having a ſurplice on his left arm, and a lighted taper in his hand: || he is kneeling, but the biſhop is ſtanding, and cover'd with his mitre when he repeats a prayer, and ſeveral verſes out of the ſcriptures ſuitable to the ceremony. This being done, the biſhop ſits down, and ** cuts his hair in five parts of his head, *viz.* before, behind, on each ſide of his ears, and on the crown; during which the perſon who is tonſur'd ſays, with the biſhop, *Dominus pars hæreditatis meæ*, &c. *i. e.* the Lord is my inheritance, *&c.* The tonſure being performed, the biſhop takes off his mitre, and repeats a prayer over the perſon tonſurated, and the choir chaunt an anthem; which being done, the biſhop repeats a ſecond prayer, obſerving to turn himſelf towards the perſon who receives the tonſure. He afterwards puts the ſurplice on him, ſaying at the ſame time, *induat te Dominus novum hominem*, &c. *may the Lord clothe thee with the new man*, &c. †† When the ceremony is perform'd in private, the tonſurate prieſt gives the taper to the biſhop, who gives him his bleſſing. *Alet* tells us in his *ritual*, that the black caſſock which

* Acts of the Apoſtles *ch.* xxi. *v.* 24.

† *Germanus*, patriarch of *Conſtantinople*, mention'd by *Caſalius*.

‡ The *Egyptians* repreſent perfection and eternity by a circle; which hieroglyphic was afterwards employ'd by the *Jews*, as is manifeſt from the circle or golden crown which was round about the ark of the covenant. After this it was received by the heathens in far diſtant countries, as the *Romans*, &c. Laſtly, we meet with it among the antient *Mercians*. *Vide* the third Volume of this work, containing the ceremonies of the idolatrous nations.

|| *Piſcara Praxis.*

** Formerly it was the cuſtom to cut the hair in ſuch a manner, as to leave only a little circle at the extremities; in the ſame manner as the monks and ſinging boys at this day. The council of *Toledo* condemn'd, as hereticks, all ſuch *Spaniards* who in imitation of thoſe of the order of *Readers* in *France*, and of ſome hereticks in *Spain*, received the tonſure only on the crown of their heads, *Canon. Conc. Tolet.* In *Caſalius de Ritib.* An unaccountable and dangerous hereſy!

†† *Piſcara ubi ſupra.*

the tonſurate prieſt puts on, teaches him that he muſt clothe himſelf intirely with the chriſtian virtues; and its colour, that he muſt look upon himſelf as dead to the world; that the lighted taper he holds in his hand, denotes the innocency of baptiſm, which the tonſurate prieſt has preſerv'd, or the light of the faith; that the tonſure is a mark of the renunciation of the world, and its vanities; but the * hair that is left denotes with what ſobriety he ought to uſe the things of this world. It may be farther ſaid, that the hair cut above the eyes, ſignifies that the clergy ought to be deliver'd from ſpiritual blindneſs; and as to its cutting about the ears, it denotes that they ought to be open to the word of God; behind the head, that they ought not to meditate on things behind them; on the crown, that they partake of the ſovereignty of Chriſt Jeſus: the whiteneſs of the ſurplice, denotes the innocency and purity of life; nay, the very flax, of which the ſurplice is made, has an allegorical ſignification.

The employment of the door-keeper, call'd *ſacriſtan*, in the third compartment of the annex'd plate, is to open and ſhut the church-doors, as alſo to take care that the bells be rung; that of the *reader*, to read aloud the leſſons and propheſies which are ſung at mattins and maſs; that of *exorciſt*, to caſt out devils from the bodies of perſons poſſeſs'd; that of *acolyth*, to bring the tapers, to light them, to take care to put fire into the thurible, and frankincenſe in the navicula, to prepare the wine and water for the ſacrifice, to attend upon the ſub-deacon, the deacon, and the prieſt. The employment of the ſub-deacon is to take care of the holy veſſels, to prepare and pour out water on the wine in the chalice, to ſing the epiſtle at ſolemn maſſes, to bring and hold the book of the goſpels to the deacon, to give it the prieſt to kiſs, to carry the croſs in proceſſion, and to receive the oblations of the people. The function of the *deacon*, is to give to the prieſt all things neceſſary for the † ſacrifice; to read the goſpel publickly, to explain it; to be in ſome meaſure the church's attorney, with regard to the diſtribution of thoſe things which were given to the poor. *Alet* tells us in his *ritual*, that antiently it was the deacon's buſineſs to turn out of the church before maſs began, all ſuch perſons as were not allow'd to be preſent at it, and that after maſs he ſent away ſuch as had aſſiſted at it. The deacon uſed to ‡ remind the faithful of *humility*, which cuſtom is ſtill obſerv'd. Moreover, the deacon muſt aſſiſt and ſerve the prieſt in the adminiſtration of baptiſm, and may himſelf baptize in the abſence of the prieſt in caſes of neceſſity. Laſtly it is his duty to give the biſhop an account how the laity ſpend their lives, purely for their edification, and the better government of the church. The duty of the *prieſt* is to offer up the ſacrifice of the maſs, to adminiſter the ſacraments, (thoſe of confirmation and orders excepted) to preach the word of God; to bleſs the people, and to watch over the ſouls committed to his charge.

When a biſhop ordains a *door-keeper* or *ſacriſtan*, he gives him the keys of the church, when the ſacriſtan touching them, the biſhop ſays to him, *remember that you are to give an account to God, of whatever theſe keys ſhut up*; or rather, *govern your ſelf, as being to give an account*, &c. *ſic age quaſi Deo redditurus ſis rationem*, &c. || This being done, the arch-deacon gives the door-keeper full power to exerciſe his office,

* *Alet*'s Ritual.

† Antiently the deacon uſed to give the cup in the ſacrament, and the biſhop or prieſt the bread.

‡ By ſaying to them, *humiliate capita veſtra Dēo*, i. e. *humble your ſelves before the Lord*; which we are told, was generally directed to penitents, who uſed to proſtrate themſelves when the biſhop or prieſt laid his hands upon them. But in ſeaſons of a general penance, ſuch as *lent*, they uſed to ſay theſe words publickly at the end of the *maſs* for the whole congregation in general; in order that they might kneel down when the prieſt pray'd for them, becauſe it was not poſſible for him to lay his hands on each particular penitent.

|| We ſhall afterwards take notice of the employment of an arch-deacon.

office, by cauſing him to open and ſhut the gates of the church, and to ring the bells. During the ceremony the biſhop makes an exhortatory diſcourſe to the ſacriſtan.

The fourth council of *Carthage*, held in 398, but which ſeveral learned writers look upon as fictitious, mentions the greateſt part of the ceremonies made uſe of in theſe ordinations. 'Twould be needleſs to obſerve, that perſons were appointed in the temple of *Jeruſalem*, whoſe employments were much the ſame with thoſe of theſe inferior officers of the church. There are alſo ſuch officers in the temples of the idolaters.

When a perſon is admitted into *reader*'s orders, the biſhop cauſes him to lay his hands on the book of the propheſies, and the leſſons of mattins, ſaying to him at the ſame time, *accipe & eſto verbi Dei relator*, &c. i. e. *receive this book, render an account of the word of God, and if you acquit your ſelf worthily of this office, be aſſured that you ſhall have a portion of the inheritance, allotted to thoſe, who from the beginning have diſpenſed the word of God.* We are told that the *readers* are at this time, in the church, the ſame with the prophets among the *Jews*; at leaſt their office bears ſome affinity to thoſe who were called to the reading of the holy books in the ſynagogue, and to ſuch as perform that office to this day, but with this exception, that the *Jews* do not rank them in the body of their clergy.

When ever the biſhop ordains a perſon *exorciſt*, he makes him lay his hand on the book of exorciſms, ſaying to him, *receive this book, and remember at the ſame time that you receive the power of exorciſing demoniacs, or ſuch as are poſſeſs'd, whether they have been baptiz'd or are only catechumens.* The ceremony of exorciſing is perform'd by the prieſt; the buſineſs of the exorciſt being generally only to get ready the ſalt, and every thing neceſſary for the bleſſing of the water, the day it is bleſs'd. When the prieſt exorciſes any perſon, the exorciſt muſt aſſiſt at it, and get ready the book of exorciſms.

The perſon who is ordained *acolyth*, lays his hand on the candleſtick with the taper which the biſhop gives him, at the ſame time repeating to him the words ſuitable to this act. After this the biſhop preſents him the *burette*, or little cryſtal flaggon, (but empty) in which the wine and water uſed in the ſacrifice of the maſs is put. This ceremony, the ſame as the former, is accompanied with an exhortation.

The biſhop when he confers the order of ſub-deacon, cauſes the candidate to lay his hand on the cup and the patten, both being empty, ſaying to him at the ſame time, *videte cujus miniſterium vobis traditur*, &c. i. e. *take care of the miniſtry which is committed to your charge, preſent your ſelf to God in ſuch a manner as may be agreeable to him.* After which he cauſes the ſub-deacon to lay his hand on the epiſtles, ſaying to him, *receive this book, and the power of reading the epiſtles in the holy church of God*, &c. The perſon to be ordain'd muſt preſent himſelf clothed in a white albe girded about him, and a lighted taper in his right hand; he then falls proſtrate on the ground, during which the biſhop and the clergy read the litanies of the ſaints. After this the biſhop turning himſelf towards the perſon, (or perſons to be ordained) who is ſtill proſtrate, gives his bleſſing * thrice, and makes a diſcourſe, in which he repreſents to him the importance of the ſub-deaconſhip; after which he gives him the patten, *&c.* in the manner above-mention'd, and repeats ſome prayers. Theſe being ended, the biſhop clothes him with the amict, ſaying to him, *accipe amictum, per quem deſignatur caſtigatio vocis*, i. e. *receive this amict, which denotes the bridle of ſpeech.* He then puts the maniple on his left arm, telling him *that it ſignifies*

* *Ut electum benedicere dignaris; ut electum benedicere & ſanctificare dignaris; ut electum benedicere, ſanctificare, & conſecrare dignaris.* This form of bleſſing is practiſed on ſeveral other occaſions.

ſies the fruit of good works: he clothes him with the dalmatica, telling him *that 'tis a garment of joy. Alet* tells us in his *ritual*, that the *amict* denotes the application of the tongue; the *maniple*, that of the hands; and the *dalmatica* that of the heart to the ſervice of God.

Caſalius in his book of the ceremonies of the antient chriſtians, is of opinion that the ſub-deacons have ſome affinity to the *Nethinneans*, who were ſubject to the *Levites*, and whom *Joſhua* firſt choſe from among the *Gibeonites*. Be this as it will, the inſtitution of the ſub-deaconſhip is of great antiquity; but 'tis the buſineſs of the criticks to inform us whether that order, and the *minor* ones above-mention'd, were exerciſed in the ſame manner in the antient church, as at this day.

Here follows the ceremony of the ordination of deacons: The candidate preſents himſelf clothed in the ſub-deacon's habit; then the biſhop enquires his character of the arch-deacon and the people, who afterwards makes an exhortation to him on the excellency of the deaconſhip: the deacon proſtrates himſelf in the ſame manner as the ſub-deacon. After this the biſhop gives him the Holy Ghoſt, by laying his right hand on his head, to ſhew that he does not receive it as fully as the prieſt. The biſhop * being ſeated, the candidate kneels before him, and receives the ſtole on his left ſhoulder, which an † acolyth fixes on to his neck, and on his left ſhoulder, in ſuch manner that it comes down on the right ſhoulder. He next receives the dalmatica. The ordination being ended, the biſhop preſents him with the book of the goſpels, and the ceremony concludes with the prayers of the biſhop and people. An *Italian* writer on ceremonies tells us, ‡ that after the offertory, the new deacons offer *tapers*, &c. The *Rituals* aſſure us, that the ſtole over the albe |||| denotes the power given to the deacon, which is inferior to that of the prieſt; and indeed the ſtole is put on the deacon under the right ſhoulder only. The dalmatica points out to the deacon three gifts of God, || the divine protection, joy, and juſtice. The origin of the inſtitution of deacons may be ſeen in the ſixth chapter of the *acts of the apoſtles:* they were the miniſters of the apoſtles.

The order of *prieſt* is ſuperior to all thoſe above-mention'd, becauſe he is impower'd to conſecrate the body of our Lord. He preſents himſelf to the biſhop in a deacon's habit, with a lighted taper in his right hand, and the chaſuble folded over his left arm. After the arch-deacon has acquainted the biſhop with the character of the candidate, and the latter has made a previous exhortation to the aſſembly, the litanies are ſaid; the candidate lying proſtrate on the ground at the ſame time, in teſtimony of his humility: he afterwards riſes up, and preſents himſelf to the biſhop, who lays both his hands upon him; all the prieſts who aſſiſt at the ceremony do the ſame, which being done, the biſhop and his miniſters repeat ſome prayers appointed by the pontifical. Then the prelate takes the ſtole, which is on one ſhoulder only, and puts it on both, in ſuch a manner that it ** lies croſs-wiſe on the candidate's breaſt. The biſhop in putting on his ſtole ſays to him, *receive the yoke of the Lord.* The ſtole thus fix'd on both the prieſt's ſhoulders, points out to him, that he receives a fulneſs of charity greater than that of the deacon. After the ſtole, the biſhop gives him the chaſuble, which ſignifies charity; and indeed the biſhop when he gives it the prieſt, ſays to him, *accipe veſtem ſacerdotalem, per quam charitas intelligitur*, i. e. *receive the ſacerdotal veſtment which repreſents charity.* The chaſuble is firſt given to the prieſt, ſpread before, and afterwards behind, which we are told denotes to him the great †† extent of charity. This ceremony is follow'd by another prayer, and the *veni Creator* is ſung, during which the biſhop anoints the candidate's hands in the form

* *Pontificale Roman.* † *Piſcara Praxis Ceremon.* ‡ *Idem ibid.* || *Alet's* Ritual.
|| *Induat te Dominus indumento ſalutis, veſtimento lætitiæ, dalmatica juſtitiæ.*
** *Piſcara Praxis Cerem.* †† *Alet's* Ritual.

ORDINATION des SOÛDIACRES.

ORDINATION des DIACRES.

ORDINATION des PRÊTRES.

Le PRÊTRE reçoit L'IMPOSITION des mains.

R. Picart. Del.

L'EVÊQUE donne aux PRÊTRES le pouvoir de CONSACRER.

L'EVÊQUE COMMUNIE les nouveaux PRÊTRES.

form of a croſs, with the oil of the catechumens. This being done, the biſhop joins the prieſt's hands together; and the prelate's vicar, or ſome other of his miniſters, * wraps them round with a piece of clean linen.

After this, the biſhop empowers the prieſt to conſecrate, by making him lay his hand on the chalice in which is ſome wine, and the paten, on which a wafer or hoſt is laid: the paten is ſet on the chalice. At the concluſion of the ceremony the new ordain'd prieſt receives the ſacrament, and the biſhop gives him his bleſſing, after having made him repeat the *creed*, laid his hands a ſecond time on his head, ſaying to him at the ſame time, *receive the Holy Ghoſt*; and obliged him to make the ſolemn promiſe of reverence and obedience which the prieſt owes the biſhop, which he receives by taking both the hands of the prieſt, and putting them between his own.

The BENEFICES *and* DIGNITIES *of the* CHURCH.

Benefices being the conſequence of orders, and an eccleſiaſtical ſtate, can belong to thoſe only who are in orders, or have receiv'd the tonſure; eccleſiaſtical dignities are of much more antient date than benefices, † the latter taking their riſe from the degeneracy of the church in latter ages.

As to the origin of the word *beneſice*, we find it as follows in the above-cited *Ritual*: "This word was antiently appropriated to the lands which kings uſed to "beſtow on thoſe who had fought valiantly in the wars; and was not uſed in this "particular ſignification, but during the time that the *Goths* and *Lombards* reign'd "in *Italy*, under whom thoſe *fiefs* were introduced which were peculiarly term'd "*beneſices*, and thoſe who enjoy'd them *beneficiarii* or vaſſals. For notwithſtanding "that the *Romans* alſo beſtow'd lands on their captains and ſoldiers, yet theſe lands "had not the name of benefices appropriated to them; but the word *beneſice* "was a general term which included all kinds of gifts or grants, according to "the antient ſignification of the *latin* word. In imitation of the new ſenſe in "which that word was taken with regard to *fiefs*, it began to be employ'd in the "church, when the temporalities thereof began to be divided, and to be given up "to particular perſons, by taking them out of thoſe of the biſhops: this the biſhops "themſelves firſt introduced, purpoſely to reward merit, and aſſiſt ſuch eccleſiaſticks "as might be in neceſſity. However, this was ſoon carried to greater lengths, and "at laſt became unlimited, as was ſince manifeſt in the clericate, and the monaſte-"ries. A benefice therefore is not merely a right of receiving part of the tempo-"ralities of the church, for the ſervice a perſon does in it; a right which is founded "on the goſpel, and has always ſubſiſted ſince the apoſtolick age; but 'tis that of "enjoying a part of the temporalities of the church, aſſign'd and determin'd in "a ſpecial form, in ſuch a manner that no other clergymen can lay any claim or "pretenſion to it ——. And in this age 'tis not barely the right of enjoying part "of the temporalities of the church; but 'tis likewiſe, a fix'd and a permanent "right, in ſuch a manner that it devolves on another, after the death of the incum-"bent: which was otherwiſe antiently, for at the riſe of benefices, they were in-"dulg'd to clergymen only for a ſtated time, or for life; after which they reverted "to the church."

A perſon muſt be fourteen years of age complete, before he can be entitled to receive a benefice, and muſt have receiv'd the tonſure. As to the qualities requiſite for ſuch as have the cure of ſouls, we ſhall take no notice of them, nor of the vocation of thoſe who take holy orders.

* *Pontif. Roman. Piſcara Praxis cerem.* † *Ale.*'s Ritual.

As to the plurality of benefices, *Alet* argues very judiciouſly in his *ritual* upon that head: "It was impoſſible, ſays he, for the fathers of the antient church, to con-" demn this plurality, ſince the poſſeſſion of benefices, as ſettled at this day, was " unknown to them. However we ſee what were the ſentiments of the church " upon that head, in one of the canons of the council of *Calcedon*, which prohibits " the clergy from inſerting their names in the liſts of two churches, or, in other " words, to enjoy a plurality of benefices ———. The ſecond council of *Nice* held " under *Charlemaigne*, prohibits the ſame thing as an infamous profit; with this ex-" ception however, that it is allow'd the rural clergy, becauſe of the ſmall number " of clerks in thoſe ages. Finally, a council held at *Paris* in 829, condemns this " practice, and declares it to flow from the ſame ſource, *viz.* covetouſneſs." Nor have pluralities been leſs cenſur'd ſince the eſtabliſhment of benefices. The doctors of the church complain'd of it, and tho the pope himſelf diſpenſed with holding a plurality of benefices, they nevertheleſs aſſerted that ſuch a diſpenſation did not wipe out the ſin of plurality. They inſinuated that it might do well enough in this world, but otherwiſe in heaven: nevertheleſs the cuſtom of holding ſeveral benefices at the ſame time has been general for many ages.

All incumbents, eſpecially thoſe who have a cure of ſouls, are obliged to reſidence; but they frequently leave them to their curates: however, by the laws of the church, they are forbid to receive any of the fruits of their benefice, during the time they may have been abſent from it. The great number of ſuch as are non-reſident, gives us reaſon to believe that a great indulgence is ſhewn on this occaſion; and moreover, the diſtemper is grown ſo inveterate, that it is impoſſible to cure it.

A clergyman is forbid to buy or ſell ſpiritualities, or ſuch things as are annex'd to it: this traffick is call'd ſimony. By ſpiritual things we underſtand the gifts of the Holy Ghoſt, the ſacraments, and the ſpiritual functions; ſuch as preaching, and celebrating the maſs. By things annex'd to the ſpiritual, we underſtand the revenues of benefices, which depend on the ſpiritual functions the incumbent is to exerciſe. Were the article of ſimony to be urged a little home, 'tis to be fear'd that the ſin which is the conſequence of it, has infected the greateſt part of the clergy. Simony is diſtinguiſh'd into mental, conventional, and real. The *mental* is, when a perſon in giving one of ſuch things as conſtitute the ſimony, does it with an intention to oblige the receiver to give him the value either in money, or ſomething equivalent to it; or when any ſuch gift is made with deſign to receive a benefice by that means. The *conventional* is, when two perſons negotiate either expreſly, or tacitly, to beſtow a ſpiritual thing, or that which is annex'd to it, for a temporal thing. The *real* is, when two perſons agree together to give money for a benefice. Such as are more rigid againſt ſimony, carry this matter ſtill farther, and reduce under this head all intreaties, applauſes and flatteries which may be employ'd purely to obtain or procure a benefice for any perſon. Beſides ſimony, there are other ſiniſter methods of procuring a benefice; as of * *confidence*, which is, "when one either reſigns or " procures a benefice for ſome other perſon, with deſign or agreement to give it to " a relation or ſome other man; or ſhall ſuffer ſome other perſon to take the fruits " thereof, reſerving only the title to himſelf." 2. The negotiation and traffick made in permutations, *i. e.* when one exchanges a benefice with ſome other perſon not for the advantage of the church, but for one's private intereſt, and to procure more wealth. 3. Fraudulent permutations. 4. Pretended reſignations. 5. Pretended inſtruments in order to enjoy a benefice. 6. The foundation of an *obit*, which is as follows: "A perſon deſiring to procure a benefice either for himſelf or ſome rela-" tion,

* *Alet*'s Ritual.



L'EVÊQUE désigné se prosterne avec les deux ASSISTANS. II L'EVÊQUE désigné prête le SERMENT.





L'EVÊQUE désigné se PROSTERNE. II L'EVÊQUE désigné est OINT.





On OINT les mains de L'EVÊQUE. II On lui donne le BÂTON PASTORAL.

" tion, lays out a ſum of money, or buys a piece of ground, upon condition to " beſtow the intereſt of the money, or the revenue of the land, on a perſon for celebra- " ting a weekly maſs; when giving the name of benefice to this foundation, which he " calls *obit*, he exchanges it with another perſon for a prebend or cure." After this let the reader judge, whether there are many clergymen in the world who can boaſt of being exempt from even the appearances of ſimony. But the clergy will make the following objection; are not ſuch caſes of ſimony, and other irregularities purely imaginary? and is not the perſon who oppoſes them ſo warmly, too violent and ſevere?

Ceremonies relating to the ELECTION *of* BISHOPS.

Biſhops are conſider'd as the fathers and paſtors of the faithful, the ſucceſſors of the apoſtles, and as ſuch the * ſuperiors of the church of chriſt, †by virtue of which they are allow'd the chief places in the choir, in chapters and proceſſions, *&c.* As ſucceſſors to the apoſtles, they claim reſpect and homage from the laity. As fathers and paſtors, they themſelves are obliged to preach God's holy word to the faithful. This was the cuſtom in the primitive church; there is no preſcription on this head, ſince, in the conſecration of biſhops, they are commanded to preach the goſpel to thoſe over whom they are appointed paſtors ‡. It muſt indeed be own'd, that, for many years, they have willingly diſpenſed with that painful function; and that their luxury and indolence has frequently render'd them obnoxious to the ſharpeſt cenſures of writers, whether orthodox or hereticks.

The ceremonial of the biſhop enjoins, that he be clothed in purple. The regular biſhops may continue to wear the habit of their order. During *lent* and *advent* they muſt be in black, and always clothed in the dalmatica; but they are allow'd to wear ſhort clothes when on a journey.

The pope only has the right of electing biſhops: this is a pretended prerogative which the partiſans of the court of *Rome* carry to a very great height, to the prejudice of kings and ſovereign princes. Nevertheleſs ſome of theſe have reſerved to themſelves the right of nominating to biſhopricks; after which the pope ſends his approbation and the bulls to the new biſhop. At *Rome*, it is cuſtomary to ‖ publiſh in ſome conſiſtory, that the candidate for a biſhop's ſee, is duly qualify'd for the ſame. He is then confirm'd, after an inſtrument has been drawn up to teſtify the probity of his life and manners. After which ** an inſtrument is drawn up in his favour, call'd by the inhabitants of *Rome*, *conſiſtorial*, or apoſtolical Letters. All theſe formalities contribute to ſubject the biſhops to the pope: however, ſuch of thoſe prelates who ſpeak ſincerely, and are not wrought upon by any political motives,

* *Biſhop* is a *Greek* word ſignifying inſpector; which manifeſtly proves that they were ſuperior in dignity to other prieſts.

† *Piſcara Praxis Cerem.* ‡ *See* the ſequel.

‖ A perſon who is a candidate for a biſhop's ſee in any city of *Italy*, ſays *Lunadoro*, *Relaz. della Corte di Roma*, muſt make a confeſſion of his faith, in preſence of ſome cardinal nominated by the pope. After that the cardinal has heard the depoſitions of the witneſſes, with regard to the life, manners, *&c.* of the candidate, he cauſes an inſtrument to be drawn up to that purpoſe, afterwards ſigns it, and gives it to three cardinals, heads of each order, to be reviſed by them. The witneſſes muſt likewiſe give their affidavits, that the candidate was born in lawful wedlock; that his father and mother were never ſuſpected of hereſy. Theſe formalities being ended, a report is made of the candidate in a ſecret conſiſtory, and he is propoſed in a ſecond conſiſtory.

** By this inſtrument the candidate binds himſelf to pay to the ſacred college, to the apoſtolical chamber, and the chancery, all the charges of his promotion. By virtue of this bill, bulls are granted in his favour.

tives, pretend that they hold the authority they have over their dioceſes, from our Saviour only; but they ought to be as ſincere in owning, that they hold it from the pope. *Hence is the origin of degrees and diſtinctions, which have given riſe to numberleſs diſputes with regard to the divine right of epiſcopacy. By virtue of that divine right ſome biſhops have had the preſumption, to write at the head of their decrees and mandates, *ſuch a one, by the grace, or by divine providence*: but † *Innocent* XI. cenſur'd them very ſmartly upon this account.

When †† a perſon hears that the pope has raiſed him to the epiſcopal dignity, he muſt enlarge his ſhaven crown, and dreſs himſelf in purple. If he be in *Rome*, he ſhall go and ſalute his holineſs, and receive the rochet from him. Three months after his having been confirm'd in his election, he ſhall be conſecrated in a ſolemn manner; which muſt be perform'd on ‡ a ſunday, ‖ or one of the feſtivals of the apoſtles, obſerving to faſt on the eve of his conſecration. The altar, as we find in the book of ceremonies, muſt be adorn'd with flowers, and a carpet ſpread on the ground before it, and on the ſteps. The pontifical ornaments muſt be laid on the altar, and the chriſm, the veſſel of holy water, the chalice, the pyx, the pontifical ring; the ſandals, the paſtoral ſtaff, the mitre, gloves, *&c.* on the credences. There are likewiſe two little barrels fill'd with the beſt wine, two loaves, one of them gilt with gold, the other with ſilver, with the arms of the officiating prelate and the biſhop engraved on them, and two tapers each weighing four pounds. Some acolytes ſtand by the biſhops who conſecrate, and the perſon to be conſecrated: the latter places himſelf in the middle of the two aſſiſting biſhops, oppoſite to the officiating prelate, who ſits on the epiſcopal ſeat placed about the middle of the altar. Then one of the aſſiſtants addreſſes himſelf to the officiating prelate, ſaying to him, that the ‡‡ catholick church requires ſuch an one (naming the perſon) to be raiſed to the dignity of a biſhop. Then the officiating prieſt demands of him the *apoſtolical mandate*, which is given to his notary who reads it, when the officiating prelate anſwers at the concluſion of the mandate, *God be praiſed.* This firſt ceremony concludes with the oath of the candidate, which he takes on his knees before the biſhop who conſecrates him. By this oath he ** engages himſelf to be faithful to St. *Peter*, to the holy *Romiſh* church, and to the pope; to defend them to the utmoſt of his power, and not divulge ſuch ſecrets as the pope ſhall entruſt him with. He ſwears that he will maintain towards and againſt all men the ‖‖ *papacy of Rome* and the *regalia of St. Peter*; the rights, honours, privileges, and authority of the holy *Romiſh* church: that he will not enter into any council or machination, againſt either the church or its head; that he will faithfully reveal to them whatever may claſh with their intereſts; that he will obſerve the rules preſcrib'd by the holy fathers, the decrees, orders, proviſions, and apoſtolical mandates; that he will proſecute hereticks, ſchiſmaticks, and all ſuch as rebel againſt the holy father. He farther promiſes to give him an account of his adminiſtration, and of every thing that relates to the ſtate and diſcipline of the church; to execute expeditiouſly and with humility all the apoſtolical mandates, either by himſelf or his miniſters,

* *See* this ſubject debated in the council of *Trent*, in the hiſtory thereof by Father *Paul*.

† One of theſe mandates put the holy father into ſuch a paſſion, that he is ſaid to have cried out, *Ecco un ridicolo barone con la ſua grazia di Dio*, &c. *there's a ridiculous ſcoundrel with his grace of God*, &c. *had it not been for mine he had never have been a biſhop.*

†† *Cerem. epiſcop.* lib. i. ‡ *Pontificale Roman.*

‖ *Lunadoro* in his relation, *&c.* ſays, that the biſhop on the day of his conſecration, has the precedency of all other biſhops, that being the day of his nuptials.

‡‡ *Reverendiſſime pater, poſtulat ſancta mater eccleſia catholica ut hunc presbyterum ad onus epiſcopatus ſublevetis.*

** *Vide* the pontifical. ‖‖ *Papatum Romanum & regalia ſancti Petri.*



On donne l'ANNEAU à l'EVÊQUE.



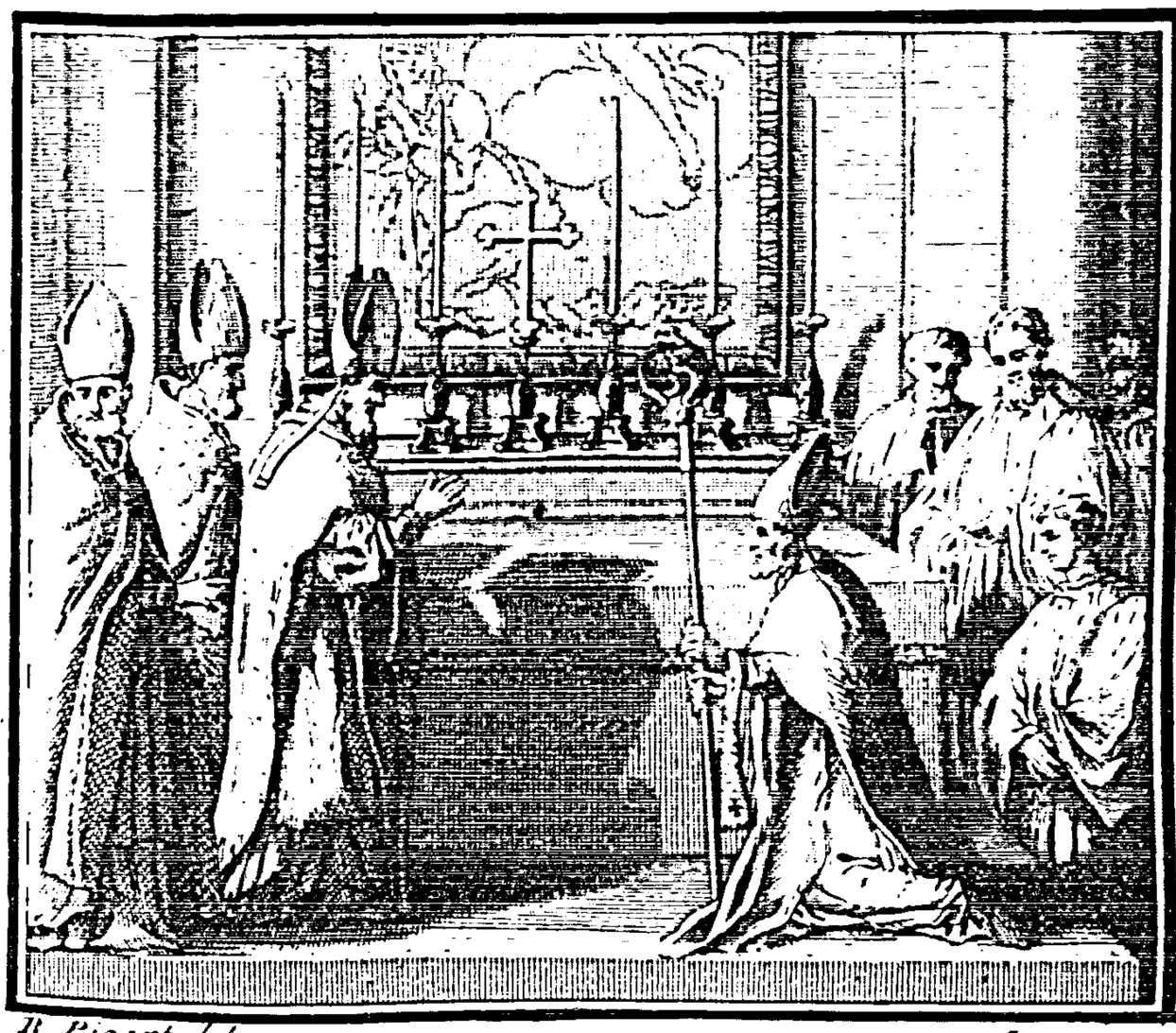
On lui presente le LIVRE des EVANGILES.



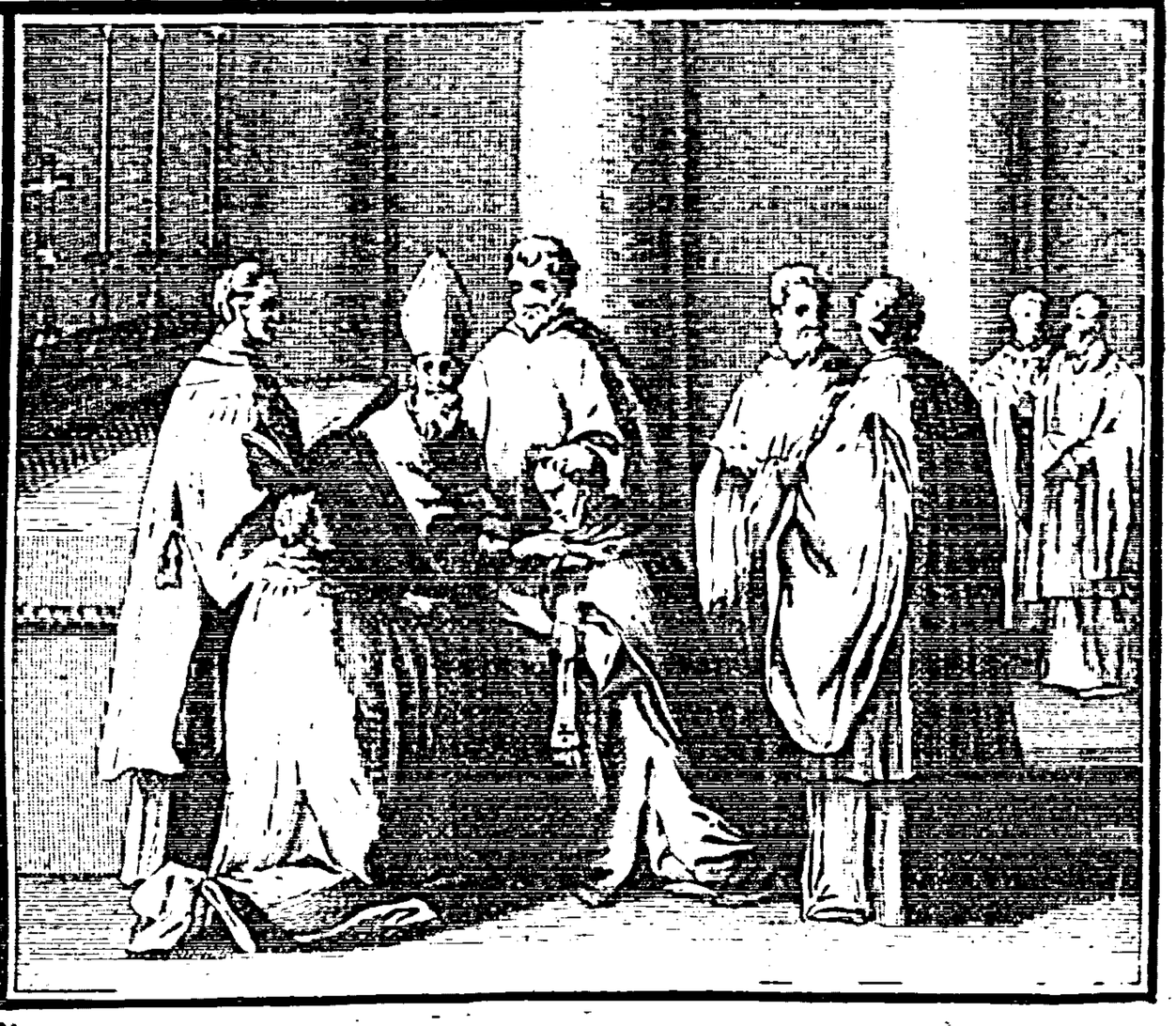
Le nouvel EVÊQUE presente les flambeaux, le Pain et le vin.



On met la MITRE sur la tête de L'EVÊQUE consacré.



On lui donne le BÂTON PASTORAL.



L'ARCHEVEQUE recevant le PALLIUM.

B. Picart. del.

miniſters, *&c.* We are told in one of the rubricks of the pontifical, that all patriarchs, primates, arch-biſhops and biſhops of *Italy*, and of the neighbouring iſlands, are obliged to renew this oath every three years, thoſe of *France*, *Germany*, *Spain*, *Flanders*, the *Britiſh Iſlands*, *Poland*, &c. every four years; thoſe of the extremities of *Europe* and of *Africa*, every five years; and laſtly, thoſe of *Aſia* and *America* every ten years.

After this oath a formulary call'd the * *examen* is read: by this formulary he promiſes to † ſubmit his wiſdom and knowledge to the ſenſe of the holy ſcriptures, and this is follow'd by ſeveral interrogatories which conclude the examen. Theſe interrogatories relate to ſuch duties of obedience as the pope and the church require, the obſervance of its commandments, traditions, the purity of manners, its faith with regard to the tenets of the chriſtian religion. After the oath, the candidate kiſſes, on his knees, the hand of the officiating prelate. The maſs which follows the oath and examen being read or ſung, he puts off the pluvial, and the acolytes give him the ſandals, while the pſalms are ſinging. He next receives the paſtoral croſs, the ſtole, and other pontifical ornaments; and thus habited he goes and ſtands before the altar, where he reads the office of the maſs, having the two aſſiſtant biſhops on each ſide of him. This being read, he makes a bow to the officiating prelate, who repeats the following words to him, which include the epiſcopal functions: "The duty of the biſhop is to judge, interpret, conſecrate, confer "orders, ſacrifice, baptize, and confirm." After the repeating of theſe words and a ſhort prayer, the officiating prelate and aſſiſtants all kneel down in the manner repreſented in the third compartment of the plate, except the candidate biſhop, who proſtrates himſelf, and continues in that poſture, during which the officiating prelate, with his paſtoral ſtaff, ſigns him with the ſign of the croſs. The aſſiſtants perform the ſame ceremony.

Before the officiating prelate proceeds to the anointing, he takes the book of the goſpels, and lays it on the ſhoulders of the biſhop elect. The officiating prelate and the two aſſiſtants afterwards lay their hands on his head, ſaying unto him, *receive the Holy Ghoſt.* Then a napkin is put on the neck of the biſhop elect, and the officiating prelate anoints his head with the chriſm: the anointing is perform'd in form of a croſs on his ſhaven crown; he then anoints his two hands, which are alſo laid croſs-wiſe. This anointing is perform'd from the thumb of the right hand to the fore-finger of the left; and from the thumb of the left hand to the fore-finger of the right: after which the officiating prelate anoints the palms of both his hands, and concluding this anointing with a prayer, proceeds to ‡ bleſs the paſtoral ſtaff, ſprinkles it with holy water, and gives it to the biſhop elect, in the manner repreſented in the ſixth compartment of the plate. ‖ The paſtoral ring is bleſs'd, ſprinkled, and given with the ſame ceremony; the whole accompanied with exhortations very ſuitable to the uſes which the new prelate ought to make of the ſeveral things that are put into his hands. The goſpel *(ſhut)* is given to him with this exhortation, "receive the goſpel, go and preach it to the "people committed to your charge, *&c.*" After this exhortation the officiating prelate and the two aſſiſtant biſhops, give him the kiſs of peace. Theſe ceremonies end with the myſtical offering of the new prelate, which are two lighted torches,

* The *examen* is a canon of the council of *Carthage* relating to epiſcopacy.

† *Interrogamus te, ſi omnem prudentiam tuam divinæ ſcripturæ ſenſibus accommodare volueris* Romiſh pontifical.

‡ This paſtoral ſtaff or crozier, is the ſymbol of the power which the new prelate receives of chaſtizing thoſe who rebel againſt the church. The crozier bears ſome affinity to the lituus or ſtaff of the augurs among the heathens.

‖ This ring denotes the marriage of the biſhop and his church.

two loaves, and two ſmall rundlets of wine; and afterwards the officiating prelate gives the communion to the newly conſecrated biſhop. The communion being ended, he bleſſes the mitre, ſprinkles it with holy water, and puts on the head of this new elected prelate *the helmet of defence and ſalvation*, the * *ſtrings whereof, like to the horns of the two teſtaments, are to make him appear formidable to the enemies of the truth*, &c. The gloves are given him; theſe gloves repreſent the † *purity of the new man*, which muſt encloſe the hands of the new prelate, and render him like *Jacob*, who by offering to his father ſuch meats as were agreeable to him, having his hands cover'd with goat-ſkin, artfully procured his father's bleſſing. Laſtly, he is inthron'd, (or put in poſſeſſion of his ſee) *i. e.* the officiating prelate and the firſt aſſiſtant, take him by the hand, and ſet him on the epiſcopal ſeat, on which the officiating prelate was before ſeated. After this the aſſiſtants lead him up and down the church, where he bleſſes the people; then walks up towards the altar, with his mitre on his head, and the paſtoral ſtaff in his hand. From thence he bleſſes the people a ſecond time, having firſt ſign'd himſelf with the ſign of the croſs: then goes on the epiſtle ſide, kneels down there, obſerving to turn himſelf towards the celebrating prelate, ‡ with his paſtoral ſtaff in his hand, and ſays to him ſinging, *ad multos annos*; which words he repeats thrice: firſt on the epiſtle ſide; and, being turn'd towards the officiating prelate, afterwards in the midſt of the altar; and laſtly, upon his knees, at the feet of the above-mention'd celebrating prelate. The ceremony concludes with an anthem; the officiating prelate kiſſes the new conſecrated biſhop, makes the ſign of the croſs and ſalutes him; which the new biſhop returns, and goes and puts off his pontifical veſtments.

All theſe ceremonies muſt be exactly obſerved; and as to the *devoirs* which relate in particular to the holy father and the apoſtolick court, they muſt be paid by the proxy of the new prelate, in caſe he has not an opportunity of doing the honours in perſon.

There are ſome biſhops who have no churches under their care; others are merely titular, and theſe are generally the creatures of the court of *Rome*. A biſhop ſaid formerly, that ** titular biſhops were a mere invention of the court of *Rome*, *(figmenta humana.)* There are no footſteps of this dignity among the antients.

The arch-biſhops are ſuperior to biſhops; and the former are diſtinguiſh'd by the †† *pall* which the pope ſends them.

If the perſon nominated to an arch-biſhop's ſee be at *Rome*, the chief cardinal deacon performs the ceremony of putting the pall on his ſhoulders, tho it was formerly done by the pope. The pall is laid upon the altar; after maſs the officiating prelate, clothed in his pontifical veſtments, receives the oath of the arch-biſhop elect, who is clothed with the ſame pomp, his gloves and mitre excepted. After this the officiating prelate riſes up, and putting the pall on the ſhoulders of the arch-biſhop elect, ſays theſe words to him, *to the glory of God, of the bleſſed virgin,* ‡‡ *of the apoſtles St.* Peter *and St.* Paul, *of our lord the pope, and of*

* *Imponimus capiti hujus antiſtitis, galeam munitionis & ſalutis, quatenus decorata facie, & armato capite, cornibus utriuſque teſtamenti, terribilis appareat adverſariis veritatis.*

† *Circunda manus hujus miniſtri tui munditia novi hominis, qui de cælo deſcendit, ut quemadmodum Jacob dilectus tuus pelliculis hædorum*, &c.

‡ This ceremony is repreſented in the fifth compartment of the plate, where the following inſcription, *on lui donne le bâton paſtoral*, is put by miſtake.

** *See* Fra. Paolo's hiſt. of the council of *Trent*.

†† Antiently ſome biſhops have been honour'd with the *pall*, probably becauſe of their great quality. The biſhop of *Bamberg* in *Germany*, and thoſe of *Lucca* and *Pavia* in *Italy*, enjoy the ſame privilege at this time. *Vide* Bona *lib.* i. *cap.* 24. *Rer. liturg.*

‡‡ *Pontif. Roman.*

of the holy church of Rome, *&c. receive this pall, which is taken from the body of St.* Peter, *and in which the plenitude, or perfection of the function of pontiff, or patriarch, or arch-biſhop, is found; make uſe of it on certain days,* * *noted in the privileges which are granted to you by the holy ſee apoſtolick,* in the name of the Father, *&c.* The arch-biſhop is to wear the pall in the ſolemnities of the maſs, and on high feſtivals, at the conſecration of a church, at ordinations, at the conſecration of a biſhop, and at giving nuns the veil. In the formulary of the election it is ſaid, that the *pall is taken from St.* Peter's *body*, becauſe the pope only has a right of giving it, as † a manifeſt indication of that ſovereign power which flows, as it were, from the head of the apoſtolical church, to the ſeveral eccleſiaſtical *members* thereof.

After that the arch-biſhop has received the pall, he goes up to the altar, and bleſſes the people. He is not allow'd to perform any of the archi-epiſcopal functions, till after he has received the pall in a ſolemn manner, before which time the archi-epiſcopal croſier is not carried before him.

The ſhape and form of this pall is ſeen in the plate: it conſiſts of certain pieces of white woollen ſtuff, three fingers in breadth, and embroider'd with red croſſes. The pall, before it is given to the arch-biſhop, either at *Rome* or elſewhere by proxy, muſt be left for one whole night, on the altar of St. *Peter* and St. *Paul.* We ſhall obſerve that the uſe of the pall is pretty antient in the church, and that ſome footſteps of that ornament are found among the *Romans.* The officers who ſerv'd at feaſts and ſacrifices, uſed to wear on the left ſhoulder, a pretty broad piece of ‡ woollen ſtuff, with || the fringe or ſhag hanging down from it. This was the badge of their miniſterial function, and after it had been conſecrated in the church, it was anointed. The pall hung about the archbiſhop's neck, denotes the humility of our Lord: 'tis ſaid that it likewiſe denotes the vigilance of the paſtor, the excellence of the virtues that ought to ſhine out in the arch-biſhop, *&c.* The pall is made of wool, and laid on the biſhop's ſhoulders; it being the ** emblem of the *loſt ſheep,* which the ſhepherd lays on his ſhoulders, and puts again into the ſheepfold.

The pall ſerves for that arch-biſhop only to whom it has been given; but †† he cannot make any uſe of it in caſe he is tranſlated from one arch-biſhoprick to another, nor leave it to his ſucceſſors. When an arch-biſhop dies his pall is buried with him, and if he is buried in his own dioceſe it is laid on his ſhoulders; but if out of it, on his head. If an arch-biſhop has been tranſlated to ſeveral ſees, all his palls ‡‡ muſt be buried with him; that of his laſt archi-epiſcopal ſee is laid on his ſhoulders, and the reſt are laid under his head.

The Bleſſing of the Lambs, of the Fleeces whereof the PALLS *are made.*

'Tis thought that the ceremonies which we are now going to deſcribe, were introduced into the church upon the pall's being made of wool. If this be true, they are of conſiderable antiquity. 'Tis |||| the buſineſs of the apoſtolical ſub-deacon to take care of the making and keeping of the palls, and the following ceremony is

* The pope alone has the privilege of always wearing the pall. † *Piſcara Praxis.*

‡ Obſerve this paſſage of *Petronius: Jam Trimalchio unguento perfuſus, tergebatur non linteis, ſed palliis ex molliſſima lana factis.* || *Cirris dependentibus.*

** *Caſalius de veter. ſacr. Chriſt. Ritib.* †† *Cerem. epiſcop.*

‡‡ *Piſcara* l. ii. ſect. x. *Praxis cerem.* !! *Sacr. cerem. eccl. Rom. l.* i.

is obſerved at *Rome* upon that occaſion. The 21ſt of *January* the feſtival of St. *Agnes*, the fryars of the convent which receives its name from thence, offer to the *Agnus Dei* of the high maſs, two little white and ſpotleſs lambs. Theſe lambs are adorn'd with garlands, flowers and ribbons. After the *ite miſſa* they are laid on the altar, one on the epiſtle ſide, and the other on that of the goſpel, each of them on a white damaſk pillow edged with a gold lace, or a kind of fringe; after which they ſing the anthem, *ſtans à dextris ejus agnus nive candidior*, which words ſuit the colour and quality of lambs. After the anthem, the officiating paſtor gives them his bleſſing in manner following: *Let our help be*, &c. **O Lord, who haſt inſtituted by* Moſes *thy ſervant, the veſtments of the miniſters of the tabernacle; and by thy holy apoſtles, thoſe of the evangelical ſacrificers and prelates; pour out thy bleſſing on thoſe lambs, with whoſe fleece the palls of the ſovereign pontiffs, patriarchs, and arch-biſhops are to be made; to the end that thoſe who wear them, may arrive, together with the people committed to their charge, at everlaſting bliſs, by the interceſſion of S.* Agnes, *virgin and martyr, and by the merits of Chriſt Jeſus*, &c. After this, two prebends of St. *John of Lateran* take thoſe conſecrated lambs, and give them in charge to the apoſtolical ſub-deacons, who ſend them into the fields ſacred to S. *Agnes*. † We are told, "that the tax of theſe conſecrated "lambs is a crown a month, reckoning from the time of their births, to the "time of their firſt ſhearing." The nuns of St. *Laurence* in *Paniſperna*, or the *Capuchin* nuns, ſhear them at the proper ſeaſon; ſpin the wool after they are ſhear'd, and make the palls therewith. The prebends of St. *Peter*'s church lay theſe palls on the high altar, and put them in a very ceremonious manner on the bodies of St. *Peter* and St. *Paul*; and after they have lain there one night, they are again given in cuſtody to the apoſtolical ſub-deacons, as has been already obſerved.

The ENTRY *of a new elected* PRELATE *into his* DIOCESE.

Immediately after the election of a prelate, the bells are rung, *Te Deum* ſung, and the biſhop's ſtall is adorn'd. The clergy both regular and ſecular, and the fraternities, ſet out on their march, and go in proceſſion to return thanks to God. In caſe the perſon elected happens to be abſent, he ‡ takes poſſeſſion of the epiſcopal ſee by ſome clergyman of diſtinction, whom he conſtitutes his proxy for that purpoſe. The proxy goes into the cathedral of the dioceſe with a notary and proper witneſſes, when he addreſſes himſelf in prayer to heaven, and orders the notary to read the apoſtolical letters aloud; after which two members of the chapter lead the prelate's proxy to the high altar, who takes poſſeſſion of it by kiſſing it in the middle, on the epiſtle, and goſpel ſide. From thence the proxy is conducted to the pontifical ſtall, which is hung with a rich ſtuff, and a canopy over it: the proxy ſits here a ſmall time, after which he goes round the church, and walks into the chapter-houſe, where he ſeats himſelf in the epiſcopal chair, and addreſſes himſelf to the chapter in the name of the biſhop: the chapter returns him his compliment, and leads him to the church-gate; when he afterwards goes and takes poſſeſſion of the epiſcopal palace.

When

* *Qui per Moiſen famulum tuum pontificibus tabernaculo inſervientibus indumenta inſtituiſti, & per ſanctos apoſtolos tuos ſacerdotibus & præſulibus evangelicis veſtimenta ſacra providiſti; effunde tuam ſanctam benedictionem ſuper hos agnos de quorum vellere ſacra pallia pro ſummis pontificibus, patriarchis & archiepiſcopis conficienda ſunt, ut qui eis utuntur una cum plebe ſibi commiſſa per interceſſionem*, &c.

† *Aimon*'s picture of the court of *Rome*.

‡ *Piſcara praxis cerem.*

When a prelate ſets out to take poſſeſſion of his dioceſe, * he muſt endeavour to obtain ſome grant or favour from his holineſs; particularly he ſhall intreat him to beſtow a plenary indulgence on all ſuch of the faithful as may aſſiſt at the firſt maſs.

It is enjoin'd in the *ceremonial of biſhops*, that the prelate elect ſhall provide himſelf with ſuch things as may enable him to make his entry in a manner ſuitable to his dignity; which certainly, if I may be allow'd the expreſſion, cannot fail of giving a luſtre to that apoſtolical humility which ought to adorn the miniſters of the church. As ſoon as an archbiſhop enters into his dioceſe, the croſs muſt be carried before him. Before his arrival, he ſhall ſend notice of the day and hour of it to his vicar generals, his prebends, to the whole chapter, the magiſtrates, and the ſpiritual court under his juriſdiction, in order that they may come and meet him, and pay him due honours. The clergy in a body muſt go and receive him in proceſſion; a canopy muſt be prepared at the church-gate; the ſtreets muſt be ſwept, and ſtrew'd with leaves and flowers. When the biſhop is come near to the gate of the city, he ſhall clothe himſelf in his epiſcopal veſtments, and his clergy ſhall receive him without the gates; where he muſt kneel down, make a private prayer, and kiſs the croſs. He afterwards enters the city, preceded by the citizens in a body, the magiſtrates, clergy, *&c.* The prelate is mounted on a fine horſe, and rides under a canopy ſupported by the chief citizens, as the apoſtles would have practiſed had they lived in theſe ages. As he paſſes along he gives his bleſſing to his flock. At the door of the cathedral, the ſprinkler muſt be given him; when he firſt ſprinkles himſelf, and afterwards the faithful preſent. The head of the chapter ſhall incenſe him thrice. Being come to the altar, and the *Te Deum* being ſung all the time, he bends the knee before the hoſt, ſalutes the croſs, and makes a private prayer. Laſtly, he admits the chapter to the accuſtom'd homage, which is perform'd by kiſſing his hand. Being return'd to the altar, he ſhall take off his mitre at the loweſt ſtep thereof, ſhall ſalute the croſs, ſing the prayer of the ſaint who is patron of the church, and pronounce a ſolemn bleſſing; which being done, he ſhall be conducted back to his palace. *The ceremonial* obſerves farther, that in caſe a ſovereign prince ſhould offer to accompany the biſhop to the epiſcopal palace, he ſhall make ſome ſcruple to accept of ſo great an honour; however, 'tis inſinuated † in the ſame place, that the prelate ſhall turn his compliment in ſuch a manner, that the prince ſhall not take him at his word.

When a biſhop performs the viſitation of his dioceſe, he is received in the manner repreſented in the third compartment of the plate, much after the ſame manner as at his firſt entry. The church he is to go into is ſet off with the greateſt pomp; the bells are rung; the clergy both ſecular and regular aſſemble with great ſolemnity, and wait upon the biſhop at his palace, and attend him in proceſſion. The biſhop walks under a canopy ſupported by four clergymen, preceeded by the clergy in a body, who ſing the hymn, *veni creator ſpiritus.* The chief prebend, cloth'd in his chaſuble, ſtands at the church-door, having the croſs in his hand, which he gives the prelate to kiſs, who kneels down at that ceremony. Then follows the holy water, incenſing, and the prayers at the altar. After the prelate has ended his private devotion, he ſings the maſs of the Holy Ghoſt in a ſolemn manner, or, as is frequently practiſed, the chief dignitary in his ſtead. The whole is pre-

* *Cerem. epiſc.*

† *Debebat epiſcopus aliquantulum reſiſtere, non tamen hujuſmodi obſequii & pietatis officium, omnino recuſare,* &c.

ceeded by a paſtoral exhortation or charge, which the biſhop makes to the people. The whole ceremony ends with a publication of indulgences, his bleſſing to the people, and the abſolution of the dead; all which are † preliminaries to his viſitation.

The Death and Funeral of a BISHOP.

All that now remains is, to take a view of theſe ſucceſſors of the apoſtles on their death-beds. The book of ‡ rites informs us, "that a biſhop ought there to "be prepared for the great account he is going to give of his adminiſtration, "and ready to preſent himſelf before the Lord, who is the ſpouſe of the "church, *&c.*"

After he has confeſs'd, repented, and received the communion in his || epiſcopal veſtments, upon the firſt ſummons of approaching death; he ſhall give orders for the aſſembling of his clergy, ſhall make his confeſſion of faith to them, recommend his church to their care, and ſhall refrain from all converſe, except with perſons of ſtrict piety, who ** ſhall ſhew him the holy croſs, and give it him to kiſs. Having yielded up the ghoſt, the prebends who ſaw him die, ſhall, in their turns, repeat the following verſe over him, *a porta inferi, &c.* i. e. *deliver his ſoul from hell gate*; ſhall ſprinkle him with holy water, and cloſe his eyes. The prelate's ſervants ſhall waſh his corps with wine and warm water. After this he ſhall be dreſs'd in his epiſcopal veſtments, and if an archbiſhop, in his †† pall, when he ſhall be laid on a bed of ſtate, with four or ſix lighted tapers ſtanding round it; his pontifical hat ſhall be laid upon him near the feet. At the foot of the bed a little cupboard muſt be ſet, on which two lighted tapers, the veſſel of holy water, the ſprinkler, the maſs-book, the navicula, thurible, ſurplice, ſtole, and black chaſuble muſt be ſet. The clergy both ſecular and regular, muſt come and ſing the office of the deceaſed prelate, ſtanding round his corps; ſprinkle with holy water, incenſe it, *&c.* This ceremony is perform'd by ſeveral detach'd bodies: for firſt, part of the clergy advance forward, in order to ſing veſpers near the corps; theſe draw off, and are ſucceeded by others, who come and chaunt mattins; and a third detachment comes and ſings *laudes.* As to the interment of a biſhop; he is carried to church, the bell tolling all the while, and the clergy walking before in a body. The corps is carried on the ſhoulders of prieſts, the chief citizens follow after, and the burial concludes as uſual.

The MINISTERS *of the Church, and ſuch Dignitaries as are inferior to* BISHOPS.

The great number of ceremonies in the church muſt neceſſarily require a conſiderable number of ſervants, the meaneſt whereof contribute to the glory of God, |||| are veſſels equally conſecrated to his honour, and all uſeful to the Lord. We ſhall firſt take notice of the maſter of the ceremonies, and his principal functions, ſince 'tis

† *Piſcara Praxis cerem.* ‡ *Idem ibid.*

|| All other dignitaries muſt alſo die with their veſtments on; a prebend muſt be dreſs'd in his proper veſtments, with the ſtole about his neck, and ſo of the reſt.

** *Cerem. epiſcop.*

†† *Vide* the ſixth compartment of the plate, which has at the bottom thereof theſe words: *The biſhop laid on his bed of ſtate.*

|||| *Piſcara Praxis cerem.*

'tis he who directs the order of the ſeveral ceremonies: he muſt take care that all ſuch as have lately taken orders, obſerve the uſages and practices of the church, and that every thing be done in the choir conformable to the diſcipline hereof. He muſt likewiſe regulate the order and march in all proceſſions; aſſiſt at all pontifical ceremonies, ſuch as ſolemn maſſes, the entry and conſecration of biſhops, ſynods, the viſitation of a dioceſe, *&c.*

The maſter of the ceremonies muſt be in orders, and his veſtments are of a purple colour; but he muſt be clothed in a ſurplice when in the choir, and at the divine offices of the church. On high feſtivals he may carry a * kind of wand, which is generally of a purple colour.

The *ſacriſtan* has the care of the relicks, of the ſacred veſſels, and every thing uſed in the church: it is his buſineſs to ſee after the furniſhing of the altar, and its ornaments; he furniſhes the wax at funerals, and orders every thing relating to the ſolemnity obſerved on thoſe occaſions. The ſacriſtan has ſeveral clerks under him, to aſſiſt him in his office: one of theſe ſubordinate officers, like our vergers, takes care that every one behaves decently in the church, that no noiſe be made in it, that the women be ſeparated from the men, *&c.* 'Twould be needleſs to mention the particulars of the duties of thoſe clerks, who are as ſo many coadjutors to the ſacriſtan. Some are to adorn the altar, and furniſh it with all neceſſaries, ſome to take care of the pyx and the wafers, and others of the chalice. There are likewiſe certain clerks appointed to take care of the linen and veſſels of the altar, the ſacerdotal veſtments, tapers, lamps, bells, *&c.*

Of the *acolytes*; ſome are to carry the holy water to the altar, ſome incenſe, and others tapers. An acolyte likewiſe holds the mitre of the officiating prelate, another the maſs-book, a third the epiſcopal crozier, in caſe the perſon officiating be a prelate; another preſents him with the *gremial*, a kind of ſilk apron; another his gloves and his ring; and another the pall, if he be an arch-biſhop. The croſs-bearer is likewiſe of the order of acolytes; the train-bearer carries the train, or end of the cope of a biſhop, or other ſucceſſors of the apoſtles. An acolyte likewiſe looks after the biſhop's ſtall. We ſhall make no mention of the miniſters of the choir, ſuch as the choriſters, and organiſts; nor of the readers, whoſe functions are pretty well known.

The *ſub-deacon* ſerves at maſs, he chaunts the epiſtle, gives the officiating prelate or prieſt the book to kiſs; takes care of the chalice and paten, which he preſents to the deacon; he receives the *pax* from the deacon, and carries it to the congregation in the choir; he goes, preceeded by an acolyte, and carries the chalice to the credence; he aſſiſts the officiating prieſt in putting off his veſtments in the ſacriſty: at a pontifical maſs, he carries and preſents the ſandals to the biſhop, gives him the maniple, and preſents that part of it to him to kiſs where the croſs is, and afterwards puts it on his left arm.

The *deacon* preſents the incenſe to the officiating prieſt or prelate, and chaunts the goſpel; after which he incenſes the officiating prieſt, lays the corporal on the midſt of the altar; and receives the paten and cup from the ſub-deacon, and preſents them to the perſon officiating: he then goes and incenſes the choir, and returning to the altar, likewiſe incenſes the ſub-deacon: he receives the pax from the officiating prelate, and carries it to the ſub-deacon, who carries the *brotherly kiſs* to the choir, as has been already obſerved. At the pontifical maſs, when the biſhop gives his bleſſing, he puts his mitre on his head, takes off the arch-biſhop's pall, and lays it on the altar.

We

* *Piſcara Praxis Cerem.*

We are told that the prebends, or canons, are the * ſenators of the church. The name from whence their dignity is call'd, ſignifies originally *rule*; but as they have degenerated from their firſt inſtitution, people have frequently made merry at their coſt. Not ſatisfy'd with quoting them as ſo many models of indolence and ſenſuality, their corpulency is even become † proverbial. What a ſcandal is this to all good men? muſt holy things for ever ſuffer by the abuſe that is made of them?

" The colleges of prebends (to ſpeak with *Paſquier* in his *Recherches*, book iii. " chap. v.) that have been introduced into each cathedral, were not in the antient " church, but are of modern inſtitution, notwithſtanding what ſeveral learned " perſons of the age have ſaid to the contrary: but as I don't find them men- " tion'd in any antient council, except only in *Charlemaign*'s time, I cannot be " perſuaded that their inſtitution is of any antiquity. I therefore carry it very low, " to the decline of the empire, and the riſe of the *French* monarchy. —— *Gregory* " *of Tours* informs us, that in the church of *Tours*, which was the metropolitan, " and one of the chief in the kingdom of *France*, *Baldwin* the ſixteenth arch- " biſhop, under the reign of *Clotharius* the firſt, inſtituted a college of prebends " in his church. I can never be of opinion, that that body of men were ever " look'd upon as the chief ſenators of their churches, who were not obliged to " be in prieſt's orders. But, if I miſtake not, there were a nurſery of young per- " ſons of quality, whom the biſhops kept about them, ſome being deacons, others " ſub-deacons, who were afterwards to be ſent to other churches, as neceſſity " might require, upon which occaſion they were made prieſts; I mean by be- " ſtowing ſuch churches on them as were deſign'd for prieſts only, who are " ſince call'd parſons or rectors. But as time changes all things, they have ſince " been incorporated under the name of the college of prebends. However, they ſtill " retain the privilege they had antiently, *viz.* that they may hold prebends or canon- " ries without being in prieſts orders." By this paſſage, and another of the ſame author, book iii. chap. xxxvii. it appears that theſe prebends were ſo many clerks united under certain rules and inſtitutions, which, if I may ſo expreſs my ſelf, diſtinguiſh'd them from the *common people* of the church: " However, thoſe prebends " did not compoſe the general council of the biſhop, as ſome perſons have thought " thro' miſtake, but were a nurſery of young clergymen entertain'd in the great " churches, and were afterwards divided among the parochial churches, after they " had been ordain'd prieſts: and from this antient cuſtom it is that we ſay, a ca- " nonry is a benefice of the ſimple tonſure."

When a perſon is promoted to a prebend, he muſt be preſented in a very ceremonious manner to the chapter, who aſſemble in the cathedral in order to ‡ receive him. He is preſented by a deputy of the chapter, accompanied by the biſhop's notary and ſome witneſſes. This deputy conducts the perſon elected to the altar, which the latter kiſſes thrice; after which he goes and takes his ſeat in the choir, and ſtays there ſome time, during which the deputy gives the chapter an account of his promotion: and afterwards he goes and takes him into the choir, and preſenting him to the chapter, deſires them to receive the per- ſon elect as one of their brethren. The prebend elect makes his confeſſion of faith aloud, and ſwears to obſerve the ordinances of the church, and of our holy father the pope. Being thus ſolemnly inſtall'd, they are impower'd to aſſiſt at the chapter, to chaunt the office in the choir, *&c.*

The

* *Piſcara Praxis Ceremon.*

† We frequently ſay, *as fat as a prebend.* *Boileau's Lutrin* is full of the moſt pointed ſatire againſt theſe gentlemen.

‡ *Piſcara Praxis Cerem.*

The *arch-deacon* is the chief of the deacons and ſub-deacons; his office is to examine the candidates for holy orders, and to preſent them to the biſhop. An arch-deacon is ſuperior to a prieſt, notwithſtanding that the order it ſelf is inferior to that of the prieſthood.

The *arch-prieſt* is ſuperior to other prieſts. In the abſence of his biſhop he celebrates the ſolemn maſſes: 'tis he who on *aſh-wedneſday* leads penitents out of the church, puts aſhes on their heads, and preſents them to the biſhop on *holy thurſday*.

* Ritual writers, moſt of whom are ſtrictly in the intereſt of the court of *Rome*, aſſure us, that the office of prothonotary was inſtituted by pope *Clement*, and that at that time, and under the popes *Antherus* and *Julius* I. their office was to write the acts of the martyrs, to look after the church regiſters, *&c.* This office being of ſo great antiquity, greatly heightens the prerogatives of the pope. The prothonotaries at *Rome* are all prelates, are impower'd to create doctors, and to make baſtards legitimate.

To come to the *monks*, that ſpiritual nurſery of † indolent devotees, and uſeleſs ſervants of the church militant; whoſe origin is owing to the retirement of the firſt chriſtians, and their ‡ diſorder and irregular conduct to the immenſe treaſures which the blind devotion of people of paſt ages have bequeathed to them. The name of monk has ceaſed to be honourable for theſe many centuries, and in our age, || *ſo ill-natured is the world, it is become ſo infamous, that the moſt humble and ſubmiſſive friar looks upon it as a moſt reproachful appellation, the greateſt inſult that can be offered him.* Hence the multitude of ** ſayings, ſo injurious to that ſet of men; and the infamous tales of *Boccace*, and of the Queen of *Navarre*. 'Tis to the irregular behaviour of the monks, that we owe many of the facetious turns of wit of our antient poets, and thoſe of *la Fontaine*, in our age. Thoſe dangerous, and ſo often repeated ſtrokes of ſatire, have almoſt ruin'd, in the minds of a great number of good chriſtians, the efficacy of the prayers of that

* *Piſcara*, and others.

† The following verſes have been applied to them time out of mind.

Nos numerus ſumus, & fruges conſumere nati.
De plus d'un million de bouches,
Nous pouvons fournir aujourdhui,
Qui ne ſervent, comme les mouches,
Qu'a manger le travail d' autrui.

The ſenſe of which is:

We now can furniſh upwards of a thouſand mouths, which, like flies, only devour the labours of the induſtrious.

‡ An irregularity that has expoſed the whole monaſtick body to the ſharpeſt cenſures, and the moſt poignant ſatire. It muſt be own'd, that God has preſerved to himſelf ſeveral elect among the monks; however, there is no doubt but the corruption of this vaſt body, has given a juſt handle to the uncommon liberty theſe writers have taken with their characters. The monks have complain'd againſt it, and cry out hereſy, and prophanation, *&c.* After all, would they oblige us to believe as an article of faith, that 'tis in convents only that virtue is to be found in its greateſt purity, and that none of the regular clergy can be accuſed of the leaſt diſorder? that every monk is free from ſenſuality? that a man, upon taking the religious habit, immediately ceaſes to be covetous, proud, hypocritical, and debauch'd? or, at leaſt, that that habit has the virtue of extirpating all the human paſſions? We may lay it down as an infallible rule, which may be applied to the monks, and all ſuch bodies as have been the objects either of ſatire or cenſure, that had not they themſelves been guilty of ſeveral enormities, they would never have been loaded with calumny.

|| Theſe words are quoted from the *Revelations* of *Meliton*. The monks love to be call'd *religious*.

** As for inſtance; *We muſt beware of a mule's hind feet, but muſt watch a monk on every ſide.*

Monachus in clauſtro non valet ova duo.

A man muſt be a fool to truſt to a monk: he's a monk, we need ſay no more of him.

tribe, which they look upon as merely cuſtomary, and purely * mechanical, *appointed only to preſerve order in convents.*

The world has been undeceived with regard to the piety of a monaſtick life, becauſe it is the common refuge of perſons, who " either are terrified by their † evil " conſciences, or dread the ſeverity of the laws, and having neither houſe nor home, and " having led infamous and ſcandalous lives, are forc'd to ramble up and down, and " to beg their bread, after having ſpent all their ſubſtance, and run themſelves in " debt over head and ears. Such as love idleneſs, fly from labour to theſe retreats, " where they flatter themſelves with the thoughts of leading a life of eaſe and indo- " lence; and when perſons have been diſappointed of the enjoyment of the object of " their affection, they fly thither out of deſpair: a youth ſpent in a miſtaken courſe, an " over ſevere ſtep-mother, or an unjuſt maſter, ſhall often force young people to ſhelter " themſelves in convents; the whole body of which are afterwards join'd and " maintain'd in reputation, by a diſſembled holineſs, by their religious habits, and a " ſprightly and gay courſe of roguery and beggary.——From hence ſo many ſtoi- " cal mumblers come, ſo many importunate money-hunters, ſo many well-clothed " rogues, ſo many monſters hid under cowls; beard-wearers, cord-bearers, halter- " bearers, wallet-bearers, in leathern breeches, or wooden ſhoes; bare-footed, in " ſable, greyiſh and reddiſh habits; wearing rockets, nets, copes, clokes, hats, " girded, ungirded, *&c.*—— who having loſt all their credit with the world, " expatiate, in a tone of great authority, on things divine and celeſtial—— " alone uſurp the holy title of religion, and pretend to put themſelves upon the " ſame foot with the apoſtles. Nevertheleſs their lives are frequently a continued " ſeries of vice, but ever clothed under the veil of religion; for they enjoy very " great privileges from the court of *Rome*, and by that means ſcreen themſelves " from all ſecular power——, in order to enable them to perpetrate crimes with " impunity.——And notwithſtanding they profeſs the greateſt humility, appear- " ing in a poor and mean habit——, they yet, in reality, bear all the marks of con- " tempt and mockery, for (as they tell us) the ſake of Chriſt Jeſus and his religion; " they are nevertheleſs inſpired with the utmoſt ambition, and ſtudy only to gain " titles——, taking a pleaſure in being call'd rectors, provoſts, guardians, priors, " abbots, vicars, provincials, generals, and ſuch like; inſomuch that there is not a " body of men more deſirous of precedency and preeminence, than they." The author adds, that the above-mention'd character does not affect ſuch of the monks as lead truly religious lives, and in this we agree with him; but at the ſame time it muſt be own'd, that the motives for embracing a religious life, and the characters of monks in general, are juſtly expoſed in this paſſage.

When a perſon devotes himſelf to a monaſtick life, he muſt immediately not only renounce the pomps and vanities of the world, but alſo ‡ marriage and every kind of gallantry. Chaſtity, obedience, and poverty, are the three vows of the monaſtick life.

We

* They ſputter, ſays *Rabelais*, many ſcraps out of the legends and pſalms, which they don't at all underſtand. They mumble over a great many *pater-noſters*, interlarded with tedious *ave-marias*, without thought, or knowing what they ſay; and this I call mocking of God, not prayer.

† Theſe are the words of *Cornelius Agrippa*, in his *treatiſe on the vanity of arts and ſciences*, in the chapter of *monaſtick ſects*: a judicious reader will eaſily perceive that ſuch aſſertions as theſe are not to be taken in all their latitude.

‡ Here follows one of the ſhelves againſt which cloiſter'd virtue frequently ſplits, if we are to believe a numberleſs multitude of authors antient and modern; who affirm, that the monks ſpare no women whatever be their characters: handſome or ugly, rich or poor, all paſs in review before thoſe good fathers, from the ſcepter to the crook. A good workman ſhall make every kind of ſtuff ſerve to his purpoſe,—— and the very ſhadow of the ſteeple of an abbey is fruitful. Theſe are the words of *Rabelais*, who perhaps writes with too much inveteracy becauſe he hated friars. But what ſhall

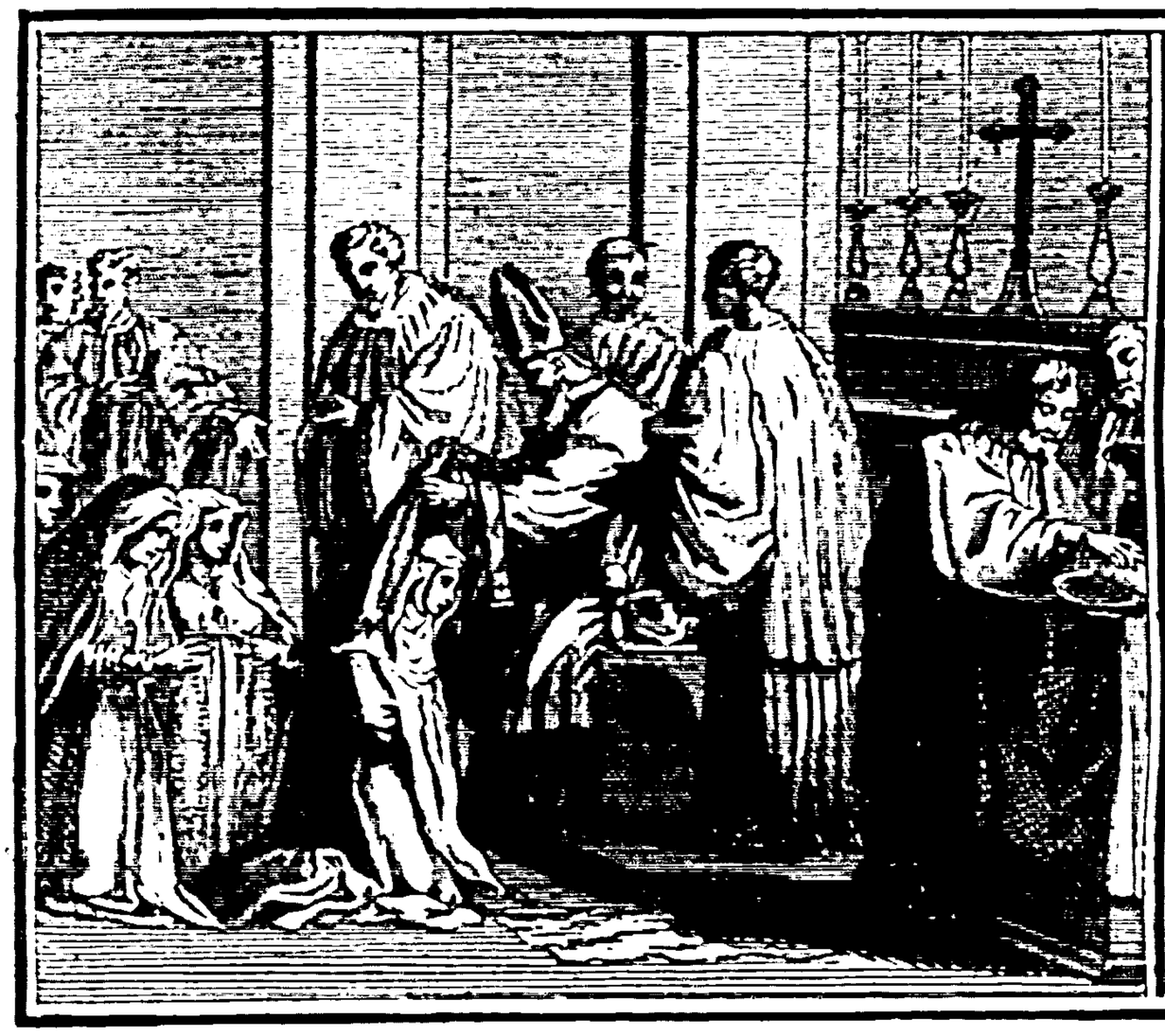
we



On donne L'HABIT ECCLESIASTIQUE à L'ABÉ.



On lui IMPOSE les MAINS.



On donne le VOILE à L'ABBESSE.

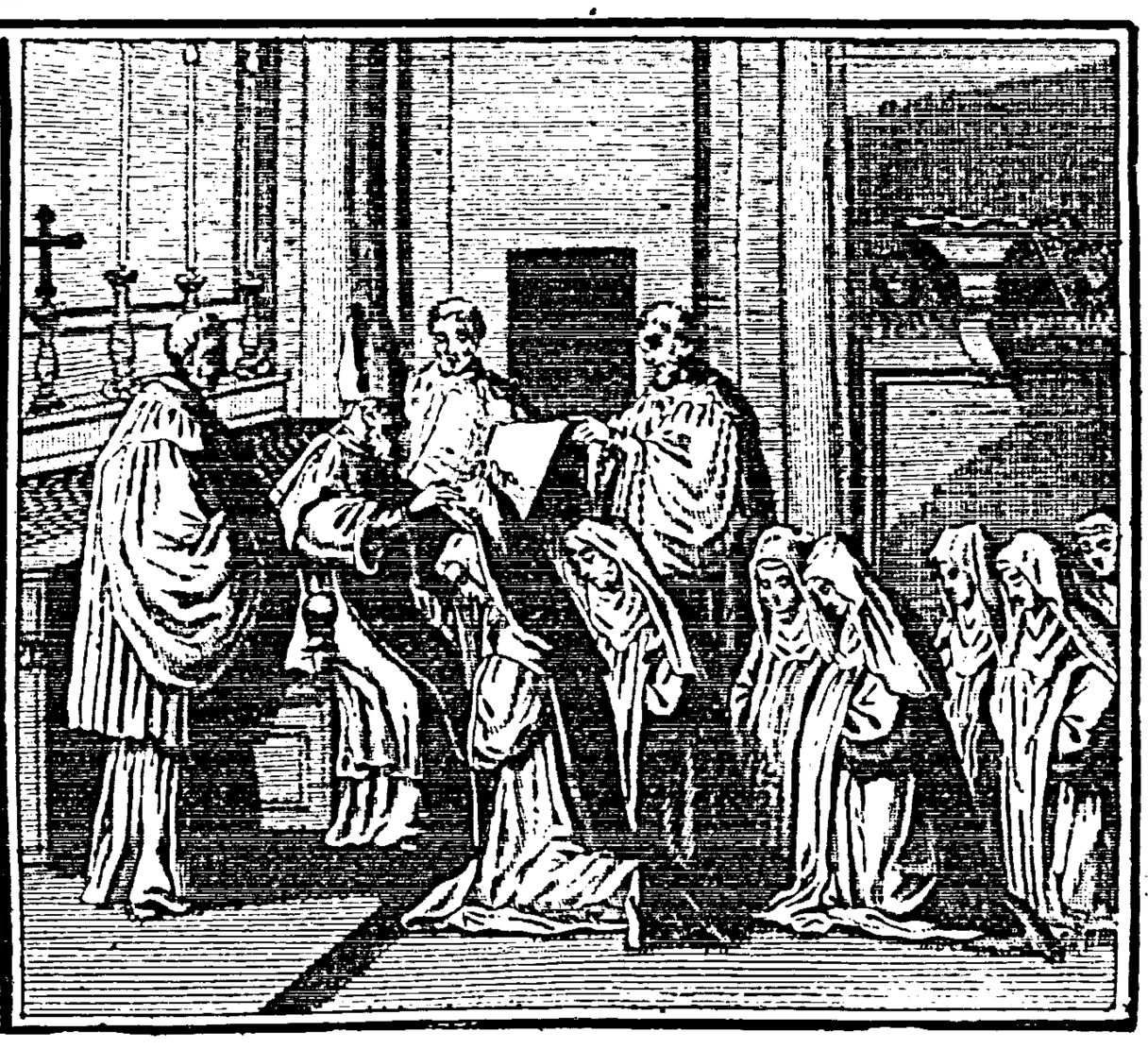


La CONSECRATION des RELIGIEUSES.



B. Picart Delin.

BENEDICTION des HABITS des RELIGIEUSES.



Les RELIGIEUSES reçoivent le VOILE.

We are told that the perſecutions which chriſtians laboured under in the primitive times, from the heathens, gave riſe to the monaſtick life. St. *Anthony* firſt inſtituted it in *Egypt*, in the beginning of the fourth century, and others continued it on the ſame plan. Afterwards new rules, and more auſtere mortifications were added, and they diſtinguiſh'd themſelves by a difference of habit. The work ſoon grew to a prodigious height, ſo as to become a great burden to the church; however, as they put on a great appearance of piety, its growth was wink'd at. However, 'tis certain that there were monks long before St. *Anthony*, *i. e.* chriſtians who ſpent their lives in retirement, and intirely diſengaged from the world. St. *John baptiſt* might poſſibly have ſerv'd for a model to thoſe religious hermits, tho we may ſuppoſe that he himſelf did not follow this way of life. St. **Jerom* conſiders the ſons of the prophets as monks. The *Therapeutæ* were probably of this order, tho they admitted women, an article which is abſolutely forbidden to monks, becauſe of the ill conſequences attending it. Some pretend that theſe *Therapeutæ* were chriſtians, and others affirm them to have been *Jews*. As it is not our buſineſs to inquire into this point of hiſtory, we ſhall leave it to the deciſion of the learned; 'tis ſufficient for our purpoſe, that thoſe perſons led a kind of life different from the reſt of the world, and lived in retirement, whence we may juſtly conſider them as a ſort of monks. Other religions have formerly had, and ſtill have, great numbers of anchorets, of religious, of perſons of both ſexes, who withdrew from the ſociety of their fellow creatures, whether in cities, or rural retirements, the better to apply themſelves to devotion. Such probably were the *Rechabites* and † *Eſſenes* among the *Jews*: ſuch were, and are ſtill the *Brachmans* and *Bramins*. Probably ſome of the ſects of the antient philoſophers may be look'd upon as ſo many religious orders. We ſhall conclude this article with a remark, which is, that notwithſtanding the purity of religion in its infancy, nevertheleſs corruption and diſorder crept in early among ſuch as ſeparated themſelves from the reſt of the world: for there aroſe a certain tribe of people, who under a pretence of withdrawing and ſeparating themſelves from the reſt of mankind, burleſqued the piety of people of worth, by cenſures, calumnies, and invectives; robb'd the poor of alms, by a fraudulent and unjuſt trade of begging, and deceived the piety of good chriſtians by a ſevere outſide, and a dirty, greaſy dreſs. Theſe mock religious were call'd ‡ *Rhemebothes*.

The abbot preſides over the monks. The word *abbot*, which is originally *Hebrew* or *Syriack*, ſignifies *father*. The abbot is a prelate inferior to the biſhop: he

we conclude of the numberleſs gallantries of the *Cordeliers*, confeſſors and directors of the nuns of *Provins*, as we find it in the proceedings that go under their name? We there ſee the amorous education which the worthy followers of St. *Francis*, beſtow'd on the boarders of the monaſtery of St. *Clare*. This education was improved by the gallant confeſſions, the jovial diſcourſes, the myſterious preſents, and ſuch edifying pieces as the *catechiſm of love*. Sometimes indeed their gallantry took the cloiſter turn, with the exception however of gay devices, amorous knots, red, purple grey, flame-colour, *&c.* ribbons, gay ſports, and ſuch like love-devotions. But then it will be anſwer'd, that theſe ſcandals were found only in one community, and at worſt by a particular order of monks, which has been but too much cenſur'd by ſatirical pens. Cannot we quote one virtuous monk? are there not whole bodies of them both learned and religious?

* *Filii prophetarum, quos monachos novimus in veteri teſtamento, ædificabant ſibi caſulas, prope fluenta Jordanis, & turbis urbium derelictis, polentâ & herbis agreſtibus victitabant. S. Hierom. Epiſt.* 4. *ad Ruſticum*, cited in *Caſal. de rit. vet. Chriſt.* cap. lii.

† *Gens æterna ubi nemo naſcitur*, ſays *Pliny* ſpeaking of the *Eſſenes*. The ſame may be ſaid of the monks among chriſtians.

‡ Theſe *Rhemebothes* were very like the *Capuchins*; *apud eos omnia affectata, laxæ manicæ, ſollicantes caligæ, veſtis craſſior, crebra ſuſpiria*. This is the character St. *Jerom* gives of the *Rhemebothes*.

he is the Lord's vicar over his monks; their father; and the myſtical * ſpouſe of his convent (which is the epitome of the church of God.) But it muſt be obſerved, that we here ſpeak of regular abbots. There are another ſort of abbots, or rather *abbés*, who have neither rule, tonſure, nor monaſtick juriſdiction; theſe devote themſelves intirely to gallantry, and hold no rank but in the empire of the fair ſex.

‡‡ A regular abbot is bleſſed by the biſhop in preſence of two abbots aſſiſtants, and this is perform'd with the ſame ſolemnity as that of a biſhop, *&c.* Both the perſon who conſecrates and the candidate for conſecration, are obliged to faſt; the church is adorn'd, and a ſolemn maſs is ſaid. On the credence near the altar the monaſtick habits of the abbot elect are laid, two little caſks of wine, *&c.* as at the conſecration of a biſhop. The abbot elect preſents himſelf, accompanied with the abbots aſſiſtants, and delivers the apoſtolical letters to the officiating prieſt or prelate, who afterwards bleſſes the habit, by praying over it, and ſprinkling it with holy water. The benediction being ended, he undreſſes the abbot elect, ſaying to him, *exuat te Dominus veterem hominem cum actibus ſuis*; i. e. *may God put off from you the old man and his works*: and at the ſame time he clothes him with the monaſtick habit, which repreſents † *the new man, created according to God with juſtice and truth.* The abbot being clothed in the monaſtick habit, and his hands join'd over his breaſt, ſays aloud in preſence of his monks, *receive me, O Lord, according to thy holy word, that I may not be confounded.* The monks anſwer, *O Lord, we have received thy mercy*, &c. After this the abbot muſt be received into the body of the monks, which the perſon who officiates performs, by preſenting the abbot to them: then the monks give him the kiſs of peace. We are not to omit, that the abbot who is inveſted in his dignity by the ‡ authority of the holy ſee, muſt take an oath of fidelity to the pope, in the ſame manner as the biſhops.

Laſtly, the officiating miniſter lays his hands on him in the manner deſcribed in the plate; gives him the rule by which he is to govern his convent; the paſtoral ſtaff, with which he is to govern the flock committed to his charge; the ring, which is the ſeal of the faith he owes to the church, the ſpouſe of Chriſt. After the offertory, the new elected abbot, on his knees, preſents two tapers, two loaves, and two little rundlets, to the officiating miniſter: he afterwards receives the ſacrament. The *poſt-communion* being ended, he receives the abbot's mitre, which, according to the pontifical, is the helmet of ſalvation, and alſo repreſents *the two horns of the two teſtaments, whoſe enemies (thoſe of truth) he is preparing to combat.* The gloves are the laſt thing he receives; but in caſe he be not a || mitred abbot, the latter ceremonies are omitted.

The manner of NUNS *being* PROFESSED.

'Tis probable, that the aged widows, and devout maidens, mention'd by writers in the firſt age of the church, and even in the *new teſtament*, were a kind of volunteer nuns, who uſed to preſcribe to themſelves certain duties, ſuch as faſting, doing works of charity, leading a life of celibacy, *&c.* In proceſs of time theſe nuns form'd communi-

* *Chriſti Domini Vicarii in ſuis monaſteriis dicuntur,——abbates ſuorum monaſteriorum ſponſi & patres*, &c. *Piſcara Praxis cerem.* &c.

‡‡ The ceremony deſcribed here is obſerved with regard to all kind of abbots.

† *Induat te novum hominem, qui ſecundùm Deum creatus eſt in juſtitia*, &c. Theſe words he repeats as he clothes him in the monaſtick habit. See this ceremony in the firſt compartment of the plate. ‡ *Pontif. Roman.*

|| The mitre and other pontifical ornaments were firſt given to abbots in the eleventh century, or at the cloſe of the tenth.



L'EVÊQUE donne l'ANNEAU aux Nouvelles RELIGIEUSES.



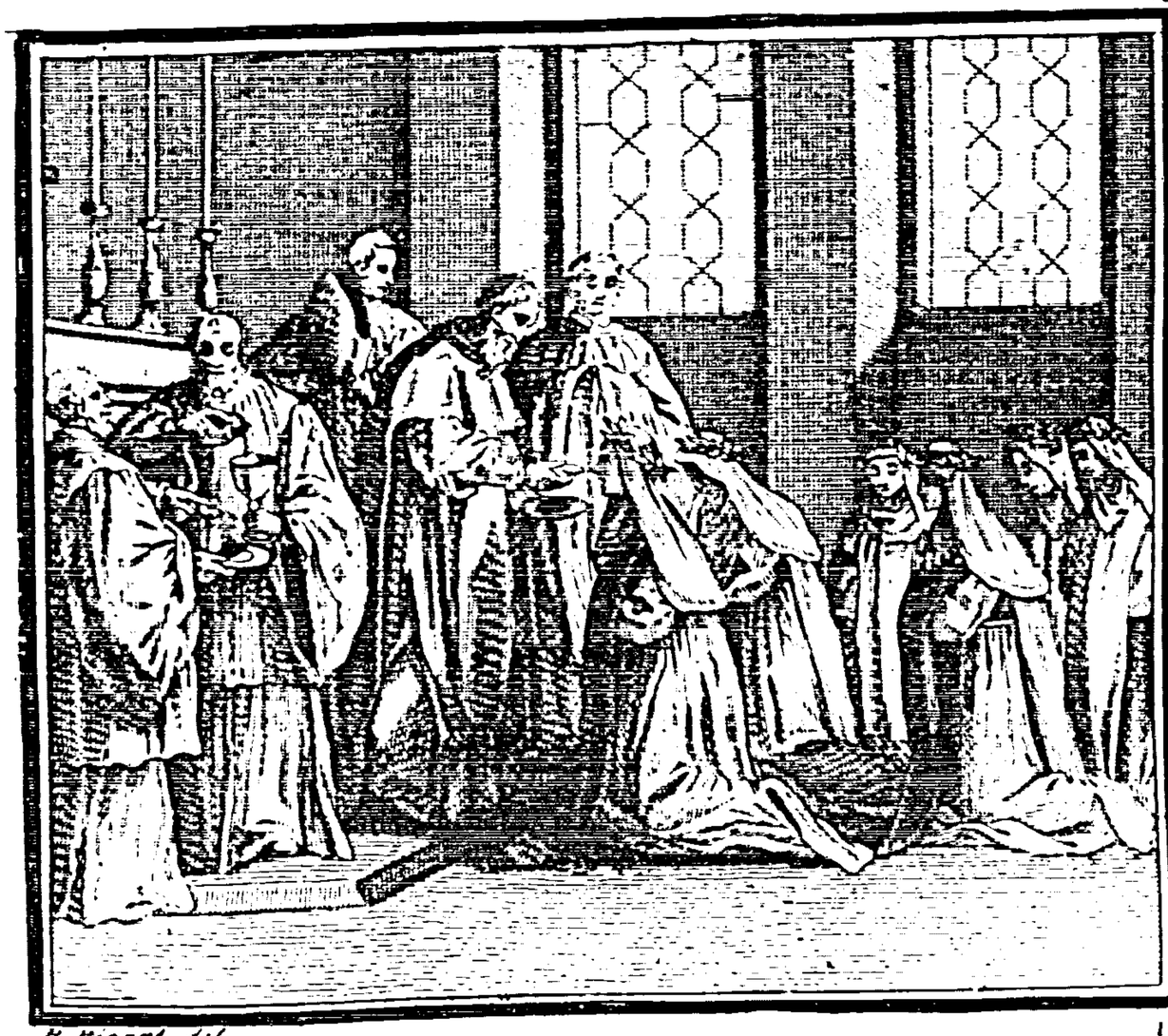
On COURONNE la Nouvelle RELIGIEUSES.



On fait la Lecture de l'ANATHEME.



Les RELIGIEUSES presentent des CIERGES.



B. Picart del.

L'EVÊQUE COMMUNIE les RELIGIEUSES.



On leur donne le BREVIAIRE.

communities, and eſtabliſh'd rules and practices for themſelves, which were carried to the ſame height as the numberleſs eſtabliſhments of the monks. The *Jews* had alſo certain devotees among them, who lived ſequeſtred from the vanities of the age, applying themſelves entirely to prayer and works of mercy: ſuch was *Dorcas*, and ſuch was *Anna* the propheteſs, mentioned in the *new teſtament*. 'Tis even probable enough, that the firſt ſhe-zealots of the church, quitted *Judaiſm* with this ſpirit of retirement, and introduced it into the chriſtian religion. The *Veſtals* among the *Romans* were likewiſe true nuns, who during their vow, * lived under a very ſevere rule. Theſe made a vow of celibacy in convents, into which men were not allow'd to enter, and were govern'd by an antient matron, call'd by the *Romans*, *Maxuma*, which is the ſame as ſuperior. This is all the affinity that can be perceiv'd between our nuns, and thoſe of the people above-mention'd.

When a perſon is to be choſen abbeſs, ſhe firſt takes the oath of fidelity to her *ordinary*, and to the church over which he preſides; then the prelate who receives her, gives her his bleſſing, and after having laid both his hands on her head, gives her the *rule*; bleſſes the white veil with which he covers her head, and † puts it on in ſuch a manner as to let it fall on her ſhoulders and breaſt. The reſt of the ceremony has nothing particular in it, which is only the kiſſing of the *pax*, and introducing the new elected abbeſs among the nuns.

Nuns or abbeſſes never receive the veil, but on ſolemn days, ſuch as *ſundays* or high feſtivals. In general, young women ought not to be allow'd to take the veil till five and twenty, nor till after they have paſs'd the ſtricteſt examination, and particularly till it has been ſtrongly inculcated to them, that they muſt live in a ſtate of virginity the remainder of their days; a vow that may indeed be made in a great warmth of devotion, and ſometimes from a pique, but the execution whereof depending upon a ‡ numberleſs multitude of circumſtances, is therefore expoſed to many dreadful temptations, even in the moſt ſtrict retirements: for the devil intrudes into all places. We might add, that many women make a vow of virginity after having taſted the ſweets of love; were not ſuch a reflection too uncharitable to be allow'd a place in the deſcription of a ceremony, in which a maiden profeſſes to devote herſelf to God only. The caution that is obſerv'd, to aſk them whether they are || real virgins; and the anſwer they certainly make, is no proof that they are truly ſo. In ſuch a caſe, a young woman who intends to devote herſelf to heaven, ſeldom fails of anſwering in a pious ſtrain. The habit, the veil, and ring of the candidate, are all carried to the altar; and ſhe herſelf accompanied by her neareſt relations, is conducted to the biſhop; two antient venerable matrons are her bride-women, when the biſhop ſays maſs. After the *graduals*, the candidates for the veil, attended in the manner above-mention'd, and with their faces cover'd, enter into the church, and preſent themſelves before the biſhop; but before they do this the arch-prieſt chaunts an anthem, the ſubject of which is, *that they ought to have their lamps lighted, becauſe the bridegroom is coming to meet them*; and while he is ſinging, they light their lamps. The arch-prieſt preſents them to the biſhop, in the manner repreſented in the fourth compartment of the plate. The biſhop, after their being preſented, calls them thrice in a kind of recitative,

* Their vow expired when they were thirty, after which they were allow'd to marry.

† *Vide* the third compartment. This ceremony is uſed when the abbeſs is not a nun.

‡ Phyſicians tell us, that an exceſs of continence often occaſions a great number of diſeaſes. 'Tis farther obſerved, that old maids are generally croſs-grain'd, ſour, and ſwell'd with ſuch a haughty ſpirit of devotion, as is very troubleſome to all about them.

|| *Inquirit ipſas de integritate carnis. Pontif. Roman.*

whom they anſwer * in the ſame manner. Being come before the prelate, and on their knees, they attend to the exhortation he makes them with regard to a religious life, while the choir chaunt the litanies. Then the biſhop, having his crozier in his left hand, completes his benediction. They then riſe up, when he bleſſes the *new habits, which denote the contempt of the world, and the humility of their hearts.* A ſprinkle with holy water concludes the conſecration, and then the candidates go and put on their religious habits.

The veil, the ring, and the crowns are bleſſed after the ſame manner. All theſe benedictions being ended, they preſent themſelves in the habit of nuns before the biſhop, and ſing the following words on their knees, ‖ *ancilla Chriſti ſum*, &c. i. e. *I am the ſervant of Chriſt*, &c. In this condition they receive the veil; afterwards the ring, by which † he declares he marries them to Chriſt Jeſus, *&c.* and laſtly, the crown of virginity, to which they are call'd by the chaunting of an ‡ anthem. Being thus crown'd, an anathema is denounced againſt all who ſhall attempt to ** turn them from God, by endeavouring to make them break their vow, in what manner ſoever, or ſhall ſeize upon any part of their wealth. After the offertory, they preſent lighted tapers to the biſhop, who afterwards gives them the communion; and as 'tis the cuſtom in ſeveral convents, for the nuns to read the office, and begin the canonical hours, the biſhop gives the breviary to thoſe who are to go into them. Theſe ceremonies being ended, the prelate gives them up to the conduct of the abbeſs, by ſaying to her, *take care to preſerve pure and ſpotleſs thoſe young women whom God has conſecrated*, &c.

The cuſtom of giving the veil to nuns is of great antiquity, and was practiſed before the age of St. *Ambroſe* and pope *Liberius*; as is manifeſt from the writers of the ſecond and third century.

Ceremonies relating to the CARDINALATE.

The cardinals are the ⌗ ſenators of the church, the counſellors of the ſucceſſor of St. *Peter*, and alſo ſometimes his tutors; for how perſuaded ſoever their eminencies may be of the infallibility of Chriſt's vicar, they yet take great care to guide him, and frequently oppoſe his views when they think them contrary to the intereſts of the church militant, or rather thoſe of the hierarchy. †† One of the *Roman* catholick writers ſup-

* *In cantu*, dicens *venite. Virgines reſpondent, & nunc ſequimur.* The firſt time they advance to the entrance of the choir; the ſecond to the middle, and the third to the chancel of the altar; they kneel down before the biſhop, with their faces to the ground, and afterwards riſe up ſinging this verſe, *receive me, O Lord, according to thy holy word.*

‖ *Pontif. Roman.*

† *Deſponſo te Jeſu Chriſto, filio ſummi patris, qui te illeſam cuſtodiat. Vide* the firſt compartment of the annex'd plate.

‡ *Veni, ſponſa Chriſti*, &c. Come, O ſpouſe of Chriſt, and receive the crown. In the firſt ages of the church it was uſual to ſet a crown on the heads of ſuch as died virgins, which cuſtom is ſtill obſerved in ſeveral parts of chriſtendom.

** The obligation of keeping a vow of chaſtity, is not of modern date, and is owing to the general opinion, ſo univerſally received in all religions, *viz.* that what has been once conſecrated to God, ought no longer to belong to men. By the fourth council of *Carthage*, all Widows, not excepting the moſt blooming, were forbid the communion, who after having devoted themſelves to God, and aſſum'd a religious habit, growing weary of ſpiritual marriage, embraced the temporal one: *ad nuptias ſeculares.*

⌗ *Pius* II. gave them the title of *ſenators of Rome.* In the time of *Leo* X. ſuch as affected writing in claſſick *latin*, ſpeaking of the *cardinals* and people of *Rome*, have often employ'd this antient expreſſion, *ſenatus populuſque Romanus.*

†† *Caſalius de vet. ſacr. Chriſt. Ritibus.*

ſuppoſes that the cardinals were inſtituted by St. *Peter*, in order to be his coadjutors, his counſellors, his vicars in the pontificate. According to this author, *Linus*, *Cletus*, *Clement*, and St. *Mark*, were true cardinals tho they did not yet bear that auguſt title. Be this as it will, tho the dignity of cardinal were not originally inſtituted by St. *Peter*, 'tis nevertheleſs of great antiquity. It is thought, that in the beginning it was eſtabliſh'd for uſe rather than for ſhew. St. *Eværiſtus* eſtabliſh'd ſeven deacons, * as cardinals, to aſſiſt the wants of the poor chriſtians in *Rome*. Theſe deacons were then diſtinguiſh'd by the name, or pariſh of that diſtrict over which they preſided; and this is the firſt original of the titles given to cardinals. To theſe ſeven deacons St. *Hyginus* aſſociated others, both prieſts and deacons; but with this difference, that the latter ſhould conſider the former as their *deans*, or, as ſome will have it, *cardinals*; tho ſome are of opinion, that this word is too barbarous to be uſed in the age of *Hyginus*. We are aſſured, that under the reign of *Conſtantine the great*, there were twenty-eight of theſe cardinal prieſts and deacons, who took their titles † not only from the pariſh of their diſtrict, but likewiſe from ſuch family eſtates as charitable chriſtians bequeath'd to the clergy for their maintenance: and as theſe charities were frequently very conſiderable, it ſometimes, at that time, happen'd, that one cardinal enjoy'd three titles. 'Tis ſaid that St. *Gregory the great* increaſed the number of deacons, whoſe functions were the ſame as thoſe of cardinal-deacons, to ſeventy; however, that the laſt created were inferior to the former. But notwithſtanding this, about the age of *Hugh Capet* the dignity of cardinal was vaſtly inferior to what it is at this day. This is the remark of *Paſquier*, in his *Recherches de la France*, lib. iii. cap. v. who has added ſeveral reflections, to ſhew what opportunities this dignity gives the pope of increaſing his authority.

There are now three orders of cardinals, *viz.* biſhops, prieſts, and deacons: ſix of theſe are biſhops, fifty are prieſts, and fourteen deacons. ‡ *Sixtus* V. fixed the number of cardinals to ſeventy, and 'tis this aſſembly which is now call'd the ſacred college. This aſſembly, as *Lunadoro* tells us, in his *relation of the court of Rome*, has its *camerlingue*, or chamberlain, which poſt is annual; (but the popedom is for life.) A ſecretary, who is always an *Italian*; a national clerk, who is annual, and by turns a *German*, a *Spaniard*, a *Frenchman*; and a *computiſt* or *accomptant*. But a more copious account of thoſe employments will be given hereafter.

In

* 'Tis thought that the name of *cardinal* began in the age of St. *Hyginus*, about *anno* 159.

† After the church enjoy'd a calm, theſe firſt cardinals added to their titles the name of holy martyrs and confeſſors of the church.

‡ Or *Paul* IV. to imitate the antient *Sanhedrim*, compoſed of ſeventy elders, or rather in memory of the ſeventy diſciples of our Saviour. This regulation was confirm'd by *Sixtus* V. by a bull publiſh'd in 1586, *Caſalius de veter. ſacr. Chriſt. Ritib.* *Lunadoro*, an *Italian* author, ſpeaks of it as follows, where he mentions the change that has happen'd from time to time with regard to the election of cardinals: "Till the pontificate of *Innocent* II. ſubſiſted the cuſtom of electing cardinals one by one, *i. e.* to fill up the number of the ſacred college, as any of them died. *Innocent* II. and his ſucceſſors, introduced the cuſtom of giving the offices of ſuch cardinals as died, *in commendam* to the ſurviving ones; and ſometimes they gave the adminiſtration of the vacant cardinalate, to the arch-prieſt of the cardinals." However, *Innocent* II. himſelf created ſeveral cardinals at once. But the ſchiſm of *Avignon* having expoſed the apoſtolical ſee to the uſurpations of anti-popes, cardinals increaſed vaſtly above the uſual number, which till that ſchiſm, had conſiſted only of fifty-two or fifty-three. He adds, that to prevent freſh diſorders after the cruſhing of the ſchiſm, the cardinals of different *obediantiæ* were left in poſſeſſion of their titles and dignities. Under *Leo* X. there were ſixty-five cardinals; under *Paul* III. ſixty-eight; under *Pius* V. ſeventy-ſix. *Aimon*, in his picture of the court of *Rome*, has given the titles of antient and new cardinals to the number of ſeventy-one. He adds, that the ſupernumerary title of ſeventy-one, and ſometimes ſeventy-two, is preſerved for an extraordinary caſe; as for inſtance, the converſion of ſome great Prince.

In 1125, pope *Honorius* eſtabliſh'd ſeven cardinal biſhops, *viz.* of *Oſtia*, *Porto*, S. *Ruſina*, S. *Sabina*, *Paleſtrina*, *Freſtati*, and of *Albano*. The biſhops of *Porto* and St. *Ruſina* having been ſince united, there are no more than ſix cardinal-biſhops. However, mention is made of ſix cardinal-biſhops towards the cloſe of the eighth century, under the pontificate of *Stephen* IV. Others affirm, that theſe biſhops were not call'd cardinal biſhops, nor admitted to the election of the popes, till the pontificate of *Alexander* III. about the end of the twelfth century. As to the cardinal-deacons, we have already taken notice of their original, and their firſt functions; but time produced an alteration in theſe things: the care of the apoſtolical patrimony, and of the alms, were taken from them, and they had only left that of ſinging the goſpel before the holy father. As for the cardinal-prieſts, in the firſt ages of the church, their employment was to baptize, to bury, and take care of the bodies of the martyrs. This we find in ſome authors, who tell us farther, that from among theſe the pope uſed to chuſe the apoſtolical legates.

The PROMOTION *of* CARDINALS.

" When his holineſs makes a promotion of cardinals, as *Aimon* tells us, in his *de-*
" *ſcription of the court of* Rome, he gives them the title of prieſt, or deacon, ac-
" cording as he thinks proper; they afterwards arrive at epiſcopacy by right of ſu-
" periority, or by aſſuming the title of thoſe who die. And becauſe all cardinals
" are equal by their dignity, they take place according to the date of their pro-
" motion, and the quality of their title. Prieſts have the precedency of deacons, tho
" the latter are biſhops, becauſe they have not ſuch title in the college till it has
" been their option. On which we are to obſerve, that there are ſome titles for
" deacons and prieſts, which are more profitable than thoſe of biſhops; tho ſome
" of the former are very burdenſome, and that none but cardinals who are actu-
" ally at *Rome*, when a title is vacant, are allow'd to chuſe. From all theſe circum-
" ſtances it reſults —— that ſometimes ſimple clerks have the title of prieſts,
" and prieſts have thoſe only of deacons; whilſt biſhops have only titles which
" oblige them to yield the precedency to prieſts, and deacons, who have aſſum'd
" the title of biſhop by reſiding at *Rome*, or by taking advantage of the date of
" their promotion, in caſe it has been made before that of the biſhop.

" The chief cardinal-biſhop, the chief cardinal-prieſt, and the chief cardinal-
" deacon, are call'd *chief of the order*. In this quality they have the prerogative
" in the conclave, of receiving the viſits of embaſſadors, and giving audience to
" magiſtrates.

" The cardinal who is ſenior with regard to the date of his promotion, or who
" has had an opportunity of aſſuming the firſt title of the cardinal-biſhops, namely
" that of *Oſtia*, is by virtue thereof dean of the ſacred college, and has a right to
" crown the pope, when he is elected from among ſuch cardinals as are not biſhops;
" upon which account he wears the arch-biſhop's pall, by a grant from pope *Mark*,
" the immediate ſucceſſor to *Sylveſter*. And as he repreſents the whole college, he
" has the precedency of kings, and all temporal princes, and receives viſits before
" all thoſe potentates who acknowledge the pope.

" Every cardinal at his promotion to the cardinalate, loſes all the benefices, pen-
" ſions, and employments he before enjoy'd; and as they are look'd upon as va-
" cant, 'tis wholly in the pope's breaſt to reſtore them to them, and to collate them
" to others, to enable them to live with greater ſplendor, and in a manner ſuitable
" to the dignity to which they are raiſed. As to their employments, particularly
" thoſe they enjoy in *Rome*, as auditors, clerks, or treaſurers of the apoſtolick cham-
" ber,

" ber, and ſuch like, they revert to the chamber, which ſells them to others to the profit " of his holineſs; but foreign cardinals named by crown'd heads, don't receive the " hat till ſuch time as they have obtain'd an induct, or ſpecial grant *de non vacando*, " by virtue whereof they preſerve their poſts and employments, the pope remitting " his right of confiſcating them.

" Cardinals pretend that their dignity equals them to kings: they diſpute the " precedency with the children, brothers, uncles and other relatives of crown'd " heads, and with all princes who are not crown'd heads.

" Such cardinals as are biſhops of other dioceſes, than the ſix ſuffragans to *Rome*, " are not exempt from reſidence, except by a particular diſpenſation from the " pope, or are oblig'd to come to *Rome* when a conclave is to be held, or on ſome " other affair of great importance. But the ſix biſhops ſuffragan to *Rome* are not " obliged to reſidence, becauſe moſt of them are uninhabited, ſuch as *Oſtia* and " *Porto*, and are moreover ſo near *Rome*, that the abſence of their biſhop is no way " prejudicial to them; not to mention that they have always a *vicar-biſhop* upon the " ſpot, *in partibus infidelium*, in order to perform the epiſcopal functions.

" As cardinals, with regard to ſpirituals, are to govern the church of *Rome* " in all parts of the chriſtian world, ſeveral ſubjects of the different nations of " it are allow'd to aſpire to this dignity, according to the council of *Trent*. For " this reaſon the popes often create ſuch perſons cardinals as are nominated by " crown'd heads, who, 'tis preſum'd, have propoſed the moſt eminent among their " ſubjects for that purpoſe. Formerly the pope, in promoting of cardinals, uſed " to adviſe with the antient ones; but now he creates them without conſulting " any perſon. His holineſs does not even ſcruple of admitting his own relations " to the cardinalate, pretending that he therein imitates our ſaviour, who incorpo- " rated ſome of his relations into the apoſtolick college. He likewiſe rewards with " the purple, all thoſe who have done any important piece of ſervice to the court " of *Rome*; ſuch as nuncio's, auditors of the rota, clerks of the chamber, and o- " ther chief officers of the court; and ſometimes alſo, ſuch as are famous for their " learning, politicks, *&c.*

" All cardinals are, as ſuch, intitled to aſſiſt at conſiſtories; whenever the pope " or a king aſſiſts ſolemnly at maſs, at proceſſions, cavalcades, and other papal and " cardinal functions; and all thoſe who uſually reſide at *Rome*, are deputed to aſſiſt " at councils and congregations.

" Cardinals enjoy all epiſcopal rights in their churches, or titles, and all their de- " pendencies, except that they are not oblig'd to reſidence; and as to their juriſdicti- " on, they enjoy it jointly with the cardinal vicar-general; nothing but anticipa- " tion, or foreſtallments, can regulate their rights. But when thoſe titles or churches " are poſſeſs'd by regulars, they have nothing to do with the regular government of " their houſes, the cure of ſouls, and adminiſtration of ſacraments excepted. If the " title be a collegiate church, they then preſide over the chapter, and have a right " to collate to ſeveral canonries, prebends, and other benefices. They aſſiſt, with the " rochet on, in ſuch offices as are perform'd on the moſt ſolemn feſtivals in their " churches, where they bleſs the people in a ſolemn manner, and are ſeated under a " canopy in an eaſy chair raiſed in form of a little throne.

" Such cardinals as are in greateſt credit with the reigning pope, have certain " kingdoms, ſtates, republicks, and religious orders, under their protection. They " have the privilege of conferring what is call'd the four minor orders, that of " *door-keeper*, *reader*, *exorciſt*, and *acolyte*, on their domeſticks, and the ſubjects of " their titles. They are exempt from the ſucceſſion of clergymen, devolv'd to the " apoſtolical chamber in all *Italy*, and may bequeath eccleſiaſtical wealth in the

" ſame manner as patrimonial. They have likewiſe ſome other very conſiderable " privileges; ſuch as a power of reſigning their penſions, by particular grants from " popes; to be exempt from the examination of biſhops, when they are put into " ſees; to be believed in a court of juſtice upon their bare words, without being " obliged to take an oath, and their ſingle teſtimony is equal to that of two " witneſſes. They are conſider'd as citizens of whatever city the pope reſides in, " and don't pay any taxes. They grant an hundred days indulgence to whom- " ſoever they pleaſe, and acknowledge no one but the pope for their judge or ſupe- " rior, particularly in criminal matters; for as to civil, their cauſes are heard before " the auditors of the apoſtolick chamber.

" They have ſeveral other prerogatives, ſuch as the wearing of purple * habits, " a mantle royal with a train ſix ells long, a red hat, an epiſcopal mitre, tho they " be no more than prieſts, deacons, or clerks." *Urban* VIII. in order to add freſh ſplendor to the cardinalate, order'd that the title of *eminence* ſhould be given them.

Whenever the pope intends to raiſe any perſon to the dignity of cardinal, he makes a declaration thereof in a ſecret conſiſtory. This declaration is made after the *extra-omnes*, his holineſs ſaying to the cardinals aſſembled, *habemus fratres*, *we have brethren*. At the ſame time the pope pulls out the liſt of the new cardinals, when the cardinal-patron, or the moſt antient cardinal of the ſacred college, reads the liſt aloud. † The eve of the promotion, the cardinal-patron gives the new cardinals notice to wait upon the pope, in order to be admitted to audience of him. The cardinals elect kneel down there: the pope puts the red coiff on their heads, and making the ſign of the croſs on them, pronounces theſe words, *eſto cardinalis*, *be thou a cardinal*; after which the cardinal elect takes off his cap, and kiſſes his holineſs's feet. This is the private manner of making cardinals; but whenever they are made with pomp, the cardinal-patron ſends for the candidates in their coaches; after which they are conducted to the above-mention'd cardinal's apartment, in the apoſtolical palace. There the pope's barber ſhaves their crowns after the manner of cardinals; the cardinal's *valet de chambre* clothes them with the veſtments of a cardinal; which being done, the cardinal-patron preſents them to the pope, who puts the coiff on their heads in the manner above-mention'd. The cardinals elect return this honour by a compliment, as a teſtimony of their gratitude and humility.

Whenever any perſon out of *Italy* is created cardinal, he is not allow'd to put on the ſcarlet veſtments, till ſuch time as his holineſs has ſent him the coiff; but he is nevertheleſs allow'd to aſſume the title of cardinal. The coiff is brought him by one of the pope's chamberlains, with a brief from his holineſs. The cardinal elect is obliged to make the meſſenger a preſent of an hundred ducats at leaſt, this is the ‡ fix'd ſum.

The

* Cardinals wore only the common veſtment of prieſts, which was like the monkiſh habit, till the time of *Innocent* IV. The red hat was given them in 1243, in the council of *Lions*. *Innocent* IV. was deſirous of gaining their friendſhip by this honourable badge, and to win them over to his intereſt, upon account of the difference he had with the emperor. Under *Boniface* IX. they were clothed in ſcarlet, and even in purple, and their veſtments were the ſame in that age as in ours. According to other writers, they were not clothed in ſcarlet till the pontificate of *Paul* II. Others pretend that their veſtments were of that colour as early as *Innocent* III. and others again, that they wore the purple under *Stephen* IV. *Paul* II. diſtinguiſh'd them by the embroider'd ſilk mitre, and the red cope and coiff; red houzings for their mules, and gilt ſtirrups. *Gregory* XIV. order'd that all ſuch cardinals as were monks, ſhould have the red skull-cap, but that their veſtments ſhould be of the colour of their order; that they ſhould have no rochet, nor wear a cloth caſſock.

† *Lunadoro*, *relat. della Corte*, &c.

‡ This preſent amounts frequently to one, three, five thouſand, and ſometimes more ducats.

The coiff is given him by the pope's nuncio; but in caſe there be no nuncio upon the ſpot, then an emperor, a king, an arch-biſhop or a biſhop, performs the ceremony of putting the coiff on the head of the cardinal elect. This is perform'd after high-maſs.

When a cardinal goes to *Rome* to receive the hat from the pope in perſon, he muſt be dreſs'd in a rural habit, that is, a ſhort ſuit of clothes of a purple colour. The moment he is arrived at *Rome*, he muſt go and pay his devoirs to the holy father; but muſt put on the long veſtments when he goes to audience: and at his return from thence muſt go directly home, and not ſtir abroad till a publick conſiſtory is held. During this interval, the new cardinal receives the viſits of thoſe who come to congratulate him upon his exaltation; but he never waits on any perſon farther than the door of his anti-chamber. On the day of the publick conſiſtory, the new cardinal goes thither in his coach of ſtate, attended by his friends, in order to receive the red hat. In caſe the candidate be an arch-biſhop or a biſhop, he muſt wear the black pontifical hat, as *Lunadoro, &c.* relates, *ubi ſupra.* " He ſtops * at *Sixtus* V's. chapel, when the ceremony " is to be perform'd in the *Vatican*; and in a chamber, in caſe 'tis at *Monto-cavallo.* " In the mean time the eldeſt cardinals walk two and two into the hall of the con- " ſiſtory, when after having paid obeiſance, or kiſs'd the pope's hand, two cardinal- " deacons advance forward towards the cardinal elect, and lead him to the pope, to " whom he makes three very low bows; the firſt at the entrance of his holineſs's " apartment, the ſecond in the middle of it, and the third at the foot of the throne. " He then goes up the ſteps, kiſſes his holineſs's feet, who alſo admits him *ad oſculum* " *oris*, or to kiſs his mouth: this being done, the cardinal elect performs the *oſculum* " *pacis*, which is done by embracing all the ſenior cardinals, and gives them the " kiſs of peace.

" This firſt ceremony being ended, the choir chaunt the *Te Deum*, when the car- " dinals walk two and two to the papal chapel, then march round the altar, with " the cardinal elect accompanied by one of the ſeniors, who gives him the upper- " hand for that time only. This being done the cardinal elect kneels on the ſteps " of the altar, when the chief maſter of the ceremonies puts the cowl on his " head, which hangs behind his cope, and whilſt they are chaunting the *Te Ergo* of " the *Te Deum*, he falls proſtrate, as is ſeen in the plate, on his belly, and continues " in this poſture, not only till this anthem is ended, but alſo till the cardinal-deacon, " who is then ſtanding at the altar on the epiſtle ſide, reads certain prayers inſerted " in the pontifical.

" Theſe prayers being ended, the new cardinal riſes up: his cowl is lower'd, after " which the cardinal-deacon, in preſence of two heads of orders, and the cardinal " *Camerlingo*, preſents him the bull of the oath he is to take. Having read it, *he* " *ſwears, he is ready to ſhed his blood for the holy* Romiſh *church, and for the main-* " *tenance of the privileges of the apoſtolick clergy, among whom he is incorporated.*

" All the cardinals return afterwards into the chamber of the conſiſtory, in the " ſame order as they came out from thence: the newly elected cardinal goes thither " alſo, having that ſenior cardinal on his right hand who had accompanied him to " the chapel. He then kneels down before the pope; one of the maſters of the " ceremonies draws the cowl over his head, when his holineſs puts the red velvet hat " over the cowl, repeating certain † prayers at the ſame time.

Then

* *Aimon*'s deſcription of the court of *Rome.*

† " *Ad laudem omnipotentis Dei, & ſanctæ ſedis apoſtolicæ*, &c. receive in honour of almighty " God, and the holy ſee-apoſtolick, this red hat, the mark of the cardinalate. By this hat you are " to learn, that you muſt defend till death, to the laſt drop of your blood, the exaltation of the holy " faith, the peace of chriſtianity, and the holy *Roman* church."

" Then the pope withdraws, and the cardinals, as they go out of the conſiſtory, " ſtop in the hall, where they make a ring; whereupon the newly elected cardinal " comes and ſalutes them in the middle of it, and thanks them one after the other, " for the honour they have done him in receiving him as one of their brethren. " His compliment being ended, the ſenior cardinals come one after another, and con- " gratulate him on his promotion. Afterwards they all return to their reſpective " homes; but when the reigning pope has a nephew in the ſacred college, the car- " dinal nephew invites his new collegue to dine with him in his palace."

The red hat which was given the cardinal, is carried to his palace, in a large ſilver baſon gilt, which one of the privy chamberlains of his holineſs delivers to ſome uſher or door-keeper; and the new cardinal gives this uſher, thirty crowns of gold, which is his fee. It were needleſs to inſert here the tax, which ſhews the perquiſites the newly elected cardinal is obliged to give to the chamberlains and other officers or domeſticks of his holineſs.

" The ſame day that the cardinal has received the red hat, he begins his viſits " by that of St. *Peter*'s church; he thence goes to the cardinal-deacon of the ſacred " college, and afterwards waits on the crown'd heads, in caſe any happen to be at " *Rome* at that time: as for the other cardinals, the embaſſadors, princes, princeſſes, " and ladies of the court, he viſits them as he has opportunity, and is not obliged " to obſerve either rank or precedency.

" In the firſt ſecret conſiſtory after the affairs which lie on the table have been ter- " minated in preſence of the newly elected cardinal, the pope performs the ceremony " of ſhutting his mouth; the meaning of which is, that he forbids him to reveal to " any perſon the leaſt circumſtance of what has paſs'd among them." Antiently the ſenior cardinals pretended, that thoſe cardinals whoſe mouths the pope had ſhut, could neither have an active, or a paſſive voice in the conclave; *i. e.* that if the pope ſhould happen to die during that interval, they could neither give their votes for the election of another pontiff, nor be themſelves elected by other cardinals: but *Pius* V. declared by a bull dated the 26th of *January* 1571, that the cuſtom practiſed by the pope of laying his hand on the mouth of the cardinal elect, is no more than a bare ceremony, to teach them that they ought to be very circumſpect in their diſcourſe; and, that it does not exclude them from thoſe privileges enjoy'd by ſuch as have both an active and paſſive voice.

In the ſecond or third conſiſtory, the pope opens the mouth of the new elected cardinals, * but they are firſt deſired to leave the conſiſtory for a moment; which being done, his holineſs propoſes to the antient cardinals the opening the mouths of the new elected ones. They are then re-admitted; upon which the pope addreſſes an exhortatory diſcourſe to them, aſſigns them their titles, puts on the ring-finger of their right hand, a gold ring, in which a ſaphir is ſet, for which each cardinal pays five hundred ducates to the college of the *congregation of the faith*. " This ring, " according to a bull of *Gregory* XV. is given to the newly elected cardinal, to ſhew " that the church is now his ſpouſe, and that he muſt never abandon it."

The pope, in opening the cardinal's mouth, ſays to him; *In the name of the Father*, &c. *we open your mouth, that you may give your opinion in our conferences and councils; in all neceſſary caſes, or in ſuch as relate to the cardinals, or their functions; in our conſiſtory, out of the conſiſtory, at the election of a ſovereign Pontiff.* In giving them their titles, or churches, he ſays to them; *To the honour of almighty God*, &c. *we commit the church of* * * * *to thy care, together with the clergy, the people*, &c. *belonging to it*, &c. His holineſs, at repeating theſe laſt words, puts the above-mention'd ring on the cardinal's ring-finger.

" Formerly

* *Sacr. Ceremon. Eccleſ. Romanæ.* lib. i.

" Formerly the pope uſed to ſend the hat to cardinals, but ever ſince *Paul* II. " gave them the red cap, which is a kind of coiff, they are obliged to go in perſon " to *Rome* for it. However, to preſerve the remembrance of the carrying the hat " antiently to all ſuch perſons as at the time of their creation were not in *Rome*, " four confederate-privy chamberlains always carry four red hats on ſo many maces, " in the papal cavalcades, to denote that it was formerly their office to carry them " to the cardinals elect.

" When the pope, by a ſpecial favour, is pleaſed to ſend the hat to an ab- " ſent cardinal, the following ceremonies are obſerved: the hat, in this caſe, is " carried by an honorary chamberlain, or a gentleman of the pope's houſhold, " together with a brief directed to the nuncio, or the biſhop of the place where the " cardinal elect reſides. As ſoon as the latter hears of the approach of the cham- " berlain who brings the hat, he ſends his houſhold to meet him, and as many of " his friends as he can get together for that purpoſe, to do him the greater ho- " nour, when they all make their entry together in cavalcade, if allow'd by the " cuſtom of the place. Then the pope's chamberlain holds the red hat aloft on " the mace, in order that it may be ſeen by all the ſpectators.

" On a *ſunday*, or ſome high feſtival, the pope's envoy, and the prelate who is to " perform the ceremony, meet at the newly elected cardinal's with their domeſticks, " and as many friends as they can get together, and go in cavalcade to the principal " church of the place in the following order.

" The march is open'd by the drums and trumpets; then the livery-ſervants. The " ſoldiers upon guard, in caſe there be any, or the inhabitants of the town under " arms march before the gentlemen, and afterwards the pope's chamberlain in a " purple habit, holding the red hat aloft, and uncover'd. Immediately after fol- " lows the newly elected cardinal, with his cope on, his cowl on his head, and over " all a black hat. On the right hand the prelate marches who is to perform the " ceremony, and on his left ſome other perſon of quality; ſuch as the chief noble- " man of the place, and behind him the coaches of the cardinal, and of all ſuch " perſons as are proud of doing him honour with a great train. When this ceremo- " ny is perform'd in any place where a king or prince reſides, their guards always " attend on the newly elected cardinal.

" When the cavalcade is come to the church, maſs is ſung in it, and 'tis uſual " for the king or prince of the place, as alſo the chief lords and ladies, to be " preſent at it. Maſs being ended, the prelate who is to perform the ceremony " puts on his cope and mitre; then, being ſeated in an eaſy chair which ſtands on " the ſteps of the altar, with his back turn'd to it, the perſon who brought the hat " lays it on the altar, and preſents the pope's brief to the prelate, who gives it to " his ſecretary, when this latter reads it with an audible voice, ſo as to be heard by " the whole congregation. Immediately after the prelate makes an oration in praiſe " of the newly elected cardinal, and at the concluſion declares, that he is ready to " deliver the hat to him, according to his holineſs's order.

" Then the cardinal elect advances towards the altar, and kneeling down takes " the ſame oath before the prelate, which the newly created cardinals take before " the pope. Then the prelate riſes from his ſeat, and taking off his mitre ſays ſome " prayers over the new cardinal, whoſe head is covered with the cowl; after which " the prelate puts his hat on, and at the ſame time repeats a prayer out of the " *Romiſh* pontifical. He afterwards gives him the kiſs of peace, upon which " the *Te Deum* and ſome prayers are ſung, which concludes the ceremony. " Then the newly created cardinal returns in cavalcade, with the red hat on his " head."

This pompous ceremony concludes with feſtivity and noble banquets, but it happens ſo ſeldom that we ſcarce have one example of it. The *Romiſh* ceremonial ordains, that it muſt never be practiſed except on ſuch occaſions as are of great importance to the holy ſee, at which times the apoſtolical legate muſt have all imaginable honours paid him.

The manner in which the newly created CARDINAL *takes poſſeſſion of his* TITLE.

* " When a cardinal takes poſſeſſion of his title, he goes under the portico of " his church, and there puts on the cope of a colour ſuitable to the ſolemnity " of the day, and afterwards kneels down on a cuſhion laid on a carpet in the " middle of the great gate. Then the moſt dignified prieſt of the ſaid church, ha- " ving his cope on his ſhoulders, preſents him the croſs to kiſs; after which the " cardinal advances three or four ſteps into the church, and immediately an acolyte " preſents him the navicula, out of which his eminence takes ſome incenſe, and " bleſſes it as he throws it into the thurible. After this he takes off his cap, and " having received the ſprinkler from the ſame prieſt who gave him the croſs to kiſs, " he puts ſome drops of holy water on his forehead; immediately after he ſprinkles " the clergy and the people about him therewith. He then gives the thurible to the " prieſt who has the cope on, and ſtanding up, with his cap on, receives the incenſe " which this prieſt offers him thrice ſucceſſively.

" This being done, *Te Deum* is ſung; then the chapter of the church in pro- " ceſſion, attend on the cardinal to the high altar, where he kneels till the *Te Deum* " is ended; then the prieſt who introduces him, ſtanding up on one ſide of the " ſaid altar, ſays the firſt and laſt words of the Lord's prayer aloud, and the reſt to " himſelf; after which he ſings ſeveral prayers without raiſing or falling his voice; " which being ended the cardinal riſes up, and goes and ſeats himſelf under a canopy " on the goſpel ſide. All the congregation come and kiſs his hand, the officiating " prieſt excepted, to whom he gives the kiſs of peace on his right cheek.

" Then the bull is read which inveſts the cardinal with the title in queſtion, and " the benefice he has now taken poſſeſſion of. In caſe it be in the morning, a pri- " vate, or ſolemn maſs is ſaid, as the cardinal thinks proper; but when the ceremony " is perform'd in the afternoon, veſpers are ſung. If it be in the evening, they " only ſing compline. After this the cardinal goes to the middle of the altar, when, " having put his cowl over his head, he gives his bleſſing to the people, and grants " them an hundred days indulgence. He then goes down to the foot of the altar, " and after having taken off his cope, and put his *lunula* over the rochet uncover'd, " he walks in the middle of the church, and as he paſſes, gives his bleſſing on both " ſides of him. Being arrived at the ſacriſty, he viſits the relicks, and when he " goes out and returns to his palace, he puts on his *camail*, or purple ornament, and " his *lunula* over his rochet.

" If the cardinal who takes poſſeſſion of his title is only in deacon's orders, *i. e.* " if his church has only the title of a deaconry, notwithſtanding he be a biſhop or " prieſt, he in this caſe does not go to the altar, and bleſs the people from thence; " nor when he goes from the altar to the ſacriſty, nor in any part whatſoever of his " church.

" A cardinal who aſſiſts at maſſes, veſpers, proceſſions, and other ſolemn offices " of the church, the title whereof he is put in poſſeſſion, is allow'd to wear the red " cope,

* *Aimon*'s deſcription of the court of *Rome*.

" cope, whereas the other cardinals who aſſiſt at the above-mention'd ſervice, are " permitted to wear only the purple cope, with a *proviſo*, however, that it be not on " a day when the wearing of that colour is prohibited.

" On the day of the ſaint tō whom the titular church of a cardinal is dedicated, " the incumbent goes thither in red veſtments, and a cope of the ſame colour, tho " it be in *advent*, *ſeptuageſima*, and *lent*, and celebrates the office there himſelf. He " then gives the pontifical bleſſing; but in caſe he himſelf does not officiate, he " goes and ſits down on the pontifical ſeat which is cover'd with red cloth, and " under a canopy. If during his aſſiſting at the office, any cardinal ſhould happen " to come to it, his chamberlain and other gentlemen, muſt go and receive him, " and accompany him, at the ſame time making him an excuſe in their maſter's " name; and when he has ended his devotions, they muſt conduct him to his " coach.

" In caſe the titular cardinal is not buſy, he himſelf muſt go and receive the car- " dinals who come into his church; wait upon them to the deſk, and reconduct " them: but if the cardinals are deſirous of hearing maſs or veſpers, which they ne- " ver do when the throne or rather pontifical ſeat is raiſed, the titular cardinal muſt " ſeat them in the moſt honourable place, tho he himſelf be a ſenior cardinal; ſeat- " ing himſelf in the loweſt place, as being in his own church. However, there are " two caſes in which this rule is not to be obſerv'd, *viz.* when either the pope or a " cardinal aſſiſt ſolemnly at maſs, or at the funeral of a cardinal; in this caſe the " incumbent, tho in his own church, ſtands according to his rank, and muſt be " cloathed in veſtments of the ſame colour with the reſt of the cardinals, without " any other formality.

" To conclude: we are to obſerve that the three arch-prieſts of the great churches " of St. *John of Lateran*, of St. *Peter*'s, and S. *Maria Maggiore*'s, enjoy the ſame " privileges in their reſpective chapters, as the titular cardinals in their churches.

The Interment of CARDINALS.

" * When a cardinal dies, he is embalm'd, and the following night is carried in- " to the church, where his obſequies are to be ſolemniz'd. One of the largeſt chur- " ches is generally made uſe of for this purpoſe, in order that the greater concourſe " of people may aſſemble in it. 'Tis hung all over with black velvet, and adorn'd " with eſcutcheons, on which the arms of the deceaſed are repreſented. A great " number of white tapers are lighted up on both ſides of the nave.

" In the middle of the church a kind of very high and large bed of ſtate is ſet, " cover'd with black brocade, with two pillows of the ſame colour, both which be- " ing put one above the other, are laid under the head of the deceaſed cardinal, " whoſe corps lies in the middle of the bed, and in ſuch a manner that his feet point " towards the great gate, and his head towards the high altar.

" The corps of the deceaſed cardinal is clothed in pontifical veſtments, *viz.* the " mitre, the cope, if he were a biſhop; the chaſuble, if a prieſt; and the tunick, " if a deacon. The ſix maſters of the ceremonies aſſiſt in this church, clothed " in caſſocks of purple ſerge; and all the pope's couriers in long robes of the ſame " colour, trailing on the ground, with ſilver maces in their hands. There are like- " wiſe two of the deceaſed's tall lacqueys, each holding a wand on which purple " taffety ſtreamers with the arms of the deceaſed cardinal, are fix'd; with theſe they " are continually fanning his face, in order to keep off the flies.

" On

* *Aimon, ubi ſup.*

" On the morrow after veſpers, the religious mendicants meet together in a chapel " of that church, where they ſing the mattins of the deceaſed, each order repeating " alternately a *nocturnum*, and the pope's muſick the *laudes*. In the mean time the car- " dinals arrive clothed in purple, and at their coming into the church they put on a " cope of the ſame colour, and then advance forwards before the high altar, on " which the hoſt lies, where they offer up their prayers, and adore upon their knees. " They afterwards go one after another to the feet of the deceaſed, when they re- " peat the *pater-noſter*, &c. to which they add certain verſes out of the ſcripture, " and the prayer *abſolve*, from the office of the dead.

" They then make the uſual ſprinkling with holy water, and go and ſeat them- " ſelves in the choir, where they hear the office of the deceaſed, ſung by ſeveral " monks and prieſts with great ſolemnity. Others repeat it to themſelves, not ſtirring " out of their places till it be ended; ſuch as the cardinal-prieſts and biſhops on the " epiſtle ſide, and the reſt of the clergy in the loweſt ſeats, which ſtand round the " choir; the cardinals being ſeated on the higheſt, or on high benches.

" This being done, the congregation return to their reſpective homes, without any " farther ceremony. At night the corps is ſtript, and laid in a leaden coffin, which " is put in another of cypreſs wood cover'd with black cloth. The corps is carried " in a coach, accompanied with the rector and the chaplains of the deceaſed, who " go by torch-light to the church where he is to be interr'd.

" Moſt cardinals who die in *Rome* are generally buried in the church of their " title, unleſs he were a *Roman* of an exalted condition, and had deſired to be " interr'd in the ſame vault with his anceſtors; or ſome foreign cardinal who chuſes " to be buried in the church in *Rome* belonging to the clergy of his nation.

" Four of the cardinals are always buried with great pomp and magnificence, *viz.* " the dean of the apoſtolick college, the grand penitentiary, the vice-chancellor, and " the *camerlingo*. The following order is obſerved at this ceremony:

" After that the office of the dead has been ſung in preſence of the cardinals, they " withdraw, and the proceſſion begins. It opens with the orphans call'd *illiterati*; " after them ſeveral fraternities march, the penitents whereof have lighted tapers in " their hands. They are covered with their cowls, and clothed in large party-co- " lour'd robes, according to their inſtitution: ſome are red, others black, white, " purple, blue, yellowiſh, of an olive colour; and ſeveral others of the moſt odd " and fantaſtick colours.

" After theſe fraternities come the religious mendicants, and others, according to " their rank. Afterwards the ſecular clergy belonging to the pariſh of the deceaſed " cardinal, and thoſe of the church where he is to be buried, when they are not " regulars.

" If the deceaſed cardinal was arch-prieſt of one of the three great churches of " *Rome*, the chapter aſſiſts at it; as alſo at the interment of a titular cardinal of " St. *Laurence* in *Damaſo*, or S. *Mary*'s on the other ſide the *Tyber*.

" After this proceſſion, the corps advances forwards, dreſs'd in pontifical veſt- " ments according to the rank the deceaſed held in the ſacred college; but, tho he " were only a cardinal deacon, he nevertheleſs has a mitre on his head. In this " manner he is carried on the ſhoulders of his tall lacqueys, ſurrounded by his " houſhold all in mourning, *viz.* his footmen, who walk before the corps; and his " almoners, gentlemen and officers following after. On each ſide of the corps two " files of the pope's *Swiſs* guards walk, with halbards in their hands; and in the " rear, part of the pope's houſhold in cavalcade, the captain of the *Swiſs* guards, " the pope's mace-bearers, a maſter of the ceremonies with his major-domo, the " aſſiſting biſhops, the apoſtolical prothonotaries, the chaplains, the apoſtolical equer- " ries, and the chamberlains without the walls.

" When

" When a cardinal who is a prince, or of a very illuſtrious family, dies, the pope " generally ſends all his houſhold to grace the funeral, as alſo at the obſequies of the " four cardinals in the exalted ſtations above-mention'd.

" When the corps of the cardinal is carried into the church where it is to be " interr'd, the next morning a ſolemn maſs is ſung, in the preſence of the whole ſacred " college, for the repoſe of his ſoul; and on this occaſion all the ceremonies are " obſerv'd which are uſed at the interment of a pope; excepting, that for the ſove- " reign pontiff, there are five aſſiſtant cardinals clothed in their pontifical veſtments; " but at that of a cardinal, five biſhops perform the ceremony of ſprinkling, of in- " cenſing, and the uſual prayers ordain'd in the ritual for this office.

The *Romiſh* * *ceremonial* takes notice of the nine-days devotion which is made for the deceaſed cardinals. The firſt and laſt days, an hundred and fifty maſſes muſt be ſaid, when a little piece of money and two ſmall candles are given to each officiating prieſt. The other ſeven days an hundred are ſaid. As the reſt of the ceremonies are the ſame with thoſe uſed at the common maſſes of the dead; we ſhall not here repeat what has been already ſaid with regard to the maſs of the dead, and of the burials, *&c.*

The INTERMENT *of a* POPE.

We are now going to ſee his holineſs laid in his grave. † He, who by his power and dignity is ſuperior to the reſt of mankind; who binds and looſes every thing upon earth, is yet too weak to break the bands of death when his fatal hour is come. 'Tis in theſe moments the holy father muſt call to mind, that when he was raiſed to the holy ſee, all the glories of the ſublunary world were repreſented to him as the ſmoke which vaniſhes away. We ſhall not give the particulars which relate to the preliminaries of his death. He muſt recollect himſelf, examine his conſcience, make his confeſſion, ‡ deſire his confeſſor to give him a plenary indulgence; make ſome reparation to thoſe he has offended in his life-time; afterwards receive the Viaticum, aſſemble the ſacred college, make his confeſſion of faith before them, and beſeech their eminencies to forgive him || for all thoſe things in which he may have offended any of them during his pontificate. The *Romiſh ceremonial*, among other particulars, enjoins his holineſs when he finds his laſt hour approaching, to recommend to the cardinals the chuſing a worthy paſtor for his ſucceſſor; but this is ſuperfluous, ſince the cardinals never aſſemble to elect a ſovereign pontiff but they firſt beſeech the Holy Spirit to aſſiſt them in their choice.

** " When the pope is at the laſt gaſp, his nephews and domeſticks ſtrip the " palace of all its furniture. Immediately after his holineſs is expired, the officers " of the apoſtolick chamber come and ſeize his goods; but the pope's relations take " care that they find nothing but bare walls, and the corps lying on a ſtraw bed, " with an old wooden candleſtick, in which the ſnuff of a taper is burning.

" At the ſame time the cardinal camerlingo comes in purple veſtments, accom- " panied with the clerks of the chamber in mourning, to ſearch the pope's corps: " He calls him thrice by his chriſtian name; and as he gives no manner of " anſwer, or diſcovers the leaſt ſign of life, he cauſes an inſtrument of his death " to be drawn up by the apoſtolical prothonotaries. He takes from the maſter

* *Sacra cerem. eccleſ. Rom.* lib. i. *In prima nona die—— conſueverunt legi in eccleſia ubi fiunt exequiæ centum quinquaginta miſſæ, & datur per eleemoſynam cuique celebranti unus groſſus papalis, & duæ parvæ candelæ. Aliis ſeptem diebus intra novenam dicuntur centum miſſæ quolibet die*, &c.

† *Idem ubi ſup.* ‡ *Sacra cerem. eccleſ. Rom.* lib. i.

|| *Petit veniam, ſi in ſua adminiſtratione quempiam injuſtè offendit.* Ibid.

** Aimon.

" of the pope's chamber, the fiſherman's ring, which is the pope's ſeal, made " of ſolid gold, and worth an hundred crowns. He breaks it to pieces, and gives " them to the maſters of the ceremonies, whoſe perquiſite they are. The datary " and ſecretaries, who have the reſt of the ſeals of the deceaſed pope, are obli- " ged to carry them to the cardinal camerlingo, who cauſes them to be broke in " preſence of the auditor of the chamber, the treaſurer, and the apoſtolick clerks, " and none of the other cardinals are allow'd to aſſiſt at this function.

" After this, the cardinal-patron and the pope's nephews, are obliged to leave " the palace in which he died, which is generally the *Vatican*, or *Monte Cavallo*, un- " leſs he happens to die ſuddenly. The cardinal camerlingo takes poſſeſſion of " theſe palaces in the name of the apoſtolick chamber; and after having entred " it with the formality above-mention'd, he takes a ſhort inventory of the re- " maining moveables; but there is ſeldom any thing left, as was before obſerved.

" In the mean time, the penitentiaries of St. *Peter*, and the almoners of the " deceaſed pope, after having cauſed the corps to be ſhaved, have it immediately " embalm'd. The dead pontiff is then clothed in his pontifical veſtments, ha- " ving his mitre on his head, and the chalice in his hand. Immediately the " camerlingo ſends a body of guards to ſecure the gates of the city, the caſtle " of St. *Angelo*, and other poſts. The *caporioni* or captains of the diſtricts, patrol " night and day with their guards, to prevent thoſe who are caballing for the electi- " on of a new pope from raiſing any ſedition.

" After the camerlingo has thus provided for the ſecurity of *Rome*, he comes " out of the apoſtolical palace, and goes round the city in his coach, accom- " panied with the *Swiſs* guards, and the captain of the guard, who uſually at- " tended upon the deceaſed pope. When this march begins, the great bell of " the *Capitol* is rung, which is never heard but at the death of the pontiff, to " give notice thereof to the citizens.

" At this ſignal, the *Rota* and all the tribunals of juſtice are ſhut up, as " likewiſe the *Datary*, purſuant to the bull of *Pius* IV. *in eligendis*. No more " bulls are now given out; the ſeveral ordinary congregations are likewiſe ſuſpen- " ded, inſomuch that none but the cardinal camerlingo, and the cardinal grand " penitentiary continue in their ſeveral employments.

" As the popes have made choice of St. *Peter*'s church for the place of their " interment, when they die on *Mount Quirinal* (now *Monte Cavallo)* or in ſome " other of their palaces, they are carried to the *Vatican* in a * large open litter, " in the middle of which is a bed of ſtate, on which the corps of the pope is " laid, clothed in his pontifical veſtments.

" The litter is preceded by a vaunt-guard of horſemen and trumpets who ſound " mournfully, furl'd with purple and black crape: theſe trumpets march at he " head of the firſt company, mounted on dapple horſes, the houſings whereof " are of the ſame colour with the ſtreamers fix'd to the trumpets; but thoſe of " the vaunt-guard are black velvet, with gold and ſilver fringe. Theſe horſemen " have their lances revers'd; each ſquadron has a ſtandard before it, ſurrounded with " the kettle-drums, who beat with a mournful ſound.

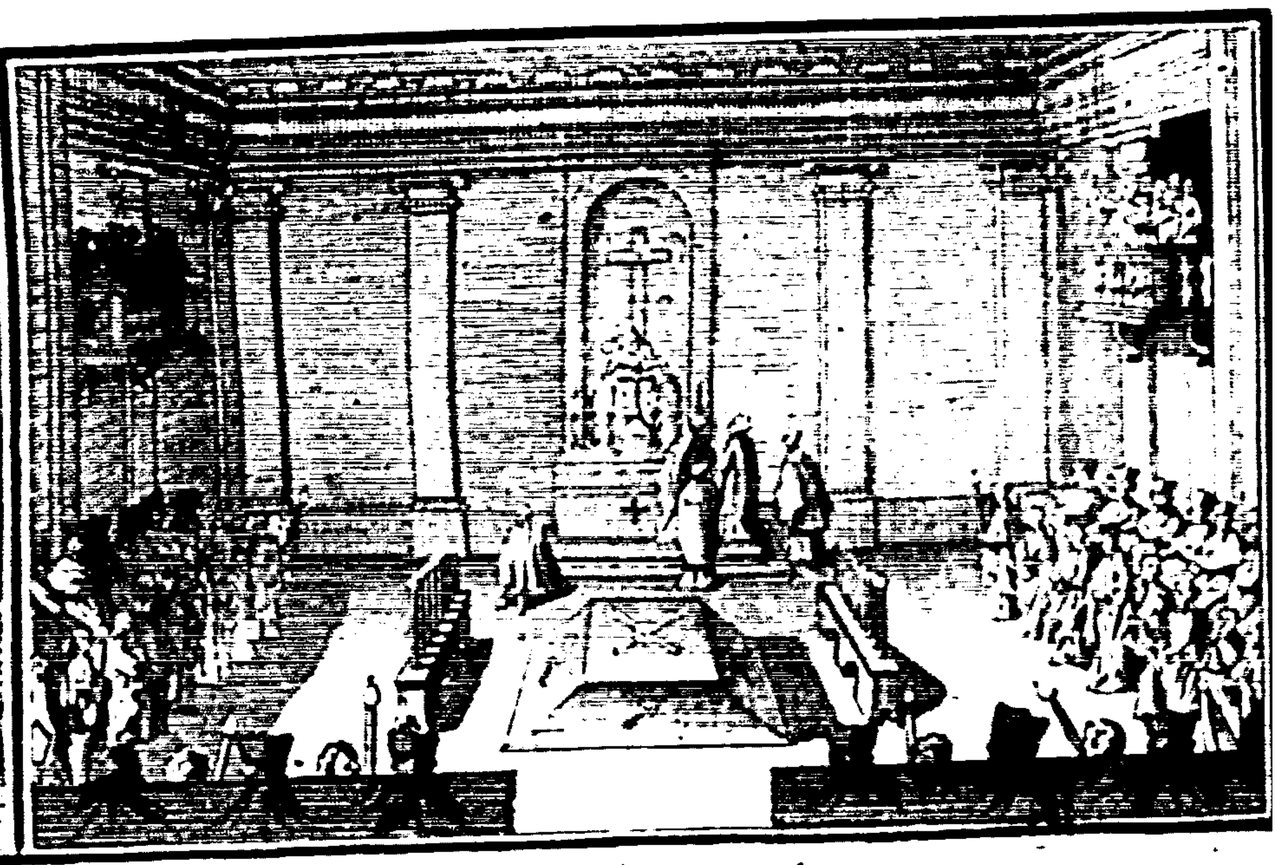
" Next advance ſeveral battalions of the *Swiſs* guards; half of theſe *Swiſs* have " muſkets and the reſt halbards, which are revers'd. Theſe are follow'd by twenty- " four grooms, each leading a horſe cover'd with ſable houſings, that trail on the " ground. Several of the deceaſed pope's tall lacqueys walk, without order, between " the led horſes, with lighted torches of yellow wax in their hands.

" Then

* See the laſt compartment of the plate. The reader will obſerve that this deſcription is corrected from the figure which was drawn at *Rome*.



La RECONNOISSANCE du CORPS du PAPE défunt &c.



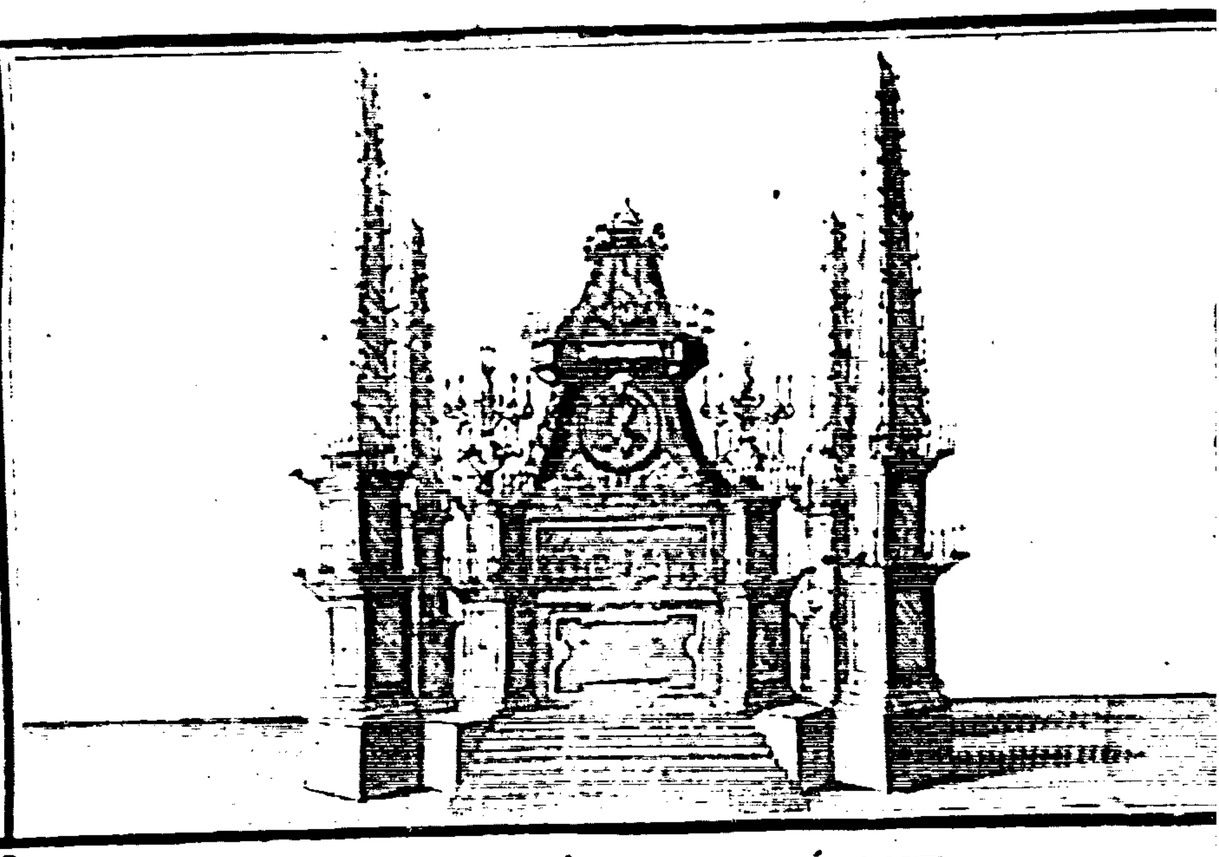
Les OBSÈQUES du PAPE DÉFUNT.



Le CORPS du PAPE porté à L'EGLISE de SAINT PIERRE.



Le CORPS du PAPE exposé trois jours au peuple dans l'église de St PIERRE



CATAFALQUE du PAPE DÉFUNT.



N. Poussin. del.

CONVOI FUNEBRE du PAPE.

" Then the twelve penitentiaries of St. *Peter* advance forward, with each a " flambeau in his hand, and ſurrounded with the *Swiſs* guard, arm'd with " *French* backſwords and halbards, and having the pope's litter in the midſt of " them. Immediately before the litter comes the croſs-bearer mounted on a tall " horſe, with a capariſon of wire all in net-work, like a horſe prepared for battle. " Behind the bed of ſtate, on which the pope's body lies, is ſeen the chief groom " on a black horſe whoſe ears are cropp'd, and whoſe harneſs conſiſts only of " ſeveral ſtripes of linen cloth, a piece of white ſattin, and a grand plume of " feathers, in three ranges one above the other, on his head, and ſome gaudy " tinſel.

" Afterwards twenty-four more grooms come forward, leading black mules " with white houſings, and twelve tall lacqueys with white horſes cover'd with " black velvet. After theſe a company of light-horſe advance, the perſons who " mount them being all clothed in purple. Then comes a company of cuiraſſiers, " and laſtly the reſt of the *Swiſs* guards, whoſe march is cloſed with a com- " pany of carabineers, who guard a few pieces of braſs cannon gilt, drawn on their " carriages. ——

" In caſe the pope died in the *Vatican*, his body is immediately carried, by " the back ſtairs, into *Sixtus* V's. chapel. After it has lain here twenty-four " hours, 'tis embalm'd, and the ſame day 'tis carried * to St. *Peter*'s church at- " tended only by the penitentiaries, the almoners, and other eccleſiaſticks, who " follow the pontiff's corps as far as the portico of the great church. The " canons of the church come and receive it, ſinging the uſual prayers ap- " pointed for the dead, and afterwards carry it into the chapel of the *Bleſſed* " *Trinity*, where it is expoſed for three days on a bed of ſtate raiſed pretty high, " to the ſight of the people, who croud to kiſs his holineſs's feet thro' an iron " rail, with which this chapel is incloſed.

" Three days after, the corps being again embalm'd with freſh perfumes, is " laid in a leaden coffin, at the bottom of which the cardinals whom he had " promoted lay gold and ſilver medals, on one ſide of which is the head of the " deceaſed pope their benefactor, and on the reverſe his moſt remarkable " actions. This coffin is afterwards encloſed in another made of cypreſs wood, " and is depoſited within the wall of ſome chapel, till ſuch time as a mauſo- " læum is erected in his honour in St. *Peter*'s, or any other church, in caſe he " himſelf had not given orders for the erecting of one during his life-time; which is " ſometimes done.

" But when his holineſs declares by his laſt will, or by word of mouth, that " he chuſes not to be buried in St. *Peter*'s, but in ſome other church he names, " then his body muſt not be tranſlated till after it has lain a year in ſome of " the chapels of that church; and in this caſe the corps cannot be removed till " a large ſum of money is paid to the chapter of St. *Peter*; it ſometimes coſts " upwards of a million, in caſe the pope whoſe corps they are deſirous of re- " moving, was famous for his piety, and that there are any grounds to preſume he " will one day be canoniz'd.

" The apoſtolick chamber defrays the expences of the pope's burial, which " are fix'd at one hundred and fifty thouſand livres; in which not only thoſe " of the funeral above-mention'd are included, but alſo thoſe to be paid for the " erecting of a mauſolæum in St. *Peter*'s, and the charges of keeping tapers or " oil

* See the third figure of the plate.

" oil burning, † when a maſs of ‡ *Requiem* is ſung every morning for a week
" together, in preſence of the ſacred college, for the repoſe of the ſoul of the
" deceaſed pontiff. The funeral obſequies end the ninth day by another ſolemn
" maſs, which is ſung by a cardinal-biſhop, aſſiſted at the altar by four other
" cardinals with their mitres on, who, together with the officiating prieſt, at
" the concluſion of the office, incenſe the repreſentation of the coffin, and ſprinkle
" it in the manner enjoin'd by the *Ritual*, in preſence of the other cardinals and
" of all the prelates and officers of the late pope's court, who immediately re-
" tire as ſoon as the *requieſcat in pace* is pronounced, to which they anſwer,
" *Amen.*

" After the pope's deceaſe, the office of the maſs is ſaid according to the cir-
" cumſtance of the times; and one of the leſſons thereof is || applied to the ſa-
" cred college."

A

† See the ſecond compartment of the plate.

‡ The firſt and laſt day of the nine days devotion two hundred maſſes are ſaid for the ſoul of the deceaſed pontiff; the ſolemn maſs is ſung by a cardinal-biſhop, and an hundred maſſes are ſung the other days. *Sacr. cerem. eccleſ. Rom.* lib. 1.

|| *Domini ſunt cardines terræ, & poſuit ſuper eos urbem.* Extracted from the *Romiſh ceremonial.*

A

SUPPLEMENT

TO THE

Hierarchy of the Church.

In which an ACCOUNT is given of the

Spiritualities of the POPE's COURT.

IN the firſt part of this diſſertation we mention'd the pope as the head of the church militant: we have deſcribed the ceremonies of his election; we have alſo conſider'd him as the chief miniſter of the church, which engaged us in the deſcription of ſeveral auguſt ceremonies, by which he appears to be the ſovereign monarch of the kingdom of Chriſt, rather than the ſervant of ſervants. In the latter part of the ſaid diſſertation we have ſeen him deſcend from our Saviour's throne to the grave. We muſt once again conſider him with regard to his exalted dignity, but ſhall not touch upon the temporalities thereof. We ſhall repreſent him to the reader only in his ſpiritual reign, and ſhall mention only ſuch particulars thereof as have already been taken notice of by writers of known veracity.

The POPE's *Vicar-general.*

The pope conſider'd as a biſhop, has a dioceſe ſubordinate to him; in this quality he appoints for his * vicar-general a biſhop, who, ever ſince *Pius* IV. is always a cardinal. This employment of vicar-general is for life, and he is by his office the judge of all eccleſiaſticks both ſecular and regular, of both ſexes, as alſo of all the *Jews* and curtezans at *Rome*, and its dependencies. He confirms, and confers all ſacred orders. He is impower'd to inſpect and viſit all churches, monaſteries, hoſpitals, and other pious houſes, thoſe of foreign nations excepted, which are all exempt. He has a vice-gerent, who is always a biſhop, to aſſiſt him in his epiſcopal functions. He has likewiſe a lieutenant, who is a prelate, but under the rank of biſhop; a referendary of both ſignatures, who takes cognizance of all civil cauſes heard in his court; and a judge criminal, who is a layman, to judge all crimes committed by clerks and regulars: but that which makes the poſt of grand-vicar very conſiderable and profitable, is the power he has of deciding all differences that ariſe in marriage.

The apoſtolick chamber pays him proviſionally, excluſive of the profits ariſing from his courts, twelve hundred crowns of gold annually. He has four notaries, or regiſters, a provoſt, and a company of bailiffs and ſergeants.

As we have already taken notice of the penitentiary, we ſhall not mention him in this place.

* *Aimon*'s deſcription of the court of *Rome*, quoted from *Lunadoro relazione*, &c. We have contented our ſelves with copying the former with ſome reſtrictions; ſo that whatever is quoted in the ſupplement is taken from *Aimon*.

The Pope's *Chancellor and Vice-Chancellor.*

The chancellor wrote formerly, in the pope's name, all the reſcripts, doubts and ſcruples with reſpect to faith, which biſhops and others propoſed to him; inſomuch that he executes the office of ſecretary of ſtate, of the briefs, and that of chancellor. The firſt mention we find made of this officer, is in St. *Jerom*'s epiſtle to *Gerontius*; and 'tis ſuppoſed that he himſelf exerciſed that office under pope *Damaſus*.

This office, till the pontificate of *Gregory* VIII. in 1187, had always been conferred either on a biſhop or a cardinal; but this pope, who himſelf had exerciſed it before he was raiſed to the pontificate, tho he was only cardinal of *Santa Ruſina*, cauſed it, after he was raiſed to the popedom, to be exerciſed by a canon of St. *John*'s *of Lateran*, who aſſum'd the title of the pope's vice-chancellor, as did alſo five or ſix other canons of the ſame church, who exerciſed it after him. But *Boniface* VIII. having reſtored it to the college of cardinals, thoſe who have exerciſed it ſince that time, have contented themſelves with the title of vice-chancellors, tho they are in reality chancellors, and act much after the ſame manner as the chancellors of *France*, and thoſe of the other potentates of *Europe*.

This dignity is purchaſed, and coſts an hundred thouſand crowns; it yields about * ten thouſand crowns *per annum* to the incumbent, and is for life. The juriſdiction of the cardinal vice-chancellor extends to the iſſuing out all apoſtolical letters and bulls, as alſo to all petitions ſign'd by the pope, except thoſe expedited by brief, under the fiſherman's ring. All the officers of the chancery, whereof mention will be made hereafter, aſſemble thrice a week, *viz.* on *tueſdays*, *thurſdays*, and *ſaturdays*, in the vice-chancellor's palace.

We find, in the bulls iſſued out by the pope's chancellors and vice-chancellors, ſeveral titles which ſavour very much of pride: as for inſtance, we read in a reſcript of pope *Nicholas* III. quoted in the 96th diſtinction of the canon law, that 'tis manifeſt the *Roman* pontiff cannot be judged by any perſon, becauſe he himſelf is God. And in a bull of pope *Gregory* IX. inſerted in the decretals under the title of *primacy*, we there read the following words; *God has made two great lights for the firmament of the univerſal church*; i. e. *he has inſtituted two dignities*, viz. *the pontifical authority, and the royal prerogative*; *but that which preſides over the day*, i. e. *over ſpiritual affairs, is greater*; *and that which preſides over material things, leſs: whence we muſt confeſs, that there is as much difference between pontiffs and kings, as between the ſun and moon.*——— *We affirm that every human creature is ſubject to the* Roman *pontiff*; *and that, by virtue of his plenitude of power, and ſovereign authority, he may diſpenſe with laws both human and divine.* As we find it expreſs'd in the gloſſary in the ſame place.

The Regent, Prelates, and Regiſters of the Pope's Chancery.

The regent of the apoſtolick chancery is eſtabliſh'd by the vice-chancellor's patent, by which he is impower'd to commit all appeals to the referendaries, and auditors of the rota; and theſe he diſtributes to them by order, purpoſely that each of them may be imploy'd, and get money in their turns: There are twelve referendaries, who

* 14000 *Roman* crowns, according to *Lunadoro*, *ubi ſupra*.

who are all prelates, and are call'd regiſters of the high court; they are clothed in a long purple robe. Theſe employments are purchaſed, and the vice-chancellor has the nomination of ſix, the others being in the pope's gift. The poſt of regent is purchaſed at thirty thouſand crowns, and the annual produce amounts to three thouſand. Thoſe of the prelates referendaries of both ſignatures who are regiſters of the high court, ſell for thirteen thouſand crowns, and produce each twelve hundred crowns annually. Theſe thirteen prelates have ſeats when the pope aſſiſts ſolemnly at the office, but the regent never appears there in that quality, to prevent any diſputes about precedency.

The regiſters of the high court draw up the minutes of all bulls, from the petitions ſign'd by the pope, and collate them after they are written in parchment; they afterwards ſend them to the regiſters of the lower court, who, with the regiſters or apoſtolical writers, tax them. All theſe employments would not be worth ſo much, nor produce ten *per cent.* profit, were the bulls which collate to rich benefices iſſued out *gratis*; but nothing is ever purchaſed from the apoſtolick chancery, without paying ſums proportionable to the value of the benefices, or other grants.

The POPE'S *Secretary of State, and Under-Secretaries.*

The cardinal-nephew, if the pope has any, or another in his default, is always the pope's principal ſecretary of ſtate, for this is never given to any perſon under the dignity of cardinal; and notwithſtanding there are ten other ſecretaries of ſtate, between whom the provinces of the eccleſiaſtical ſtate are divided, they nevertheleſs are in ſuch ſubordination to him, that they do nothing without his participation, ſo that, properly ſpeaking, they are no more than under-ſecretaries of ſtate.

The cardinal ſecretary ſigns, by the pope's order, all letters directed to princes, nuncios, vice-legates, governors, prefects; and the patents of all thoſe who are appointed for the government and adminiſtration of juſtice, in the whole territory of the eccleſiaſtical ſtate; but proviſions of governors of cities, and large towns ſurrounded with walls; thoſe of legates, vice-legates, and preſidents, are drawn up by brief, under the fiſherman's ring or ſeal: and all thoſe who are raiſed to theſe employments, cardinals excepted, take an oath before the cardinal camerlingo, in preſence of a notary of the chamber, and ſwear on their own briefs, and the abſent do the ſame by proxy.

All the ambaſſadors of princes, after having had audience of the pope, come and viſit the cardinal-ſecretary, before they wait upon any of the magiſtrates of *Rome*; becauſe the poſt of ſuper-intendant of the eccleſiaſtical ſtate, is annexed to his ſecretaryſhip. Theſe two poſts are for life, and the pope generally beſtows them *gratis*; but ſometimes, in caſe he be in an urgent neceſſity for money, he ſells them; they produce fifteen thouſand crowns annually.

The under-ſecretaries are, by their office, obliged to draw up all the minutes which the cardinal-ſecretary may want, and to write over fair all the letters and patents he is to ſign. Theſe employments are frequently given to the ſecretaries of the conſultation, or of the congregation of good government; as alſo to the maſter of the chamber, and the pope's auditor, who take in memorials and petitions by which the pope is deſired to do juſtice, (or any other favour) when the magiſtrates eſtabliſh'd for that purpoſe refuſe to do it. All theſe employments are in the pope's gift, who turns out any perſon whenever he thinks proper: they produce above fifteen hundred crowns annually, without reckoning the by-profits, which ſometimes amount to four or five hundred.

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The ſecretary, whom we may call the pope's particular confident, is generally a cardinal; but ſometimes the pope chuſes another prelate, who has more or fewer under-ſecretaries, according to the expence the reigning pope is willing to be at, and the court he is deſirous of keeping. They wear purple habits, and aſſiſt at the pope's chapel with the camail and rochet; they have apartments in the *Vatican*, as alſo in *Monte-cavallo* when the pope reſides there for any time, which he never fails to do in ſummer, to avoid the violent heats and unwholſome air of the lower city. Theſe ſeveral employments, which the pope beſtows on none but ſuch prelates as he judges capable of keeping inviolably whatever ſecrets he ſhall entruſt them with, are neither purchaſed, nor for life; and nevertheleſs, thoſe who are raiſed to them *gratis* are never diſpoſſeſſed of them, unleſs it be to be removed to a higher poſt; becauſe that in caſe the pope were to turn them out with the leaſt ignominy, or even under any pretence whatſoever, they would take occaſion from thence to reveal a great many particulars, which might do his holineſs the utmoſt prejudice.

There are none of theſe ſecretaries but have at leaſt twelve hundred crowns a-year, and are obliged to ſix months attendance only, and then they have very little trouble, their whole employment being to write a few little notes in the pope's cloſet; to tranſcribe a few letters, the minutes whereof they receive from him; and to keep certain regiſters, being a kind of journal of all the pope ſays or does in preſence of any perſon; and whatever he meditates or reſolves upon in private, which he is deſirous of committing to paper. 'Tis from theſe journals that the famous *Platina* compiled his hiſtory of *the lives of the popes*; and from thence all the intrigues of the ſeveral conclaves are taken, and afterwards publiſh'd.

Every pope has not the ſame number of ſecretaries to draw up the tax'd briefs, or letters ſo call'd, when they are iſſued out under the fiſherman's ring, which is one of the pope's three ſeals. Sometimes twenty-four ſecretaries are employ'd in writing theſe briefs, one of whom the pope chuſes for his domeſtick prelate and referendary; he likewiſe allows him an apartment in his palace, and a table in the ſame manner as his private ſecretaries.

Theſe twenty-four employments are all purchaſed, for nine thouſand crowns each. Every ſecretary makes eight hundred crowns at leaſt annually; but as they are vacant at the deceaſe of a pope, and that the incumbent can exerciſe them no longer, nor ſell them; it ſometimes happens that there is no perſon found who will diſburſe eight thouſand crowns, ſince they are to enjoy the profits of their poſts no longer than the pope lives, who is always old, and daily threatned with death; for this reaſon, all who offer to purchaſe theſe employments, are allow'd to tax the briefs which they draw up, in ſuch a manner that they not only ſoon get the money they lay out for the purchaſe, but alſo a very handſome profit.

No briefs are purchaſed ſo dear as thoſe by which the pope grants plenary indulgences, and altars privileg'd for ever, which is granted only to thoſe chapels where ſeven maſſes are ſaid daily. Hence it is, that moſt of ſuch churches as have not prieſts ſufficient for the ſaying of ſo many maſſes, enjoy a privilege only for certain days in the week, during a term of years; at the expiration of which, the titulars or patrons of chapels whoſe indulgences are expired, are obliged to * have recourſe to the pope in order to renew them.

The ſecretary of the briefs diſpatches ſuch as are given him by the cardinal-nephew, and in his default by the cardinal-patron, who is firſt miniſter; or by the ſecretaries of ſtate. Theſe are call'd *ſecret briefs*, becauſe the minutes which are made

* Notwithſtanding that theſe briefs are tax'd, there is nevertheleſs the words, *gratis pro Deo* inſerted in the middle of the title, that the world may not know they were purchaſed.

made of them, are frequently not perus'd by any body, nor ſign'd by the cardinal-prefect of the briefs; but the extracts thereof, which are given to thoſe whom they concern, by the grants which are made them therein, are ſign'd and ſeal'd by the cardinal-patron, who keeps the minutes thereof, till the pope's death; and the moment the pontifical ſee is vacant, he ſends them to the archives of the *Caſtle St. Angelo*, together with all the regiſters and memorials that have paſs'd thro' his hands during his adminiſtration. The other ſecretaries and miniſters of the deceaſed pope, are alſo oblig'd to ſend at the ſame time to the archives, all writings and papers which relate to the affairs of ſtate that came under their cognizance.

The poſt of ſecretary of the ſecret briefs is in the pope's gift, and the perſon who is collated to it depends on no one but the pope; and he communicates his minutes to ſuch perſons only, as his holineſs commands him to do: he has an annual penſion of eleven thouſand crowns. Theſe ſecret briefs conſiſt uſually of ſuch diſpenſations or privileges as the pope grants to princes, or other illuſtrious perſons, for whom he has a peculiar regard.

The Prefect of aſſeſs'd briefs, the Prefect of the ſignature of Grants, the Prefect of the ſignature of Juſtice, the Prelates referendaries of both ſignatures.

The prefect of the briefs is always a cardinal, which poſt is purchaſed, and is for life: it coſts twenty thouſand crowns, and produces annually two thouſand five hundred crowns, excluſive of the extraordinary perquiſites which he receives from all thoſe whoſe briefs he diſpatches. By his office, he is obliged to review all the minutes, and ſign all the copies of aſſeſs'd briefs; but he is neither impower'd or commiſſion'd to view the ſecret briefs. He is generally deputed by his holineſs, with other prelates (of whom mention will be made in the ſequel) to aſſiſt at the ſignature of grants which is made in the pontifical palace. His poſt is very honourable and profitable; for he has a ſeat in the pope's palace near the datary; and when he reviſes the briefs, he may add or cut off any clauſes; whence the ſecretaries, who all in their ſeveral turns aſſeſs theſe briefs, rate them either higher or lower according as they are deſirous of favouring thoſe who are to have them diſpatch'd; for which reaſon, all who come on theſe occaſions, aſſiduouſly make their court to this prefect, and endeavour to bribe him to their intereſt by ſome preſent, proportionable to the advantages granted by thoſe briefs.

The office of prefect of the ſignature of grants, is never given to any perſon under the dignity of cardinal; who receives from the apoſtolical chamber a yearly penſion of twelve hundred crowns, ſo long as, by the pope's favour, he enjoys this poſt, who removes him when ever he pleaſes. The chief employment of the cardinal prefect, is to preſide over all thoſe prelates who aſſiſt at the ſignature of grants made every *tueſday* before the pope, or every *ſaturday*, in holy-day time, all vacations excepted. He likewiſe ſigns all the petitions which are preſented to this aſſembly, in which twelve cardinals at leaſt, always meet by his holineſs's order, one of whom, together with the pope, and the prefect of the ſignature of grants, is generally the cardinal-prefect of the ſignature of juſtice.

There are likewiſe in this aſſembly, twelve prelates referendaries, who have each their vote, in the ſignature of juſtice; the auditor of the cauſes of the apoſtolick chamber goes thither likewiſe, with one of his lieutenants, and another lieutenant civil of the cardinal-vicar; and after theſe the treaſurer-general, an auditor of the rota, an aſſiſtant apoſtolical prothonotary, a clerk of the chamber, a regiſter of the

the high court, and the regent of the chancery. All the laſt mention'd have no active voice in ſuch affairs as relate to the ſignature of grants, but are the deputies of ſeve_ral judicatures or chambers of juriſdiction, each of whom come hither to preſerve and defend therein, the rights of his reſpective tribunal.

The juriſdiction of the prefect of the ſignature of juſtice, extends to judge the cauſes of ſuch perſons as complain of any ſentence given by the ordinary judges. Every *thurſday* twelve prelates aſſemble at his houſe, and theſe are the moſt antient referendaries of the ſignature, and have an active voice. All the other referendaries are allow'd to aſſemble there alſo, and propoſe two litigious cauſes each ſeſſion, but they have not an active voice. The reſt who enjoy that privilege with the cardinal-prefect, are always exactly inform'd of the grievances of the appellants before they come thither. Four are to examine the inſtruments and other writings produced in this proceſs; four others are acquainted with the facts diſputed about; and the remaining four are well acquainted with the laws by which thoſe ſuits are to be judged.

There is likewiſe in this aſſembly an auditor of the rota, and the cardinal-vicar's lieutenant civil, to maintain the rights of their tribunal; but theſe have no active voice. I have no more to add with regard to this prefect of the ſignature of juſtice, except that his holineſs never fills up this poſt with any perſon under the dignity of cardinal, to whom the apoſtolical chamber allows a yearly ſalary of fifteen hundred crowns.

As his decrees are diſpatch'd by letters ſign'd under his hand, and others by briefs, there are two officers employ'd for that purpoſe, the one call'd *the prefect of the minutes*, who after having drawn them up, and ſign'd them, gives them to the other call'd the *maſter of the briefs*, becauſe he draws up the briefs from the minutes he has receiv'd; and afterwards ſends thoſe which are tax'd to be ſign'd by the ſecretary of the briefs. The firſt of theſe offices is worth twelve thouſand crowns, and produces about twelve hundred annually. The ſecond is purchaſed for thirty thouſand crowns, and produces yearly three thouſand at leaſt, and ſometimes more. The popes have, within theſe twenty years, likewiſe annex'd to theſe offices, three employments of reviſers of the commiſſions of the ſignature of juſtice, which are ſold to prelates for ſix thouſand crowns each, and each produces five hundred crowns yearly.

The college of the prelates referendaries is not limited as to number, and the employments of it are not purchaſed, but is only a title of honour which the pope beſtows on perſons of high birth and learning, and is a ſtep to the moſt conſiderable employments of the court of *Rome*. A perſon before he can be promoted to it, muſt firſt have the nomination of the cardinal-patron, and the pope's conſent. The cardinal-prefect of the ſignature of juſtice, orders afterwards one of his officers to make the proper informations and inquiries, purſuant to the conſtitution of *Sixtus* V. by which it is enacted, that every candidate muſt prove he is doctor of both laws, that he has been an inhabitant of *Rome* for two years, that he is twenty-five years of age, and that he has wealth ſufficient to ſupport the prelature with honour.

Theſe formalities being over, the cardinal-prefect gives to the candidate who has the above-mention'd qualifications, a commiſſion to report two ſuits of proceſſes in ſignature, and in caſe he acquits himſelf of it in a proper manner, his nomination is approv'd, and he is received in manner following: the cardinal prefect having made him take an oath that he will adminiſter juſtice according to his conſcience, clothes him with the veſtments of the prelature, *i. e.* with the caſſock trailing on the ground, and a ſhort cloke that deſcends a little lower than the girdle, and has a ſlit in it, to put the arms thro'. Theſe veſtments are black; for according to the grant of

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Paul V. none but the twelve moſt antient referendaries are allow'd to wear them of a purple colour, like thoſe of all other prelates.

The twelve moſt antient referendaries are call'd *votanti di ſignatura*, becauſe they have an active voice in all aſſemblies, and the others are call'd *proponenti*, *i. e.* relaters or reporters, and theſe have not an active voice; which is alſo obſerved in the other tribunals of *Rome*, where the relaters lay down only the juſt pretenſions of each party, without declaring their opinion concerning them.

The referendaries are impower'd to propoſe commiſſions and litigious petitions to the ſignature of juſtice, and to that of grants; and to take cognizance of ſuch cauſes as daily come on, not exceeding the ſum of five hundred crowns of gold, for thoſe of larger ſums are tried at the *Rota*.

The Pope's Datary, *and other officers of that court.*

The pope's datary and chancery were formerly one and the ſame thing, but the multitude of affairs to be tranſacted obliged him to divide it into two tribunals, which are ſo nearly related to one another, that the chancery does no more than diſpatch all that has paſs'd thro' the datary.

The datary is a prelate, and ſometimes a cardinal deputed by his holineſs to receive all ſuch petitions as are preſented to him, touching the proviſions of benefices. By this poſt the datary is impower'd to grant, without acquainting his holineſs therewith, all benefices that don't produce upwards of twenty-four ducats annually; but for ſuch as amount to more, he is obliged to cauſe the proviſions thereof to be ſign'd by the pope, who admits him to audience every day. In caſe there be ſeveral candidates for the ſame benefice, he is at liberty to beſtow it on whomſoever of them he thinks proper, provided he has the qualifications requiſite. The datary has a yearly ſalary of two thouſand crowns, excluſive of the perquiſites which he receives from thoſe who addreſs him for any benefice. The reader, in order to have a perfect idea of this office, muſt read what follows.

The pope's ſub-datary is a prelate whoſe employment is given him in the ſame manner as the datary, and has almoſt as much credit with the ſovereign pontiff, who allows him a yearly penſion of a thouſand crowns; but he is not allow'd to confer any benefice, without firſt acquainting him or the cardinal-datary of it. In order to give a better idea of theſe two employments, we ſhall deſcribe regularly the formalities which are obſerv'd in iſſuing out a bull, or diſpenſation.

When any benefice is vacant by the death of the incumbent, the candidate muſt addreſs himſelf to the *per obitum*, who is as it were the datary's ſubſtitute by commiſſion, whoſe poſt alſo produces a thouſand crowns *per annum*. In all other caſes, and for all other grants of that nature, ſuch as reſignations, permutations, gaining of benefices, and ſuch like, the datary, and ſub-datary muſt be addreſs'd; but the beſt way to ſucceed in any affair of this nature, is to preſent the petition to the pope himſelf, by the mediation of ſome cardinal or embaſſador, a relation or friend of the reigning pontiff, who afterwards ſends it to the datary, and orders him to diſpatch the petitioner.

After he has got the pope's conſent, and that the datary has ſubſcribed the petition in manner following, *annuit ſanctiſſimus*, i. e. *the moſt holy father conſents to it*; a ſecond petition muſt be drawn up in due form, with the cauſes and reſtrictions which any perſon may deſire to be inſerted and expreſs'd at length in the bull: after this has been duly perform'd 'tis carried to the ſub-datary, who writes at the bottom in few words, the ſummary of the whole, and gives it to the datary, to whom he gives a freſh and perfect account of the ſtate of the whole affair.

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This being done, the datary carries the petition to the pope, who ſigns it, and gives his conſent by the following words, *fiat ut petitur*, i. e. *let the terms of the petitions be granted.* Then the ſaid datary, or his deputy conſigns the ſame petition to the prefect of the compoſitions.

The prefect of the compoſitions is an officer whoſe buſineſs it is to aſſeſs the petitions, which pay more or leſs, according to the quality of the matter and importance of theſe caſes. When the ſum agreed upon has been paid, or the aſſeſſment which has been made on the petition, at the bottom of which the prefect of the compoſitions muſt write a diſcharge; 'tis given to an officer of the petty-dates, whoſe buſineſs is to know the day it was ſign'd, and to ſet it down underneath. This officer muſt likewiſe be paid a certain ſum *per cent*, according to the value of the benefice. He who ſigns it does not put any date, in order to give another perſon an opportunity of gaining ſomething alſo, by going to enquire of him who omitted it, in order to get cuſtom to the officers of the petty-date. This petition being ſign'd and dated in manner above-mention'd, goes afterwards thro' the hands of the reviſers, and other perſons.

There are four reviſers belonging to the datary, nominated by the pope, who are diſmiſs'd at pleaſure, they exerciſing their employments only by commiſſion. The chief of the reviſers, erazes and corrects whatever he thinks proper in ſuch petitions as are tranſmitted to him by the maſter of the petty-dates. From the chief reviſer they paſs to the ſecond, who alters, corrects, and ſometimes retrenches what the chief reviſer had writ, in caſe it be not in due form.

The buſineſs of the third reviſer is to get all petitions ſigned for diſpenſations within the degrees of conſanguinity and affinity, and to correct matrimonial diſpenſations. The fourth reviſes all petitions by which monitories are deſired, and excommunications for getting any thing reveal'd.

After theſe petitions have been corrected and reviſed, they are carried to the regiſters, who inſert them in the regiſter, and afterwards conſign them to the chief regiſter, who collates them word by word, and afterwards puts his name on the back of each in the center of a large R, to ſhew it has been regiſter'd.

There are twenty regiſters, who each purchaſe their employments for four thouſand crowns, and it produces about three thouſand five hundred crowns annually, excluſive of the extraordinary profits.

After the petitions have been regiſter'd, they are again carried to the datary, who dates it, and afterwards writes theſe words, *datum Romæ apud S.* &c. *given at* Rome *in the pontifical palace*, &c. expreſſing at the *Vatican* or *Monte Cavallo*, or wherever the pope reſides, with the day and date of the year, which is ſet down on each petition; and thence is the name of *datary*.

Theſe petitions are afterwards put into the hands of an officer call'd *de miſſis*, or of *diſpatches*, who carries them up to the chancery, whence they cannot return, unleſs by grant, into the hands of the officers of the diſpatches.

All diſpatches of the datary are put into the hands of the regent of the chancery, who is impower'd to diſtribute the petitions to one of the prelates call'd regiſters of the high court, in order to have the minutes of the bull drawn up; and he alſo gives leave to correct them if erroneous, and to direct the execution thereof whereſoever he thinks proper.

This prelate draws up, or cauſes to be drawn up by his deputy, the minutes of the bull, which is ſent to one of the hundred apoſtolical writers, who writes it at length on a ſkin of parchment with his own hand; and the whole body of writers aſſeſs the ſum that is to be paid to them, according to the value of the benefice, or the importance of the affair. Their aſſeſſment ſerves as a ſtandard to the reſt that follow them;

them ; then the bull is carried to other officers, who have no other power, and make no farther uſe of this bull than to band it about to one another, in order to ſqueeze the petitioners. The number of theſe extortioners is ſo great, that it would require a volume to mention the particulars relating to them, and the affairs they are employ'd about ; for which reaſon we ſhall content our ſelves with giving a liſt in this place of the ſeveral employments that are purchaſed by hundreds.

The bulls which are iſſued out of the datary go thro' the hands of upwards of a thouſand perſons, who have fifteen different offices, where money muſt be carried them in proportion to the ſum given the hundred apoſtolical writers. Theſe offices are eſtabliſh'd under the names of

An hundred apoſtolical grooms, or gentlemen of the bed-chamber, which poſt is purchaſed for 1700 crowns, and produces annually to each 170 crowns.

An hundred apoſtolical eſquires ; the employment purchaſed for 1300 crowns, and yields annually to each 130 crowns.

An hundred knights of St. *Peter* ; each poſt valued at 1500 crowns ; yearly produce to each 150 crowns.

An hundred knights of St. *Paul* ; each employment purchaſed for 1600 crowns ; yields an annual ſum of 160 crowns.

An hundred knights of the *Lilly* ; each poſt purchaſed for 1500 ; the annual produce 150 crowns.

An hundred knights *Laurerani* ; each employment ſells for 1400 crowns, produces annually 140 crowns.

An hundred janizaries ; each poſt purchaſed for 1700 crowns, and produces yearly 170 crowns.

An hundred writers of briefs ; each employment valued at 1200 crowns, and yields every year 120 crowns.

Fourſcore regiſters of the high court ; each office valued at 2000 crowns, produces annually 200 crowns.

Eighty regiſters of bulls ; each employment worth 3400 crowns, produces 340 crowns annually to twelve of them, who have no other ſalary ; but the twelve ſenior regiſters have almoſt half as much more ſalary. And theſe officers regiſter all bulls after they have gone thro' the ſeveral offices above-mention'd.

After this there are ſix maſters in chancery, whoſe buſineſs is to collate theſe bulls, and each employment is purchaſed for 6000 crowns, and produces annually 600.

Theſe ſix maſters are ſubordinate to the maſter of the rolls, who keeps the regiſters of all bulls. This place is purchaſed for 2000 crowns, and produces yearly 300.

Finally, there is an accomptant and a receiver whoſe buſineſs is to draw up the extracts of all bulls, to which he puts the leaden ſeal. This place is purchaſed for 3000 crowns, and produces yearly 600, excluſive of the extraordinary profits, which ſometimes amount to double that ſum.

Every one of the officers above-mention'd, gains twice his ſalary by the by-profits : theſe poſts are always bought for ten years purchaſe. The reader may judge by this, how much every bull coſts before it has gone thro' ſo many hands ; and the great ſums that go into the office of the datary, particularly when the proviſions are iſſued from thence for ſeveral biſhopricks, and other rich benefices.

The Maſter of the Pope's *Palace, and other chief Officers of his* Household.

A *Dominican* friar of the order commonly call'd the *preaching brothers*, is always maſter of the pope's palace, ever ſince their founder, who was canoniz'd by the name of St. *Dominic*, was raiſed to that dignity by *Honorius* III. in 1216. He preaches

preaches once a month in the publick chapel of the palace, or appoints one of his brethren to officiate for him. He has a ſeat in the pope's chapel next to the deacon, or moſt antient auditor of the rota. He has no fix'd ſalary, becauſe, by the ſtatutes of his order, he is not allow'd to have any money he can call his own; but he is allow'd a table at court with his companions and ſervants, and a coach is kept for him.

He is the judge in ordinary of all printers, engravers, and bookſellers, who are not permitted to publiſh or ſell any work without his permiſſion firſt obtain'd. All books that come to *Rome* are examin'd by him, or his officers, who confiſcate all that are prohibited by the index of the council of *Trent*; however, ways are found out to import great numbers without their knowledge.

The other chief officers that reſide in the pontifical palace, and near his holineſs's perſon, are the major-domo, or maſter of the houſhold; which officers, in the courts of other princes, are call'd high-ſtewards. The pope's maſter of the houſhold ſuper-intends all the domeſticks of the apoſtolical palace, but the pope won't allow the perſon who exerciſes that function in his palace to bear the title of high-ſteward. Beſides, the major-domo or grand maſter above-mention'd, he employs the chief ſteward of the hoſpital of the *Literate Orphans*, to furniſh him with proviſions, and the hoſpital has the fees allow'd to it.

There are always two gentlemen near the pope's perſon, who have the title of maſters of the chamber. The chief cup-bearer, who is call'd *coppiero*, becauſe he preſents the glaſs to his holineſs, with a ſalver, which he holds before him, kneeling on both knees when the pope drinks. The officer whoſe buſineſs it is to have the diſhes brought upon the pope's table, is call'd in *Italian ſcalco*. The carver who cuts up the victuals before the ſovereign pontiff, and the chief harbinger who regulates the apartments of the pope's houſhold, and all the other officers above-mention'd, are prelates, who wear purple veſtments, and have each two deputies to officiate in their abſence.

There are likewiſe ſeveral privy-chamberlains, all prelates, who are clothed in long purple caſſocks with ſleeves trailing to the ground, but have no cloke. Among theſe, eight are declar'd *partakers*, and divide among themſelves whatever preſents are made them; and of theſe the pope chuſes one to be his privy-treaſurer, whoſe buſineſs it is to diſtribute ſuch alms as his holineſs beſtows privately.

Another of theſe privy-chamberlains is appointed maſter of the wardrobe. He is entruſted with all the plate, whether of gold or ſilver; all the jewels and ſhrines for relicks, as alſo the *Agnus Dei*, which he diſtributes daily to pilgrims and ſtrangers at a certain hour. The pope's phyſician in ordinary is alſo made a privy-chamberlain, but not the other two, who are phyſicians of his houſhold.

The fix'd penſion of each privy-chamberlain amounts to a thouſand crowns annually; and the *partakers* have at leaſt double that ſum, ariſing from the preſents made at the creation and death of every cardinal. The chamberlain who diſtributes the *Agnus Dei*, receives more than all the reſt, particularly when any extraordinary ſolemnity draws foreigners to *Rome*, ſuch as the years of the jubilee, an embaſſy, a holy canonization that makes a great noiſe in the world; any famous miracle, and ſuch like; for in that caſe he has ſeveral thouſand crowns given him, for thoſe little conſecrated images of wax.

The pope's privy-chaplains have the ſame ſalary as the chamberlains. 'Tis they who aſſiſt him in ſaying the office of the *breviary*, and wait upon him at maſs, when he celebrates it in private. One of theſe carries the croſs before his holineſs when he goes abroad, and in caſe he goes on foot, another of them ſupports his train.

When the pope aſſiſts at the maſs and in proceſſions, his chaplains carry the mitres and triple crowns enrich'd with precious ſtones, which they diſplay in a very pompous

pous manner, holding them aloft with both their hands, to ſhew them to the people as his holineſs walks along. There are alſo chaplains belonging to the guards and grooms, who ſay maſs every morning in the guard-room, &c. theſe are call'd common chaplains; their yearly ſalary amounts to no more than fifty crowns, but then they are paid over and above that ſum for whatever maſſes they celebrate.

The pope's aſſiſtants and *valet de chambres* have five hundred crowns a-year, and ſeveral other very conſiderable profits; not to mention that as they have a freer acceſs to his holineſs than the reſt of his domeſticks, they never fail of benefices.

There are likewiſe honorary chamberlains, who are prelates of the firſt quality, among whom the pope generally makes choice of a *Frenchman*, a *German*, and a *Spaniard*. The chamberlains of the *bouſſole*, who are as ſo many uſhers, becauſe they always keep guard at his holineſs's chamber-door. The chamberlains without the walls, are ſo call'd, becauſe they follow the pope without the *Vatican*, and attend upon him in all publick cavalcades, with the chamberlains eſquires, clothed in red cloth, and cover'd with a large cope of the ſame colour, furr'd with ermin. Each of theſe do duty in the apoſtolical palace, and have their diſtinct office; but the honorary chamberlains never mount the guard, nor appear in the pope's anti-chamber but whenever they pleaſe; and theſe generally are employ'd by the pope to carry the red coiff to any newly elected cardinals, who are not in *Rome* at the time of their being raiſed to that dignity; and upon theſe occaſions they have always a conſiderable preſent made them.

The pope has alſo another maſter of the houſhold, or *ſcalco*, in the *Vatican*, and on *Mount Cavallo*, and another carver different from the above-mention'd, whoſe office it is to prepare the banquet he ſometimes makes for cardinals, on certain extraordinary occaſions, and on ſolemn feſtivals; another *ſcalco*, and carver for the ambaſſadors, and other diſtinguiſh'd foreigners, whom the pope entertains in a ſplendid manner; laſtly a fourth *ſcalco* whoſe office is to prepare the dinner given to the thirteen poor pilgrims; to ſerve up the firſt diſh at their table; and to treat them in a magnificent manner every day, in imitation of pope *Clement* VIII. who reſtored this cuſtom, firſt introduced by *Gregory the great*, and which has ſince been follow'd by all the popes. Theſe officers are cloth'd in purple.

The pope always makes choice of a native of *Rome*, for the maſter of his ſtables; he not allowing any perſon to bear the title of maſter of the horſe, as other princes: for which reaſon this officer bears the name of *cavalarizzo*; to denote that he ſuper-intends all the horſes in the pope's ſtable.

The harbingers above-mention'd, who aſſign the apartments to the pope's houſhold, have deputy-harbingers and their aſſiſtants, who are entruſted with the hangings, ornaments, and other furniture of the pontifical palace. They are likewiſe employ'd to adorn the apartments when either a conſiſtory, ſignature of grants, or congregation is held.

There are likewiſe footmen call'd grooms, who keep guard in the halls of the pope's palace, and are very numerous, becauſe the pope beſtows this place on all thoſe who were his grooms when he was cardinal; and moreover, he likewiſe gives thoſe places to all the chief of the grooms that are in the ſervice of the cardinals and embaſſadors who are preſent at *Rome* at the time of his creation. Their clothing is a red flower'd ſattin; and whenever they go out, they have a blue cloth cloke and a ſword, the hilt whereof is of ſilver gilt.

The pope has twelve officers, who have each a red ſtaff, and twelve others, who carry ſilver maces, and walk before in a ceremonial habit, every time he appears in publick, with his mitre and cope on. When the conſiſtory is held, they guard the door, wait upon his holineſs upon his going in, or coming out from thence. Theſe twenty-four poſts are all purchaſed, and each for 600 crowns, and produce about fifty annually.

The

The Prefect of the POPE'S *Sacristy.*

The pope's sacristan, who takes the title of prefect, is always a friar of the order of the hermits of St. *Austin:* he is made a bishop *in partibus infidelium*, as he is styl'd in *Italy*, i. e. he has an honorary title of one of those antient bishopricks in *Asia* which existed formerly, but are now possess'd by the infidels. This prefect is entrusted with all the ornaments, gold and silver vessels, crosses, cups, thuribles, shrines for inclosing relicks, and other valuable things belonging to his holiness's sacristy.

'Tis he prepares the host, and essays the bread and wine, when the pope celebrates mass pontifically, or in private. Whenever his holiness assists solemnly at mass, his sacristan places himself among the assisting bishops, above the dean, or the senior auditors of the rota; and observes to take off, or put on the pope's mitre, as often as is required by the rubrick of the *Romish* pontifical.

He distributes the relicks, and signs the memorials of those indulgences which pilgrims desire for themselves and relations. We shall make two remarks on this head; the first, that indulgences are never granted to any pilgrims but such as are actually upon a journey, and appear personally before the pope's sacristan.

The second particular observ'd with regard to those indulgences which persons who go to *Rome* desire for their relations, is not to grant them to them but when they are in their expiring moments, *i. e.* that the pope grants by briefs, address'd to certain persons, for whose names blanks are left, a power of making choice of what confessor soever they shall think proper, when at the point of death, to cause themselves to be absolv'd from all their sins in general, and particularly all reserv'd cases, of what nature soever; with a full power to this confessor, of remitting to the person to whom this brief is given, all the punishments which God might otherwise have inflicted on him for his sins, whether in this life or after his death; in hell or in purgatory.

There are other briefs importing, that whosoever shall, in his expiring moments, have this patent sign'd by the pope in his hands, and shall not have time or opportunity to confess himself, in case he pronounces thrice the name of *JESUS* and *MARY*, all his sins shall be remitted to him, with the punishment due to them; so that his soul shall, without going a round-about-way, be immediately wafted into paradise. The two particular clauses following are inserted in it, in order that the prefect of the sacristy may sell a greater number of them; by these briefs the pope declares expresly, that whoever has obtain'd this privilege, may either keep it for himself, in case of an urgent necessity, or give it to any other person; but in case a third touches it; that it is put into such person's hand, or given to him, it can be of service to that person only; and in case it is given to another person, 'twill be of no manner of service to any person at all. The second clause imports, that whoever has once made use of it in any fit of sickness, or when he was in danger of dying, and has procur'd his absolution by virtue of this brief, or by pronouncing the names of *Jesus* and *Maria*, with an intention to apply this plenary indulgence of the sovereign pontiff to himself, cannot make use of it any more when dying, in case he should happen to recover from that fit of sickness in which he had employ'd it.

His HOLINESS'S *Librarian.*

Formerly the chancellor super-intended the pope's library; but in latter ages 'tis an office a-part, which yields twelve hundred crowns of gold a-year to the possessor. The pope never bestows it on any person under the dignity of a cardinal, who assumes the

the title of librarian of the *Vatican.* He has two ſub-librarians, whereof the firſt is generally one of the pope's domeſtick prelates; and has ſix hundred crowns a-year, with an allowance of bread and wine for the whole year. The ſecond has four hundred crowns, and the ſame proviſion as the former.

We may with truth affirm, that theſe three places are always fill'd with perſons of very great learning, and who to the knowledge of other tongues, add the oriental languages in particular. This librarian has the direction of a noble printing-houſe, where nothing is printed without his permiſſion firſt obtain'd: It abounds with types of all the known tongues in which the learned are converſant.

The Pope's *Maſters of the Ceremonies.*

His holineſs has ſix maſters of the ceremonies, whereof two are call'd aſſiſtants, and the other four ſuper-numerary. The two aſſiſtants receive of every newly created cardinal two hundred and twenty four crowns of gold, which they divide equally among themſelves; and of the heirs of thoſe who die, an hundred crowns, each of whom has alſo half. Their employments bring them in, beſides the ſum above-mention'd, ſeven hundred crowns each yearly. The other four ſuper-numeraries have forty-eight gold crowns to divide among themſelves, from each newly created cardinal; and four hundred crowns of the apoſtolick college, where they are employ'd certain days of the year. The ſenior of theſe four laſt mention'd, and the two aſſiſtants, have alſo over and above what we before mention'd, a table allow'd them in the *Vatican,* whereof they are reputed domeſticks; however, they are all ſix conſider'd as maſters of the pope's ceremonies. They have an equal authority to ordain the pontifical functions, acquaint the cardinals with their duty, and have authority over all perſons belonging to the court.

They all have admiſſion into the conclave, and likewiſe in the congregation of rites, but one only goes to the ceremonial congregation. Whenever the pope ſends any cardinal *à latere* out of *Rome,* he deputes one of theſe ſuper-numerary maſters of the ceremonies to attend upon him. They are generally clothed in purple caſſocks, with black buttons and facings, and ſleeves trailing on the ground; theſe wear, in the papal chapel, a red caſſock as the reſt of the cardinals, and the rochets like the prelates. When they appear in this ceremonial habit, they don't give precedency to any of the pope's officers or domeſticks, the major-domo, the maſter, or firſt gentleman of the bed-chamber, and the chief cup-bearer excepted.

The Camerlingo, or treaſurer of the college of cardinals, the national Secretary and clerk, and the Comptroller.

The cardinals elect annually one out of their body, who reſides at *Rome,* for the camerlingo or treaſurer of their body, which differs from the pope's camerlingo, the latter being for life, and the former for a year only, at the end of which he is ſucceeded by another, who enjoys it for the ſame term; the election is made according to ſeniority, and none but thoſe who actually reſide in the pope's court, are allow'd to be candidates for it. The perſon who enjoys this poſt of camerlingo, has a right of receiving all the revenues which belong in common to the college of cardinals; and to diſtribute them at the end of the year, by equal portions, to the cardinals who are then in *Rome*; for all thoſe who are abſent have no ſhare therein, after they have been ſix months from court.

There is a comptroller who alſo keeps an exact account, and a counter-account or check of all the camerlingo receives for the cardinals, eſpecially of annates,

biſhopricks, and other benefices whereof the greateſt part of the revenues of the college conſiſt; and in caſe this comptroller receives any money in the abſence of the camerlingo, as he is impower'd to do, he gives him an account thereof at reſigning his poſt, which he enjoys a year in the ſame manner as the treaſurer.

The cardinals have a ſecretary whoſe office is for life, who is always an *Italian*; and an annual under ſecretary, call'd the *national clerk*, becauſe he is alternately a *Frenchman*, a *German*, and a *Spaniard*. By his poſt he is oblig'd to ſupply for the ſecretary in his abſence, and to be in the conſiſtory, and in the congregations of the cardinals, in red veſtments like thoſe of the ſecretary, who will be mention'd hereafter. The national clerk receives from each cardinal, upon his creation, fifty crowns of gold, and the like ſum from the heirs of a cardinal deceaſed.

The ſecretary of the college of cardinals, is, by his employment, obliged to enter into the conclave whenever the ſee is vacant, and to write the ſeveral letters diſpatch'd in the name of the ſaid college, and ſign'd by three cardinals, heads of orders, who each give him a ſeal with which he forms them. He aſſiſts likewiſe at the general congregations of the cardinals, and at thoſe which are made at the three ſeniors of each order, *i. e.* biſhops, prieſts, and deacons, where he ſets down all the reſolutions in writing, all the decrees of their eminences, as likewiſe all the propoſals and debates which are made in the conſiſtories both private and publick, whereof the cardinal camerlingo furniſhes him with all the minutes, becauſe he is oblig'd to leave the conſiſtory at the *extra omnes*, *i. e.* when all, who are not cardinals, are commanded to leave it. When he enters into the conſiſtory, he is clothed in a red robe that trails upon the ground, made of a woollen ſtuff, either heavier or lighter according to the ſeaſon.

The Tribunal *of the* Rota *of* Rome, *and its particular Magiſtrates, compoſing together a kind of papal Parliament.*

The Rota is one of the moſt auguſt tribunals of *Rome*, and is compoſed of twelve prelates, whereof one muſt be a *German*, another a *Frenchman*, and two *Spaniards*. The ſovereigns of theſe three different ſtates name each a prelate, who bears the name of his crown. The other eight are *Italians*, three whereof muſt be *Romans*, one a *Bologneze*, a *Ferraran*, a *Milaneze*, a *Venetian*, and a *Tuſcan*. Each auditor has four notaries or regiſters, and the ſenior auditor performs the function of preſident.

They meet in the apoſtolical palace every *monday* and *friday*, except during vacations, but when the pope reſides in the palace of *Mount Quirinal*, their aſſemblies are held in the chancery.

They take cognizance of all ſuits in the territory of the church, by appeal, as alſo of matters beneficiary and patrimonial: this tribunal does not judge a cauſe at once; but pronounces as many ſentences, call'd deciſions, as there are points conteſted in a ſuit. And after theſe ſentences are given, the party may get his cauſe reviſed again by the pope himſelf, at the ſignature of grants above-mention'd, which is a kind of *civil* petition. The place of theſe auditors produces but a thouſand crowns yearly to each, and they receive no fees; but then they are generally created cardinals by way of reward for the pains they have been at.

The vacation of this tribunal begins the firſt week in *July*, and when they aſſemble for the laſt rota, the pope gives them a magnificent dinner in the apoſtolical palace, and preſents to each of them an hundred crowns of gold, and two hundred

to

to the dean. The vacation continues till the firſt of *October*, when the rota opens with great magnificence, becauſe the two laſt auditors of this tribunal, go thro' the city mounted pontifically on mules, and follow'd by a very numerous cavalcade; all the cardinals, embaſſadors, and princes, ſending to each of them two gentlemen mounted on the fineſt horſes in their ſtables, to do them honour; and theſe are join'd by all the counſellors, notaries, regiſters, attorneys, and other practitioners.

The name of *Ruota* comes from the latin *rota*, which ſignifies a *wheel*. This tribunal has been eſtabliſh'd by the popes, in imitation of that which the antient *Romans* had in an open place, on a round terraſs ſurrounded with a rail, and ſupported by two great circles of metal, which form'd a gallery, whence the orators uſed to ſpeak, and the magiſtrates publiſh laws.

The ſeveral auditors of the rota have a right of conferring doctors degrees in both the canon and civil law, to all thoſe whom they judge qualified for it.

The poſt of judge of *private contracts* of the rota is purchaſed, and coſts four thouſand crowns, which produce ſeven or eight *per cent.* yearly. This officer is impower'd to take cognizance, whether in any reſignations or permutations of benefices, there be any confidence, *i. e.* any ſimoniacal covenant or agreement; and condemns or abſolves the incumbents, according as they may have acted. He ſometimes ratifies permutations, and frequently annuls reſignations; but whenever he finds that the parties have entred into ſimoniacal contracts, he confiſcates their benefices, in caſe it is lawfully, and clearly prov'd againſt them; and whenever there are not proofs ſufficient according to law; as when there is but one evidence, he condemns the perſon who is thus accuſed to pecuniary fines, which are raiſed on the revenues of the benefice in queſtion.

This judge wears the purple habit of prelates, with the rochet, and has a ſeat in the papal chapel under the aſſiſting prothonotaries.

The poſt of auditor of the objections of the *Rota* is of conſiderable antiquity. 'Tis purchaſed for four thouſand crowns, tho it produces nothing; but then it has ſeveral very conſiderable privileges and exemptions annex'd to it, and is always a ſtep to the moſt exalted dignities; for this auditor may hold ſeveral benefices at the ſame time, and alſo permute, or reſign them to whomſoever he thinks proper, and have his option with regard to others, without being liable to be proſecuted by the judge of the confidences or *private contracts*, or have any charges or affidavits made to the ſaid judge againſt him, in order to convict him of ſimony. This poſt gives him an honourable rank among the prelates, when the pope aſſiſts ſolemnly at maſs, and in cavalcades.

The corrector of the objections of the rota, purchaſes his place for twelve thouſand crowns, and it produces him at the rate of ten *per cent.* and ſometimes more; by which means it yields twelve hundred crowns at leaſt yearly.

He has the ſame honours paid him as the auditors whoſe deputy he is, and places himſelf, in purple veſtments, between the prelates, in all publick ſolemnities. His buſineſs is to correct ſuch bulls as have gone thro' the hands of the auditor, and to reviſe exactly all the proceedings and pleas of the contending parties; as likewiſe to take care that all acts, and other pieces which are to be admitted as proofs before the judge, are authentick; and whether there be not ſome ſatisfaction, gratuity, or ſomething in the matter or form, that may make them juſtly ſuſpected. He takes very particular informations on all thoſe heads, and annexes them to the reſt of thoſe pieces that are to be ſubſervient to the definitive judgment of the principal fact.

The tribunal of the *Rota* gives four hundred crowns to a counſellor, and two hundred and fifty to a lawyer, who, for that penſion, are obliged to write, plead, give counſel, and do every thing that may be neceſſary for ſupporting all cauſes *in forma pauperis*; and alſo of thoſe perſons, who, tho not poor, are never-

nevertheleſs obliged to carry on ſuch ſuits, as would entirely ruin them, were they oblig'd to pay the counſellors and ſollicitors according to the rates fix'd for that purpoſe.

This counſellor and ſollicitor are alſo oblig'd to write *gratis*, to defend and carry on all cauſes *in forma pauperis*, before all the other tribunals of *Rome*; but thoſe who are oblig'd to employ theſe people, and have not money to fee them, find their affairs move on very heavily, and ſeldom ever ſee an end of their ſuits; for as theſe deputies have a multitude of affairs upon their hands, they never fail of one pretence or other, and indeed often give very good reaſons, why they cannot anſwer the expectations of the many indigent perſons who are continually ſolliciting their aſſiſtance. The greateſt abuſe that is crept into this charitable inſtitution, is, that oftentimes poor and miſerable wretches, who are naturally of a wrangling temper, are made plaintiffs in an action by ill-deſigning knaves, who oblige them to take out an action againſt any perſon whoſe ruin they are meditating, by the great charges ſuch perſons muſt be oblig'd to be at to carry on their ſuits, while they themſelves are but at a trifling expence, which is defray'd by the perſon for whom they clandeſtinely carry on the ſuit, who takes advantage of the ſervice which the counſellor and ſollicitor above-mention'd are obliged to do *gratis* for thoſe who plead *in forma pauperis.*

The apoſtolical Chamber and its Officers.

This council has the direction of all the pope's demeſnes, the finances whereof conſiſt in what is call'd the revenues of the apoſtolick chamber. It conſiſts of the cardinal great chamberlain, who is at the head of it, of the governor of the *Rota*, who is the vice-chamberlain, of a treaſurer-general, an auditor, a preſident, an advocate-general, a ſollicitor-general, a commiſſary, and twelve clerks of the chamber; whereof four are, firſt the prefect of the plenty of grain; a ſecond the prefect of proviſions and ſuch like commodities; the third the prefect of the priſons; and the fourth the prefect of the ſtreets: the remaining eight are deputed to take cognizance of various cauſes, each privately in his chamber.

Formerly the pope uſed to depute ſix clerks of his houſhold for the direction of his revenues, whence thoſe who have the management of them receive their names. *Sixtus* V. order'd that their employments ſhould be purchaſed, and increaſed their number to twelve. They meet every *monday* and *friday* in the pope's palace; and their juriſdiction extends to all things relating to the pope's temporal demeſnes.

Each clerk of the chamber takes immediate cognizance of all cauſes that are ſent up to his chamber by appeal. None of the places of clerk of the chamber is purchaſed for leſs than fourſcore thouſand crowns, nor yield leſs than eight or ten *per cent.* and conſequently ſeven or eight thouſand crowns annually.

The vacation of the apoſtolical chamber is at the ſame time with that of the *Rota*, *i. e.* from the beginning of *July* to the firſt of *October*. The laſt *friday* in *June*, which is the laſt day that the magiſtrates of this chamber meet, the pope entertains them very ſplendidly at dinner. The cardinal great chamberlain entertains them alſo the firſt of *Auguſt*. They aſſemble in the apoſtolical palace the eve of St. *Peter*, to receive the tributes of the ſeveral feudatories of the church, and they apply to the profits of the chamber, all duties paid in ready money; but thoſe duties that are paid in plate, in what manner ſoever wrought, belong to the treaſurer-general; and the clerks of the chambers divide among themſelves thoſe which are paid in wax. Upwards of twenty millions comes that day into his holineſs's coffers.

The

The arch-deacon, or chief of the deacons, had antiently the direction of the temporalities of the church, and this continued till *anno* 1100; when the popes thought themſelves oblig'd to take that employment from them; becauſe it inveſted them with too great a power, and even made them formidable to his holineſs himſelf. Inſtead of theſe, a cardinal was ſubſtituted, call'd the great chamberlain, and coadjutors were appointed him call'd *clerks of the chamber*; and ſome difference happening afterwards to ariſe, they added to them a treaſurer, an auditor, and a preſident.

The treaſurer-general takes cognizance of all cauſes relating to the ſucceſſion of prieſts, and of revenues unjuſtly receiv'd; as alſo of all unlawful traffick. He has the immediate direction of the exactions of the rents and revenues of the chamber. He inſpects the accompts of the miniſters and officers; preſides at all the ſums total that are made, both of the chamber, and of particular lords; he only being impower'd to make the extractions when debtors are for paying their whole debts, or a part only, by reimburſing the annuitants. In a word, he aſſiſts in all affairs wherein the intereſts of the apoſtolick chamber are concerned.

The poſt of treaſurer is purchaſed at ſeventy thouſand crowns, which produces annually about ten or twelve thouſand: the pope beſtows it on whatever prelate he thinks proper.

The power of auditor of the apoſtolical chamber is very great, for he is immediate judge in ordinary of the court of *Rome*, *viz.* of all the curtezans ſubject to the pope, and of foreigners, ſuch as cardinals, patriarchs, biſhops, princes, embaſſadors, barons, and others perſons of quality. He is alſo judge of all merchants, and of all cauſes belonging to the territory of the church; when he is appeal'd to. He has a right, excluſive of the reſt, to diſtrain the goods of thoſe who are indebted by bond to the apoſtolick chamber. He has the ſame power, jointly with the officers of the chamber, over every thing that relates to the apoſtolick letters; all inſtruments paſſed authentically, and bare promiſes made between man and man.

The auditor has alſo a great authority, and the right of prevention in all criminal cauſes, and has under him a provoſt with ſeveral ſergeants. Subordinate to him are two lieutenants civil, who are always prelates, and a lieutenant criminal with two judges or aſſeſſors. He employs ten ſecretaries or regiſters, and they purchaſe their places at fifteen or twenty thouſand crowns. Theſe have their ſeveral offices apart, and have each twenty young clerks under them at leaſt.

The poſt of auditor of the chamber is purchaſed at fourſcore thouſand crowns, and yields a fix'd annual penſion of thirteen thouſand, beſides three or four thouſand from extraordinary profits.

The poſt of preſident of the apoſtolical chamber, is the ſame with that call'd in moſt other ſtates of *Europe*, the *comptroller-general*.

This officer audits all the accompts relating to the pope's revenues, and is impower'd to ſettle them; this place is purchaſed for thirty thouſand crowns, and yields annually two thouſand five hundred. 'Tis never ſold to any but a prelate who wears purple veſtments, and enjoys a very honourable rank in the papal chapel, and in the publick ſolemnities, in which he precedes the commiſſioner we are now going to mention.

Such as are acquainted with the nature of the employment of attorney-general in the parliaments of *France*, may frame to themſelves an exact idea of that of the commiſſioner of the apoſtolical chamber, becauſe theſe two poſts are almoſt the ſame; for the above-mention'd commiſſioner gives his concluſions in all things relating to the apoſtolical chamber, and defends all matters which concern the pope's intereſt, before all the tribunals of the eccleſiaſtical ſtate, in all civil affairs relating

relating to the revenues: moreover, he aſſiſts jointly with the treaſurer-general at the reviſal of all accompts, whereof he is a kind of comptroller, notwithſtanding that there is an accomptant for the ſame purpoſe; but both of them are no more than the pope's deputies, and their places are not purchaſed. That of accomptant yields about a thouſand crowns annually, and that of the commiſſioner twelve hundred, excluſive of what he gains by proving the accompts of gabels and impoſts, thoſe of the granaries of *annona* or abundance; and by keeping a regiſter of whatever comes in or iſſues out of the chambers where money is coin'd, in the pope's name. The three laſt-mention'd employments yield the commiſſary of the apoſtolick chamber as much, at leaſt, as all his other places; ſo that his ſalary is generally worth two thouſand four hundred crowns annually, excluſive of the extraordinary profits, which are as great as thoſe of any employment in the revenue.

The advocate and fiſcal-attorney defend, the former according to law, the latter to fact, all the intereſts of the apoſtolick chamber, in all kind of matters, and in all courts, in conjunction with the commiſſioner, the treaſurer, and accomptant above-mention'd.

The poſts of advocate and fiſcal-attorney are purchaſed; the rate fix'd by the pope is fifteen thouſand crowns each, and they produce at leaſt eight *per cent.* annually. Beſides this fix'd ſum, there is no place in the chamber, or apoſtolick chancery, that yields more extraordinary by-profits, and that becauſe of the chief diſputes concerning fiefs, relating to the emperor of *Germany* and the princes of *Italy*.

We ſhall refer the reader to the *ſecond part* of this *diſſertation*, for thoſe ceremonies which relate to the manner of appointing and holding the conſiſtory. There are never more than twelve conſiſtorial advocates in *Rome*; theſe are nominated by his holineſs, who either gives away, or ſells theſe places as he thinks proper. Theſe advocates plead in conſiſtories, whether publick, private, or half publick. The apoſtolical chamber pays them twelve ducats for every ſpeech. They ſupplicate the pall for all newly created archbiſhops, in the ſecret conſiſtory, in a kind of plea, for each of which they are allow'd ten ducats, which are paid them by thoſe who receive the arch-epiſcopal mantle.

They have the privilege of creating doctors in the canon as well as civil law, when aſſembled in their college *della Sapienza*. They wear a long robe of black wool, the tail whereof is purple, lined with red ſilk, and a cowl falling down between the ſhoulders, of the ſame colour, and lined with ermin: but their ordinary habit is a caſſock bound with black ſerge, and a cloke of the ſame, trailing on the ground, with ſlits to put the arms thro'.

One of theſe is rector of the college *della Sapienza*; he is to receive all the rents which are appropriated to it; and to pay the penſions of the publick readers, whoſe chairs are fill'd by a congregation of cardinals deputed by the pope for that purpoſe.

The ſeven ſenior conſiſtorial advocates have each a yearly penſion of ſeven hundred crowns, and the five laſt but three hundred; but the preſents they receive from the doctors they create, make their poſt as profitable as that of the chief advocates of the college *della Sapienza*.

Apoſtolical Prothonotaries, aſſiſtants to the Pope's *conſiſtory; call'd* Participanti.

The college of apoſtolical prothonotaries is fix'd to twelve; their place is purchaſed for ſeven thouſand crowns of gold, and yields about ten *per cent. per ann.* excluſive of the extraordinary profits, which are ſometimes very conſiderable, ſo that they have at leaſt twelve hundred crowns yearly. Theſe pretend to be the ſucceſſors

of

of the notaries, eſtabliſh'd by pope *Clement* I. and afterwards by pope *Fabian*, who appointed them to record the acts of the martyrs.

They are prelates, and very often referendaries of the ſignature of grants, and of juſtice, whereof mention has been already made. They are clothed in purple, with the camail, the rochet, and a doctor of laws ſleeve. They have a ſeat in the pope's chapel, a place in cavalcades, and other publick ceremonies, immediately before all abbots, and eccleſiaſticks both ſecular and regular under the dignity of biſhops. Theſe prothonotaries have the name of *participanti*, to diſtinguiſh them from the apoſtolical prothonotaries *ad honores*, who are created by the favour of cardinal-legates, and who are not allow'd to perform the office of *participanti*, nor wear a purple veſtment, or the camail, but in thoſe places only where they uſually reſide, and in the territory of the church, where they are ſpecially deputed for ſome extraordinary affair, whereof his holineſs is deſirous of keeping an authentick inſtrument in his archives.

All the apoſtolical prothonotaries, as well *participanti* as *ad honores*, are impower'd to receive the laſt wills of cardinals; to make all informations and proceedings neceſſary for the canonization of ſaints, and all ſuch acts as are of great conſequence to the papacy, and the territory of the church; and for this purpoſe they have the right of entrance into all conſiſtories, whether publick or half-publick. They attend on the pope whenever he performs any extraordinary ceremony out of *Rome*; as when *Clement* VIII. went to *Ferrara*, to pronounce the nuptial bleſſing to *Philip* III. of *Spain*, and *Margaret* arch-dutcheſs of *Auſtria*.

The CONGREGATIONS.

Several cardinals are obliged to aſſemble in theſe congregations, ſome of which conſiſt of twenty-four. Each congregation has its chief or preſident; its particular ſecretary, who regiſters all the debates, and writes letters to all places where it may be neceſſary, agreeable to the decrees of the congregation he ſerves. The inſtruments which are diſpatch'd, and the letters that are writ in the name of any congregation, are ſign'd only by the cardinal who is at the head of it, or who preſides in it; and the ſecretary only ſets the ſeal of the perſon who has ſubſcrib'd his name.

The POPE'S *Congregation.*

Pope *Sixtus* V. inſtituted this congregation; they are to prepare the moſt difficult beneficiary matters, which are afterwards to be debated in the conſiſtory, in the pope's preſence; for which reaſon it is call'd the *conſiſtorial congregation.*

The cardinal-deacon, when he reſides at *Rome*, is chief of this congregation, and when abſent from it, the pope chuſes whomſoever he thinks proper out of the apoſtolical college, to preſide therein *pro tempore*; that is, for a certain determin'd time; after the expiration of which, he either makes choice of another, or confirms this a-new.

This congregation is compoſed of ſeveral other cardinals, and of ſome prelates and divines elected by the pope, whoſe number is not fix'd, no more than the time and place where they are to meet; tho it is uſually held ſome days before the conſiſtory, at the dean's palace, or that of ſome other of the ſenior cardinals of this congregation.

The affairs generally treated in it, are the erecting of new arch-biſhopricks and cathedral churches; re-unions, ſuppreſſions, and reſignations of biſhopricks; coadjutorſhips; the alienations of the church-wealth; and laſtly, the taxes and annats of

of all benefices to which the pope collates. The other matters relating to religion, or the affairs of the territory of the church, are examin'd in the other congregations, of which mention will be made in the ſequel.

The Congregation of the holy office.

The congregation call'd the *holy office*, was inſtituted by pope *Paul* III. at the deſire of cardinal *Caraffa*, who being afterwards raiſed to the pontificate by the name of *Paul* IV. enlarged the privileges thereof, to which *Sixtus* V. added ſtatutes, by which means this tribunal became ſo powerful and formidable, that the *Italians* declared openly at that time in *Rome*, *il ſommo pontifice Sexto, non la pardonnareb' a Chriſto*, i. e. *Pope Sixtus would not pardon Chriſt himſelf.*

This congregation conſiſts generally of twelve cardinals, and ſometimes many more, as alſo of a conſiderable number of prelates and divines of different orders, both ſecular and regular, who are call'd *conſulters*, and *qualificators of the holy office*; whereof one is a long-ſleev'd *Franciſcan*, and three *Jacobins*, *viz.* the maſter of the ſacred palace, the commiſſary of the holy office, and the general of the order of the above-ſaid *Jacobins*, founded by the name of St. *Dominic*. There is alſo a fiſcal of the holy office, with his aſſeſſor, whoſe buſineſs is to make a report of cauſes; he is generally a domeſtick prelate, or one of the pope's honorary chamberlains.

This congregation takes cognizance of hereſies, and ſuch new opinions as claſh with the doctrine of the catholick church; as likewiſe of apoſtaſy, magic, witchcraft, and other kinds of incantation; the abuſe of the ſacraments, and the condemnation of pernicious books. For this purpoſe an aſſembly is held every *wedneſday* at the *Minerva*, at the general of the *Jacobins*, and every *thurſday* before the pope, who is the head thereof; the ſenior cardinal of the holy office is always ſecretary thereof, and its ſeal is in his cuſtody.

None but cardinals have an active voice in this congregation; and when they vote in the *Minerva*, and in the pope's palace, they cauſe all ſuch as are not of their college, or come to conſult them upon any affair, to withdraw. It is proper to obſerve in this place, that the judges of theſe tribunals are not ſo formidable as they are ſuppoſed to be, by thoſe who know them only by hear-ſay; and that they are neither ſo rigorous, nor ſo ſevere at *Rome* as in *Spain*, *Portugal*, and all other countries where the inquiſition is eſtabliſh'd.

The palace of the holy office is inhabited by the aſſeſſor, the commiſſary, the notary, and other officers of the ſame congregation. In it likewiſe are impriſon'd all ſuch as are accuſed or ſuſpected of crimes whereof this tribunal takes cognizance, till the proſecution is ended; when, if they are declared innocent, they are ſet at liberty; but in caſe they are found guilty, they are deliver'd over to the ſecular arm: but this ſeldom happens unleſs they are found obſtinate, or have relapſed; for they ſeldom go farther than the puniſhing them with perpetual impriſonment, as was obſerv'd at the cloſe of the laſt century, in the ſentence pronounced againſt the famous *Michael Molinos*, who has made ſo much noiſe in the world by his hereſy of *Quietiſm*; for which he received no other puniſhment than to be deprived of all civil commerce with his diſciples. There is another maxim obſerved by the judges of this tribunal, which is, that they abſolve all thoſe who come and accuſe themſelves of whatever might otherwiſe make them be conſider'd as criminals, and they are clear'd for a ſlight penance, without being depriv'd in any manner of their liberty; ſo that from that time, no man is allow'd to moleſt them in any manner upon that account: but if any perſon defers to do this till he is accuſed and impriſon'd, he is treated with the utmoſt rigour.

All

All officers and commenſals of the holy office, whoſe number is very great, recognize no other judge, either natural, civil, or criminal, but their aſſeſſor firſt; and by appeal, ſuch cardinals as have employments in the inquiſition.

There is another congregation held in the palace of the holy office every *monday*, to prepare all matters on which the cardinals are to pronounce a deciſive ſentence in their aſſembly of the inquiſition. None of their eminencies aſſiſt in this preparatory congregation, and it is compoſed only of divines and conſulters, or qualificators of different orders.

The Congregation de propaganda fide.

The college of the congregation of the propagation of the goſpel having been founded by *Gregory* XV. this pope inſtituted a congregation to ſuper-intend it. 'Tis compoſed of eighteen cardinals, one of the pope's ſecretaries of ſtate, an apoſtolical prothonotary, a referendary, an aſſiſtant or judge lateral, and a ſecretary of the holy office.

All theſe prelates and officers meet the firſt *monday* in every month in his holineſs's preſence, and ſeveral times every week, when the affairs of the congregation for the propagation of the goſpel make it requiſite, in order to examine whatever may be of advantage to religion; to ſearch out expedients for the bringing over thoſe of a different communion; and to weigh and conſult all ſuch methods as can be thought of, or are propoſed by the miſſionaries and others, who labour under the direction, and at the expence of this college in all parts of the world, where it ſends commiſſioners, whenever any controverſies, diſputes, *&c.* are to be determin'd.

The Congregation for explaining the council of Trent.

After the ending of the council of *Trent*, pope *Pius* IV. deputed certain cardinals who had aſſiſted in it, and conſequently were acquainted with the ſpirit with which it was actuated, to put an end to the doubts which might ariſe touching the execution of that council; moreover, commanding that it ſhould be obſerv'd in the literal ſenſe, and prohibiting all gloſſes that might be made on the tenets eſtabliſh'd therein, he reſerved to himſelf all ſuch interpretations thereof as might afterwards be neceſſary.

Sixtus V. fix'd this congregation, and impower'd it to interpret all points of diſcipline, but not thoſe relating to faith without firſt acquainting him with it.

This congregation meets once a week, on *thurſday* or *ſaturday*, at the palace of the ſenior cardinal, (the whole aſſembly being compoſed of perſons of that dignity) but he is not the chief or prefect thereof; for this poſt is given by his holineſs to ſome perſon in their body, to whom he is willing or deſirous of procuring a large penſion, without derogating from the honour he would always have paid to the ſenior cardinal of that aſſembly, in cauſing it to meet at his houſe.

Every inſtrument is diſpatch'd from this congregation *gratis*, and is ſign'd by the head thereof, who alſo cauſes the ſeal, whereof he is the keeper, to be ſet to it; and this employment with that of prefect, is worth to him twelve hundred crowns of gold yearly; which are paid him out of the monies of the apoſtolick chamber. The other cardinals have no fix'd ſalary for aſſiſting at this congregation, but 'tis an honour to them to be made choice of for explaining the moſt important matters relating to religion.

The Congregation of the Index.

The fathers of the council of *Trent*, conſidering the great number of pernicious bóoks publiſh'd ſince the invention of printing, and thoſe which claſh with the true doctrine, whether written in the primitive ages and the ſucceeding ones, or ſince *Calvin*'s reformation; deputed certain cardinals, with ſeveral other prelates and divines, to examine ſuch of theſe books as wanted correction, or others which ought not to be read indifferently by all catholicks; or laſtly, ſuch as either deſerv'd the flames, or to be entirely ſuppreſs'd.

Theſe deputies drew up a liſt thereof, divided into ſeveral claſſes; and the council gave orders afterwards for the correcting, in a ſecond impreſſion, whatever had been expung'd by theſe examiners in the books of the claſs, where they diſtributed theſe works which had been alter'd. 'Tis here to be obſerv'd, that at that time, they only mark'd on the tables of the books thoſe paſſages, which in the body of theſe writings, contain'd any thing contrary to the tenets and worſhip of the catholick church; all which was done by a *dele*.

Several books were inſerted in the claſs of thoſe they were reſolv'd to ſuppreſs entirely; however, great numbers of theſe continue unalter'd to this day; as likewiſe ſome copies which have not been revis'd purſuant to the reſolution of this council: and that, becauſe 'twas impoſſible for the deputies of this congregation of the index to get them all into their hands, or to perſuade or force ſuch as had them already in their libraries, to make the ſame additions or *dele's*: whence ſeveral editions, of the ſame authors, differ very much from one another.

Such books as by this council were forbid to be read, were as numerous as thoſe of all the other claſſes; and theſe fathers made a decree, by which they pronounced anathema againſt all who ſhould read them, or keep them without their expreſs leave firſt obtain'd, which is now given in writing to all whom this congregation thinks fit to grant it, either with certain reſtrictions, or without any, either of time or place: wherein there is this difference between the permiſſion which the maſter of the ſacred palace gives alſo to read theſe prohibited books, *viz.* that the latter grants it to none but ſuch as live actually in *Rome*, and can grant it to no other perſons; but the deputies of the congregation of the index, are impower'd to grant it to all members of the catholick church, in any part of the world.

Pope *Pius* V. confirm'd the eſtabliſhment of this congregation, and impower'd it to examine all ſuch books as were ſuſpected to contain any ſeditious tenets, written ſince the council of *Trent*, and all ſuch as ſhall be publiſh'd hereafter; by which the power of that congregation is greater than that of the inquiſition, which is authoriz'd to condemn ſuch books only as are written againſt the faith, but not thoſe which relate to manners, the diſcipline of the church, or civil ſociety, which the deputies of the index have a privilege to do.

This congregation is compoſed of ſeveral cardinals, and a ſecretary of the order of St. *Dominic*. Several divines are alſo admitted into it, under the name of conſulters, each of whom have books given them in order for examination, the reſult of which they afterwards report to the congregation, but have no active voice therein. Theſe are ſometimes held before the pope, and at other times before the ſenior cardinal; but it ſeldom aſſembles, except on affairs of the higheſt importance.

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The Congregation of Immunities.

This was eſtabliſh'd by pope *Urban* VIII. in order to obviate the difficulties and diſputes which aroſe in the judgments of ſuch ſuits as were carried on againſt churchmen for various matters, whether civil or criminal, the cognizance whereof might belong equally to the ſecular and eccleſiaſtical magiſtrate, and conſequently create diviſions among them, which was frequently of very fatal conſequence.

This congregation is compoſed of ſeveral cardinals nominated by his holineſs, the number whereof is not fix'd. They have alſo an auditor of the *Rota*, a clerk of the chamber, and ſeveral prelates referendaries, one whereof is the ſecretary of this aſſembly.

This court takes cognizance of all eccleſiaſtical immunities and exemptions; of all tranſgreſſions in prejudice of the clergy, and the knights of *Malta*, whether from ſecular magiſtrates, or the biſhops themſelves, which is a kind of appeal. It is held at the palace of the ſenior cardinal, on all *tueſdays*. The prefect and keeper of the ſeals, receives two thouſand crowns annually for his table, from the apoſtolick chamber.

Before pope *Urban* VIII. made this inſtitution, the cognizance of eccleſiaſtical immunities belong'd to the congregation of regulars, which we ſhall now mention.

The Congregation of the Biſhops and Regulars.

Pope *Sixtus* V. in the beginning of his pontificate, reunited two congregations under the name above-mention'd. It was compoſed of a certain number of cardinals at his holineſs's pleaſure, and of a prelate who is the ſecretary thereof, and has ſix writers under him.

This congregation is impower'd to regulate all ſuch diſputes as ariſe among biſhops and their dioceſans, and the regulars of all monaſtick orders. The cardinals of this aſſembly are alſo obliged to give their opinion *vivâ voce*, or in writing, whenever it may be neceſſary, to all biſhops, abbots, prelates, and ſuperiors of churches, or monaſteries, who have recourſe to them; and to anticipate them, in caſe of neceſſity, by wholeſome counſel, in order to prevent their taking any falſe ſtep in the exerciſe of their employments, and their miniſterial functions.

The writers and ſecretary of this congregation, are maintain'd at the expence of the apoſtolical chamber, becauſe they diſpatch every thing *gratis* for the churchmen above-mention'd; and thoſe cardinals who dictate them in a full aſſembly, every *friday* at the cardinal's palace, who is the chief thereof, are not allow'd any thing for it.

The Congregation for the examination of Biſhops.

Gregory XIV. being at the council of *Trent*, ſome divines ſhew'd him the neceſſity there was of ſetting ſuch paſtors over churches, as were capable of governing them well. He was no ſooner raiſed to the pontificate, than he inſtituted this congregation, to examine all ſuch churchmen as were nominated to biſhopricks.

'Tis compoſed of eight cardinals, ſix prelates, ten divines of different orders, both ſecular and regular, ſome of whom muſt be doctors of the canon law. Theſe examiners are choſen by the pope, who cauſes them to aſſemble in his palace every *tueſday* or *friday*, when any affair is to be examin'd.

All

All *Italian* biſhops are obliged to ſubmit to this examination before they are conſecrated, and for this purpoſe they preſent themſelves upon their knees before his holineſs, who is ſeated in an eaſy chair, and continue in this poſture on a cuſhion at his feet; during which, the examiners ſtanding round him, interrogate them on ſuch heads of divinity and the canon law, as they think proper; to all which the candidates are obliged to make categorical anſwers.

The examination being ended, ſuch as are judged capable, are order'd by the pope to give in their names to the ſecretary, who inſerts them in the regiſter, and afterwards gives them an extract of the debates of the examiners, in order for their making uſe of them whenever they are tranſlated to another ſee, or have the archbiſhop's or patriarch's pall given them; for when once a perſon has paſſed examination by this congregation, he may not only be tranſlated from one ſee to another, but to all the reſt of the chief dignities of the church, without being obliged to undergo any other examination.

Such as are raiſed to the cardinalate before they are created biſhops, are diſpenſed from this examination whenever they are conſecrated, in order to qualify them for taking poſſeſſion of a biſhop's ſee, or patriarchate, and even if they ſhould happen to be raiſed to the pontificate. All cardinal-nephews are likewiſe exempt, which is a very diſtinguiſhing favour, and worthy of remark.

The Congregation of the morals of Biſhops.

As doctrine alone is not ſufficient to render a churchman worthy of the epiſcopate, unleſs it be heightned by virtue and the ſoundeſt morals, pope *Innocent* XI. obſerving that favour and intereſt had too great a ſhare in the election of biſhops, inſtituted this congregation of ſound morals, in order that no churchmen who had not led a virtuous and regular life, might be raiſed to the epiſcopal, or any other eminent dignity in the church.

This congregation is compoſed of three cardinals, two biſhops, four prelates, and a ſecretary who is the pope's auditor. It is held in the palace of one of theſe three cardinals alternately, and ſometimes in the apoſtolical palace; but in what place ſoever theſe deputies aſſemble, they examine very exactly the certificates of the life and manners of the candidates for a biſhop's ſee; and never come to a determination, till ſuch time as it is evidently proved, that the whole conduct of their lives has been irreproachable, otherwiſe they are not admitted to the epiſcopacy. Several are nevertheleſs made biſhops, notwithſtanding they have led irregular lives, and that becauſe they frequently find an opportunity to elude the examination of this congregation; none being obliged to appear in this court but thoſe whoſe promotion is oppoſed by perſons of great probity and diſintereſtedneſs, who either make their complaints, or give their oppoſitions in writing, in purſuance of the three bans, which are publiſh'd in thoſe places, where ſuch churchmen as are raiſed to the epiſcopal dignity have laſt reſided for ſeveral years; to the end that ſuch perſons as have been eye-witneſſes of their conduct, may make a ſincere declaration thereof, and tranſmit it to the deputies of this congregation; and this is the ſtandard by which biſhops examine all ſuch clerks as come for prieſts or deacons orders, as alſo all miſſionaries.

The Congregation for the reſidence of Biſhops.

The cardinal who is the pope's vicar-general, is generally the prefect of this congregation, which is impower'd either to force or diſpenſe, as may be expedient or neceſſary, all biſhops in *Italy*, and to oblige all abbots to reſide in their ſeveral communities.

In

In this congregation there are three cardinals, three prelates, and a ſecretary. They aſſemble at the prefect's palace, but having very little buſineſs, they meet but very rarely, and that only at the requeſt of ſuch biſhops and abbots as deſire to abſent themſelves from their churches, for certain reaſons or affairs mention'd in their petitions. This congregation anſwers them, by granting the requeſts of thoſe they judge to have a juſt occaſion to abſent themſelves for a time limited by them, at the expiration whereof they indulge them a longer time, when ſuppoſed neceſſary; but whenever they refuſe any perſon the liberty of abſenting himſelf, in caſe ſuch perſon infringes their order, he is deprived of all his benefices, during the time he abſents himſelf; and if any biſhop or abbot refuſe to return to his dioceſe or chapter, immediately after this congregation has order'd them ſo to do, it may ſuſpend them from all their functions, till ſuch time as they are reſtored by his holineſs or his vicar-general; who never do it without the conſent of the deputies of this congregation.

The Congregation for ſuch Monaſteries as are to be ſuppreſs'd.

Among the great number of rich monaſteries in *Italy*, in caſe the temporalities of any of them happen to be ſunk, or ſo far diminiſh'd, that the remainder is not ſufficient for the maintaining of ſix religious, they ought to be ſuppreſs'd, or, at leaſt, united to others that have revenues ſufficient for maintaining a greater number of friars than thoſe of their community.

Pope *Innocent* X. obſerving that theſe poor monaſteries grew every day more burdenſome to the publick, firſt inſtituted this congregation; and commanded the deputies thereof to inquire into the ſtate of theſe monaſteries, and to name ſuch as were to be ſuppreſs'd. One would imagine that after this inquiry was ended, this congregation would have been aboliſh'd; but as ſome difficulties have always ariſen on that head, the ſucceſſors of *Innocent* X. have preſerv'd it to this day.

'Tis compoſed of eight cardinals, and of ſuch fryars of all the orders, as the provincials, on whom ſuch monaſteries depend, depute to take care of their intereſt. This aſſembly regulates the pretenſions of founders and benefactors, and thoſe of their heirs, who require reſtitution to be made of ſuch monies as had been bequeath'd to thoſe houſes or abbies, inaſmuch as the cauſe for which ſuch legacies had been left ſubſiſts no longer. But this congregation does not always cauſe ſuch wealth to be reſtored to the ſucceſſors of the legatees; they often finding their demands unjuſt, eſpecially when there is any likelihood of their being one day rebuilt: however, they order that what remains of the temporalities of ſuch abandon'd or ruin'd houſes, ſhall be employ'd for the moſt important exigencies of the church; and, among other things, to aſſiſt the chriſtian armies that fight againſt the infidels.

The ſaid congregation examines alſo the petitions of ſuch communities and cities, whoſe inhabitants deſire liberty to rebuild, or found a-new any monaſtery, for reaſons alledged by them, and on which they judge in this aſſembly, on all that is to be granted to the petitioners, by making ſuch ordinances as are conformable to the concluſions there taken by plurality of voices; and inſtruments thereof are given *gratis*, ſign'd by the prefect, and ſeal'd by the ſecretary, to deliver them to all who want them.

The Congregation of the apoſtolical Viſitation.

The pope, without any way derogating from the dignity of univerſal biſhop, is poſſeſs'd in a particular manner of the archbiſhoprick of the City of *Rome*, and in that quality is oblig'd to make the paſtoral viſitation of ſix biſhopricks, ſuffragans to this metropolis of

his patrimony. But as he is inceſſantly employ'd in a multitude of ſtate affairs, of the greateſt importance to the chriſtian world, he has inſtituted this congregation of the apoſtolical viſitation, which nominates commiſſioners to viſit churches, and monaſteries of both ſexes, both in city and country; and theſe viſitors at their return, give in a written report to the congregation, concerning the good ſtate, or the irregularities they meet with in them, in order that they may be remedied.

This congregation is compoſed of the ſame cardinals and prelates, as thoſe of the monaſteries to be ſuppreſs'd, mention'd in the preceeding chapter; but this has over and above the pope's vicar-general, and the cardinal-vicegerent, without whoſe conſent the deputies of the congregation for the monaſteries of regulars, never ſend any commiſſioner, to make the apoſtolical viſitation of ſuch churches, as are within the juriſdiction of the patriarchal archbiſhoprick of *Rome*.

The Congregation of Relicks.

The congregation of relicks is compoſed of ſix cardinals and four prelates, among whom are the cardinal vicar, and the prefect of the pope's ſacriſty. Theſe deputies united, ſuper-intend the relicks of thoſe antient martyrs, that are frequently found in catacombs, and other ſubterraneous places in *Rome*.

When theſe ſeveral cardinals and prelates are met together in their congregation, they examine the informations given in by ſuch of them as went upon the ſpot, to ſee whether there were any certain marks to diſtinguiſh the bones, ſhrines of tombs of martyrs, from thoſe of the heathens, or other perſons who were buried undiſtinguiſh'd, in theſe ſubterraneous caverns.

* There are three tokens which are generally look'd upon as ſo many infallible teſtimonies of the martyrdom of thoſe in whoſe graves they are found, *viz. Firſt*, Little glaſs phials, in which there are any drops or marks of blood left, which thoſe who buried the bodies of martyrs obſerved always to put into ſuch glaſſes. *Secondly*, Any pieces of the inſtruments which had been employ'd in their execution; as for inſtance, of a ſcimitar, a lance, a ſword, or knife, *&c.* And, *thirdly*, Some inſcription engraved on bricks, flints, or ſtones.

Whenever there are any of theſe marks, and they are allow'd to be antique and genuine, according to the ſeveral circumſtances expreſs'd in the informations made on the ſpot by commiſſioners deputed for that purpoſe; all the prelates of the congregation give their votes thereupon, and in caſe there is no perſon to prove and demonſtrate that theſe marks are falſe and ſuppoſititious; the prefect of the aſſembly declares the relicks in queſtion, worthy the honour and veneration of the faithful: he gives whatever names he thinks proper to ſuch bones as cannot be known by any inſcription, or particular circumſtance of the moſt antient martyrologies, in which very few martyrs are named, and thoſe only who were moſt eminent. The form of words generally uſed in the above-mention'd martyrologies is as follows: *the ſame day ſeveral other faithful chriſtians were martyr'd and buried with theſe, and ſuffer'd death upon the ſame account.*

After the congregation has pronounced ſentence on the validity of any relicks, and has given ſuch names as it thinks proper, the congregation conſigns theſe relicks to the vicar, and the pope's ſacriſtan, who diſtribute them to ſuch as deſire them; and at the ſame time gives them certificates, or authentick letters of their being genuine, by making all ſuch as they favour with any portion of this inexhauſtible treaſure, to ſign a kind of receipt, and a compliment of thanks, at the bottom of their regiſters.

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* See what was obſerv'd on this ſubject Vol. I. part II.

The Congregation of Indulgences.

This congregation, the number of whoſe cardinals and prelates is not fix'd, muſt aſſemble in the palace of the ſenior cardinal, among thoſe deputed therein by the pope, and which the court of *Rome* has thought proper to have aſſembled, ever ſince the holding of the council of *Trent*, in order to examine whether the cauſes and motives of all thoſe who ſue for indulgences are juſt and lawful. All petitions are granted in this congregation in the pope's name only, who ſhews by all the formularies which the deputies of this aſſembly make uſe of, that he pretends to be the only depoſitory, and the ſovereign diſpenſer of what he calls the ſpiritual treaſures of the church. We refer our reader to what was obſerv'd on this head, where mention was made of tax'd briefs.

The regiſter of this congregation ſends the minutes and concluſions of petitions to the ſecretary of the briefs, who diſpatches them *gratis* under the fiſherman's ſeal, thoſe excepted which are deſired *in perpetuum*, and which are expedited by bulls, the leaſt of which coſt a piſtole, and others more, according as the clauſes are more or leſs beneficial, or the formalities obſerved in iſſuing out the inſtruments.

The Congregation of Rites or Ceremonies of the church.

Pope *Sixtus* V. founded this congregation to regulate the ceremonies and rites of the new offices of ſaints, which are added to the *Romiſh Calendar*, whenever any perſon is canoniz'd, whereof it takes cognizance, and conſequently the examination of all informations, and verification of all inquiries, acts and proceedings, relating to this matter.

It has the authority to explain the rubricks of the *maſs-book* and *breviary*, when any difficulties are ſtarted, or any perſon deſires any inſtruction on that head. Finally, its power extends to pronounce ſentence, from which there is no appeal, on all diſputes relating to the precedency of churches.

This congregation is compoſed of eight cardinals and a ſecretary, who is one of the college of the prelates referendaries. Two maſters of the ceremonies of his holineſs are likewiſe admitted into it. Theſe ſeveral deputies aſſemble once a month at the palace of the ſenior cardinal, who is the prefect thereof, and who is impower'd to call them together oftner, whenever a multiplicity of buſineſs requires it.

Whenever any ſaint is to be canoniz'd, the three ſenior auditors of the *Ruota* are preſent in this aſſembly, as perſons ſuppoſed to be well verſed in the canon law, together with an aſſiſtant apoſtolical prothonotary, and the proctor of the faith, who is generally the fiſcal advocate of the apoſtolical chamber. Several conſulters are alſo admitted into it, who are divines and monks profeſs'd of different orders, among whom is the maſter of the ſacred palace, and the prefect of the pope's ſacriſty.

All theſe judges aſſiſtants, together with the deputies in ordinary of this congregation, examine the proofs of the holineſs of thoſe who are to be canoniz'd; and in caſe they are found good and valid, his holineſs afterwards pronounces ſentence in their favour, on the judicial acts and proceedings of this congregation, by ordering their names to be inſerted in the catalogue of the beatified, in caſe it were not before; and if they have been canoniz'd by a ſentence anterior to this, then his holineſs's ordinance is made in form of an edict, by which he enjoins and commands, by his abſolute authority, that the names of theſe beatified ſouls be inſerted in the diptycks of the

the ſaints, in order that they may be invoked by all chriſtians in the publick ſervice of religion, and that the ſacrifice of the maſs be offer'd in their honour.

The pope does not pronounce this edict till after he has made a previous declaration in a ſecret conſiſtory, and with the advice of all the cardinals, biſhops and abbots as are then in the city of *Rome*, and who together form a kind of council which differs very much from the general aſſemblies of the clergy, as they are uſually call'd.

The proofs which the ſeveral members of this aſſembly, or conſiſtorial congregation, look upon as valid and ſufficient, in the acts and proceedings of all canonizations are, martyrdom, undiſputed miracles, teſtimonies of a virtuous life, and the heroick virtues of thoſe who are to be canoniz'd.

The following maxim is now obſerv'd, tho it has not been follow'd in this congregation above a century, *viz.* Not to enter upon the inquiries prior to canonization, till fifty years at leaſt after the death of the perſon to be canoniz'd, or, in the ſtyle of the Vatican, to be declar'd a beatified ſoul; and the reaſon of their deferring it ſo long, is, in order to take away all ſuſpicions which might otherwiſe be entertain'd, that the relations of ſuch as are to be canoniz'd, would give falſe teſtimonies in their favour, either out of intereſt or ſelf-love, were any ſuch alive, and living in the places where thoſe inquiries and informations of the life and conduct are made; all which are circumſtances that ought chiefly to be conſider'd in proceedings relating to canonizations.

The Congregation for the Building of Churches.

Pope *Clement* VIII. founded this congregation, purpoſely that they might take a more immediate care of the building of St. *Peter*'s church adjoining to the *Vatican*, which by this means is become the largeſt, moſt magnificent, and moſt wealthy church in chriſtendom. And notwithſtanding that this congregation has ſuperintended the building of the other churches in *Rome*, which are very beautiful and numerous, they are nevertheleſs employ'd to this day, in repairing and beautifying this cathedral of St. *Peter*'s more than any other; for which reaſon this aſſembly bears only the name of that church.

There are eight cardinals and four prelates deputed to regulate all the concerns of this fabrick. Their aſſiſtants are the auditor and treaſurer of the apoſtolic chamber, an auditor of the *Ruota*, a ſteward, a fiſcal, a ſecretary, and ſome attorneys. All theſe aſſemble twice every month, at the palace of the ſenior cardinal of their congregation, on the *monday* or *ſaturday* neareſt to the beginning and middle of each month.

This tribunal takes cognizance alſo by appeal, of all diſputes that ariſe with regard to the building of St. *Peter*'s, whether of ſuch tradeſmen as furniſh materials, the workmen, or other perſons; as alſo of all clandeſtine practices, frauds, or embezzlements, which may have been committed by thoſe who have the direction of it; and for this purpoſe they have a judge to take immediate cognizance of any thing of this nature. But the greateſt privilege theſe deputies are inveſted with, is the power of changing the laſt wills of thoſe who bequeath ſums to be employ'd in pious uſes; or made in favour of perſons unknown, of vagabonds, exiles or perſons deceaſed; and in general, of all ſuch as imply a contradiction, and which cannot be executed purſuant to the will of the teſtators; for in theſe caſes thoſe deputies apply it to the profit of St. *Peter*; and in caſe the heirs or legatees prevail to have the will of the teſtator executed, they then reſerve for the above-mention'd

fabrick, whatever rents or intereſt may be due from the death of the teſtator, till the day that the decree paſt in their congregation.

Great numbers of people are, by way of penance for their ſins, to work very hard, and are employ'd in the above-mention'd fabrick; as for inſtance, to pound flints and ſeveral other things for the making of mortar. Several perſons of great quality work at poliſhing of marble, a certain number of hours daily; and in caſe they perform their work well, they receive abſolution at the time preſcrib'd them.

Theſe puniſhments are very much a-kin to thoſe of galley-ſlaves —— and are always enjoyn'd for a time, proportionable to the enormity of their crimes, but with this difference, that none are condemn'd to the gallies ——— but ſuch as are legally convicted of any crime; and that thoſe who are condemn'd by the above-mention'd churchmen, are not judged to deſerve the labours and puniſhments they are made to ſuffer, but as they have made a voluntary confeſſion of certain ſins to their confeſſor in the tribunal of penance, in order to receive the ſacramental abſolution for it.

We ſhall here conclude the deſcription of the ceremonies of the *Romiſh* church, and whatever relates to the hierarchy thereof.

HISTORICAL

MEMOIRS

Relating to the

INQUISITION.

HISTORICAL MEMOIRS Relating to the INQUISITION.

BOOK I.

By way of PREFACE.

Wherein is ſhewn how widely the practice of the Church in antient times, with regard to Hereticks, *differs from that of the tribunal of the Inquiſition in our days: a parallel between them; with the juſtice of the former, and the great injuſtice of the latter.*

THE * ſpirit of *Chriſt Jeſus* and of his church being a ſpirit of charity, of gentleneſs, and moderation, that aims not at the death, but the ſalvation of a ſinner; nothing appears to be more oppoſite to it than the employing force, violence, tortures, and even death againſt thoſe who entertain ſuch notions as claſh with the purity of doctrine, or the precepts of the goſpel. Beſides, as the power of the church is merely ſpiritual in its own nature, the prelates thereof are no ways impowered to inflict puniſhment.

The keys which our Saviour has given to looſe and to unlooſe, have no other power than that of ſeparating believers from the communion of the church, in things of an eccleſiaſtical and ſpiritual nature, and not to deprive them either of life, or their temporal poſſeſſions. Thus we ſee that during the three firſt ages of the church, the apoſtles and their ſucceſſors employed no other methods than thoſe of exhortation, admonition, and cenſure, in order to bring back ſuch chriſtians as had wander'd from the paths of faith: and in caſe they perſiſted in their obſtinacy, they contented themſelves with ſeparating them from their communion, agreeable to that precept of St. *Paul, Hæreticum hominem, poſt unam & alteram correptionem devita.* But no ſooner were there emperors who profeſſed the chriſtian religion, but they laid it down as a duty incumbent on themſelves, not only for the ſecurity of their government, but

* The proteſtant reader will obſerve, that the following Memoirs are written by a *Roman* Catholick.

for the better ſupport of the catholick religion, of which they aré the protectors, to enact laws againſt hereticks, and to puniſh them. The biſhops never arrogated this authority, but addreſſed themſelves ſometimes to the emperors to deſire that certain turbulent Hereticks might either be puniſhed, or a ſtop put to their proceedings by the dread of puniſhment. But then, agreeable to the dictates of the goſpel, they took the utmoſt care not to ſuffer Hereticks to be puniſhed with death; and all they deſired was, that they might be effectual in reclaiming them from their errors, but were not for having them put to death in a ſtate of impenitence. This they looked upon with ſo much horror, that notwithſtanding the *Priſcillianiſts* did, of all the Hereticks, moſt juſtly deſerve death; yet the church looked on thoſe biſhops that had accuſed them to *Maximus* the emperor, who had condemned them to die, as guilty of ſo great a crime; that the reſt of the biſhops thought it incumbent on them to join no longer with them in communion, nor with thoſe who did not ſeparate themſelves from it. And an antient author, tho he owns that the *Priſcillianiſts* had been juſtly puniſhed, he yet cannot forbear looking upon their condemnation, which had been procured by certain biſhops, as an example of a very dangerous conſequence; * *Hi homines luce indigniſſimi, peſſimo exemplo necati, aut exilio mulctati.* St. *Auſtin* himſelf ſhews plainly enough in his epiſtle to *Donatus* proconſul of *Africa*, that he was of the ſame opinion, when he declares to him, that in caſe he ſtill continued to put the *Donatiſts* to death, the biſhops were bound in duty to conceal them from him for the future.

Not but that Hereticks may be reſtrained by temporal puniſhments; but here, as in all other things, certain regards muſt be had, as well as ſome rules followed: And hereupon it may be ſaid, that the cauſes for which Hereticks may be puniſhed, are chiefly reducible to four.

The firſt is from a political reaſon, *viz.* for the peace of the government, in order to prevent and put a ſtop to, or even curb the diſorders or diſſenſions, that are almoſt inſeparable from diſputes on religious topicks, as is but too manifeſt from experience.

The ſecond reaſon is drawn from the duty incumbent on a chriſtian prince, who is obliged to guard religion with a vigilant eye, and to exert himſelf as much as poſſible to maintain it in its purity. And as this purity is ſullied by hereſies, corrupt opinions, and pernicious maxims; a prince muſt not, when theſe prevail, look upon them with an eye of indifference; but is bound to root out every thing that may have the leaſt tendency to deprave religion, with the ſame care and circumſpection, as he employs to ſee the laws put in execution.

The third reaſon for puniſhing Hereticks, is ſometimes drawn from the nature of thoſe hereſies which they profeſs: for it is certain that there are ſome who advance principles of ſo blaſphemous a nature, and entertain notions ſo highly injurious to the divine Being, and the myſteries of religion, that to tolerate, and not endeavour to ſuppreſs them, would be injuſtice. Can any thing be more equitable than to chaſtiſe ſeditious ſpirits, when they diſcourſe on topics injurious to the prince, and obnoxious to the ſtate? And ſhall we ſay that the divine Majeſty is to be leſs reſpected than that of kings and other earthly governors; and that men ſhall with impunity be ſuffered to break out into contumelious expreſſions againſt the former, and at the ſame time puniſh the licentious diſcourſes vented againſt the latter with the utmoſt ſeverity?

The laſt reaſon why Hereticks may be proceeded againſt with rigour, is not to force, but incline them, by the fear and dread of the laws, and the puniſhments inflicted, to acknowledge the truth, and to return to the church which they had left.

* *Sulpitius Severus.*

This

This would never once enter into their thoughts, were they not prevailed upon from a deſire of living in peace, and to eſcape thoſe puniſhments to which Hereticks are ſubject by the laws. This reaſon, which, perhaps, may appear to be the weakeſt, did nevertheleſs prevail ſo far with St. *Auſtin*, that it made him change the opinion he had once entertain'd, with reſpect to the puniſhment of Hereticks.

If we examine the firſt reaſon, it muſt be owned that all ſuch Hereticks as break in upon the peace of the ſtate, and raiſe ſeditions, may, and often ought to be puniſhed capitally, as their practices are more or leſs prejudicial to the tranquillity of the government. Thus the church in St. *Auſtin*'s time, thought it ſelf impowered to implore the protection of the emperors againſt the *Donatiſts*; and 'twas from the ſame principle that theſe monarchs, upon the complaints made by the church, puniſhed ſome with pecuniary mulcts, others with baniſhment, and others again with death: and in all theſe proceedings they acted with the higheſt juſtice, as is manifeſt from hiſtory.

The ſecond reaſon may juſtly authorize a prince to puniſh Hereticks. St. *Auſtin* is of this opinion, and therefore ſpeaking of the *Donatiſts*, he ſays, "The tribune, "whom the emperor has ſent, is not commanded to put you to death, but only to re- "form you; but in caſe you reſolve upon the contrary, and perſiſt in your obſtinacy, "you ſhall be ſent into exile, to the end that you may not hinder the reſt from "becoming converts, and recanting their erroneous principles."

The third reaſon is but too ſufficient to impower a monarch to puniſh not only Hereticks, but even Schiſmaticks, Heathens and *Jews*, if any ſuch are in his dominions. The puniſhments inflicted ought to be either gentler or more ſevere, proportionable to the flagrancy and blaſphemy of the doctrine. Princes who were informed with a ſpirit of piety, as is manifeſt from the example of the emperor *Juſtin* and St. *Lewis*, never ſuffered blaſphemers to go unpuniſhed: ſince therefore, according to the divine law, they ought to be puniſhed capitally, it cannot be diſputed but that a chriſtian prince may in that particular regulate his conduct by the law of the Creator; tho at the ſame time it is certain, that he is at liberty to puniſh with a leſs ſevere hand if he thinks proper.

As to the fourth reaſon, *viz.* the bringing Hereticks over to the church, either by a dread of puniſhment, or from the puniſhments themſelves; it muſt be owned, that when this is the only reaſon for chaſtiſing them, they ought to be proceeded againſt with the utmoſt prudence and circumſpection. For, not to mention that a truly chriſtian prince does all that lies in his power to prevent the effuſion of his ſubjects blood; ſo on the other ſide, the converſion of Hereticks, which is the thing aimed at, cannot be effected by theſe means: for when once we have put a Heretick to death, we thereby cut off all farther hopes of his converſion. On this occaſion therefore, we are to employ negative puniſhments rather than poſitive ones, if I may ſo expreſs my ſelf; *i. e.* they may be excluded the enjoyment of thoſe honours, dignities and privileges, which the Catholicks enjoy; or ſuch burdens may be laid upon them, and they may be bound to ſuch ſervices, as the reſt are exempt from: Nay, farther, the places where they meet together for divine worſhip may be taken from them; they may be prohibited the publick exerciſe of their religion, and their paſtors may be ſent into baniſhment. For as nothing contributes more to foment and keep up a ſpirit of ſchiſm, and a diviſion in religion, than a variety of worſhips, and the diverſity of aſſemblies and paſtors; ſo on the other ſide, nothing can poſſibly weaken them more than to deprive them of all theſe advantages. This was the conduct of the chriſtian emperors in St. *Auſtin*'s time; and the ſame ſaint who acquaints us with this circumſtance, approves and applauds it; and confeſſes that the happy effects which have reſulted from this conduct, have obliged him to change his opinion, and to own that Hereticks may, with great juſtice, as well as advantage to the ſtate, be puniſhed with gentle-

gentleneſs and moderation, provided their converſion is the only motive of ſuch a procedure. But how juſt ſoever it may be to puniſh Hereticks on certain occaſions, 'tis nevertheleſs certain, that as to corporal and civil puniſhments, the church had nothing to do with them, but that they were wholly inflicted by the prince and the ſecular magiſtrate. Tho we were to read an hundred times over all the old collections of canons, by which the church ſquar'd her conduct for ſeveral centuries together, we yet ſhall not meet with ſo much as one that inflicts corporal puniſhments, not even on eccleſiaſticks, tho theſe in all ages have been more immediately in ſubordination to the church than the laity; which is an indiſputable proof that the church was in thoſe days perſuaded ſhe was inveſted with no ſuch authority.

This authority or power therefore in the firſt ages of the church with reſpect to hereſies, was confined only to tenets; and this power has indeed been its peculiar prerogative in all ages. Princes and civil magiſtrates have never carried their pretenſions ſo far; or in caſe they happen to have done it, as *Juſtinian* with regard to St. *Origen*, it has either happened but very rarely, or in execution of the church's decrees. And if they ever attempted any thing of this nature from their own authority, they were of no great conſequence, and very little regard was paid to them, till ſuch time as they had a ſanction given to them by the ſentence which the church pronounced.

Her power extended indeed to the condemnation of Hereticks themſelves; but then the puniſhments which ſhe inflicted by virtue of her own authority, went no further than the excommunication of the laity, and the excommunication and depoſition of the clergy.

Whenever the church was perſuaded that weightier puniſhments were neceſſary for the reſtraining of Hereticks, or even ſuch catholicks as were incorrigible, ſhe was ſo far from ordering the execution of them, that on the contrary ſhe always addreſſed herſelf to princes and the civil magiſtrate for that purpoſe. Several antient biſhops of *Africa* uſed to follow this maxim, as is manifeſt from ſeveral teſtimonies of St. *Auſtin*: Thus the council of * *Vernon* decrees, that the king muſt be addreſſed in order to inflict the puniſhment of baniſhment. The ſame thing is enacted by the third council of † *Tours*, whenever civil and corporal puniſhments are to be inflicted.

The popes themſelves were once of the ſame opinion, tho their preſent conduct is ſo oppoſite to it. *Pelagius* I. enacts that recourſe ſhall be had to the civil magiſtrate, to reſtrain Hereticks and Schiſmaticks: ‡ He writes to this purpoſe to *Narſes* the patrician, commander of the emperor's forces in *Italy*; and in his letter to *John* the patrician, has words to the || ſame effect.

Altho *Gregory* IX. carried the authority of the church to a great length, he nevertheleſs acknowledges that it belongs only to the civil magiſtrate to impoſe pecuniary ** fines; and *Celeſtin* III. is of the ſame opiinon *†.

And this has obliged *Alcuinus*, notwithſtanding he was a great ſtickler for the authority of the church in other caſes, to own, that there is this difference between temporal and eccleſiaſtical power, *viz.* that the former is wholly confined to the inflicting ‡‡ of corporal puniſhments, and the latter to ſpiritual ones *‡.

However, it muſt ſtill be owned, that ſeveral examples of conſiderable antiquity might be brought to prove that the church has the power of inflicting bodily puniſhments.

The fifth council of *Rome* held under pope *Symmachus*, condemns a clerk to baniſhment, and confiſcates all his goods * ||.

Adrian

* Canon 9. † Canon 4. ‡ 13. q. 5. can. *Non Vos.* || *Ibid.* can. *Religionib.* ** *Ibid.* can. *Religentes.* *† *De maled.* can. *ſtatuimus.* ‡‡ *De judic.* can. *cùm non ab homine.* *‡ *De authorit. eccleſ.* cap. 2. * || Q. 5. c. *Accuſatoribus.*

Adrian V. ordains, that a falſe accuſer ſhall have his tongue cut out, nay, that he ſhall loſe his head, in caſe his accuſation be of ſo heinous a nature as to deſerve it *.

Urban III. ordains, that a clerk who ſhall have counterfeited the royal ſignatures, ſhall be depoſed, ſent into baniſhment, and ſtigmatized in the † face.

Alexander III. condemns all ſuch laymen as ſhall have ſeduced and drawn away women and young lads, to the ſcourge, and pecuniary mulcts ‖. Other examples might be quoted to ſtrengthen our aſſertion.

But it may be objected in the firſt place, that the ſeveral inſtances above-mentioned, do not any way relate to Hereticks. Secondly, that it is taken for granted in theſe determinations, that the eccleſiaſtical judges have received from princes, an immediate power for inflicting of civil puniſhments. And indeed *Alexander* III. manifeſtly makes ſuch a ſuppoſition, in the affair relating to the biſhop of *Palermo*, who had really a power devolved on him by the king of *Sicily*; by virtue of which he enacted civil puniſhments, even with reſpect to the laity.

It may be farther ſaid, that theſe decrees are made only to point out to the civil magiſtrate the puniſhment that is due to the crimes mentioned in them; which however does no way infer that it is not their buſineſs to exerciſe theſe puniſhments againſt thoſe criminals. In this manner does the very gloſs itſelf explain the decrees of *Adrian* V. and of *Urban* III.

In a word, in what ſenſe ſoever theſe particular decrees are underſtood, 'tis impoſſible for them to contradict the authority of the fathers, who are all unanimouſly agreed, that the juriſdiction of the church is wholly ſpiritual; that ſhe cannot make uſe of force; and that temporal puniſhments do not any way belong to her province.

This, however, is to be underſtood of the church, with regard to the power ſhe has received from our Saviour and his apoſtles; for in thoſe places where ſhe enjoys ſovereignty and temporal authority, as in *Rome*, and ſeveral other places, it is not to be doubted but that ſhe enjoys the ſame rights and privileges; and that they are as unlimited as thoſe of other ſovereigns.

From all that has been ſaid we may conclude, that nothing can poſſibly be ſo oppoſite to the ſpirit and practice of the church for upwards of a thouſand years, than what is now obſerved in thoſe countries where the inquiſition is eſtabliſhed.

For upwards of 600 years together the church behaved with the utmoſt gentleneſs and moderation towards all Hereticks in general, and thoſe in particular who never raiſed any commotions in the ſtate, or perſecuted the catholicks; whereas in thoſe countries where the inquiſition prevails, they are treated with the utmoſt rigour and ſeverity, the moſt ſtrict ſearch is made after them, and they never ceaſe proſecuting them till they have quite extirpated them. The utmoſt rigours of impriſonment, puniſhments, racks, tortures, in all their various ſhapes, are employed againſt them; and ſo inflexible are they in the puniſhments they inflict, that nothing can poſſibly ſoften or alleviate their ſeverity. And if the civil magiſtrate, whoſe aſſiſtance they implore when the puniſhment is capital, (which is ever the moſt rigorous, ſince it is no leſs than burning) ſhould go about to mitigate it, he himſelf would be ſuſpected to favour Hereticks, and would at leaſt incur the moſt rigorous cenſures of the church, and be entirely cut off from it by excommunication.

In thoſe days the church had neither judges, officers, tribunals, priſons, dungeons, executioners or tortures; the ſpirit of gentleneſs ſhe then breathed, did not ſuffer it ſo much as once to enter into her thoughts: ſhe left all thoſe terrible things to the tribunal of princes and the civil magiſtrate, who are juſtly impowered to imploy compulſion, and who are frequently obliged to make uſe of it for the peace and ſafety of

* Q. 6. c. *Delatori.* † *De crimin. falſ.* c. *Ad Audientiam.* ‖ *De raptor.* c. 4.

governments; as alſo to reſtrain the wicked, who would otherwiſe fancy they might indulge in all manner of licentiouſneſs; and to force them to be virtuous, at leaſt in outward appearance, if they will not be ſo in reality.

But the inquiſition, on the contrary, is ever ſurrounded with all theſe objects of terror, and employs them indifferently againſt all kinds of Hereticks, and againſt all in general over whom its authority extends, tho of never ſo peaceable a character; no leſs than againſt the moſt ſeditious and turbulent.

In thoſe times, the biſhops and their officers were the only inquiſitors; and whenever it was neceſſary to employ rigorous penalties, and puniſh with ſeverity; they always addreſſed themſelves to the civil magiſtrate for that purpoſe, who in all ages had been inveſted with that right.

But in thoſe places where the inquiſition ſubſiſts, we find the very reverſe; biſhops have but the leaſt and moſt inconſiderable ſhare in the proſecution of Hereticks, but are themſelves ſubject to the tribunal of the inquiſitors. Theſe inquiſitors are generally, and in moſt places, not only churchmen, but Monks; whoſe profeſſion is of a very ſevere nature. As for the civil magiſtrate, how neceſſary ſoever it may be for him to take cognizance of the ſentences they pronounce, they nevertheleſs do not communicate any thing of them to him; and they have no more left of the authority they antiently enjoy'd, than to be mere witneſſes and executioners of ſuch ſentences as are pronounced by the inquiſition, but have no manner of right to examine them.

Antiently it was the cuſtom to judge Hereticks in the ſame manner as other criminals, there was no manner of difference in the formality, and the methods of procedure were exactly the ſame; they were allowed the ſame means of defending themſelves, and of challenging or excepting againſt, and an opportunity of clearing themſelves was indulged them the ſame as to other criminals.

But in the inquiſition 'tis the direct contrary; the methods of proſecution are different, and the formalities entirely new; 'tis very eaſy to ruin a perſon who ſtands impeached, but very difficult to juſtify one who is innocent.

In former days, whenever a Heretick repented of the errors he was fallen into, and ſubmitted to the penance and correction of the church, he was always received into her boſom, and reconciled to her with joy.

But in the inquiſition, when once a pardon has been granted, all future mercy is entirely cut off; and whenever a perſon has been ſo unhappy as to come twice into its clutches, the crime is never expiated but with life.

In all places, except thoſe where the inquiſition prevails, death puts an end to all proſecution, and terminates all the rigours that may be employ'd againſt a criminal.

But here it is quite otherwiſe; the proſecution extends even beyond death, and the inquiſitors are as cruel to the painted bones, the aſhes and images of the criminal, as they would have been to their perſons, had not death put an end to all their torments. Time cannot obliterate any circumſtance from the memory of the inquiſitors, and they ſhall as well remember the ſeveral particulars of a crime a great many years after its being committed, as tho it had been perpetrated but a few days.

In other countries, a ſon who ſhould have concealed his father, after whom ſearch was made in order to put him to death, would not have ſuch an action imputed to him for a crime. A wife who ſhould ſhelter her husband in a caſe of imminent danger, is not looked upon as criminal; ſo far from it, that all theſe good offices are conſidered as ſo many natural duties, the prohibition of which would be unjuſt.

In thoſe countries where the inquiſition prevails, all theſe duties are forbid, and no ſooner is a perſon ſo unhappy as to be impeach'd before its tribunal, but he is immediately abandoned by all. A ſon does not dare give refuge to his father, a father to his ſon, nor a wife to her husband; and if any one ſhould be convicted of doing

doing this, he would immediately be profecuted by the inquifition as one who favoured Hereticks.

In all other places, any perfon who has been unjuftly accufed, has fuffered falfe impriſonment, or been undeſervedly tortured, is allowed to publiſh his innocence to the world, and by that means come off with honour; he is left at liberty to vent his complaints, which are far from being looked upon as a freſh crime, that may impower a court to call him again to account. On the contrary, the judges themſelves generally make no difficulty to own they were impoſed upon, and are the firſt to proclaim the innocence of thoſe who are really ſo.

But in the inquiſition 'tis quite otherwiſe, ſuch confeſſions are never made; they never own a miſtake, are always in the right, and that every thing has been done as it ought to be. And if ever an innocent perſon who has eſcaped its ſnares, ſhould preſume to proclaim his innocence to the world, and value himſelf upon it, he would certainly be again arreſted, and afterwards puniſhed for ſlandering the holy office.

Theſe particulars would ſcarce appear credible, eſpecially in *France* and the other kingdoms whoſe inhabitants are not ſubject to the rigours of that tribunal; but thoſe who have either inhabited or frequented thoſe countries where the inquiſition is eſtabliſhed, are fully perſuaded of the truth of all that is here aſſerted. The very inquiſitors themſelves do not mince the matter very much, prejudice and cuſtom have ſo far perſuaded them that they are in the right to act in this manner: And on the other ſide, they are of opinion 'tis ſo much their intereſt to be feared, and to overawe every one, not excepting even kings; that they are very deſirous theſe things ſhould be known, tho at the ſame time all that paſſes in the inquiſition itſelf, is kept inviolably ſecret.

Our publiſhing them in theſe Memoirs will be no very extraordinary affair, they being borrowed from ſeveral *Roman* catholick authors, whoſe principles were orthodox, and the greateſt part of whom were eye-witneſſes of all we ſhall here relate; which will be done with all imaginable exactneſs as well as ſincerity.

Mention will be made only of whatever relates to the hiſtory, the practices, and proceedings of the tribunals of the inquiſition, ſuch as it is in our days; the various employments of the inquiſitors, their manner of judging, how cruelly they treat thoſe who are ſo unhappy as to be ſeized and ſhut up in their priſons, the torments inflicted on thoſe who are accuſed, the pomp and ſolemnity with which they execute the ſeveral ſentences pronounced by the inquiſitors in their acts of faith; and to make all theſe ſeveral particulars ſtill more glaring, we have thought proper to annex to theſe Memoirs, ſome genuine relations of a very particular nature, which alone will be capable of raiſing the reader's abhorrence for a tribunal, from which one would imagine the managers had laid it down as a law, to baniſh every thing that has the leaſt appearance of juſtice or humanity.

But before we enter upon theſe matters, we beg leave to congratulate the happineſs and felicity of thoſe people that are not obliged to live under the governments of princes *, who under a pretence of maintaining the laws of this dreadful tribunal, are forced, as it were, to lend their authority to actions of ſo cruel a nature, that they are looked upon by all nations with horror, at the ſame time that their adminiſtration is had in the utmoſt deteſtation.

* The kings of *Spain*, *Portugal*, &c.

HISTORICAL MEMOIRS Relating to the INQUISITION.

BOOK II.

CHAP. I.

The origin, eſtabliſhment, and progreſs of the INQUISITION.

THE church, after the diviſion of the empire into eaſt and weſt, had enjoyed an uninterrupted calm in the weſtern parts of the world; or in caſe it had been ſome times diſturb'd, neither Hereticks or Hereſies had been the cauſe of it: but very few Hereſies had ſprung up, and ſuch as did, no ſooner peep'd abroad, but they either ſunk of themſelves, or were cruſhed by the vigilance of the ſovereign and the prelates. The harmony that had always ſubſiſted between the prieſthood and the empire, had not a little contributed to the maintaining of religion in its purity.

But this union being once diſſolv'd by the furious diſputes which aroſe about the middle of the eleventh century, between the emperors and the popes, both parties carrying things to the utmoſt length for upwards of fifty years, a door was by that means open'd to all kinds of Hereſies.

It was ſcarce poſſible for things to have taken another turn: for as the popes had a great number of adherents, who ſtretched the authority of the church beyond its due limits; ſo, on the other ſide, the emperors had their partiſans, who weaken'd it as much as poſſible, and confined it to much narrower bounds than it might juſtly claim. This it was that occaſion'd the ſtarting up of Hereſies, which afterwards gave riſe to the eſtabliſhment of the inquiſition. Hitherto they had all gone no farther than to attack the myſteries of religion; but afterwards, leaving the myſteries, they levelled all their obſtinacy againſt the morality, the diſcipline, and particularly the authority of the church.

The church being attacked in ſo tender a part, was far from over-looking ſuch dangerous enemies; but then they were ſo numerous, and the ſupport which moſt princes gave them clandeſtinely, ſwelled their authority to that height, that they were often reduced to the neceſſity of winking at them, for want of means ſufficient to cruſh them.

As the extirpating of theſe Hereſies concerned the popes more than any other potentates, ſo they did all that lay in their power to root them out; and for that purpoſe,

purpoſe they left no ſtone unturn'd, but inſtigated all thoſe who were immediately ſubdordinate to them, and were continually writing to biſhops, to princes and magiſtrates, exhorting them to do their utmoſt to extirpate thoſe enemies of the church.

But whether it were that princes and civil magiſtrates were not willing to deſtroy a multitude of people, who ſeemed to weaken the authority of the church, from no other view than to heighten their own; or that they did not believe them to be ſo criminal as they were repreſented; or that policy, which ſometimes changes with the times, and aſſumes a face according to the variety of intereſts, made them of opinion that the tolerating them would be advantageous to the ſtate; it is certain that they were not very zealous in reſtraining them. On the other ſide, the biſhops, whether it were that they were not powerful enough to ſtem the impetuoſity of this torrent; or that buſied in the other branches of the miniſterial function, they had not time ſufficient to purſue this affair with the vigour it naturally required; it is certain that they did not at firſt oppoſe it with ſo much rigour, or at leaſt ſucceſs, as might have been wiſhed.

By this means theſe Hereticks grew at laſt ſo formidable as to find themſelves able to make head againſt the popes themſelves. The followers of *Arnold* of *Breſcia* who were of this number, reduced them to the loweſt ebb; they forced them more than once to leave *Rome*, and to ſeek an aſylum elſewhere, in order to ſhelter themſelves from their fury; and had it not been for the puniſhment which was inflicted on the ring-leader, who, having been executed publickly in *Rome* for hereſy and ſedition, ſtruck the whole party with dread and terror; it would have been impoſſible for the popes to have maintain'd their authority in that city.

The *Vaudois*, and the *Albigenſes* their ſucceſſors, were equal enemies to the authority of the church, and as vigorous in attacking it: and that which made them ſtill bolder, as well as formidable, was the protection they met with from *Raymond* count of *Toulouſe*, and the counts of *Foix* and of *Comminges*. It was therefore thought proper to employ more violent methods, than had hitherto been made uſe of againſt Hereticks.

Theſe methods reſulted at laſt in the publiſhing a cruſade againſt them, an expedient which the popes had formerly, on other occaſions, employ'd with ſo much ſucceſs. Pope *Innocent* III. a man of a bold and enterpriſing temper, and ſucceſsful in all his attempts, reſolved to try what this would do; however, he at the ſame time thought proper to apply lenitives, and to ſee whether preaching and diſputation would not prove effectual in converting theſe Hereticks; and for this purpoſe he ſent ſeveral miſſionaries into *Languedoc*, with St. *Dominic*, and the bleſſed *Peter* of *Chateauneuf*, at their head. But as theſe did not meet with a ſucceſs anſwerable to their zeal, and the above-mentioned *Peter* having been cruelly maſſacred near *Toulouſe*, *anno Dom.* 1200, the pope reſolved to employ temporal weapons againſt them; and having himſelf been a famous lawyer, he, by a quirk, made theſe Hereticks be conſider'd as *Mahometans*, becauſe they have this in common with them, *viz.* are both enemies to the church.

Upon this foundation the pope granted indulgences to St. *Dominic*, and his diſciples, were ordered to publiſh them in their utmoſt extent, in the following ſenſe: That all who either by their credit or money, ſhould contribute to the extirpation of Hereticks, ſhould obtain them as fully as tho they themſelves fought againſt them. Upon which a powerful army of choſen ſoldiers was levied.

As *Raymond* count of *Toulouſe* was the moſt powerful protector of the *Albigenſes*, they reſolved to fall upon him firſt *; but he not finding himſelf able to withſtand ſo

* *Anno* 1209.

formidable a power, ſubmitted himſelf to the pope, drew off his protection from the *Albigenſes*, and delivered up ſeven of the principal cities of *Provence* and *Languedoc*, by way of ſecurity for the performance of his promiſe.

Thus the army of the *Cruſaders* having done their buſineſs with the count of *Toulouſe*, who, as we juſt now obſerved, had ſubmitted himſelf; they turned off towards *Beziers*, where the *Albigenſes* had ſtrongly intrenched themſelves. They beſieged the city in form; but not being able to withſtand an hundred thouſand *Cruſaders*, it was taken, and burnt to the ground. They cut to pieces all the men, women, and children they found in the place; a general maſſacre enſued, wherein no regard was had to age or ſex: they did not pardon ſo much as one ſingle perſon; and the *Roman* catholicks themſelves, a ſmall number of whom were in that city, fell undiſtinguiſhed among the reſt.

This example which had been made of *Beziers*, tho a dreadful one, did not yet hinder the count of *Beziers*, who enjoy'd the ſame ſovereignty over *Carcaſſone*, from withdrawing into that city, which he defended to the laſt extremity. He himſelf was a *Roman* catholick; but whether it were that he was offended at the little regard that had been paid to his mediation, in the endeavours he had uſed to ſave *Beziers*; or that he could not bear to ſee his territories laid waſte, and his ſubjects, whom he thought it his duty to protect and defend, cut to pieces in this manner, under a pretence of religion; or that he could not perſuade himſelf that religion was the only motive for raiſing this bloody war, he made a reſolution to oppoſe the attempts of the *Cruſaders*, and to defend *Carcaſſone*; firmly reſolved either to ſave it, or bury himſelf under its ruins.

In this place he was ſoon hemmed in by the *Cruſaders*, whoſe army at that time conſiſted of three hundred thouſand men; for ſince the taking of *Beziers*, it was increaſed by a numberleſs multitude of people, who crouded to it from all parts; as alſo a great number of powerful noblemen, who were come thither on very different motives.

But this prodigious multitude of enemies could no way terrify the undaunted count of *Beziers*. He publiſhed a manifeſto, in which he declared he had no other intention, than to perſevere to the laſt gaſp in the profeſſion of the catholick faith; that this however ſhould not hinder him from protecting his territories and his ſubjects, of what perſuaſion ſoever, and that becauſe he thought himſelf obliged to it from the law of nature, which of all ought to be preſerved moſt inviolably, and by the mutual promiſe they had made not to abandon each other: that he did not look upon this as a religious war; but as a project concerted purpoſely to deprive him and the counts of *Toulouſe*, *Foix*, and *Comminges*, of their reſpective dominions: that he exhorted them to unite with him, and to be at laſt ſenſible of their true intereſts, which were inſeparable from his; that tho they ſhould not conſpire with his reſolutions, he was reſolutely bent to risk alone all the danger that might enſue from this war: that ſince they were reſolved upon his deſtruction, let him act how he would, it were better to die couragiouſly, ſword in hand, than to ſurvive the loſs of his poſſeſſions; the ruin of his ſtrong holds, and the ſlaughter of his ſubjects. And concluded with ſaying, that he called heaven and earth to witneſs his innocence of all the evils which the war muſt inevitably draw after it, ſince he would never have engaged in it but from the unavoidable neceſſity he was under of defending himſelf againſt thoſe who were reſolved to deprive him of his poſſeſſions by the moſt unjuſt methods.

However the *Cruſaders* made no manner of anſwer to this manifeſto; upon which a vigorous attack was prepared on one ſide; and on the other, a fixed reſolution was made to hold out to the laſt extremity.

The city of *Carcaſſone* was then, as in our days, divided into two parts; the firſt, which was called the city, ſtood on a hill that was ſtrongly fortified; the other

was

was called the town, and was built at ſome diſtance from the city, which being weak was eaſily taken; when, as before had happened at *Beziers*, all were put to fire and ſword, and no diſtinction made of age, ſex, or quality.

This cruel treatment, ſo far from intimidating thoſe who fought in the upper town, with the count of *Beziers* at their head, as they had flattered themſelves it would, ſerved only to confirm them in the reſolution they had taken of ſelling their lives at the deareſt rate.

While matters * were thus carrying on, the king of *Arragon* arrived at the camp of of the *Cruſaders*, and immediately interceded for the count of *Beziers*; but all he could obtain from the pope's legate, who in reality was at the head of this enterprize, was, that the count himſelf ſhould have free liberty to retire whereſoever he ſhould think proper; but that all the inhabitants ſhould ſurrender at diſcretion, ſhould come ſtark naked out of the city, and in that condition ſubmit themſelves to the legate's mercy.

But the count *de Beziers* rejected the offer with the utmoſt deteſtation, and reſolved to ſuffer the worſt that might happen. The inhabitants following his example, fought like ſo many deſperadoes, and a great number of the *Cruſaders* loſt their lives under the walls of *Carcaſſone*.

At length the legate deſpairing to carry by force a place defended by ſo brave a man, and ſeconded by the inhabitants of equal intrepidity with himſelf, reſolved to make himſelf maſter of it tho by the moſt infamous methods. And imagining he might ſtop at nothing, provided he only came off victorious; he diſpatched a gentleman to the count, who prevailed upon him to come out of the city, ſwearing the moſt horrid oaths, that they would not hurt a hair of his head, and making the moſt ſpecious promiſes that the legate would enter into articles with him with the utmoſt ſincerity; but no ſooner was he come before him, than they ſeized him, and made him their priſoner.

The inhabitants of *Carcaſſone*, in the deepeſt affliction for the impriſonment of their count, loſt the courage they had diſplay'd all the time he had continued at their head, and which perhaps would at laſt have ſaved them. But now they thought only of ſecuring themſelves by flight, in which they were favoured by a ſubterraneous paſſage, one of the mouths of which extended to three leagues diſtance from the camp. In this manner they eſcaped the fury of the *Cruſaders*, who in all probability would have given them no better treatment than the inhabitants of *Beziers*, and thoſe of the lower town had met with from them.

The legate having made himſelf maſter of *Carcaſſone*, made it the place for their general rendezvous againſt the *Albigenſes*. Count *Simon* of *Montfort* had there the title of general of the church beſtowed upon him; and in order to engage him in her ſervice, count *de Beziers* dying in priſon of grief, or ſome other calamity, they gave him the ſeveral fine tracts of ground, of which they had diſpoſſeſſed *de Beziers*; and at the ſame time aſſured him, that whatever conqueſts he might gain over the *Albigenſes*, a conſiderable part of them ſhould be his own.

The new-created general of the church, altho animated by preſents of ſo valuable a nature, and by promiſes that flattered his intereſt and ambition, was, nevertheleſs, ſome time before he made any attempt; by which means the *Albigenſes* had an opportunity of recovering and fortifying themſelves. He was a brave man, had great experience, was active, and, to crown all, was attended by good fortune; but the *Cruſaders*, who had made a vow to ſerve only forty days, withdrew themſelves at the expiration of that time.

The † year following, his lady and his adherents brought a ſtrong body of *Cruſaders* to his aſſiſtance; theſe he employ'd with great conduct and ſucceſs, and by their help

* *Le Moine du Val Cernay.* † 1210.

reduced

reduced all ſuch places as refuſed to ſubmit to him. The ſtrong caſtle of *Menerbe*, which had firſt dared to reſiſt the power of his arms, was firſt carried by force, and all its inhabitants were put to the ſword. The city of *Lavaur* met afterwards with the ſame fate; it was beſieged, taken, and ſacked, and the ſlaughter here was as general as at *Menerbe*. Count *de Montfort* ſucceeded in all his enterpriſes, victory followed him wherever he went, and all things ſeemed to conſpire the ruin of the *Albigenſes*, when two very unexpected events had like to have recovered them all they had loſt, and to ruin the catholick party.

Raymond count of *Toulouſe* was gone to *Rome*, in order to reconcile himſelf to the pope, which he effected. Among other conditions, they had required the following, *viz.* That he ſhould drive the *Albigenſes* out of his territories. This he gave his word to do; but being returned to his dominions, and called upon to perform his promiſe, he firſt had recourſe to delays; but afterwards finding he had no farther excuſe to make, he declared in expreſs terms, he could never prevail upon himſelf to do it, ſince he ſhould thereby be forced to depopulate his country.

Upon this refuſal the pope's legate excommunicated him, and commanded count *de Montfort* to declare war againſt him. Count *de Foix* was included in the ſame declaration, and promiſe was made to the general of the church, that he ſhould be inveſted with the demeſns of thoſe two princes, in caſe he could diſpoſſeſs them of them.

Count *de Montfort* encouraged by theſe mighty promiſes, the effects of which might have ſatisfied a yet more ambitious mind, ſince it was to make him the ſovereign of no leſs an extent of ground than the greateſt part of the ſouth of *France*, immediately took the field. Suddenly he ſeized every thing that was not capable of making a defence. He forced the two counts to quit the field, and to throw themſelves into the ſtrong holds, in order to defend them: but as the beſt fortified place muſt at laſt ſurrender when unaſſiſted by an army in the field, the ruin of theſe two princes was inevitable, had it not been prevented by an unforeſeen accident.

The king of *Arragon*, who hitherto had either endeavour'd to mediate a peace between both parties, or ſided with the *Cruſaders*; whether it were that he could not bear to ſee the count of *Toulouſe* his brother-in-law ſtript of his dominions, or that he thought it his duty not to ſuffer the count *de Foix*, who was his vaſſal, to be oppreſſed; or from diſcontent, he having been forgot in the diviſion they had propoſed to make of the ſpoils of theſe two princes; declared in their favour, at a time when it was leaſt expected, and abandoned count *de Montfort*.

This action of the king of *Arragon* put a ſtop to all the ſucceſſes of the *Cruſaders*, and happily reſtored the affairs of the *Albigenſes*; ſo that in a little time, they brought an army of an hundred thouſand men into the field, compoſed of *Arragonois*, *Languedocians*, and *Provencals*. And imagining themſelves ſtrong enough to attempt any thing, they did not ſtay for count *de Montfort* coming up to them, but marched forward to meet him, and boldly preſented him battle.

However count *de Montfort* was no way terrified, either by the multitude of the enemy, or the good order in which they advanced; but accepted of the battle that was preſented him. Both ſides fought with all the animoſity with which religion united to intereſt, is uſed to inſpire two oppoſite parties; but the king of *Arragon* having loſt his life in the heat of the engagement, the *Albigenſes* were ſeized with a panic fear. This threw them into a diſorder, which was unhappily followed by their defeat; for count *de Montfort* taking advantage of their ſurprize, fell upon them on all ſides with ſo much vigour, that he put them to flight, after having killed twenty thouſand of them upon the ſpot.

The *Albigenſes* being routed in this manner, count *de Montfort* employed all his thoughts in making the beſt advantage of the victory he had gained. He preſented himſelf

himſelf before *Toulouſe*, which immediately ſurrendred at diſcretion. He next made himſelf maſter of *Narbonne*; and during the four years which count *de Montfort* ſurvived this victory, his arms were continually attended with ſucceſs.

But at laſt, by an unexpected turn of fortune, count *Raymond* recovered *Toulouſe* in 1415; towards which place count *de Montfort* advanced with an army of an hundred thouſand *Cruſaders*, and beſieged him in it. But now providence changing the ſcene, all the *Cruſaders* were routed; and count *de Montfort*, after having received a wound in his thigh with a ſword, was killed by a ſhot from a croſs-bow diſcharged from the rampart.

The death of this nobleman had like to have intirely ruined the affairs of the *Roman* catholicks; for the counts of *Toulouſe*, of *Foix*, and of *Comminges*, ſoon recovered all they had been diſpoſſeſſed of, and for ſome time preſerved all thoſe ſeveral advantages, when the death of count *Raymond* again changed the face of things.

Young *Raymond*, his ſon, having ſucceeded him in 1420, and continuing the war with a force inferior to that of his enemies, met with a continual ſeries of ill ſucceſs, ſo was at laſt obliged to ſurrender, and was afterwards carried priſoner to *Pavia*. To recover his liberty, he was obliged, in 1423, to agree to and ſign ſuch articles as his enemies were pleaſed to make, and, among the reſt, ſeveral very ſevere edicts againſt the *Albigenſes*.

On the other ſide, the counts of *Foix* and of *Comminges*, finding themſelves unable to oppoſe the power of ſo many enemies as were continually attacking them on all ſides, ſurrendred upon the beſt terms the enemy would grant them. Thus ended the war of the *Albigenſes*, which had coſt more blood and treaſure than might have been employed in conquering an empire.

CHAP. II.

The wars raiſed on account of the eſtabliſhment of the INQUISITION.

TO this war which had been carried on openly againſt the *Albigenſes*, ſucceeded that of the inquiſition, which completed the ruin of the unhappy ſurviving Hereticks. It had been eſtabliſhed ſome time before, by the authority of *Innocent* III. and the care of St. *Dominic*.

The pope conſidering, that how much ſoever the power of the *Albigenſes* might be weakned by open force, yet great numbers of them would ſtill ſurvive, who would perſiſt in the ſame opinions, and profeſs their doctrine in private, thought it neceſſary, in order to put a ſtop to this and every other kind of hereſy, to eſtabliſh a ſtanding remedy, *viz.* a tribunal compoſed of perſons whoſe ſole buſineſs ſhould be the detecting and puniſhing of Hereticks.

To effect this, it was abſolutely neceſſary that theſe perſons ſhould be wholly dependent on the court of *Rome*, and entirely devoted to its intereſt; that they ſhould not be diſtracted by other buſineſs, or taken off by other avocations; it was proper for them to be mean and inſignificant, in outward appearance, to the end that they might look upon an employment as honourable, which, in thoſe days, was wholly confined to the detecting of Hereticks; it was neceſſary they ſhould be perſons who did not know father or mother, ſiſter or brother, and bound by no manner of ties, to the end they might not have the leaſt regard or conſideration for any perſon whatever; that they ſhould be hard-hearted, inflexible, of a breaſt uninformed with pity or compaſſion; and that becauſe they intended to ſet up the moſt ſevere and rigorous tri-

bunal that had ever been eſtabliſh'd. In a word, it was neceſſary they ſhould be very zealous for religion, of a mean capacity, but ſuch whoſe intereſt it might be to do all that lay in their power to extirpate Hereticks.

Pope *Innocent* being unſatisfied with the conduct of the biſhops and officers of their ſeveral courts, whoſe zeal againſt the Hereticks appeared to him faint and languid; thought he ſaw in the religious of the newly inſtituted orders of St. *Dominic* and St. *Francis*, all the qualities neceſſary for his purpoſe.

Theſe monks were inviolably attached to the intereſt of the court of *Rome*; the ſolitude and retirement they profeſſed, and which, as afterwards appeared, began to grow tedious to them, allowed them time ſufficient for purſuing this laudable work. The meanneſs of their dreſs and of their monaſteries, ſo different from what we find them in our days; and above all, the cuſtom of begging up and down, and the great humility they openly profeſſed, muſt naturally make them conſider the poſt of inquiſitor, as an employment perfectly well adapted to ſooth the ambition they might have ſtill left. The general renunciation they made, even of the families from whence they were deſcended, was a great ſtep towards their being inſenſible to all thoſe ſenſations, which the ties of nature, as well as thoſe of civil life, do uſually inſpire. Beſides, the auſterity of their rule, and the ſeverities which they practiſed on themſelves, was far from informing them with the leaſt compaſſion or ſenſibility for their neighbour, ſince they had not the leaſt tenderneſs for themſelves. In a word, they were very zealous, as all profeſſors of newly eſtabliſhed religions are generally found to be; learned, according to the genius of that age, *i. e.* very well verſed in the learning of the ſchools, and the knowledge of the new canon-law; not to mention that they were more immediately prompted to do all that lay in their power to extirpate Hereticks, becauſe theſe were eternally exclaiming againſt them, and left no ſtone unturned in order to ruin them in the minds of the people.

The pope therefore having found in theſe monks all the qualities he judged requiſite for thoſe he intended for inquiſitors of the faith, made no difficulty to confide that employment to them; and they on the other ſide acted their parts ſo well, as fully anſwered all the pope, or the court of *Rome* expected from them.

But as the moſt important eſtabliſhments do not immediately arrive at perfection; and that ſomething is continually adding, either from ſeaſons or occaſions, which at laſt carries them to the greateſt height; the inquiſitors were not at firſt inveſted with the great authority they have ſince enjoyed, and in which they now triumph. Their power was at firſt confined to labour only at the converſion of Hereticks, by the ſalutary method of preaching and inſtruction; to admoniſh princes and other magiſtrates, to puniſh all ſuch capitally as ſhould perſiſt obſtinately in their errors; to get information of the number and quality of Hereticks, and of the zeal which *Roman* catholick princes and magiſtrates might diſcover in proſecuting them; of the care and diligence which the biſhops and their officials uſed in ſearching after them. They uſed to ſend theſe informations to *Rome*, where they were ſubmitted to the judgment of the pope, who acted therein as he thought proper; and 'tis from theſe informations and inquiries, that the name of inquiſitor is borrowed.

Some time after, their authority was enlarged, and they were impowered to grant indulgences, to publiſh cruſades, to foment the ſpirits of the people and of ſovereign princes; to head the *Cruſaders*, and to lead them on to extirpate Hereticks: and for about fifty years, things continued in this ſtate, *i. e.* to *anno* 1250.

But in 1244, the emperor *Frederick* II. very much increaſed their authority, by four edicts publiſhed by his order in *Pavia*, by which he received the inquiſitors under his protection; impowering eccleſiaſticks to take cognizance of all matters relating to hereſy; and leaving to the ſecular judges the authority of proſecuting Hereticks, after that the churchmen had paſſed ſentence on their tenets. He commanded that all

all obſtinate Hereticks ſhould be burnt, and even condemned to perpetual impriſonment all who ſhould repent of their errors.

The quarrels and animoſities between ſovereign princes and the *Roman* pontiffs have always, in the long run, proved fatal to Hereticks; whether it were that thoſe who engaged in thoſe diſputes, were really animated with a true zeal for religion; and that they themſelves, abſtracted from all political views, have from their own proper impulſe been inclined to protect it: or that their aim was, by theſe outward marks of their adherence to the *Roman* catholick faith, to keep the people in their duty, who are but too naturally apt to be ſcandalized on ſuch occaſions.

Frederick was ſo much the more obliged to ſhew himſelf zealous for religion, as the popes, his bitter enemies, in order to ruin him in the minds of the people, and to ſtir up all the chriſtians againſt him; had accuſed him in all the catholick courts of *Europe* with a deſign of quitting the chriſtian faith, and of turning * *Mahometan.* This probably might be the occaſion of his acting with greater vigour againſt the Hereticks than any of his predeceſſors had done; for before his time it was not uſual to condemn all Hereticks to death without diſtinction.

But whatever might be the motives that prevailed on that prince to act with ſo much ſeverity againſt them, it is certain that if he found his private advantage in it, it was of real prejudice to his ſucceſſors; and the authority he had devolved on the inquiſitors, has been ſince employed with great advantage in *Italy*, againſt the friends of the empire. Care was alſo taken to increaſe their authority, to render them more formidable; and to employ them ſtill more efficaciouſly, under a religious pretence, againſt thoſe who ſhould dare to oppoſe the temporal authority of the pope. This truth is ſo notorious, that it would be impoſſible to contradict it.

In 1322, *John* XXII. cauſed the inquiſitors to take out informations againſt *Matthew Viſconti*, ſovereign of *Milan*; accordingly he was declared a Heretick, and this declaration was followed by a moſt ſevere bull, by which he prohibited all princes of *Italy* from holding the leaſt correſpondence with either him or his ſubjects. It is nevertheleſs notorious, that the hereſy which they laid to his charge was only another name they gave to the zeal he had, and which it was his duty to have, in quality of vaſſal of the empire, for the emperor *Lewis* of *Bavaria*'s party, whom the pope, tho on very ill-grounded pretenſions, had reſolved to oppoſe.

The ſame year *Guy Rangon* biſhop of *Ferrara*, and father *Bon* the inquiſitor, after having taken out an information againſt the princes of the houſe of *Eſte*, and declared them Hereticks; publiſhed a monitory, by which all perſons of what quality ſoever, were forbid to hold the leaſt correſpondence of what kind ſoever, with either them, their adherents, or ſubjects. And yet all their crime was for having recovered *Ferrara*, which the pope had ſeized.

In 1355, *Innocent* VI. gave no better treatment to the *Matataſti*, to *Francis Ordelaſe*, and *William Manfredi*. He went farther, and publiſhed a cruſade againſt them, as tho they had been ſo many infidels and hereticks; and that for no other reaſon, but becauſe the former had ſeized upon *Rimini*, and the latter upon *Faenza*, of which the pope pretended to be the only lawful ſovereign. However, without changing either their opinions or their doctrine, they at once ceaſed to be Hereticks, the moment they agreed to hold thoſe cities in quality of his holineſs's vicars.

But without going ſo far for examples, it is well known that towards the cloſe of the laſt century, ſo long as the diſputes between *Paul* IV. and *Philip* II. of *Spain* ſubſiſted, which were carried on merely from ſecular views, the pope did not make the leaſt ſcruple to declare publickly, both in the conſiſtory, in preſence of his embaſſadors, or upon any other occaſion; that the king of *Spain* and the emperor

* *Math. Paris. ad ann.* 1230.

Charles

Charles V. his father, were both Hereticks. But as he was not in a condition to prejudice ſo powerful a prince by this accuſation, theſe reproaches had no other effect than to prove, that whoever oppoſes the temporal intereſt of the court of *Rome*, is properly looked upon as a Heretick by all the pope's creatures.

'Tis from the ſame view of ſupporting and increaſing pretenſions merely of a civil kind, and no ways relating to religion, that the inquiſition is employed to cenſure as heretical all ſuch books as extend too far (according to the domineering ſpirit of the court of *Rome*) the rights and prerogatives of temporal princes. This, among other things, was done in the beginning of this century, when the diſpute broke out between *Paul* V. and the republick of *Venice*. Theſe diſputes, as every one knows, were founded only on temporal pretenſions, wherein religion was no ways concerned. For the ſupporting them ſeveral writers were employed on both ſides; but whatever was writ in favour of the republick, was cenſured as heretical by all the inquiſitions in *Italy*, notwithſtanding that the doctrine they advanced was pure and ſound, and approved by all learned men in the other ſtates of chriſtendom. It was even pretended, that all whom they ſuſpected to be the authors of thoſe pieces againſt the rights of the *Roman* pontiff, ought to anſwer for them before the inquiſition, *i. e.* be condemned by that tribunal as Hereticks; and indeed all thoſe were ſo who were ſilly enough to ſubmit themſelves to it.

In conſequence of theſe pretenſions, cardinal *Bellarmine* wrote about the ſame time in favour of the pope's authority. In this treatiſe he aſſerts, that all chriſtian princes are ſubject to the pope, not only in ſpirituals, but in matters purely temporal: and does not ſcruple to treat all thoſe as Hereticks, who maintain that princes, in whatever relates to temporal affairs, are ſubject to God only. There is room to believe, that the cardinal did not believe what he himſelf writ, ſince he had too much learning not to know that the doctrine which he condemned as heretical, was that of the antient church, and of all the *Roman* catholick churches in his time; thoſe excepted which were immediately ſubject to the eccleſiaſtical ſtate.

Hence it is evidently manifeſt, that *Frederick* II. when he increaſed the authority of the inquiſitors, did not know his true intereſts; or in caſe he knew them, that he neglected to purſue them.

Neverthèleſs this law which *Frederick* had enacted ſo much in favour of the inquiſitors, and ſo prejudicial to the Hereticks, had little or no effect for ſeveral years. This was owing to the diſputes that ſtill ſubſiſted between the pope and the emperor, and which both ſides carried to the utmoſt height.

They had laſted ever ſince the reign of *Innocent* III. who was *Frederick*'s guardian, and continued under *Honorius* III. ſucceſſor to *Innocent*; but *Gregory* IX. ſucceeding *Honorius*, no meaſures were kept by either party. *Frederick* was excommunicated at three different times; all *Lombardy*, and part of *Germany*, were ſtirred up againſt him; ſuch a cruſade was publiſhed againſt him, that had he been an infidel prince, or a profeſſed Heretick, it could not poſſibly have been more terrible; nay, ſome * hiſtorians do not ſcruple to ſay, that they cauſed his own ſon to rebel againſt him.

But the emperor triumph'd over all theſe enemies; and *Gregory* IX. who had been as much his foe as *Gregory* VII. had been that of *Henry* IV. departed this life. Pope *Celeſtine* IV. his ſucceſſor, had ſo ſhort a reign, that he had not time to renew the quarrel. After his death the holy ſee continued vacant two years, and was at laſt filled by cardinal *Sinibaldus*, who aſſumed the name of *Innocent* IV.

It was now the general opinion, that his election would put an end to theſe great diviſions, and reconcile the papacy and the empire; becauſe the pope, when cardinal,

* *Avent lib.* 7.

had

had profeſſed the utmoſt friendſhip for the emperor; but ambition diſſolves the ſtricteſt ties: nor was it poſſible for them to be of the leaſt force, in intereſts that were of ſo delicate a nature, as thoſe between his holineſs and his imperial majeſty.

But *Innocent* would not give up the leaſt pretenſion which his predeceſſors had claimed of the emperor, and thereby plainly ſhewed, that the court of *Rome* always puſhes directly forward to the object in view, and that nothing can ever make them recede when they are once embarked in any enterprize, in which they think their glory and intereſts are the leaſt concerned.

On the other ſide, *Frederick* was reſolved not to give up the ſmalleſt of his rights, or do any thing derogatory to the majeſty of the empire. The diviſions broke out again with the utmoſt fury; as uſually happens when friends ceaſe to be ſo any longer, and that hatred ſucceeds to friendſhip.

At firſt matters were carried on very briskly, and with great ſucceſs on the emperor's ſide: and being perſuaded that the late acceſſion of this pope to the pontificate, was a circumſtance he ought to make his advantage of; that it would be proper to reduce him before he had amaſſed any conſiderable ſums, and raiſe up new enemies againſt him; he accordingly fell upon him with ſo much fury, that he forced him to abandon *Italy*.

But the pope, notwithſtanding the emperor's great ſucceſs, could not be induced to abandon the ſmalleſt of his pretenſions; but withdrawing to *France*, he ſtopt at *Lions*, becauſe of its advantageous ſituation, which furniſhed him with an opportunity of holding a correſpondence with *Italy* and the other ſtates of *Europe*; and there he ſummoned a general council, in order to debate upon excommunicating and depoſing the emperor.

The kings of *France* * and *England* ſollicited in his favour, but to no purpoſe; nor did *Frederick* himſelf, who plainly foreſaw the unhappy conſequences of it, leave one ſtone unturn'd in order to divert the ſtorm. He ſubmitted to ſuch conditions as could not poſſibly be more grievous to an emperor, or more ſatisfactory to a ſovereign pontiff; for he promiſed to march with a powerful army into the *holy Land*, and never to return from thence, provided he might only be ſuffered to enjoy the title of emperor unmoleſted.

However the ſollicitations both of *France* and *England* were fruitleſs and ineffectual, the emperor's offers were rejected, and he was ſolemnly excommunicated and depoſed from the empire.

The excommunication and depoſition of *Frederick* were attended with all thoſe fatal conſequences he had foreſeen, and which he had done his utmoſt to divert; for the greateſt part of *Germany* roſe up againſt him; his depoſition made in the council of *Lions* was ratified, and *Henry* landgrave of *Turinge* and of *Heſſe* was elected emperor in his room. However he did not enjoy the empire long, but loſt it ſome time after with his life, in a battle ſought againſt *Conrard* ſon of *Frederick*, who was carrying on the war in *Germany*, at the ſame time that his father was proſecuting it with great ſucceſs in *Italy*.

One would have thought that the death of the landgrave would have put an end to the ſchiſm in the empire, but it happened otherwiſe; for the pope had ſo much credit in *Germany*, that he got a ſucceſſor appointed to him, who was *William* count of *Holland*.

The new emperor was at firſt as unſucceſsful as the former had been; *Conrard* beat him wherever he came up with him, and always came off with advantage: but the death of *Frederick*, which happened ſome time after, *viz.* in 1250, and the indiſpenſable obligation which *Conrard* his ſon, who had now aſſumed the title of em-

* St. *Lewis*, and *Henry* III.

peror, was under to leave *Germany*, in order to preſerve the kingdoms of *Naples* and *Sicily*, of which his enemies were endeavouring to diſpoſſeſs him, gave count *William* an opportunity of enjoying the empire for ſome years, with a tranquillity altogether unexpected, and indeed much greater than the ſtate of affairs in *Germany* ſeemed to promiſe him.

After his death, the princes of the empire, whoſe intereſt it was to heal all former ſores, in order to give the *Germans* an opportunity of recovering their great and frequent loſſes, had freſh diviſions among themſelves. They elected two emperors, but theſe reigned very few years, and were indeed only nominally ſo. Their death was followed by an interregnum of about twenty years, whereof the princes of the empire were the occaſion; for they, during that time, were divided into different factions; and being very much exaſperated againſt one another, could never agree in the choice of an emperor.

It was impoſſible but ſo long a vacancy of the imperial throne, and at ſo unſeaſonable a juncture, muſt be attended with the moſt fatal conſequences: and indeed worſe could not have happened, for during all the time the interregnum laſted it was torn to pieces by the moſt bloody civil wars.

But whilſt the popes and emperors bent all their thoughts on proſecuting the war, and that the princes and biſhops of their reſpective parties had no longer the leaſt regard for religion, the Hereticks made their advantage of ſo favourable a juncture. The progreſs they made in a very little time ſurprized the pope, whom it affected more than all the reſt together. He therefore reſolved to apply ſuch a remedy to it as he thought the moſt effectual, and accordingly reſumed the deſign of the inquiſition, and of eſtabliſhing a perpetual and independent tribunal, whoſe only buſineſs ſhould be to take cognizance of heretical matters.

The interregnum ſtill continued, and the pope, who during the preſent unhappy poſture of affairs in *Germany*, was able alone to put an end to it by electing an emperor, was very far from attempting any thing of this nature, as he gain'd two very conſiderable advantages thereby. The firſt was, that during the vacancy of the imperial ſeat, he claimed ſo many rights in the empire, that it would have been impoſſible for the moſt juſtly elected emperor to claim more: the other was, that the interregnum gave him an opportunity of acting in *Lombardy*, as tho he had been abſolute ſovereign thereof; and gave him, in reality, the abſolute diſpoſal of all affairs in *Italy*. *Innocent* was too cunning not to make his advantage of ſo many favourable circumſtances; and the two orders of St. *Dominic* and St. *Francis*, had done him ſuch ſignal ſervice, and diſplay'd ſo much courage againſt the Hereticks, by expoſing themſelves to the greateſt dangers in the execution of their employments of inquiſitors, that it was natural for him to confide to no other perſons the tribunal of the inquiſition, which he was reſolved to ſet up in *Italy*, and in all other places; where he might have authority ſufficient to procure its eſtabliſhment.

CHAP.

CHAP. III.

The difficulties that oppoſed the eſtabliſhment of the INQUISITION.

THIS affair being debated, the pope's council immediately foreſaw two obſtacles which it would be no eaſy matter to ſurmount: the firſt was, that all biſhops would not fail to oppoſe the erection of the inquiſition, ſince that could not be effected without bereaving them of the power of taking cognizance of heretical matters, which they juſtly claimed as their right, and of which they had always been, and were ſtill, in poſſeſſion. That they would not fail to aſſert, they were as fit to judge Hereticks, as a company of monks, whoſe inſtitution was of a very modern date, and who had neither their authority, nor the means of putting it in execution; and that ſufficient prejudice had been already done them in withdrawing thoſe friars from their juriſdiction, to which they were ſubject by all the antient canons, and the conſtant practice of the church; without going ſtill greater lengths, and eſtabliſhing them judges over their flock, and perhaps over themſelves, in an article of ſo delicate and extenſive a nature as that of doctrine and belief; that from all theſe conſiderations, they had ſcarce room to hope the biſhops would conſent to the ſetting up of this tribunal. That if an attempt ſhould be made to ſet it up againſt their wills, they ſhould be obliged to employ ſuch methods as would be too rigorous. That tho ſuch a reſolution ſhould be taken, and they be certain of the ſucceſs of it, it yet would be impoſſible for this eſtabliſhment to ſubſiſt, and that the biſhops would at laſt deſtroy it entirely. That indeed the greateſt veneration was paid to the holy ſee, but at the ſame time an equal reſpect was ſhewn to the epiſcopal function; an indiſputable proof of which was manifeſt from the ſupreme authority of the church, which all chriſtians in general aſcribed to oecumenical councils. In a word, that the ſee of *Rome* owed the greateſt part of its credit and authority to biſhops, they having known how to exert it on all proper occaſions; that they had given up part of their own authority for its ſake; and that as all things are commonly beſt preſerved by employing the ſame methods which have been uſed in acquiring them, it was of the greateſt importance to the holy ſee, to continue in the ſtricteſt union with the reſt of the biſhops; conſequently that the wounding them in ſo tender a part, would prove fatal to the pontificate.

The ſecond obſtacle, which was full as ſtrong and equally difficult to ſurmount, was, that it would be impoſſible to eſtabliſh the inquiſition in the manner projected, without depriving at the ſame time the lay-judges of the power they have always enjoyed of proſecuting Hereticks, and which had been confirmed to them by the laſt ordinances of *Frederick* II. And indeed this emperor, at the ſame time that he enlarged the authority of the inquiſitiors, and taken them under his protection, had nevertheleſs ordained, that the civil magiſtrate ſhould proceed to the condemnation and execution of Hereticks, after the inquiſitors had made their report to him.

Hence it was eaſy to conclude, that they would oppoſe with no leſs vigour than the biſhops, the ſetting up of a tribunal, which muſt inevitably ruin a part of their juriſdiction. Further, it was natural for them to imagine, that all the ſovereigns of chriſtendom would think it no leſs their intereſt to prevent the eſtabliſhment of the inquiſition, ſince on one ſide they were obliged to ſupport the magiſtrates in the authority they had devolved upon them; and on the other, that in caſe they con-

conſented to it, they would thereby yield to divide the ſovereign authority, to which the power of life and death, which the pope intended to beſtow on the inquiſitors, was inſeparably annex'd.

Theſe obſtacles, which at firſt ſight appeared inſurmountable, would have made them quite lay aſide the deſign of erecting the projected tribunal, at leaſt upon the foot it was then intended to have been ſet up, had not the pope, who was not eaſily prevailed with to lay aſide any deſign he had once taken in hand, and who was paſſionately deſirous of eſtabliſhing it, hit upon two expedients, which cleared up, at leaſt in outward appearance, the two difficulties that had been ſtarted.

The firſt of theſe expedients, was to declare that biſhops ſhould jointly with the inquiſitors be judges over Hereticks; that nothing ſhould be undertaken without their privity, and that they ſhould aſſiſt at theſe trials as often as they ſhould think proper; taking care at the ſame time ſo to manage matters afterwards, by expedients, which time never fails to furniſh, that the chief authority might be entirely lodged in the inquiſitors; and that the ſhadow of it only ſhould be left to the biſhops, who were to reſt ſatisfied with the bare name of judges. Whence it would come to paſs, that the biſhops, moſt of whom were more concerned for the honour, than the duties of their function, would either reſt ſatisfied with whatever ſhare ſhould be indulged them; or perceiving, that the ſmalleſt part of a juriſdiction was allowed them, the whole of which juſtly belonged to them, they would at laſt reſign it entirely to the inquiſitors, who by that means would be left at liberty to act in the moſt arbitrary manner, and be wholly dependent on the court of *Rome*.

That as to the ſecond obſtacle, *viz.* the ſeveral princes and magiſtrates to whom they were ſubordinate, they might ſo much the more eaſily be prevailed with not to oppoſe the deſign of the pope, as he enjoyed an almoſt abſolute authority in all *Italy*; that it was neceſſary, tho they employed the moſt vile methods, to make their advantage of ſo happy a train of circumſtances, which if let ſlip, might poſſibly be never recovered. However, that ſince to build this eſtabliſhment on a ſolid foundation, the prevailing on them not to oppoſe it, would not ſufficiently ſerve their purpoſe, but that their conſent would be neceſſary; it would conſequently be proper to ſatisfy them in outward appearance, in the ſame manner as the biſhops. In purſuance of this, they ſhould leave to magiſtrates the power of diſpoſing of the lower employments of the inquiſition, which ſhould not be allowed to make uſe of any but thoſe whom they ſhould appoint. That they ſhould have liberty to appoint an aſſiſtant to the inquiſitors, in their viſitations of all places within the juriſdiction of the civil magiſtrate; and that a third part of the confiſcated eſtates of all who had been condemned, might be applied to publick uſes. Laſtly, that according as they ſhould meet with greater or leſs oppoſition, with more or leſs difficulties, they might give up or refuſe ſeveral other points of little conſequence, by which the magiſtrates would ſeem to ſhare the authority of the inquiſition, but at the ſame time would be no more than the mere executioners of its orders.

Theſe difficulties being got over, a new one ſtarted up, which was ſo much the ſtronger, as intereſt was the object of it; and this was to find out ſome method for defraying the ſeveral expences of the inquiſition, ſuch as the ſalaries of the inquiſitors, the wages of the inferior officers, the guarding the priſons, the ſubſiſtence of the priſoners, the execution of the ſentences, and other matters, for all which it was abſolutely neceſſary to make a proper fund, to enable the inquiſition to ſubſiſt with honour, and in ſuch a manner as might anſwer the ſeveral ends of its eſtabliſhment, and the advantages they intended to draw from it.

Several methods were propoſed on this head; but at laſt it was reſolved, that the corporations in the ſeveral places ſhould be prevailed with to furniſh ſums for this purpoſe; and that in order to engage them to come more readily into it, they

ſhould be allowed to diſpoſe of part of the monies ariſing from fines and confiſcations.

Matters being thus ſettled, they diſpatched crafty perſons of undoubted fidelity into the ſeveral provinces; whoſe buſineſs was, if poſſible, to engage their favour for the new eſtabliſhment they intended to ſet up in them; and the religious of St. *Dominic* were appointed inquiſitors in *Lombardy*, *Romania* and *Marca Anconitana*.

As it was impoſſible for them to have ſet the motives for eſtabliſhing the inquiſition in a more ſpecious light, the dire effects that would reſult from it not having yet been felt, or ſo much as foreſeen, it was received with very little difficulty. This furniſhed the pope, who knew admirably well to make advantage of any circumſtance that might forward his deſigns, with an opportunity of directing a bull to the ſeveral magiſtrates, heads of colleges, *&c.* and to the corporations of thoſe cities where the inquiſition had been ſet up.

This bull contained thirty one chapters, which were as ſo many ſtatutes for the ſettling of the inquiſition: to theſe the pope added two very expreſs orders; the firſt, that the ſtatutes ſhould immediately be regiſtred in all the publick offices where the rolls are kept, notwithſtanding any oppoſition to the contrary, reſerving to himſelf only the power of judging of the validity of thoſe oppoſitions. The ſecond impowered the inquiſitors to ſuſpend all ſuch places from having divine ſervice performed in them, and to excommunicate all perſons who ſhould refuſe to obey theſe ſtatutes.

However, as the pope, how daring ſoever he might be in all theſe attempts, was particularly careful not to endanger his authority; he, for that reaſon, eſtabliſhed the inquiſition in the above-mentioned provinces only. The reaſon he gave for it, was, that as thoſe provinces lay nearer to *Rome*; and farther, having a greater affection for them than the reſt, he was therefore bound in duty to preſide over them with a more than ordinary care. But the true reaſon was, that he had more authority in theſe provinces than in any other, as they were either ſubject to no other prince than himſelf; or being fiefs of the empire, the interregnum gave him an opportunity of exerting the ſame authority over them, as if he had been their lawful monarch: or laſtly, that as the cities of theſe provinces were independent on one another, and governed by their municipal laws; they were thereby ſo much the weaker, and leſs able to make head againſt ſo great a power as the *Roman* pontiff enjoyed at that time. Beſides, as in the laſt wars which the emperors had carried on in *Italy*, the pope had always ſided with moſt of thoſe cities; he therefore had a ſtrong party in each, who were inviolably attach'd to his intereſt, and were as able to put all his commands in execution as if he had been their immediate ſovereign.

Nevertheleſs, what authority ſoever the pope might enjoy in theſe provinces, yet the bull above-mentioned, was ſo much oppoſed both in his life-time, and after his death, that *Alexander* IV. his ſucceſſor, was obliged to revive it * ſeven years after, but not without ſeveral reſtrictions, which would never go down in the beginning. And yet, neither the lenitives or cenſures, which the inquiſition was impowered to thunder out againſt all offenders, or thoſe who ſhould oppoſe it, could not prevent its meeting with freſh oppoſition; which gave occaſion to *Clement* IV. to revive them † ſix years after, but with little better ſucceſs. The four popes, his ſucceſſors, ſet every engine at work to get them received; but the oppoſition ſtill continuing, they were at laſt obliged to moderate ſeveral particulars.

Thoſe oppoſitions were grounded on the exceſſive ſeverity of the inquiſitors, which was ſo much the more grievous, as people had never been accuſtomed to it. Complaint was likewiſe made of the uncommon rigour they ſhewed in levying the ſeveral revenues which had been aſſigned them; and theywere even accuſed of having extorted ſeveral

* In 1259. † In 1265.

ſeveral ſums of money under this pretence, inſomuch that the publick was reſolved to bear theſe impoſitions no longer.

Theſe complaints were ſeconded by a declaration of the ſeveral cities and corporations, by which they proteſted in expreſs terms, that they would no longer furniſh the ſums required for the ſupport of the inquiſition, its officers, *&c.* without which it would be impoſſible for that tribunal to ſubſiſt.

The ground of this proteſt was their inability to pay ſuch large exactions; and to corroborate it, they took notice of the wars they had been obliged to maintain in favour of the ſee of *Rome* againſt the emperors. They affirmed that thoſe wars had drained the publick treaſury; that they had even been obliged to mortgage part of theſe revenues to ſeveral private perſons, who otherwiſe would never have furniſhed the ſums, without which it would have been impoſſible for the war to be carried on; that it was abſolutely neceſſary, the money for which thoſe had been mortgaged, ſhould be firſt paid; that this could not be done without levying freſh taxes, to which the people would never have given their conſent, but for the advantage they hoped to reap by the recovery of the publick revenues; that to levy freſh ones, would infallibly alienate men's minds from the holy ſee, make them rebel againſt the inquiſitors, and perhaps againſt their own magiſtrates.

But whether it were that theſe oppoſitions, and the complaints on which they were grounded, were thought juſt; or that there was no other method left to ſupport the inquiſition, which the popes conſidered as their maſter-piece; it was reſolved they ſhould forego ſome things, the better to accuſtom the people by inſenſible degrees, to the new burden they were going to lay upon their ſhoulders.

It was therefore declared, that in all places where the inquiſition ſhould hereafter be received, as well as thoſe which had already admitted it, the inhabitants ſhould not be obliged to furniſh the ſums neceſſary for the ſupport of the inquiſition; but that it ſhould be maintained by other methods than at the publick expence; and that by this means the complaints which were made againſt the pretended extortions of the inquiſitors would immediately ceaſe.

And as to the complaints of the exceſſive rigour the inquiſitors uſed in the diſcharge of their imployments, a remedy was applied thereto, by allowing biſhops, in the proſecution of the inquiſition, a little more power than had before been indulged them.

The court of *Rome* drew two conſiderable advantages from their condeſcenſion on this occaſion: the firſt was, that as the inquiſitors depended no longer on the people for their ſubſiſtence, they conſequently would be more attached to the papal intereſt, and alienated from any other. The ſecond, which was of no leſs conſequence, was, that the inquiſition was by this means received without oppoſition in *Lombardy*, *Romania*, *Marca Anconitana*, *Tuſcany*, the ſtates of *Genoa*, and in all parts of *Italy*, the kingdom of *Naples* and the republick of *Venice* excepted.

But the *Venetians* did not abſolutely reject it; but foreſeeing they ſhould at laſt be forced to receive it in ſuch a manner as to be dependent on the inquiſition of *Rome* and the ſovereign pontiff, they thereupon ſet up one by their own authority. This inquiſition conſiſts both of eccleſiaſtical and ſecular judges; it enjoys its own particular laws, different from thoſe of the reſt of the inquiſitions of *Italy*, and is not near ſo rigorous; but as we ſhall treat of it in particular in the ſequel of this work, it would be needleſs to make any farther mention of it in this place.

As for the kingdom of *Naples*, the inquiſition has never been received therein; which was owing to the almoſt uninterrupted conteſts that happened between the popes and the ſovereigns of *Naples*. And ever ſince the kings of *Spain* have been maſters of this kingdom, tho there was the utmoſt harmony between them and the court of *Rome*;

Rome; things have always continued upon the ſame foot, and that for a very odd reaſon, *viz.* that the popes themſelves oppoſed it.

The pontiff's motive for this, was, becauſe the kings of *Spain* have at all times pretended, that the inquiſitors of the kingdom of *Naples* ſhould be ſubject to the inquiſitor-general of *Spain*, and ſhould no way depend on the general inquiſition of *Rome*, as all the inquiſitions of *Italy* do.

But this the court of *Rome* would never conſent to, and has always oppoſed it from a pretenſion of a quite contrary nature, *viz.* that as the kingdom of *Naples* holds of the ſee of *Rome*, conſequently the inquiſition which ſhould be eſtabliſhed in that kingdom, ought to be ſubordinate to that of *Rome*, and not to that of *Spain*. But both parties could never be brought to agree upon this head; ſo that the biſhops of this kingdom have ſtill the power of judging Hereticks. Nevertheleſs the pope, in certain caſes, deputes extraordinary commiſſioners into that kingdom, with power to take cognizance of heretical matters; but beſides that theſe caſes are very rare, the commiſſioners cannot take one ſtep in the proſecution, till after having firſt obtained the viceroy's leave for that purpoſe.

CHAP. IV.

The INQUISITION *erected in ſeveral parts of* Italy.

ANNO 1544, Don *Peter* of *Toledo*, viceroy of *Naples* for the emperor *Charles* V. attempted to ſettle the inquiſition in that country. But the people mutinied for ſeveral days; great numbers of the *Spaniards* were killed; and they would in all probability have been drove out of this rich kingdom, without any probability of their ever returning back into it, had they not ſecured themſelves in the caſtles of the country whereof they were maſters, and held out with vigour againſt the inhabitants, who did all that lay in their power to force them out. The mutineers were even reſolved to throw themſelves into the hands of the *French*, and for that purpoſe diſpatch'd an expreſs to *du Mortier* the embaſſador of *Francis* I. at *Rome*, deſiring him to ſend them a bold man to head them. *Du Mortier*, who was of a pacifick temper, like moſt of the gentlemen of the long robe, anſwered, that he would write to the king about it. Nevertheleſs he let ſlip the opportunity, and that of recovering the dutchy of *Milan*, an article his maſter had very much at heart. This ſhews how neceſſary it is for princes to make choice of military officers for embaſſadors; for had *du Mortier* been one, he himſelf might have headed the mutineers, as *Termes* the *French* embaſſador at *Rome* did afterwards. He quitted his character to go and defend *Parma* and *Mirandola*, which had declared againſt the emperor; and preſerved them, tho he was oppoſed by all the united forces of *Spain* and the ſee of *Rome*.

Since that time the fear of a freſh inſurrection, which would certainly break out and the repeated oppoſitions of the court of *Rome*, have prevented the *Spaniards* from ever attempting to re-eſtabliſh the inquiſition in that kingdom; however, they have not laid aſide all thoughts of ſucceeding in it one time or other; nor the court of *Rome* that of ſetting inſurmountable obſtacles in their way, unleſs the kings of *Spain* permit it to be ſubject to the general inquiſition at *Rome*, like that of the dutchy of *Milan*, notwithſtanding the king of *Spain* enjoys as great ſovereignty over this laſt place, as over *Naples* and the reſt of his dominions.

The example of the inquiſition at *Milan* has been often alledged, in order to perſuade the king of *Spain* that it would be no way diſadvantageous to ſet that of *Naples*

upon

upon the ſame foot; but as the inquiſition was eſtabliſhed there before he was maſter of it, and that he was obliged to leave things in the ſame ſtate in which he found them; there is not the leaſt room to hope, that this example will prevail with him, and make him conſent to its being ſettled at *Naples* after the ſame manner.

But after that the erecting of the tribunal of the inquiſition had been reſolved upon in the city of *Milan*, cardinal *Charles Boromeo* archbiſhop of that city, who was afterwards canonized, being upon his viſitation of certain places in his dioceſe, which were ſubordinate to him in ſpirituals, and to the proteſtant *Switzers* in temporals; he judged it highly neceſſary for him to make ſeveral ordinances for the good of thoſe churches, as is cuſtomary for biſhops to make in the courſe of their viſitations.

But the *Switzers* thought it but juſt for them to take umbrage upon that account; however, as they were perſuaded this pious cardinal would pay but very little regard to their remonſtrances, they ſent to the governor of *Milan*, deſiring him to reſtrain the archbiſhop from continuing his viſitation of thoſe places which were ſubject to them; and at the ſame time aſſured him, that in caſe he did not comply with their deſires, the good harmony which their maſters were ſo deſirous of preſerving, would certainly be interrupted.

The embaſſador upon his arrival at *Milan*, went and lodged at the houſe of a rich merchant of his acquaintance. This no ſooner came to the ears of the inquiſitor of *Milan*, than, regardleſs of the law of nations, and the fatal conſequences which would inevitably attend upon ſo outragious an inſult, he went to the embaſſador's lodgings at the head of all his officers; and commanding him to be put in chains in his preſence, he afterwards threw him into the priſon of the inquiſition. Tho every one was ſtruck with horror at this villainous attempt, yet no man dared oppoſe it. However the merchant did not abandon his friend, but waited upon the governor of *Milan*, and acquainted him with the ill treatment the embaſſador had met with. The governor ſent immediately for the inquiſitor, and obliged him to take the embaſſador out of priſon, after which he paid him the greateſt honours, and complied with all his deſires. So that the *Switzers* no ſooner heard of the impriſonment of their embaſſador, but news was brought of his being releaſed; which happened very *à propos* for the cardinal, for the *Switzers* were reſolved to arreſt him, and to treat him after the ſame manner they had done their embaſſador.

The governor of *Milan* wrote afterwards to the cardinal, and told him, that it was for the intereſt of his catholick majeſty, whoſe ſubject he was in quality of archbiſhop of *Milan*, that he ſhould diſcontinue his viſitation. The holy cardinal, who had art enough to ſuit his zeal to the peace of the ſtate, complied with all the governor's deſires. Thus the *Switzers* were appeas'd, and all things continued peaceable.

From this example it appears, that an ill-guided zeal may ſometimes occaſion great diſorders; conſequently, that 'tis the duty of every prince, who has the peace and tranquillity of his ſubjects at heart, to have a watchful eye over all things, and particularly ſuch wherein religion is concerned, ſince theſe naturally make a greater impreſſion on the mind, and are more eaſily abuſed.

The inquiſition is likewiſe ſettled in *Sicily* and *Sardinia*; but as this has been only ſince the uniting of theſe two iſlands to the crown of *Spain*, 'tis ſubject to the inquiſitor-general of that kingdom, and is no way dependent on the inquiſition of *Rome*.

After the inquiſition had been thus eſtabliſhed in *Italy*, the court of *Rome*, who were deſirous of introducing it into all the ſtates of chriſtendom, attempted to eſtabliſh it in *Germany*; but the exceſſive rigour of that tribunal not ſuiting the generous temper of the *Germans*, they oppoſed it with ſo much bravery, that the pope was obliged to lay aſide his deſign. However, the court of *Rome* were perſuaded, that time, and the artifices which might be uſed, would at laſt give ſucceſs to their endeavours.

endeavours. But time only taught them, that the *Germans* would never ſubmit to ſuch a yoke; and of this they had the ſtrongeſt proof, by the inquiſition's being baniſhed out of ſeveral cities, where the utmoſt pains had been taken to ſet it up; notwithſtanding that the inquiſitors had treated the inhabitants with much greater lenity, than they had ever exerciſed before in any other place.

Having therefore loſt all hopes of eſtabliſhing it in *Germany*, they attempted to ſettle it in *France*, and ſucceeded therein in part; for it was received in *Languedoc*, and ſome of the neighbouring provinces, upon account of the *Vaudois* and the *Albigenſes*, whom they imagin'd this tribunal only could extirpate. But they likewiſe found, that the free temper of the *French*, ſo abhorrent of violence and conſtraint, would no more ſubmit to the yoke than the *Germans* had done. Accordingly the inquiſition was baniſhed out of ſome cities by popular inſurrections, and the inquiſitors left ſeveral others for want of employment; or rather becauſe they, ſo far from meeting with reſpect which they are ſo vaſtly fond of, were, on the contrary, univerſally hated and abhorred, and juſtly ſuppoſed it would be impoſſible for them ever to overcome the averſion of thoſe people.

The houſes of the inquiſition at *Carcaſſona* and at *Toulouſe* are ſtanding to this day; and there are ſome *Dominican* friars in thoſe cities, who ſtill enjoy the title of inquiſitors; but then indeed it is no more than a mere title, nor have they any buſineſs. They nevertheleſs pretend, that in caſe a new ſect of Hereticks were to ariſe, to whom liberty of conſcience had not been granted, they would have a right to proſecute them; but it does not appear on what this right is founded, ſince the biſhops in *France* have an incontroulable power of judging Hereticks, and the civil magiſtrates that of condemning them, and putting their ſentence in execution.

Be this as it will, theſe are the only footſteps now remaining in *France* of the inquiſition; and there is not the leaſt reaſon to believe it will ever be re-admitted into that kingdom, ſince both king and people have an equal abhorrence of violence and conſtraint; not to mention that they have other expedients to preſerve and reſtore the purity of faith in that kingdom. Theſe expedients, tho of a more gentle nature, and better ſuited to the genius of the nation, and the ſpirit of the primitive church, are not leſs efficacious upon that account.

CHAP. V.

The eſtabliſhment of the INQUISITION *in* Spain.

AT laſt the inquiſition being baniſhed *France*, recovered more in *Spain* than it had loſt in that kingdom. The kings of *Arragon* received it, and eſtabliſhed it in the ſeveral dominions ſubject to that crown. This example, contrary to the pontiff's expectation, was not followed. Attempts were made to get it received in the other ſtates of this weſtern part of *Europe*, but to no purpoſe. It was oppoſed in all places with a reſolution, which, tho agreeable to the genius of the nation, was not in the leaſt expected. But it did not long preſerve its authority in *Arragon*, but became, as in *France*, the object of the contempt and averſion of the grandees and people; and in all probability would ſoon have been drove out of that kingdom with as much ignominy, had not *Ferdinand* of *Arragon*, and *Iſabella* of *Caſtile*, who had united almoſt all the ſtates of *Spain* under one monarchy, reſtored it to its priſtine authority in *Arragon*, and afterwards in all parts of *Spain*, *Portugal* excepted. Thus, properly ſpeaking, *Spain* was not wholly ſubject to the inquiſition till about the year 1484.

We may with juſtice affirm, that its eſtabliſhment here was entirely owing to *John de Torquemada* a *Dominican*, confeſſor to queen *Iſabella*, and afterwards cardinal: He had obliged that princeſs to promiſe him, before ſhe came to the crown, that in caſe heaven ſhould think fit to raiſe her to the throne, ſhe would do all that poſſibly lay in her power to extirpate hereticks and infidels; and indeed ſhe afterwards ſucceeded to the crown of *Caſtile*, which ſhe brought to *Ferdinand* king of *Arragon* for her dowry.

Such an increaſe of power made theſe princes reſolve upon the conqueſt of the kingdom of *Granada*, and to oblige the *Moors*, who had ſo often made *Spain* tremble, and had conquered the greateſt part of it, to return back into *Africa*.

This deſign met with better ſucceſs than had been even hoped for. The *Moors* were ſubdued, were diſpoſſeſſed of every thing they held in *Spain*, and were at laſt obliged to ſubmit themſelves, or to croſs back again into *Africa*. And ever ſince that time, they have been ſo taken up either with foreign or inteſtine wars, as has prevented them from ever being able to return again into *Europe*.

Nevertheleſs, altho the greateſt part of the *Moors* had been forced back into *Africa*, yet great numbers of them remained ſtill in *Spain*. What detained them in that kingdom, was either the marriages they had contracted, the various ſettlements they had in theſe kingdoms, their trade, or laſtly, the landed eſtates they poſſeſſed therein, which it was impoſſible for them to tranſport into any other country.

Ferdinand and *Iſabella*, who plainly ſaw they could not force them out of *Spain*, without depopulating the dominions they had lately conquered, conſented to their ſtill inhabiting it. However, they at laſt obliged both them and the *Jews* who were very numerous in *Spain*, to renounce their religion and embrace chriſtianity.

Theſe unhappy people being indiſpenſibly obliged to receive whatever laws the conqueror ſhould ſubject them to, conſented to every thing; that is, they turned chriſtians in outward appearance, tho the greateſt part of them ſtill adher'd in reality to the religion of their forefathers. But as it is no eaſy matter to ſeparate the inward ſenſations of religion from the worſhip thereof; they did not lay aſide, or refrain from the latter, whenever they judged they might do it with impunity.

Torquemada foreſeeing how prejudicial this hypocriſy would at length prove to religion and the government, took occaſion from thence to ſollicit the queen to perform the promiſe ſhe had made him, of perſecuting the hereticks and infidels, whenever ſhe ſhould be in a capacity to do it.

He repreſented to her, that ſhe was as much engaged to it from motives of policy as thoſe of conſcience; that ſo long as the *Moors* and *Jews* ſhould adhere to their old religion, they would preſerve a ſecret inclination for their former ſovereigns; that this ſecret inclination would at laſt be infallibly followed by their correſpondence with foreign powers, and inteſtine conſpiracies, and finally break out into open inſurrections, which would not fail to be ſupported by the *Moors* of *Africa*; that they had too much intereſt to return back to *Spain*, not to take advantage of any opportunity that might be favourable to it; that the means of making them irreconcileable, would be to oblige them to change their religion in good earneſt; that as there was no room to hope they would ever do it by their own impulſe, ſo on the other ſide it could not be doubted but violent methods would be neceſſary; that this indeed would leſſen the number of her ſubjects; but that it were better to have a few inviolably attach'd to her religion and government, than a greater number whoſe fidelity might be ſuſpected; that laſtly, the union between the church and the ſtate was ſo great, that whoever was wanting in affection for the one, muſt certainly have as little value for the other.

Theſe reaſons having made an impreſſion on the queen's mind, he remonſtrated to her, that the beſt means of giving ſucceſs to what he had propoſed, was to cauſe

the inquiſition to be received in all the ſtates that were ſubject to the crowns of *Arragon* and *Caſtile*: That this method was indeed ſlower than an open war, but then it was ſafer; that it would be a perpetual remedy to an evil, which in all probability would not be brought very ſoon to a period; that *Italy* was obliged to the inquiſition for the purity of its faith; laſtly, that the moſt glorious circumſtance of her reign would be, that ſhe had not only done her utmoſt endeavours, during her life-time, for the ſupport of the true religion, but had alſo left behind her the moſt infallible methods of preſerving it in its utmoſt purity, as long as the monarchy ſhould endure.

The queen won by theſe reaſons, promiſed *Torquemada* that ſhe would do all that lay in her power to perſuade the king to eſtabliſh the inquiſition in all his dominions; and indeed his reaſons wrought as much upon the king, as they had before done upon the queen: Inſomuch that they jointly obtained bulls from pope *Sixtus* IV. in 1483, for the ſetting up of the inquiſition in the kingdom of *Arragon* and *Valentia*, and the earldom of *Catalonia*. It was afterwards erected in *Caſtile*, and in all the dominions of *Ferdinand* and *Iſabella*. In *Portugal* it was not received before the year 1557, by *John* II. as will be ſhewn in the ſequel.

Torquemada had done too much ſervice in this affair not to be rewarded for it; accordingly the pope created him cardinal, and their catholick majeſties appointed him inquiſitor-general. He fully anſwered the opinion the people had of him, *viz.* that there was not a man in all *Spain* fitter for that important imployment, ſince that during his fourteen years adminiſtration in the inquiſition, he had proſecuted upwards of an hundred thouſand perſons, of whom ſix thouſand had been condemned to the flames.

Since theſe days the inquiſition roſe with the *Spaniſh* and *Portugueſe* names, and ſhared as it were in their conqueſts. And indeed the *Spaniards* and *Portugueſe* having gained very conſiderable ones in both the *Indies*, they ſet up the inquiſition in all thoſe places, after the ſame methods, and under the ſame regulations that it had been erected in their dominions in *Europe*.

Great Britain and the *Low-Countries*, were now the only places where they had not attempted to introduce the inquiſition. As for the former, the temper of its inhabitants, ſtill more abhorrent of all violent remedies, and more inclined to inſurrections than either the *Germans* or the *French*, appeared ſo oppoſite to the inquiſition, that they thought all endeavours for that purpoſe would prove ineffectual; and even that tho the pope, who had more authority there than in the reſt of the ſtates in chriſtendom, ſhould have intereſt ſufficient to get it received in that kingdom, it yet would be impoſſible for it to maintain itſelf long therein. They therefore laid aſide all thoughts of attempting it, but with the more reluctance, as the *Engliſh*, being a people who love moſt to deliver their thoughts freely and openly, and the moſt uſed to dogmatize, they were perſuaded they had ſo much the greater occaſion for ſuch an eſtabliſhment.

CHAP.

CHAP. VI.

The attempts made to ſettle the INQUISITION *in the* Low-Countries, *occaſion wars and inſurrections.*

AS to the *Netherlands*, the conformity of the temper of its inhabitants with thoſe of the *Germans* and *French*, between whom they are ſituated, having given occaſion to conclude that either it would be impoſſible to introduce the inquiſition among them, or that it would never be long ſupported therein; was the cauſe that no attempt was made for that purpoſe, or that they did not carry it to any great lengths. Thus the biſhops continued in poſſeſſion of the right of judging Hereticks, and the magiſtrates in that of condemning them, and putting their ſentences in execution.

But after the riſe of the *Lutheran* hereſy, a great number of Hereticks having ſettled in thoſe ſpacious provinces, under pretence of carrying on their traffick, the emperor *Charles* V. who was not loved by them, and who perhaps hated them in his turn, or at leaſt was afraid of them; was apprehenſive leſt they ſhould at laſt get the upper-hand in the hereditary countries. This apprehenſion added to the negligence of the magiſtrates, who had been obliged to ſlacken their proſecutions, becauſe of the great number of Hereticks that had ſheltered themſelves in thoſe provinces; occaſioned his publiſhing an edict in 1550, by which the inquiſition was ordered to be eſtabliſhed in all the provinces of the *Low-Countries*, in the ſame manner as in *Spain*.

This edict was promulgated; but *Mary* queen of *Hungary*, ſiſter to the emperor, and governeſs of thoſe provinces, having remonſtrated to him, that in caſe that edict ſhould be put in execution, all the foreign merchants, and great numbers of the natives of the country, would immediately abandon it, in order to ſeek for liberty of conſcience elſewhere; and their trade, which at that time was the moſt flouriſhing of any in *Europe*, would infallibly be ruin'd: this prevailed with the emperor to publiſh two declarations, by which all foreigners were exempted from the juriſdiction of the inquiſition, and the ſeverity of its proſecutions very much mitigated with reſpect to the natives of the country.

However, notwithſtanding the emperor's edict was publiſhed with theſe reſtrictions, it yet was not put in execution; whether it were that that monarch, who was not always for having thoſe things carried on, which he ſeemed, in outward appearance, to promote, was not urgent to have it put in execution; or that the people, the biſhops, and magiſtrates, whoſe intereſt being chiefly concerned therein, did therefore foreſee the conſequences that would reſult from it, better than any other perſon; and who moreover were very ſenſible that the emperor was not able to force them to ſubmit to this yoke againſt their wills, ſecretly oppoſed it. Be this as it will, the inquiſition was not eſtabliſhed in the *Low-Countries* during the reign of *Charles* V. and things continued in their former ſtate with reſpect to Hereticks.

After the death of this emperor, which happened in 1599, *Philip* II. his ſon, who was now ſovereign of the *Netherlands*, attempted all methods poſſible to ſet up as rigorous an inquiſition therein, as that of *Spain*. The ſtates at firſt oppoſed it by the ſtrongeſt, as well as moſt reſpectful remonſtrances. But *Philip* II. reſolving to be obeyed, had not the leaſt regard to them; upon which the people, who could not bear to be forced in an article of ſo extenſive and delicate a nature as that of religion, broke out into an open inſurrection.

This

This inſurrection in the *Low-Countries*, gave occaſion to the riſe and eſtabliſhment of the common-wealth of *Holland*. No inſurrection ever laſted longer, or was carried on with greater obſtinacy; for the war continued upwards of threeſcore years with unparallelled animoſity, but various ſucceſs. The king of *Spain* had frequent opportunities of eſtabliſhing a greater authority in thoſe countries, than any of his predeceſſors had ever enjoy'd; and on the other ſide, the *Flemmings* were in open rebellion; were frequently on the point either of changing their maſter, or of wholly recovering their liberty, by ſetting up a popular government, almoſt after the model of that of antient *Rome*.

At length both parties grew weary of a war, which had been carried on for ſo many years, coſt ſo much blood, and had ſo much weakned and drained them of ſo many ſums; and thereupon a peace was concluded: but it coſt the king of *Spain* the moſt valuable part of the *Low-Countries*, I mean that part of it which now forms the commonwealth of the ſeven *United Provinces*; and he found himſelf obliged to acknowledge it a free and independent ſtate. Nor would he have preſerved the reſt, had he not ratified and enlarged the privileges of the provinces, one of which was, that for the future no mention ſhould be made of ever eſtabliſhing the inquiſition therein; and that all heretical cauſes ſhould be judged by the antient laws, and in the uſual forms.

Thus ended the long war which had been carried on in the *Netherlands*, whereof the inquiſition was either the real or pretended cauſe. It has not made any progreſs ſince that time. Such places as had received it, are ſtill ſubject to it; and thoſe where it had been refuſed, have been ſo happy as to keep it out; inſomuch that it is now confined to *Italy*, and the dominions ſubject to the crowns of *Spain* and *Portugal*. However, its juriſdiction is not confined to ſuch narrow bounds but it ſtill flouriſhes in a greater tract of ground than all *Europe*.

CHAP. VII.

The INQUISITION *ſet up in* Venice.

NOtwithſtanding the city of *Venice* boaſts a great antiquity, and has from its infancy, by a particular favour of heaven, profeſſed the chriſtian faith; it yet preſerved itſelf unſullied with hereſy, till about the year 1232.

We need no other proof of this than the inſtrument itſelf by which *James Thiepolo* was raiſed to the dignity of doge. We here ſee the methods appointed to be made uſe of in the puniſhment of criminals; a great number of crimes, and of different ſorts, are there named, but no mention is made of hereſy; a proof that this city, and the places in its dependence, were at that time wholly free from it.

In the year 1232, the above-mentioned doge publiſhed a declaration on the ſame ſubject, *viz.* the puniſhments of various crimes, among which he mentions ſeveral which indeed are very near a-kin to hereſy, ſuch as witchcraft and incantations; but he does not make the leaſt mention of hereſy, which plainly proves it was not known in thoſe days; for otherwiſe he would certainly have enacted the puniſhments due to hereſy, as well as other crimes.

But after pope *Innocent* IV. had quarrelled with the emperor *Frederick* II. as has been already ſhewn in the ſecond book of this hiſtory, *Italy* being divided into two factions, whereof the one ſided with the pope, and the other with the emperor; the hereticks, under pretence of ſiding with his imperial majeſty, inſinuated themſelves

every where. *Venice* was more crouded with them than any other place, and that becauſe as its government is leſs ſevere than any other, they flattered themſelves they ſhould be indulged a greater liberty in that city.

But the doge and ſenate juſtly fearing that ſo great a concourſe of perſons, infected with a variety of heretical tenets, would at laſt corrupt the religion which they had endeavoured for ſo many ages to preſerve in all its purity; they, in 1249, began to conſult upon methods how they might beſt preſerve themſelves from ſo great an evil.

In purſuance of this, ſeveral perſons of great ability, and zealous for the catholick religion, were impowered to ſearch after Hereticks. It was afterwards enacted, that they ſhould be impeached before the patriarch of *Grado*, and the other biſhops in the *Venetian* territories, whoſe right it was to judge Hereticks; and that all ſuch as ſhould be found guilty of hereſy by the biſhops, ſhould be put into the hands of the ſecular judge, and by plurality of voices be condemned to the flames by the doge and his council: theſe ſtatutes were made under the adminiſtration of the doge *Moroſini*, *anno Dom.* 1249.

But leſt the proſecution of Hereticks ſhould be ſuſpended by a biſhop's death, the doge *James Contarini* enacted, in 1275, that the vicar-generals, during the vacancy of the ſee, ſhould have the ſame authority as the biſhops in judging and condemning Hereticks.

The ſtatutes were executed in all the *Venetian* territories with the utmoſt exactneſs, eſpecially as they agreed in all points with the civil and eccleſiaſtical law, which had been practiſed from time immemorial in the empire; and each party was by this means fully ſatisfied in all their pretenſions, by the eccleſiaſtical judges being impowered to take cognizance of thoſe matters with reſpect to law, and the lay judges that of the fact, and the condemnation of them.

But neither the doge or his counſellors have ever pretended, as we ſhall hereafter find the court of *Rome* does, to be the mere executors of eccleſiaſtical ſentences: This is plain from the expreſs words of the law enacted by the doge *Moroſini*, *viz.* that all ſuch as ſhall have been convicted of hereſy by the ſentence of the biſhops, ſhall be condemned to the flames by the doge and his counſellors by plurality of voices; but this can be ſaid only of ſuch judges as have an active voice, which thoſe who only execute another's ſentence cannot be ſaid to have.

Things did not long continue in this ſtate, before the court of *Rome*, who have always a watchful eye over their intereſts, endeavour'd to get the inquiſition eſtabliſhed at *Venice*, as they had already done in moſt of the ſtates of *Italy*, by the methods above related.

But the *Venetians*, who are as ſenſible as any people in the world of their true intereſt, and ſo judiciouſly foreſee the conſequences of things, could never be prevailed with to conſent to it; *Innocent*, *Alexander*, *Urban*, *Clement*, and the ſeven popes their ſucceſſors, ſet every engine at work to compaſs their deſign; but to no purpoſe.

The inquiſition did itſelf contribute to the obſtinate reſiſtance it met with, when attempted to be ſet up in *Venice*; all places rang with the diſorders and tumults occaſioned by the ſermons, as well as the fiery and imprudent conduct of the inquiſitors. For theſe mock-zealots, would, upon the firſt whim that came in their heads, publiſh cruſades againſt the Hereticks, and theſe new made cruſaders, inſtead of being ſerviceable to religion, thought of nothing but revenging themſelves upon their enemies, and to diſpoſſeſs a numberleſs multitude of innocent perſons of their eſtates, upon pretence of their entertaining heretical principles, when at the ſame time all ſuch were the fartheſt from their thoughts.

Milan

Milan and *Parma* had like to have been ruined by the tumults which had been raiſed on theſe occaſions, and all *Italy* cry'd aloud againſt the inquiſition and its officers. The ſenate of *Venice* took advantage of theſe diſorders, by making it a handle to juſtify their having always refuſed to ſuffer the inquiſition to be erected in the territories of *Venice*.

However, all theſe fruitleſs attempts could not prevail with the popes to deſiſt from their deſign; and *Nicholas* IV. at laſt obtained what his predeceſſors had ſo long ſollicited in vain. The ſenate, in compliance with the requeſt of his holineſs, reſolved to receive the inquiſition; but then it was with all the precautions neceſſary for preventing the ſcandal and diſorder it had occaſioned in almoſt all the places where it had been hitherto received.

It was therefore agreed, that no other officers but thoſe of the republick, ſhould be ſuffered to execute the proſecutions of the inquiſition; that, in order to prevent all burdens and impoſitions, the revenues neceſſary for the maintainance of that tribunal ſhould not be raiſed by its officers; that the republick ſhould aſſign a fund for that purpoſe, and ſhould nominate a perſon to receive the monies ariſing therefrom; that it ſhould pay the ſalaries of the inquiſitors and their officers, and defray all the neceſſary expences; and that all fines, confiſcations, and all profits ariſing from the condemnation of Hereticks, ſhould be put into the hands of the inquiſitors, for which it ſhould be accountable to the ſenate, to be employ'd by them as they ſhould judge proper. All which is very different from the practice of the inquiſition in other places; where all the money goes to the inquiſitors.

The ſenate having thus reſolved to receive the inquiſition, an inſtrument was immediately drawn up for that purpoſe, in the moſt authentick manner, and ſent to the pope. And altho his holineſs was not pleaſed with the reſtrictions made by the ſenate, and would have been glad the inquiſition had been received at *Venice* without the leaſt limitation, as in the other ſtates of *Italy*; he nevertheleſs thought fit to agree to this inſtrument, and accordingly confirmed it by a bull dated the 28th of *Auguſt*. In this manner the tribunal of the inquiſition was eſtabliſhed at *Venice*.

Altho it was pretty much reſtrained in its authority, nevertheleſs the court of *Rome* thought they had done great matters in having procured its eſtabliſhment there; particularly as they flatter'd themſelves they ſhould at laſt force the *Venetians* to acquieſce in all things, and to ſuffer the inquiſition to reign as deſpotic there, as in all the other ſtates of *Italy*.

However, their hopes were afterwards blaſted; for the ſenate, who probably were perſuaded they had been too condeſcending in receiving the inquiſition, tho upon their own terms, were firmly reſolved not to ſuffer the leaſt innovation, and to keep things on the ſame foot in which they had been firſt eſtabliſhed. So far from giving their conſent to the repealing of any of the old ſtatutes, they have enacted new ones from time to time; all which together, compoſe the thirty nine famous chapters or ſtatutes, by which the inquiſition, in all the *Venetian* territories, is governed to this day.

MEMOIRS

MEMOIRS

Relating to the

Hiſtory of the *Inquiſition.*

BOOK III.

Of the Laws, Proceedings, and Magiſtrates of the INQUISITION.

CHAP. I.

A Deſcription of the INQUISITIONS *of* Rome *and* Spain.

ALL the Inquiſitions of *Italy*, thoſe of the republick of *Venice*, and of the land of the church excepted, wherever ſituated, are ſubordinate to that of *Rome*, whereof the pope is head. 'Tis he who nominates the cardinals that compoſe the congregation of the holy office; for by this name the inquiſition is called. He alſo appoints all the inquiſitors of the ſeveral inquiſitions in *Italy*, and the land of the church. Theſe inquiſitors are liable to be turned out of their places whenever the pope pleaſes; and that without his being obliged to proſecute them, or ſhew cauſe for their being diſmiſſed; however, they enjoy their employments as long as they pleaſe, if they have but intereſt enough to keep themſelves in.

The inquiſition of *Rome*, and the congregation of the holy office, which is the ſame thing, has a ſupreme authority over all particular inquiſitions; an account is given to them of all affairs of importance: they are always conſulted upon any conſiderable occaſion; and its orders and anſwers are obſerved with the utmoſt punctuality. It regulates the proceedings, preſcribes the forms of judiciary ſentences, aboliſhes old laws, and enacts new ones whenever it judges it neceſſary. As the inquiſitors are independent one on the other, it judges all diſputes that may ariſe between them; receives all complaints made againſt them; and when they find it impoſſible to conceal their faults and irregular proceedings, it appoints condign puniſhment, and from their judgment lies no appeal. In fine, the leſſer inquiſitions are as ſo many inferior courts, with reſpect to the ſuperior ones.

The inquiſition of *Rome* is compoſed of cardinals, who ſit as judges; and of conſulters, moſt of whom are doctors of the cannon law; and regulars or monks, theſe are as ſo many counſellors, whoſe buſineſs it is to examine the books, tenets, opinions, and actions of all perſons impeached to the tribunal of the inquiſition. 'Tis from their opinions that the cardinal inquiſitors form their ſentences and decrees. There are beſides, two ſecretaries, and a kind of attorney-general, who are the only perſons known to thoſe who are impeached. There is a prodigious number of inferior officers;

officers; becauſe as all the officers of the inquiſition have very great privileges, and can be judged by that tribunal only, they by that means ſecure themſelves from the ordinary forms of juſtice, which is very ſevere.

In *Spain* and *Portugal* there is a ſupreme council of the inquiſition, which enjoys the ſame authority as that of the congregation of the holy office at *Rome*. All the leſſer inquiſitions eſtabliſhed in the countries ſubject to theſe two crowns, are ſubordinate to theſe, thoſe of the dukedom of *Milan* excepted, which are ſubject to the general inquiſition of *Rome*.

The ſupreme council conſiſts of the grand inquiſitor, who is nominated by the king of *Spain*, and confirmed by the pope. This is the only right the pontiff has over that of *Spain*, for when he has once confirmed him, he has no farther to do with that inquiſition. The inquiſitor-general being thus nominated and confirmed, is impowered to nominate all the officers of the inquiſition in the ſeveral dominions ſubject to the king of *Spain*; and conſequently muſt be one of the moſt conſiderable perſons in the government.

Beſides the inquiſitor-general, this ſupreme council conſiſts alſo of five counſellors, whereof one muſt be a *Dominican* friar, by the privilege granted by *Philip* III. of a fiſcal, or attorney-general; a ſecretary of the king's chamber; two ſecretaries of the council, and an algouazil or ſergeant-major, or a receiver; of two relators, and two qualificators: the number of familiars and inferior officers is, as at *Rome*, very great; and that becauſe they enjoy ſtill greater privileges, and are ſubject to no other tribunal than that of the inquiſition; which exempts them from the ordinary forms of juſtice, that is ſtill more ſevere in *Spain* than in *Italy*. Theſe privileges are ſo conſiderable, that the greateſt noblemen in *Spain* think it an honour to be officers of the inquiſition.

The ſupreme council of the *Spaniſh* inquiſition enjoys a plenary authority over the reſt of the inquiſitions, who cannot make an act of faith, or general execution, without its leave firſt obtained. Of all the tribunals of the inquiſition, this only has the privilege to have no appeals lie from its decrees. It may enact new laws whenever it judges them neceſſary; determines all law-ſuits of whatſoever nature, that are carried on between the inquiſitors; puniſhes all miniſters and officers of the inquiſition; receives all cauſes lodged by appeal: in a word, its authority is ſo great, that there is not a man in all the dominions of the king of *Spain*, but trembles at the bare mention of its name; nor would the king himſelf dare to interfere with its authority; and indeed, whoever has made any ſuch attempt has always ſmarted for it.

Every one has heard of the ſeverities which don *Carlos*, prince of *Spain*, don *John* of *Auſtria*, and the prince of *Parma*, met with upon this account: for *Philip* II. to pleaſe the inquiſitors, was forced to keep them a very long time from court, tho the firſt was his only ſon; the ſecond his brother, and ſon to *Charles* V. and the laſt his nephew, whom we ſhall have occaſion to mention in the ſequel. And when all came to all, their only crime was their having broke out into ſome paſſionate expreſſions againſt the inquiſition, tho upon a very juſt and lawful account.

Philip II. was ſo ridden by the inquiſition, as *Turquet* informs us in his *hiſtory of Spain*, *P.* 1405, that he did not preſume to undertake any affair without firſt asking their advice, never failing to follow it.

The leſſer inquiſitions ſubordinate to that of the ſovereign tribunal of *Spain*, are thoſe of *Sevil*, of *Toledo*, *Granada*, *Corduba*, *Cuenca*, *Vallidolid*; of *Murcia*, *Lerma*, *Longrono*, *St. James*, *Saragoſſa*; of *Valentia*, *Barcelona*, *Majorca*, *Sardinia*, *Palermo*, *Carthagena*, and *Lima*.

Theſe ſeveral inquiſitions conſiſt of three inquiſitors, three ſecretaries, an algouazil or ſergeant-major, and three receivers, qualificators or conſulters.

The leſſer inquiſitors of *Italy*, in each conſiderable city whereof there is one, have much the ſame officers; and indeed the inquiſition of *Spain* was formed after the model of that of *Italy*.

Theſe officers are an inquiſitor, a vicar, an attorney-general, a notary, ſeveral conſulters, one or more jailors, beſides a great number of inferior officers.

All the officers of the inquiſitor are obliged to give proofs of *caſa limpia*, *i. e.* of their being deſcended of antient chriſtians, and that none of their anceſtors have fallen under the cenſure of the inquiſition, either for infidelity or hereſy. Beſides this, they are bound to obſerve an inviolable ſecrecy with regard to the tranſactions of the inquiſition, upon any pretence whatſoever. Neither promiſes or threats are admitted as excuſes on this head; and whoever tranſgreſſes in this caſe is ſure to be obnoxious to its rigours.

CHAP. II.

Of caſes and perſons ſubject to the INQUISITION.

THESE are reducible to three heads. *Firſt*, To caſes and perſons ſubject to the inquiſition. *Secondly*, Its methods of proceeding. And, *Thirdly*, The manner of putting its ſentences in execution.

As to the firſt head: There are ſix principal caſes ſubject to the judgment of the inquiſition. The firſt, hereſy; the ſecond, ſuſpicion of hereſy; the third, protection of hereſy; the fourth, the black art, witchcraft, ſorcery, and inchantment; the fifth, blaſphemy, which either ſuppoſes ſome hereſy, or ſomething related to it; the ſixth and laſt, any reſiſtance made to the inquiſition, or to its members or officers, in the execution of its orders.

In this manner the inquiſition is impowered to judge ſix ſorts of perſons: Firſt, Hereticks; ſecondly, thoſe who have given any ſuſpicion of hereſy; thirdly, the promoters, or thoſe who protect or favour them in any manner ſoever; fourthly, magicians, wizards, conjurers, and thoſe who uſe incantations; fifthly, blaſphemers; ſixthly and laſtly, thoſe who reſiſt the officers of the inquiſition, and interfere with the juriſdiction thereof in any manner ſoever.

Antiently * the inquiſition uſed to judge of theſe ſix kinds of perſons only. But within theſe hundred years, *Gregory* XIII. *Pius* V. *Clement* VIII. and *Gregory* XIV. have enlarged its juriſdiction, and extended it to all *Jews*, *Mahometans*, infidels of what religion ſoever, and to all in general who any way prejudice the members and officers of the inquiſition, either in their perſons, honours, poſſeſſions, and any thing that belongs to them, tho abſtracted from the exerciſe of their ſeveral employments.

Theſe caſes which are ſubject to the inquiſition, are of greater extent than might at firſt be imagined. For in the firſt place, as to what relates to Hereticks, all are by the inquiſition comprehended under that name, who have either ſpoken, writ, taught or preached any thing contrary to the ſcripture, the apoſtles creed, the articles of faith, and the traditions of the church. Thoſe alſo who have abjured the chriſtian faith for the ſake of embracing any other religion whatſoever; or thoſe who, tho they don't go ſo far as to change their religion, do yet commend the cuſtoms and ceremonies uſed in others; or who practiſe ſome of theſe; or maintain that a man may be ſaved in any religion, provided he profeſſes it with a pure and ſincere heart.

If

* This is not to be underſtood of the *Spaniſh* inquiſition, ſince it was firſt immediately ſet up in oppoſition to *Jews* and *Mahometans*.

If the inquiſition went no farther, there would be nothing very extraordinary in all this; but as they likewiſe comprehend under the title of hereticks all who diſapprove any ceremony, uſage or cuſtom, received not only in the univerſal church (a circumſtance that would juſtly merit cenſure) but even in thoſe particular churches where the inquiſition is received. How difficult ſoever it would be to prove ſuch people Hereticks, from the principles of ſound theology, they are nevertheleſs looked upon by the inquiſition as perſons ſuſpected of hereſy.

They alſo include among theſe, all who hold, declare, or teach any principles contrary to thoſe received at *Rome* and in *Italy*, with reſpect to the ſovereign and unlimited authority of the popes; their ſuperiority over even general councils, and their power over temporal princes; as alſo thoſe who hold, declare, teach, or write any thing in oppoſition to the deciſions made by the pope on any ſubject whatever. In this ſenſe there would be a great number of Hereticks in *France*; and indeed 'tis certain that moſt of the *French* and *Germans*, not excepting the very *Roman* catholicks among them, are conſidered as *Lutherans* in thoſe countries where the inquiſition prevails.

The ſuſpicion of hereſy is of ſtill greater extent: for if a man happens only to advance any propoſition that offends thoſe who hear it, or even forbears to impeach thoſe who advance any ſuch, he is ſure to be obnoxious to it.

Thoſe are likewiſe ſuſpected of hereſy who abuſe the ſacraments, or any thing of a holy nature; who deſpiſe, inſult, or pull down images; who read, keep, or lend to read, any books condemned by the inquiſition.

'Tis alſo a ſufficient handle for falling under this ſuſpicion, to deviate from the common practice of catholicks in matters of devotion; ſuch as ſpending a whole year without either going to confeſſion or receiving the communion; the eating fleſh on prohibited days, and the neglecting to go to maſs on ſuch days as are appointed by the church.

Thoſe alſo are ſuſpected of hereſy who not being prieſts, are yet ſo wicked as to celebrate maſs, or hear confeſſions; or who, having that character, celebrate maſs without conſecrating it, or repeat ſuch ſacraments as are not to be repeated; or who, after having taken holy orders, or taken the habit in ſome religious order, attempt to marry; as thoſe likewiſe who marry two or more wives.

In fine, any perſon is ſuſpected of hereſy who has been preſent, tho but once, at any ſermon preached by a heretick, or any other of their publick exerciſes; to neglect to appear before the inquiſition when ſummoned, or to get one's ſelf abſolved within the year after one has been excommunicated; to receive a Heretick into one's friendſhip, to entertain him in one's houſe, to make him preſents, or even to pay him a viſit; and above all to prevent his being impriſoned in the inquiſition, or aſſiſt his eſcape from thence, tho grounded on the ſtrongeſt motives of friendſhip, duty, gratitude, pity, alliance or kindred.

And to ſo great lengths is this matter carried in the inquiſition, that the giving ſhelter to a Heretick is not only prohibited, but a perſon is even obliged to impeach any ſuch, tho it were a brother, father, husband or wife, and that upon pain of being excommunicated, or incurring one's ſelf the guilt of hereſy, and being expoſed to all the rigours of the inquiſition, as a favourer of Hereticks.

This is the third head ſubject to the judgment of this tribunal; under this name are comprehended all thoſe who any way favour, defend, or give advice, or any kind of aſſiſtance, to thoſe whom the holy office has begun to proſecute; thoſe alſo, who knowing a perſon to be a Heretick, or to have eſcaped from the priſons of the inquiſition; or who having been ſummoned, refuſe to appear before it; who either harbour, conceal, or furniſh any Heretick with advice or aſſiſtance, to prevent his being taken; or who, upon his having been impriſoned, aſſiſt him in breaking out of jail,

jail, or furniſh him with any inſtrument for that purpoſe, or oppoſe, either by threats, or otherwiſe, the officers of the inquiſition in the execution of their office; or who, without perſonally oppoſing them, do yet aid and aſſiſt others in it. Thoſe likewiſe are looked upon as fautors of Hereticks, who ſpeak to ſuch as are impriſoned in the inquiſition without leave; or who write to them, either to adviſe them in any matter, or merely to comfort them in their misfortunes. Thoſe alſo who bribe the witneſſes with money or otherwiſe, to oblige them to hold their tongues, or favour the accuſed in their depoſitions; or who either conceal, ſteal, burn or get poſſeſſion, in any manner ſoever, of papers relating to the affairs of the inquiſition.

Finally, and which is the moſt extraordinary circumſtance, is, that all correſpondence in general with the Hereticks, tho upon account of traffick, is ſufficient to incur ſuſpicion of hereſy; nor can any perſon ſend them either goods, money, or any kind of thing; nor even write to, or receive any letters from them, without falling under this ſuſpicion. Nor is it poſſible for any man to eſcape it, who knowing a perſon to be a Heretick, or even ſuſpected of hereſy, does not go and impeach him in the holy office, whatever reaſons or motives he may have to the contrary.

The fourth head, which includes magicians, wizards, conjurers, ſoothſayers, and ſuch like, is ſtill of greater extent, particularly in *Italy*, whoſe inhabitants are very ſuperſtitious, and the female world more inquiſitive and credulous than in any other nation: not to mention that perſons of the greateſt underſtanding among them, eaſily give credit to all the ridiculous ſtories that are told of conjurers; the extravagancies of their nocturnal meetings, and the great power and influence which the devil is, by ſome, ſuppoſed to have over the actions of men. We ſhall not trouble the reader with the ſeveral accuſations that may be brought upon this head; ſince, that excepting certain enormous crimes, which, as they are the ſame in all countries, are therefore well enough known; the reſt conſiſt only of certain ridiculous ſuperſtitious practices, that flow from a crazy imagination and a groveling credulity, rather than a depraved will and a corrupt heart.

All we ſhall obſerve, is, that of the ſeveral caſes ſubject to the judgment of the inquiſition, none gives them a greater opportunity of filling their priſons with Women of all conditions; and that judiciary aſtrology, when employ'd to pry into futurity, is alſo ſubject to it.

Altho blaſphemy, which is the fifth head, be very common, and is one of the greateſt crimes a perſon can poſſibly be guilty of, yet the inquiſition takes cognizance of that kind of it only which comprehends ſome heretical tenet. Of this we ſhall not quote any inſtances, becauſe it is much better to be ignorant of theſe things than to know them.

And altho *Jews*, *Mahometans*, and other infidels, are not ſubject to the inquiſition in a great many reſpects, they nevertheleſs come under its cognizance with regard to all ſuch crimes as any way offend the chriſtian religion. Theſe crimes are, firſt, ſuch as a chriſtian may commit; as the favouring of hereticks, blaſphemers, conjurers, *&c.* or the oppoſing the officers of the inquiſition in the execution of their orders. All ſuch crimes are no more tolerated in *Jews*, and other infidels, than in chriſtians.

Moreover, all thoſe are likewiſe ſubject to the inquiſition, who either publiſh, write, or advance, in what manner ſoever, any principle that claſhes with the articles of faith which chriſtians hold in common with them. Thus, were a *Jew* or a *Mahometan* to deny the unity of God, or his Providence, the inquiſition would call him to account for it, and puniſh him as a Heretick.

They alſo are ſubject to the inquiſition, when they hinder any of their religion to turn chriſtians, or perſuade or prevail with a chriſtian to quit his religion and embrace their principles, or any way favour them in ſuch a change.

They

They are alſo forbid to ſell, put off, or even keep by them, the *Talmud*, and other books prohibited by the inquiſition, or any which pretend to refute the chriſtian religion, or treat it in a contemptuous manner.

In a word, the *Jews* are not allowed to have chriſtian nurſes, nor to perform the leaſt action in contempt of the chriſtian religion. The inquiſition takes cognizance of all theſe caſes, and puniſhes them with ſo much the more ſeverity, as theſe unhappy wretches are frequently prevailed with to change their religion, in order to eſcape the puniſhment to which they are condemned.

As one of the chief maxims of the inquiſition is to ſtrike terror into all, and to make itſelf dreaded by all who are ſubject to it, it puniſhes with great ſeverity ſuch as offend its agents or officers in any manner ſoever: and in this caſe nothing is looked upon as a ſlight offence, but every crime is conſidered as capital; nor can birth, character, employment, rank, or dignity, ſecure any perſon from its violence; and the leaſt threat againſt the moſt inferior officer of the inquiſition, its informers or witneſſes, would be puniſhed with the utmoſt rigour and ſeverity.

CHAP. III.

The manner in which the Tribunal of the INQUISITION *proceeds againſt all perſons impeached.*

THUS we have given in few words, an account of all ſuch caſes as are ſubject to the inquiſition. Theſe come generally under its cognizance by four different methods; either by publick report, by which a perſon is accuſed of one or more of the crimes above-mentioned; or by the depoſition of thoſe witneſſes by whom he is impeached; or by the diſcovery of the ſpies of the inquiſition, who are ſpread up and down in all places; or, laſtly, by the depoſitions of the criminals themſelves, who, for fear leſt others ſhould inform againſt them, and in the hopes of meeting with leſs ſevere treatment, ſometimes impeach themſelves of things, of which they know they might be convicted.

When the inquiſitors have diſcovered a criminal by one of the four methods above-mentioned, or even on a bare ſuſpicion, which often is very ſlight, he is thrice ſummoned to appear with the uſual formalities; after which, in caſe he does not come forth, he is excommunicated, and fined proviſionally in large ſums, which, however, does not exempt him from a more ſevere puniſhment, in caſe he be catch'd again.

The ſureſt method is to obey the firſt ſummons; for the longer this is delay'd, the greater guilt is incurred; nay, tho a perſon were really innocent, yet a refuſal to obey the orders of the inquiſition, is itſelf a crime: all delays and put-offs on this occaſion, only heighten the prejudice which may be entertained againſt a perſon impeached; and they take it for granted, they have proofs ſufficient againſt him, and that he is diffident of the merits of his cauſe, from the firſt moment he diſcovers the leaſt reluctance to appear before his judges. When this is the caſe of a perſon accuſed, he has no other way left to ſecure himſelf than by a voluntary and perpetual baniſhment. Nothing is forgot in this tribunal; no crime is wiped away by time, nor do they allow of any ſuch a thing as preſcription.

It is yet no eaſy matter to ſucceed in this violent extreme, and 'tis almoſt impoſſible to eſcape the ſearch of the inquiſitors; for no ſooner has an impeached perſon made his eſcape but all the inquiſitions have ſpeedy notice of it. They purſue him every way, and ſeldom fail to catch him again. The ſame is obſerved with regard to thoſe who break out of the priſons of the inquiſition; if they are catched again, they are utterly

utterly undone, and the moſt gentle puniſhment they are to expect, is impriſonment for life.

'Tis ſtill more difficult for a perſon to make his eſcape in *Spain*; for, not to mention that the inquiſition is more ſevere and exact there than in any other country, the *Hermandad* is ſo vigilant in its purſuits, that 'tis impoſſible not to fall into its clutches. Theſe are a kind of ſocieties eſtabliſhed in all parts of *Spain*, whoſe cities, towns, and villages ſwarm with them. They are ſo many indefatigable ſpies, who liſten, and obſerve all that paſſes; but they are chiefly employ'd in purſuing ſuch criminals as fly from juſtice, and for this they ſpare neither care, labour or expence. Theſe fellows are at the heels of a criminal wherever he flies; and when they find him, in caſe they are not ſtrong enough to ſeize him openly, they ſet every engine at work in order to get him again; and for this purpoſe they ſtrike up a mock-friendſhip with him, invite him frequently to entertainments, make him preſents, and lend him money; they likewiſe aſſiſt in caſe of ſickneſs, or any other misfortune. They diſguiſe their ſentiments, and feign to have exactly the ſame notions with him: in a word, they ſwear a thouſand oaths that they have the ſincereſt friendſhip for him. Thus when they think they have worked themſelves into his confidence, they allure him to ſome place, where he is immediately ſeized and hurried away, by perſons ſuborned for that purpoſe. If the perſon who is thus purſued keeps, as ſometimes happens, ſo much upon his guard as to defeat all their ſtratagems; they then will find ſome opportunity to engage him inſenſibly in ſome party of pleaſure, either on board a ſhip, a boat, or in a coach in the country; when, to his great ſurprize, he ſhall find, that the people of the ſhip, of the boat, or coach, had been all bribed: and being thus enſnar'd, they immediately carry him off to *Spain*. In this manner ſeveral perſons have been decoy'd, even from *Conſtantinople*.

Altho the *Hermandad* is no way allied to the inquiſition, it nevertheleſs employs thoſe wretches to very good purpoſe, whenever any perſon refuſes to ſubmit to the ſentence of that tribunal, or endeavours to eſcape it by flight. And as the inquiſition is more eſteemed and reſpected than any other tribunal in *Spain*, ſo the *Hermandad* are inviolably devoted to its ſervice.

There is another body of men, called the *Cruſade*, or *la Cruciata* in *Spaniſh*, from whom the inquiſition receives no leſs ſervice. The buſineſs of this ſociety is not like the above-mentioned, to purſue criminals; but only to have an eye over the behaviour of all *Roman* catholicks, and to impeach them in caſe they omit any duties of the chriſtian profeſſion. This ſociety is vaſtly rich, and as powerful as wealthy; for the biſhops, the archbiſhops, and moſt of the grandees of *Spain*, are members of it. Theſe are another kind of ſpies, who are to be met with every where; they inſinuate themſelves into every body's affairs, and ſuffer nothing to eſcape them. The *Spaniards* are perſuaded, that had it not been for the inquiſition and the cruſade, their kingdom would have been over-run with Hereticks, who had like to have made themſelves maſters of the other kingdoms and ſtates of *Europe*.

It being therefore, as was juſt now ſaid, ſo difficult a matter to eſcape the claws of the inquiſition, 'tis certain that no wiſe man will ever attempt it, unleſs he is infallibly ſure of ſucceſs; and that, in caſe he be ſummoned, it will be beſt for him to be forth-coming as ſoon as poſſible.

It often happens that the inquiſitors, either when they have ſufficient witneſſes, or that the crime of which the perſon impeached is accuſed, is of an enormous nature; or, laſtly, when they are afraid of his eſcaping from them, and not ſtaying till they ſummon him in form: in theſe caſes, I ſay, they ſhall immediately give orders for his being arreſted whenever they ſhall meet with him. A perſon impeached has no aſylum nor privilege, nor can ſuſpend the proſecution one ſingle moment, or mitigate the rigour of it.

'Tis

'Tis ſurprizing to conſider the forlorn condition of a perſon who is thus unhappy. He is ſeized in the midſt of his friends, and in the very boſom of his family; a father ſtanding by his ſon's ſide, a ſon in the company of his father, and a wife in that of her husband; without ſo much as any one's daring to make the leaſt reſiſtance, or even to ſtop a minute, to ſettle any affairs tho of the utmoſt conſequence, or to ſpeak one ſingle word in favour of the perſon impeached.

But when the inquiſition have once got him into their hands, he is treated in a ſtill more rigorous manner. In this caſe no one is allowed either to viſit him, to give him advice; to write to, or ſolicit for him, or even to attempt to prove his innocence. In an inſtant he is cut off from all correſpondence, and the unhappy wretch finds himſelf friendleſs, without kindred, advice, ſupport, or even the leaſt conſolation; abandoned to his judges, and to himſelf, and frequently to his greateſt enemies, without being able to tell what will become of him. Even innocence itſelf, in theſe caſes, is a very weak ſupport, ſince nothing is eaſier than to ruin an innocent perſon, as will be ſhewn in the ſequel.

No ſooner have the inquiſitors got a perſon in their clutches, than they ſearch him very ſtrictly, in order, if poſſible, to find ſomething about him that may be of uſe to convict him; or for any inſtrument, with which he may kill himſelf, in order to eſcape the tortures of the inquiſition. We have inſtances of perſons who have laid violent hands upon themſelves on theſe occaſions, and a great many who were impriſoned in the inquiſition, have been drove to that deſpair, as either to poiſon, or to kill themſelves with ſtilletos which they had concealed in their hair, or the moſt ſecret parts of their body; or daſh out their brains againſt the walls, when they had no other way left to deſtroy themſelves.

The inquiſitor, accompanied by his officers, goes afterwards to the houſe of the accuſed, where a very exact inventory is taken of his books, papers, effects, and every thing they find in it, which they annex to that they had before taken of the things found upon him. No perſon dares to oppoſe them therein, or conceal the leaſt trifle. To this inventory they often add an attachment or ſeizure of all, or part of the goods, to ſerve, in caſe it be needful, as a ſecurity for the coſts and fines which the perſon impeached may be condemned to pay; for it very ſeldom happens that a perſon gets out of the inquiſition without being half ruined, unleſs he happens to be very rich.

Things being carried on thus far, the proſecution immediately begins, but is carried on very ſlowly; for a criminal is frequently impriſoned for ſeveral months, and not one word is mentioned about carrying him to audience.

Theſe priſons are dreadful, and nothing can be more capable to ſtrike a priſoner with terror, and diſpoſe him for appearing before the moſt dreadful tribunal in the world, than the diſmal dungeons into which theſe unhappy wretches are immediately thrown.

The dungeons are under ground, and ſtink wretchedly; they are ſituated in places far remote from all human communication; the way to them is by a great many turnings and windings, for fear leſt the cries and complaints of the miſerable tenants of thoſe places ſhould be heard, and move any perſon with compaſſion. Day-light is for ever ſhut out from theſe gloomy habitations, to hinder thoſe who are impriſoned therein from reading, or any employment but the reflection on their puniſhment, and the ſad thoughts of the evils which are prepared them. In this diſmal condition they are not allowed either to ſee or ſpeak to any perſon. And in caſe the proximity of one dungeon to another ſhould give the priſoners an opportunity of converſing together, they are abſolutely forbid to attempt it; and in caſe they happen to be over-heard, either ſpeaking to one another or to themſelves, the officers immediately ruſh in upon them, and whip them with the utmoſt ſeverity. We are told, that

theſe unhappy wretches, not daring to converſe with one another from their ſeveral dungeons, have invented a method of ſpeaking with their fingers, by ſtriking a certain number of times upon the wall, according to the numerical order of the letter which they would expreſs, in the alphabet. As for inſtance: Suppoſe they had a mind to expreſs the word *bread*, as the firſt letter thereof is the ſecond letter in the alphabet, they ſtrike two blows on the wall, and in the ſame manner for the reſt. This gives them ſome employment; for converſation muſt neceſſarily be carried on but very ſlowly by ſuch methods, and a conſiderable time is taken up in expreſſing only a few ſentences. 'Tis certain, that were it in the power of their jailors to deprive them even of this ſad conſolation, they would not fail to do it.

After a criminal has ſpent ſeveral days and ſometimes months in this manner, without ſo much as knowing either the crime of which he is accuſed, or the witneſſes who have depoſed againſt him, the jailor is ordered to acquaint him, he may deſire to be admitted to audience; but this he ſeems to do from his own proper impulſe, and out of compaſſion, and not by order of the judges; for 'tis a fixed rule in this tribunal, that the priſoner muſt always petition for every thing.

The firſt time the priſoner appears before his judges, they ask him, juſt as tho they did not know him, or had had the leaſt information of his crime, who he is? or, what he wants? and, if he has any thing to ſay? The ſafeſt, at leaſt the leſs dangerous method, is for a perſon to plead guilty, notwithſtanding his innocence, of every article that is laid to his charge. A priſoner is never put to death the firſt time of his being impeached to the inquiſition. However, this ſtamps the whole family with infamy, and this firſt ſentence diſables all ſuch perſons from enjoying any employments either in church or ſtate.

There is another method for a perſon to get out of the hands of the inquiſition the firſt time he is impeached therein, which is always to affirm he has nothing to ſay, and is not conſcious of the leaſt guilt; for in this caſe, if the proofs are not very ſtrong, the priſoner is acquitted.

But this generally is of little ſervice; for the inquiſitors ſet two or three of their ſpies, who are called *familiars* at his heels. 'Tis ſcarce poſſible to expreſs how cloſe theſe fellows will ſtick to him; they follow him wherever he goes, obſerve every ſtep he takes, all he ſays or does, nothing can eſcape them; and indeed they generally pretend to be his friends, and ſet every engine at work to inſinuate themſelves into his confidence; nay, they are ſometimes his own ſervants, or his neareſt relations.

Upon the leaſt hint, or the ſlighteſt ſuſpicions they again lay hold of him, when all things are carried on as before, except that they now proſecute him with greater rigour. Then indeed it may be truly affirmed, the unhappy wretch is inevitably loſt; for the inquiſition never grants a pardon twice.

Every one has heard of the treatment *Mark Anthony de Dominis* met with upon this occaſion. This gentleman was deſcended from a very illuſtrious family in the *Venetian* territories: he was firſt a jeſuit, and was afterwards made biſhop of *Segni*, then archbiſhop of *Spalatro* and primate of *Dalmatia*. This dignity, tho very great in itſelf, was not yet what gain'd him univerſal reſpect both in church and the publick. *Mark Anthony de Dominis* was looked upon as the moſt learned man of any of his age, particularly in divinity, and hiſtory both ſacred and profane. No man in the world had read more, or forgot leſs. He was conſulted on all kinds of ſubjects, and anſwered each ſingle one in ſuch a manner, as if he had never applied himſelf to any other.

Yet his unbounded knowledge could not ſecure him from being tainted with the tenets of the *Lutherans* and *Calviniſts*. He maintained them with the utmoſt vigour in his voluminous work of *the eccleſiaſtical Republick*; and at the ſame time diſcovered ſo great a ſpirit of rancour againſt the pope and the court of *Rome*, that it would have

have been impoſſible for its greateſt enemies to write more ſharply againſt them.

The ſtrong deſire he had of publiſhing this work in his life-time, and the little likelihood there was of his being able to continue in *Italy* after its publication, engaged him to withdraw into *Germany* firſt, and afterwards into *England*, whither he had been invited, with promiſe of great preferment, by king *James* I. As that monarch was himſelf very learned, he employ'd all his endeavours to engage perſons, from every part of *Europe*, as were famous for genius and learning, to come over into his kingdom. *Dominis* met with the moſt obliging reception from the king, he provided him an honourable ſubſiſtence ſuitable to his dignity, and did all that lay in his power to engage him to break off intirely from *Rome* and the *Roman* catholick church.

On the other ſide, the court of *Rome*, whether it were that they were reſolved not to ſuffer a perſon of his character to continue among their enemies, or were unwilling to be oppoſed by a man of his learning and talents; or rather, as afterwards appeared, that they were bent upon revenge, and reſolved to make an example of him: be this as it will, they left no ſtone unturned to make him return to his former principles; and for that purpoſe got all his beſt friends and neareſt relations in *Italy* to write to him; and at laſt *don Diego Sarmiento de Acuna*, the *Spaniſh* embaſſador at the *Engliſh* court, made him ſuch advantageous offers, as firſt ſhook his former reſolutions, and afterwards prevailed on him to accept them.

This unhappy prelate, to his utter ruin, forgot on this occaſion, the maxims he had ſo often repeated in his works, *viz.* That whoever offends the court of *Rome*, is ſure not to eſcape being puniſhed for it; that they don't know what it is to pardon an affront; and that when a man has once drawn his ſword againſt them, he muſt immediately throw the ſcabbard away.

He ſet out for *Rome* in ſpight of all the arguments his friends in *England* could uſe to diſſuade him from it; they were continually ſetting before his eyes the ill fate that would inevitably attend him, and which he ought to have foreſeen better than any body elſe. But no ſooner was he arrived in *Italy*, than he was thoroughly ſenſible, but too late, of the error he had committed. They did not keep their word with him in one ſingle circumſtance; but forced him to abjure publickly the ſeveral heretical tenets that were ſpread up and down his writings. However, they gave him his liberty in outward appearance, but at the ſame time ſet ſo many perſons over him, who watched him ſo narrowly, that they either really diſcovered, or pretended to have diſcovered, that he held a ſecret correſpondence with the *Engliſh*. Upon this the inquiſition immediately laid hold of him; but as the proſecution of this great man was carried on very ſlowly, he died in priſon, either thro' grief for the wrong ſtep he had taken, or from his dread of the ſhameful and cruel puniſhment he knew he could not poſſibly eſcape; or, as is the opinion of many, by poiſon, which had been ſent him by ſome officious friend or relation, who knowing he was inevitably loſt, was willing to reſcue him from the infamy and rigour of a puniſhment which would attend his illuſtrious family.

But to return to my ſubject: When a perſon is fallen a ſecond time into the clutches of the inquiſition, after having languiſhed ſeveral months in priſon, in the rigorous manner above-mention'd, they again inſidiouſly prompt him to beg to be admitted to audience as before, which, after ſome days delay, he obtains.

Altho all the houſes of the inquiſition are very magnificent, and that no coſt is ſpared either for marble or rich ornaments of architecture, yet the priſoners ſee none of theſe, and every object they behold ſtrikes them with terror: the ſeveral places where they appear have an air of dreadful gloom; and the inquiſitors, and their officers

officers put on ſo ſad and ſevere a countenance, as does not leave the priſoner the leaſt hopes of moving his judges to compaſſion.

When the priſoner is brought before the inquiſitors, they tell him, the jailor had informed them that he deſired to be heard. The priſoner anſwers, he deſires to be heard, in order that he may be cleared, in caſe he be found innocent. Upon this the inquiſitors preſs him earneſtly to confeſs his crime. If he denies it, they remand him back to priſon; and tell him they do ſo in order to give him time to reflect upon it, and to recollect every circumſtance thereof. After he has continued a long time in this manner, in caſe they cannot prevail with him to make any confeſſion, they oblige him to ſwear on the crucifix and the holy goſpels, that he will ſpeak the truth to all the queſtions that ſhall be put to him. If he refuſes to take the oath, they immediately pronounce ſentence upon him, without any other formality; becauſe they, by this, either ſuppoſe he is not a chriſtian, ſince he refuſes to perform ſo authentick an act as that of an oath required of him by thoſe who are his lawful judges; or, that he is afraid of forſwearing himſelf, and conſequently is guilty of all they lay to his charge.

But in caſe he takes the oath, they queſtion him in numberleſs circumſtances of his paſt life, from his birth to that time, and even that of his anceſtors, in order to ſift out of him, whether ſome of them may not have come under the cenſures of the inquiſition. Tho crimes of this nature are merely perſonal, they yet prejudice the judges very ſtrongly againſt him; they ſuppoſe he has imbibed the notions of his progenitors with their blood; and that, as he had been educated by them, it was impoſſible but he muſt have imbibed their erroneous tenets, a circumſtance they imagine they muſt neceſſarily have had moſt at heart.

Hitherto he is not ſuffered to know the crime of which he is accuſed, nor the perſons who have ſwore againſt him. They, as yet, are only endeavouring, by a thouſand ſtratagems and artful windings, to get ſomething out of him, that may ſeemingly authorize them to pronounce his condemnation.

This ſnare is laid with prodigious cunning, and can hardly be eſcaped; for, as on the one ſide, people are arreſted on vain and idle reports, or on proofs inſufficient to condemn them, 'tis certain that the judges themſelves would frequently be very much puzzled, if the priſoners did not by their own words pronounce their condemnation.

But on the other ſide, as the inquiſitors promiſe to treat them with greater gentleneſs, and ſometimes to pardon them, if, before they are condemned, they acknowledge their crimes, and give, by ſuch a confeſſion, the moſt ſenſible tokens of a ſincere repentance; theſe unhappy people, not knowing whether they really have, or have not, circumſtances ſufficient to convict them; and, moreover, flattered with the agreeable hope of being ſoon ſet at liberty, they by that means often acquaint them with more than they either do, or poſſibly could ever know, had they not made thoſe haſty and imprudent confeſſions.

But in caſe the priſoner either is innocent, or too cunning to fall into their ſnares, and ſtill continues to deny what they alledge againſt him, his accuſation, compoſed by the inquiſitors, is delivered to him; in which they intermix a great number of pretended crimes, and of the moſt enormous nature, with thoſe whereof he is juſtly accuſed.

This compoſition of truth and falſhood, is another trap for this unhappy wretch; for as he ſeldom fails to exclaim againſt the horrible crimes they lay to his charge, they take an occaſion from thence to conclude, that thoſe of which he makes but little complaint are true. Altho ſuch a kind of proof is a very equivocal one, it nevertheleſs is fatally ominous to a priſoner.

After having in this manner delivered the accuſation to the priſoner, they allow him a counſellor, that is, they nominate certain perſons to him, of one of whom he makes

makes choice to defend his cauſe. This counſellor does him but very little ſervice; for he is not only forbid giving the priſoner any advice, but is not even allowed to ſpeak to him but in preſence of the regiſter and the inquiſitors, or to make uſe of him to defend his cauſe. For as all citations in this tribunal are perſonal, and that no one is allowed to appear by proxy; ſo a priſoner is forced to defend himſelf againſt unknown accuſers, for they never tell him ſo much as the names either of his accuſers or witneſſes. The proſecutor is indeed known well enough, ſince it is always the attorney-general of the inquiſition; but informers are never allowed to proſecute, becauſe they always appear as witneſſes.

Some days after they have given the priſoner a copy of his indictment, he is ſent for to audience, with his counſellor; but he might as well be without him, ſince the counſellor is not allowed to ſpeak, or, in caſe he does ſpeak, muſt firſt adviſe with the inquiſitors what it will be proper for him to ſay, and only be very urgent with the priſoner to make a confeſſion of a crime whereof he is often innocent.

'Tis to no purpoſe for him to inſiſt upon knowing the names of the perſons who have depoſed againſt him, for they are ſure to keep him in the dark in that reſpect; all they allow him, is to gueſs if they are not ſuch and ſuch perſons; but to this they either make no anſwer at all, or ſuch an one as they pleaſe, but never right. They afterwards go on with the examination, and in caſe he ſtill continues to plead not guilty, he is remanded back to priſon.

At laſt, after having thus carried an unhappy wretch, for ſeveral years together, from the jail to audience, and from audience to jail, his trial is prepared in good earneſt. It opens with his appearance before the inquiſitors; then they give him, for the firſt time, the true depoſitions (for the former indictment which had been put into his hands, had been drawn up by the judges, and was made up both of true and falſe accuſations.) Then the true depoſitions which the witneſſes had made, but very much curtailed, are ſhewn him; for all ſuch circumſtances relating to places and perſons are ſuppreſſed, as might inform the priſoner who thoſe were that had ſwore againſt him.

Moreover, in caſe there are any circumſtances in the depoſitions of the witneſſes, which may contribute to the priſoner's being acquitted, they indeed are not razed from the original, but then they are not inſerted in the copy they put into his hands; ſo that theſe depoſitions, ſuppoſing they were true, are after of no other uſe but to perplex and confound the priſoner.

After theſe depoſitions have been thus communicated to the priſoner, in caſe he will not, or cannot except againſt his witneſſes, and give in his anſwers immediately, they allow him three or four days to conſider of it, and remand him back to jail.

Upon this he muſt fall a queſtioning, and endeavour to hit upon the perſons who have been his accuſers and enemies; for they perſiſt in refuſing either to let him ſee them, or even to tell him their names.

When the time which had been allowed him for challenging his witneſſes is expired, he is recalled; and is heard in whatever he has to except againſt perſons, whoſe names and qualities are equally concealed from him; conſequently, if he happens to gueſs their names, and makes any juſt exceptions againſt them, ſo much the better for him; but then the judges ſhall give them what weight they pleaſe in the trial, and often reject them, tho very juſt; or, to explain this farther, nothing that a priſoner may alledge in challenging of witneſſes is of any effect, but the proving them to be profeſſed enemies. This however does not invalidate their depoſitions, but then it weakens them; for any exceptions with reſpect to crimes, tho of the blackeſt dye, ſignify nothing.

It may not be improper to take notice of certain particular rules with regard to witneſſes, which are obſerved in the inquiſition, and in no other tribunal. 1. A priſoner

ſoner is ſeldom or never told the names of the witneſſes, who have ſwore againſt him, which is done either to prevent his bribing or terrifying them, or to take from him the opportunity of hitting upon the exceptions he might otherwiſe make; or, laſtly, that the promiſes which are always made to witneſſes, of never having their names divulged, may encourage impeachments. 2. For the ſame reaſons witneſſes are not obliged to prove their depoſitions. 3. For the ſame reaſon alſo, witneſſes are ſeldom or never confronted. 4. In this tribunal, all witneſſes, becauſe of the heinous nature of hereſy, are accepted, whence ſoever they come, and how black and ſcandalous ſoever their characters may be; the depoſitions of foreſworn wretches, people of the vileſt reputation, Hereticks, *Jews*, or *Mahometans*, are all received as valid on theſe occaſions; and the teſtimonies of ſuch miſcreants as theſe, tho ſo unworthy of the leaſt credit, are yet ſufficient to ruin a man, and to cauſe him to be condemned to the flames. 5. Two witneſſes by hear-ſay, are equivalent to one who is both an ear and eye-witneſs, and ſufficient to make a perſon be put to the torture, which is extremely ſevere in the inquiſition. 6. Informers themſelves are received as witneſſes, which is the reaſon why they are not ſuffered to proſecute. In ſhort, a ſon is allowed to appear as evidence againſt his father, a father againſt his ſon, a ſervant againſt his maſter, a husband againſt his wife, a wife againſt her husband; by which means the laws are overturned, and a door opened to a numberleſs multitude of actions of the moſt treacherous and revengeful nature.

CHAP. IV.

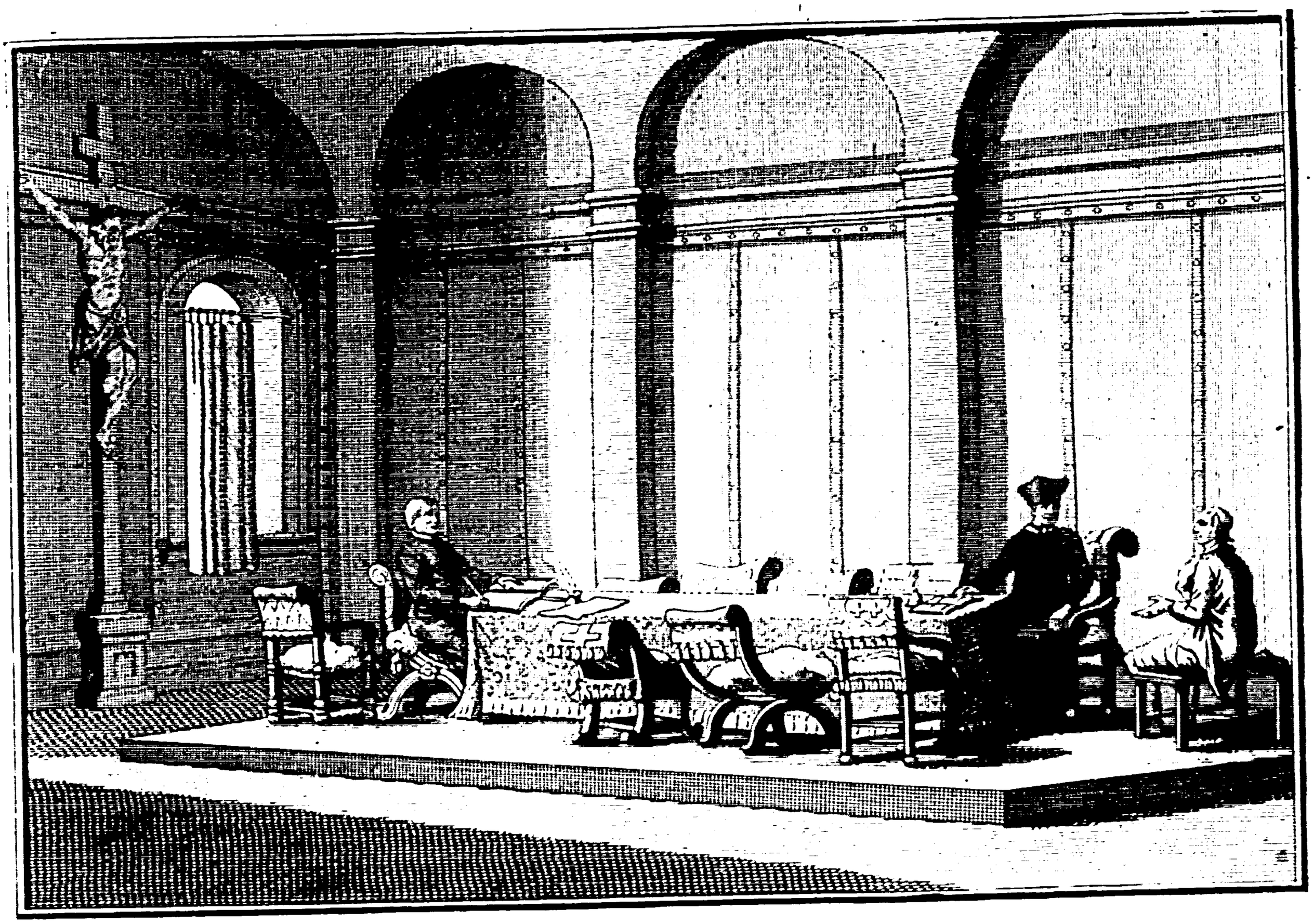
In what manner priſoners are put to the torture in the INQUISITION.

AFTER a priſoner has made his exceptions, and given in his anſwers; if they are not ſatisfactory, or that his crimes be not ſufficiently proved, he is condemned to the torture. Of theſe there are three kinds, all which are extremely ſevere and cruel. The firſt is that of the *rope*, the ſecond that of *water*, and the third that of *fire*.

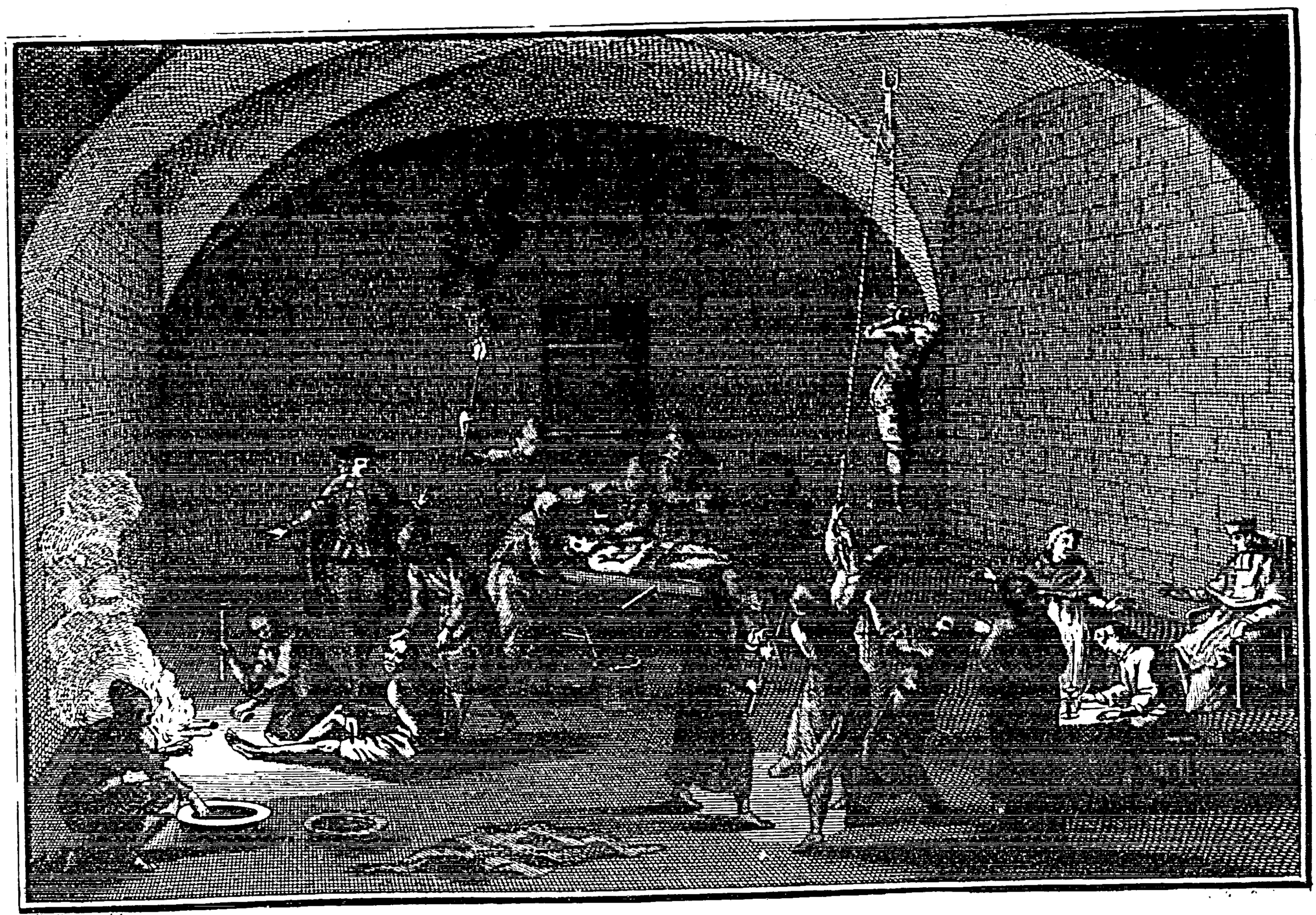
In the torture with the *rope*, the priſoner has his hands bound behind him with a rope; after which he is raiſed from the ground to the top of the cieling by means of a pulley; when, letting him hang for ſome time in this manner, they let him fall within half a foot of the ground, but with ſuch ſudden jerks as put all his limbs out of joint, and force him to cry out in a moſt dreadful manner. In this manner he is tortured for an hour, and ſometimes more, according as the inquiſitors, who are preſent, think proper; or the vigour and ſtrength of the unhappy ſufferer.

But if this kind of torture does not prevail, they then have recourſe to that of *water*, which is done in this manner: They force the priſoner to ſwallow down a great quantity of water; after which he is laid along a form or bench that has a cavity in it, which ſhuts up, and ſqueezes at pleaſure. A ſtick or piece of wood runs croſs this bench, which keeps the priſoner's body ſuſpended, as it were, and breaking his back bone, puts him to incredible pain.

But the moſt rigorous torture is that of *fire*: For a great fire being lighted, the ſoles of the priſoner's feet are rubbed with bacon, or ſome other unctuous or combuſtible ſubſtance; which being done, he is laid on the ground with his feet turned towards the fire, and is held down in that poſture, till ſuch time as he has confeſſed all the inqui-



La SALE de L'INQUISITION.



Diverses Manieres dont le St. OFICE fait donner la QUESTION.

inquiſitors deſire to know. The two laſt mentioned kinds of torture continue, as the firſt, for the ſpace of an hour, and ſometimes more.

When therefore a priſoner is condemned to the torture, he is carried to the place appointed for that purpoſe, which is called the place of torments. This is a ſubterraneous cavern, to which one goes down by a numberleſs multitude of turnings and windings, in order to prevent the dreadful cries of thoſe miſerable wretches from being heard. In this place there are ſeats only for the inquiſitors, who are always preſent when any one is put to the torture, and for the biſhop of the place, or his great vicar, or his deputy. It has no other light than that of two torches, which burn but faintly, but ſtrong enough to let the priſoner ſee the inſtruments with which he is to be tortured, and one, two, or more executioners. Theſe executioners wear a habit very much like that of penitents, *i. e.* thoſe who do penance, being a long robe made of black buckram; their heads and faces are covered with a kind of black cowl, having holes in it at the eyes, noſe, and mouth.

Immediately the priſoner is ſeized by one of theſe ſpectres, who ſtrips him ſtark naked, the *pudenda* excepted. The inquiſitors, before he is put to the torture, ſtrongly exhort him to confeſs the crime whereof he is accuſed. But if theſe prove ineffectual, and he perſiſts in proteſting his innocence, he is put to the torture to which he had been condemned in one of the three manners above-mentioned. This is ſometimes ſo violent, that it reduces the ſufferer almoſt to his laſt gaſp; on which occaſion they ſend for the phyſician of the inquiſition, to know whether it will be poſſible for him to bear up any longer under it.

After that, by the violence of the torments, they have forced from the priſoner's own mouth all they deſired to know, *i. e.* things whereof he is wholly innocent, and others of which he is guilty, they yet do not ſtop here; for he muſt be put a ſecond time to the torture, in order to force him to declare the motives which had induced him to commit the crimes whereof he owns himſelf guilty. As for inſtance: In caſe a man has married two wives, or a wife two husbands; or a monk, or nun, have entred into the marriage-ſtate after their taking the habit; thus after a criminal has, by the violence of the torture, owned himſelf guilty of ſome crime, tho it appear never ſo evident that he was excited to the commiſſion of them, from a deſire of gratifying ſome violent paſſion, or out of intereſt, he yet is put to the torture a ſecond time, in order to make him confeſs whether he did not believe marriage to be a ſacrament; whether vows are not binding; or, that it is not poſſible to lead a life of perfect continence. Thus after the unhappy wretch, who generally is more actuated upon from the violence of the torture than reaſon, has confeſſed more than he really knows, he is forced to ſubmit to the torture a third time, to force him to reveal his accomplices, or thoſe who had either aided or aſſiſted him in his crimes.

Thus, after they have extorted from him all they deſire to know, the only conſolation the poor wretch receives, is to be carried back to thoſe horrible dungeons we before deſcribed; where he is left in prey to his deſpair, and all the gloomy reflections that may ariſe from the pain which the torments may have left behind them.

But in caſe the violence of theſe tortures cannot extort any confeſſion, he is carried back to priſon, when the inquiſitors have recourſe to artifices and ſnares. Accordingly, ſeveral fellows ſuborned for that purpoſe are ſent to him, who under a pretence of comforting and aſſiſting him, or telling him that they are priſoners and criminals as well as himſelf, theſe miſcreants exclaim againſt the inquiſition, affirming it to be an inſupportable tyranny, and the greateſt ſcourge that ever God afflicted mankind with; and by this means draw him into the ſnare, which is ſo much the more unavoidable, as it is very difficult for a perſon in diſtreſs, to guard againſt pretended friendſhip or compaſſion, when masked with the appearance of ſincerity.

The inquiſitors themſelves ſecond theſe inhuman artifices to the utmoſt of their power, by adminiſtring conſolation to the unhappy priſoner, and pretending to be touched with his misfortunes; that they don't intend his ruin, but converſion; and that the ſmalleſt confeſſion to them in private, which at the ſame time they promiſe never to reveal, would ſecure him from any torture, and reſtore him to his liberty.

The reſult of all this is, that in caſe the priſoner ſtands convicted either by the ſentence of the inquiſitors, by the depoſitions made againſt him, or by his own confeſſion, he is condemned purſuant to the heinouſneſs of his guilt, either to death, to perpetual impriſonment, to the gallies, to be whipped, or ſome ſuch puniſhment.

But when the inquiſitors are reſolved to put him to a cruel and ignominious death, the ſooner he ſuffers it the better, ſince the ſeveral moments which paſs between condemnation and execution, are ſo many deaths; which tho it be only in imagination, is yet not leſs ſevere upon that account: and for this reaſon the moſt ſevere tribunals have always taken care to make the time between the condemnation and execution as ſhort as poſſible.

But this indulgence, how weak ſoever it may be in its own nature, is yet never practiſed in the inquiſition, and the execution ſhall often be ſuſpended a year or more, after ſentence of condemnation has paſſed; and the reaſon of this cruelty, is, that by putting to death a great number of criminals at the ſame time, the execution may be the more dreadful, and conſequently a greater example. The ſight of ſo many criminals condemned in this manner to die, without any regard to age, ſex or quality, is thought to confirm the people in the *Roman* catholick religion; and the inhabitants of thoſe countries where the inquiſition prevails, are perſuaded, that this alone has prevented the ſpreading of thoſe hereſies among them, at a time when they infected all other parts of *Europe*. This is one reaſon why that tribunal is called the holy office, and has obtained ſo unbounded an authority in all thoſe countries where it is eſtabliſhed.

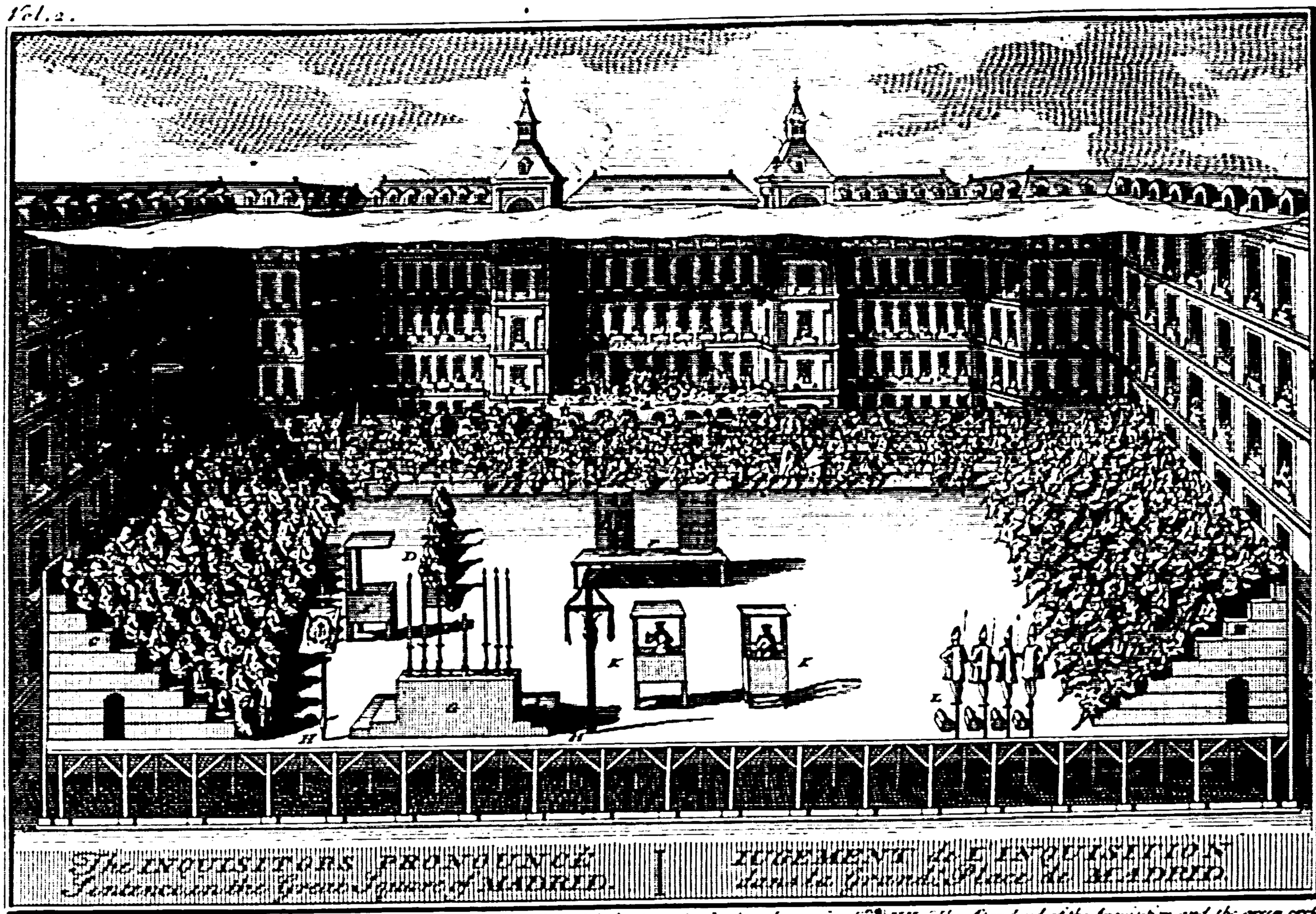
CHAP. V.

The ceremonies uſed in executing the ſentences of the tribunals of the INQUISITION; *extracted from a narrative publiſhed at* Madrid *the* 30*th of* May 1680, *and executed the* 29*th of* June *of the ſaid Year; printed at* Paris, au bureau d'Adreſſe, *the* 22*d of* Auguſt 1680.

THE general acts of the inquiſition, which in all other countries are conſidered only as a mere execution of criminals, are, in the places where it is eſtabliſhed, looked upon as a religious ceremony, in which they pretend the moſt illuſtrious and publick proofs of a religious zeal are given; and are therefore called *acts of faith*. Theſe are generally exhibited in *Spain* at the acceſſion of their monarchs to the throne, at their coming to age, upon their marriage, or at the birth of a ſucceſſor to the crown; in order to give them a more ſolemn air. The laſt was ſolemnized the year his catholick majeſty *Charles* II. was married, before which there had not been one ever ſince the year 1632, *viz.* in the beginning of the reign of *Philip* IV.

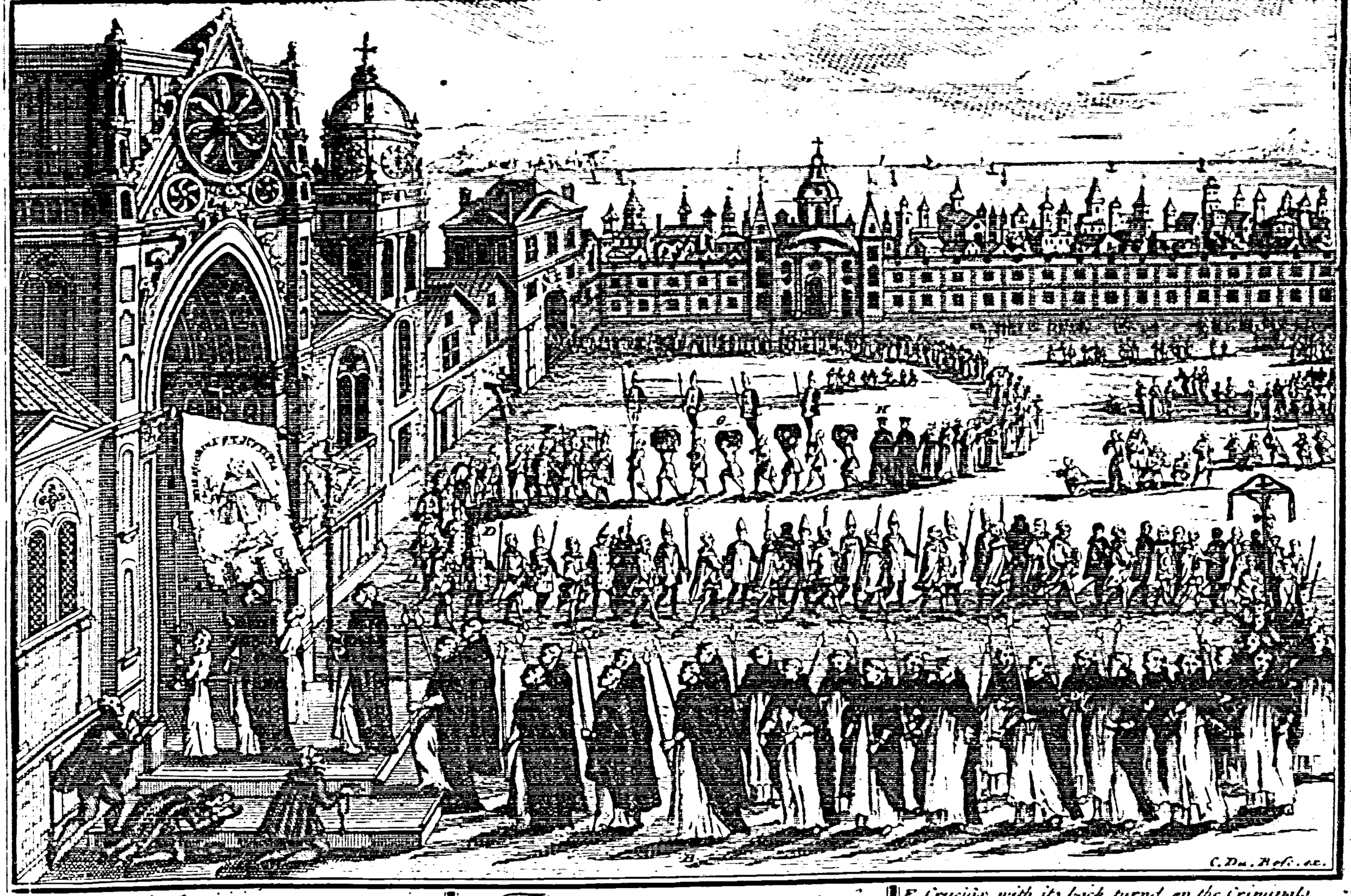
But

Vol. 2.



A. The King and Queen.
B. The chief Inquisitor.
C. Counsellors of the Inquisition.
D. Seats of some Grandees of Spain who are familiars of the Inquisition.
E. Seats of the Criminals each of whom have a familiar of the Inquisition. Several forms of different orders.
F. The two cages in which the Criminals are put whilst sentence is passing upon them.
G. Altar where Mass is said.
H. Place where the Criminals are put after sentence.
I. The Preacher's pulpit.
K. Four pulpits for those who read the sentences.
L. Effigies of such Criminals as died in prison or escaped out of prison.
HH. The Standard of the Inquisition, and the green cross.

A. Le Roi et la Reine.
B. Le Grand Inquisiteur.
C. Les Conseillers de l'Inquisition.
D. Place de quelques Grands d'espagne familiers de l'Inquisition.
E. Sieges des Criminels chacun avec a pres de l'un quatre ou cinq familiers de l'Inquisition.
F. Deux cages ou l'on met les criminels pendant la lecture de leur Sentence.
G. Autel ou l'on dit la Messe.
H. Place ou l'on met les criminels apres la Sentence.
HH. L'etendart de l'Inquisition et la croix verte.
I. La chaire du predicateur.
KK. Deux chaires pour ceux qui lisent les Sentences.
L. Effigies de carton representant ceux qui sont morts en prison ou qui se sont sauvez de prison.



A. Standard of the Inquisition.
B. The Domenican Friars.
C. Criminals who have escaped the flames by making a confession.
D. Criminals who have escaped the flames by their confession after condemnation.
E. Crucifix with its back turned on the Criminals condemned to the flames.
F. Criminals to be burnt.
G. Effigies of such Criminals as died in prison.
H. The chief Inquisitor.

A. L'Etendart de l'Inquisition.
B. Les Dominicains.
C. Les Criminels qui ont evité le feu par la confession.
D. Les Criminels qui ont evité le feu par la confession apres leur condamnation.
E. Crucifix que tourne le dos a ceux qui doivent etre brulez.
F. Criminels qui doivent etre brulez.
G. Effigies de ceux qui sont morts en prison.
H. Le Grand Inquisiteur.

The PROCESSION of the INQUISITION at GOA.

La PROCESSION de L'INQUISITION à GOA.

C. Du Bosc. sc.

But as there are always perſons condemned from time to time, we thence may judge how many years theſe unhappy wretches ſpend in the moſt miſerable manner before their execution. And as the ceremonies practiſed on theſe occaſions are pretty near the ſame in all places, I ſhall therefore relate only thoſe of the laſt act or general execution of the inquiſition, the year that *Charles* II. of *Spain* was married.

A month before the general execution, the officers of the inquiſition, preceded by their ſtandard, rode with great ſolemnity from the palace of the holy office to the open ſquare, where, in preſence of a numberleſs multitude of people therein aſſembled, they proclaimed, by ſound of trumpet and kettle-drums, that on that day month, an act of faith or general execution of the inquiſition would be exhibited.

As there had not been one for fifty years before, great preparations were made to make theſe ceremonies as ſolemn and magnificent as poſſible.

A ſcaffold fifty foot in length was erected in the large ſquare at *Madrid*, which was raiſed to the ſame height with the balcony made for the king to ſit in. At the end, and along the whole breadth of this ſcaffold, at the right of the king's balcony, an amphitheatre was raiſed, to which they aſcended by twenty-five or thirty ſteps; and this was appointed for the council of the inquiſition, and the other councils of *Spain*. Above theſe ſteps, and under a canopy, the great inquiſitor's roſtrum was placed, that was raiſed much higher than the king's balcony. At the left of the ſcaffold and the balcony, a ſecond amphitheatre was raiſed of the ſame extent with the former, for the criminals to ſtand in.

In the midſt of the great ſcaffold, another very ſmall one was built, in the ſhape of a long ſquare, which ſupported two little places made like cages, and open at top, wherein the priſoners were to be placed while ſentence was pronounced upon them.

Three pulpits were alſo erected on the great ſcaffold, two whereof were for the relaters, or thoſe who read the ſentence, and the third for a preacher; and, laſtly, an altar was raiſed not far from the amphitheatre, where the ſeveral councils ſat.

The ſeats on which their catholick majeſties ſat, were ranged in ſuch a manner, that the queen was at the king's left hand; and at the right of the queen-mother. The reſt of the whole length of the balcony on each ſide, was filled with the ladies of honour of both the queens. Balconies were likewiſe erected for the ambaſſadors, the lords and ladies of the court, and ſcaffolds for the people.

A month after proclamation had been made of the act of faith, the ceremony opened with a proceſſion, which proceeded from St. *Mary*'s church in the following order. The march was preceded by a hundred coal-merchants, all armed with pikes and muskets; theſe people furniſhing the wood with which the criminals are burnt. They were followed by *Dominicans*, before whom a white croſs was carried. Then came the duke of *Medina-Celi*, carrying the ſtandard of the inquiſition, a privilege hereditary in his family. This ſtandard is of red damask, on one ſide of which is repreſented a drawn ſword in a crown of laurels, and the arms of *Spain* on the other.

Afterwards was brought forward a green croſs cover'd with black crape, which was followed by ſeveral grandees and other perſons of quality, familiars of the inquiſition, with clokes powder'd with white and black croſſes, edg'd with gold wire. The march was cloſed by fifty halbardiers, or guards belonging to the inquiſition, clothed with black and white garments, and commanded by the marquiſs of *Pouar*, hereditary protector of the inquiſition in the kingdom of *Toledo*.

The proceſſion having marched in this order before the palace, proceeded afterwards to the ſquare, when the ſtandard and the green croſs were placed on the ſcaffold, where none but the *Dominicans* ſtayed, the reſt being retired. Theſe friars ſpent part of the night in ſinging of pſalms, and ſeveral maſſes were celebrated on the altar from day-break to ſix in the morning.

An

An hour after the king and queen of *Spain*, the queen-mother, and all the ladies appeared in the balconies.

At eight a-clock the proceſſion began in like manner as the day before, with the company of coal-merchants, who placed themſelves on the left of the king's balcony, his guards ſtanding on his right. Afterwards came thirty men carrying images made of paſte-board as big as the life. Some of theſe repreſented thoſe who were dead in priſon, whoſe bones were alſo brought in trunks, with flames painted round them; and the reſt of the figures repreſented thoſe, who having eſcaped out of the hands of the inquiſition were outlawed. Theſe figures were placed at one end of the amphitheatre.

After theſe came twelve men and women with ropes about their necks, and torches in their hands, with *carocas's* or paſte-board caps three foot high, on which their crimes were either written or repreſented in different manners.

Theſe were followed by fifty others, having torches alſo in their hands, and clothed with a yellow ſan-benito, or great-coat without ſleeves, with a large St. *Andrew*'s croſs of a red colour, before and behind. Theſe were *Jews*, who, (this being the firſt time of their impriſonment) had repented of their crimes; theſe are uſually condemned either to ſome years impriſonment, or to wear the ſan-benito; each criminal of the two orders were led by two *familiars* of the inquiſition.

Next came twenty *Jews* of both ſexes, who had relapſed thrice into their former errors, and were condemned to the flames. Thoſe who had given ſome tokens of repentance were to be ſtrangled before they were burnt, according to the uſual practice; but the reſt, for having perſiſted obſtinately in their errors, were to be burnt alive. Theſe wore linen ſan-benito's, having devils and flames painted on them, and caps after the ſame manner: five or ſix among them, who were more obſtinate than the reſt, were gagged, to prevent their uttering any blaſphemous tenets.

Such as were condemned to die, were ſurrounded, beſides the two familiars, with four or five monks of different orders, who were preparing them for death as they went along.

Theſe criminals paſſed in the order above-mentioned, under the king of *Spain*'s balcony; and after having walked round the ſcaffold, were placed in the amphitheatre that ſtood to the left, and each of them ſurrounded with the familiars and monks who had attended upon them. Some of the grandees who were familiars, ſeated themſelves on two benches which had been prepared for them at the loweſt part of the other amphitheatre.

The clergy of St. *Martin*'s pariſh coming forwards, placed themſelves near the altar; the officers of the ſupreme councils of the inquiſition, the inquiſitors, the qualificators, the officers of all the other councils, and ſeveral other perſons of diſtinction both ſecular and regular, all of them on horſe-back, with great ſolemnity arrived afterwards, and placed themſelves on the amphitheatre towards the right hand, on both ſides the roſtrum, in which the grand inquiſitor was to ſeat himſelf. He himſelf came laſt of all, in a purple habit, accompanied by the preſident of the council of *Caſtile*; when being ſeated in his place the preſident withdrew.

Then they began to celebrate maſs, in the midſt of which the prieſt who officiated went down from the altar, and ſeated himſelf in a chair which had been placed for him. The grand inquiſitor came down from his ſeat, and having put on his cope, and ſet the mitre on his head, after having ſaluted the altar, he advanced towards the king's balcony; he there went up the ſteps that ſtood at the end of the amphitheatre, together with certain officers of the inquiſition who carried thither the croſs, the goſpels, and a book containing the oath by which the kings of *Spain* oblige themſelves to protect the catholick faith, to extirpate hereſies, and to ſupport all the proſecutions of the inquiſition to the utmoſt of their power.

The

The king of *Spain* ſtanding up and bareheaded, having on one ſide of him a grandee of *Spain* holding the royal ſword with the point upward, ſwore to obſerve the oath which a counſellor of the royal council and that of the inquiſition, had juſt before read. He continued in this poſture till ſuch time as the grand inquiſitor was returned back to his ſeat, where he took off his pontifical veſtments.

Then one of the ſecretaries of the inquiſition aſcended a pulpit appointed for that purpoſe, and read an oath in the ſame tenor, which he adminiſtred to the ſeveral councils and the whole aſſembly; after which a *Dominican* went up into the ſame, and preached a ſermon ſtuffed with praiſes of the inquiſition, and againſt hereſy.

About twelve a-clock they began to read the ſentences of the condemned criminals: that of the criminals who had died in priſon, or were outlawed, was firſt read. Their figures in paſteboard were carried up on the little ſcaffold, and put into the cages; then they went on to read the ſentence to each criminal, who thereupon were put into the ſaid cages one by one, in order for all men to know them.

Of theſe twenty perſons who had been condemned to the flames, ſix men and two women could never be prevailed with to confeſs, or repent of their errors. A young woman was remanded back to priſon, becauſe ſhe had always made the utmoſt proteſtations of her innocence, and that they thought proper to re-examine her proſecution.

Laſtly, they read the ſentences which had been pronounced againſt thoſe who were convicted of bigamy, of witchcraft, of having profaned holy things, and of ſeveral other crimes, as likewiſe againſt the penitent *Jews*: all which laſted till nine at night.

After this they finiſhed the celebration of the maſs, and the grand inquiſitor, clothed in his pontifical veſtments, pronounced a ſolemn abſolution to all who ſhould repent. Then the king being withdrawn, the criminals who had been condemned to be burnt, were delivered over to the ſecular arm, and being mounted upon aſſes were carried in this manner thro the gate called *Foncaral*. At three hundred paces diſtance from it, they were executed after midnight: thoſe who perſiſted obſtinately in their errors were burnt alive; but ſuch as repented were ſtrangled before they were thrown into the fire. Thoſe who had been ſentenced to be whipt, being alſo mounted on aſſes, were the next day carried up and down the ſtreets; and were whipt thro' all the chief ſtreets and places of moſt publick reſort.

Beſides theſe general executions of the inquiſition, there are ſeveral other private ones yearly about the end of Lent. The inquiſition on theſe occaſions are accompanied by the magiſtrates, the officers of juſtice, and thoſe of the king; by the governor, the nobility, the biſhop, and the whole body of the clergy both ſecular and regular; and the whole is performed with almoſt the ſame ceremonies.

There is likewiſe performed about this time every year, *i. e.* every good-friday, in *Spain* and *Portugal*, a ceremony, which, for its ſingularity, the reader will permit me to mention in this place. This is a proceſſion of penitents, compoſed of all the religious orders, both regular and ſecular, of the ſeveral pariſhes of the city, and their fraternities; of all the tribunals and corporations; of the ſeveral bodies and companies of tradeſmen in the city. The players are alſo obliged to aſſiſt at it, and to bear a part with the reſt.

The king is alſo often preſent at it, attended with his whole court, which is very numerous. The penitents walk each with a ſword by his ſide, and a wax taper in his hand. Every nobleman is followed by a great many footmen with torches in their hands. An air of gloom appears in every part of this ceremony; the ſeveral companies of the king's guards have their arms in mourning; and the horſes are led by the grooms of his ſtable. There are alſo men clothed in black, and maſked, holding various muſical inſtruments in their hands, ſuch as trumpets, drums, flutes, *&c.*

The drums are covered with black, and beat the dead march, as at the death of a general; and the trumpets ſound in mournful notes. The croſſes and banners of the ſeveral pariſhes are alſo covered with black crape. Heavy and cumberſome machines raiſed on ſcaffolds, are drawn along, being painted with figures repreſenting the myſteries of our Saviour's paſſion. At this ſolemnity all the ladies appear at their windows and balconies, dreſſed as on their wedding day, and leaning on rich and ſumptuous carpets. All the penitents or ſelf-ſcourgers of the city, never fail of making a part in this proceſſion. They wear on their heads a long lawn cap, three foot long and ſlop'd like a cone, on which a piece of linen cloth is fixed that falls down before and covers their faces.

It may indeed be ſaid, that ſome of theſe aſſiſt at this devout exerciſe from a true ſpirit of piety; but then great numbers of them do it only to pleaſe their miſtreſſes, which is a new ſpecies of gallantry unknown to other nations. Theſe penitents or ſelf-ſcourgers have white gloves and ſhoes, and wear a waſtcoat, the ſleeves of which are faſtened on with ribbons. One of theſe ribbons is fixed in their caps, or tied to their ſcourges, and of the colour which is moſt pleaſing to their miſtreſſes. They whip themſelves in cadence, with a ſcourge made of whip-cord, at the ends of which are ſmall round pieces of wax, ſtuck full of pointed bits of glaſs. He who ſcourges himſelf with the greateſt courage and dexterity, is look'd upon as the braveſt man; and ſuch as do otherwiſe are hooted by the women, who are ſo uſed to this cruel and bloody ſpectacle, that they cannot forbear breaking out into injurious expreſſions againſt thoſe who do not whip themſelves as ſeverely as they would have them; and theſe penitents have ſo little devotion in them that they generally return the reproaches that are caſt upon them, and even inſult the ſpectators as they paſs along. Whenever they obſerve a fine woman, they are ſo dexterous at ſcourging, that they ſhall make the blood ſpurt juſt upon them; and the ladies who are thus diſtinguiſhed, never fail to thank their gallants for the honour. But they carry the joke much farther when they are got before their miſtreſs's houſes, for then they lay on with ſo much violence and fury, that they almoſt tear the fleſh from their back and ſhoulders; and the lady who ſees this from her balcony, and knows that it is all done for her ſake, is highly pleaſed with it, and is ſure never to forget the favour: Theſe penitents are perſons of all degrees and conditions, from thoſe of the higheſt quality to the meaneſt plebeian; and it is obſerved, that whenever ſuch of them as have been annually uſed to theſe exerciſes, lay them aſide, they ſeldom fail of falling ſick. Some of theſe penitents practiſe auſterities of a much more ſevere nature than thoſe above-mentioned. Theſe go barefooted, and have a mat tied on tight about them, which covers their arms, and part of their body to the waſte. Some of theſe draw after them a croſs of a prodigious weight; others carry drawn ſwords fixed in the back and arms, which make very deep wounds every time they happen to ſtumble. Others being ſtript to their ſhirts, have themſelves tied to a croſs, at the church-doors, where they break out into long and doleful lamentations. The perſons who practice theſe auſterities are always maſked, as are the ſervants who attend upon them, and who ſupport them in the proceſſion, during which they often meet with ſweetmeats and other refreſhments. However, whether theſe penitents or ſelf-ſcourgers whip themſelves from a ſpirit of penance or mere gallantry, 'tis certain that theſe mortifications are the death of a great many of them every year *.

But to return to the inquiſition: Notwithſtanding theſe proceſſions and dreadful executions, the priſons are but very little thinn'd of its tenants, but are ſtill ſtock'd with perſons of both ſexes, and of all conditions. Theſe are either ſuch whoſe crimes

* Extracted from the fifth Volume of the *Delights and Curioſities of* Spain *and* Portugal, written by *don John Alvarez de Colmenar.*

crimes could not be proved againſt them, or others who do not deſerve corporal or publick chaſtiſements. Theſe, before they are ſuffer'd to go out from the priſons of the inquiſition, are all obliged to abjure *de levi* or *de vehementi*, i. e. of a ſlight or ſtrong ſuſpicion of hereſy. Thoſe who after having abjured *de vehementi*, happen to fall again under the ſame ſuſpicion, are conſidered as perſons relapſed, and are ſure to be put to death. But ſuch as relapſe *de levi* only, are not liable to be puniſhed capitally, tho they ſhould again relapſe.

In fine, all who abjure, particularly *de vehementi*, are condemn'd, either to wear the *ſan benito*, as long as they live, or only for a certain limited time. This is the blackeſt mark of infamy that perſons, or even families, can poſſibly be expoſed to.

Thoſe who have not been quite plunder'd of their eſtates by the inquiſition, employ it, when ever they meet with an opportunity, to redeem themſelves from the neceſſity of wearing ſo ſhameful a habit.

But theſe kind of diſpenſations are ſeldom granted; for, not to mention the great difficulty there is to obtain them, they are purchaſed at an exceſſive rate; and the leaſt misfortunes that can befal a man who falls into the hands of the inquiſition, is the confiſcation of all his goods and chattels; for in the firſt place, they confiſcate all the goods, *&c.* of thoſe who are condemned to die; and as for the reſt, as their eſtates are ſeized the moment they are impriſoned, the greateſt part of which is conſumed, either by the roguery of the ſequeſtrators, or by fines and confiſcations.

CHAP. VI.

Maxims of the INQUISITION *and of the Inquiſitors.*

SUCH are the methods of proceeding in the inquiſition. But before we conclude, it may not be improper to take notice of ſome of its principal maxims, by which we ſhall be as well enabled to judge of its ſpirit and conduct, as by any thing we have before related on that head.

'Tis an inviolable maxim with the inquiſitors, That a Heretick muſt never be diſputed with upon religious matters, eſpecially in publick; ſo that they are to be inſtructed by compulſion, and not by arguments. That all who either conceal, or favour, a Heretick, in what manner, or in what methods ſoever, ought to be excommunicated, and cannot be received into the number of penitents, without firſt paſſing thro' the hands of the inquiſition. This tribunal always conſiders ſuch perſons as thoſe who may juſtly be ſuſpected of hereſy, and that too in the ſtrongeſt manner, as tho it were impoſſible to aſſiſt a perſon, and at the ſame time preſerve one's ſelf from their errors. A Heretick, tho abſolved by the pope himſelf, is nevertheleſs ſtill ſubject to the inquiſition, and may be condemned to die. When a Heretick has been once condemned, he muſt never be ſuffered to ſpeak before the people. A Heretick, notwithſtanding he retracts his former errors, muſt yet not be pardoned, becauſe otherwiſe there is no Heretick but would ſave himſelf by a pretended Recantation. The inquiſitors in their examination of a priſoner who is impeached, muſt never interrogate him as tho they were doubtful of his crime, but muſt always ſuppoſe his crime to be matter of fact, and examine him only with reſpect to the circumſtances. In the examination of a Heretick, death muſt always be ſet before his eyes; nor muſt *they* hope, nor ever attempt to convert him either by ſcripture, or by argument. A promiſe muſt be made him in ambiguous terms, that in caſe he confeſſes his crime, he ſhall be pardon'd; but that they muſt not keep it after he has made a confeſſion.

To

To theſe maxims we may add the following: That the poſſeſſions of a Heretick devolve by right on the inquiſition, in prejudice even of his children, and the reſt of his catholick heirs.

That death does not prevent a criminal from being ſubject to the inquiſition. That he muſt be proſecuted after his death, and be executed in effigie. That a perſon becomes ſuſpected of hereſy, and thereby ſubject to the inquiſition, tho he only happens to advance ſome heretical tenets in a jocoſe way, or may have mimicked the Heretick merely for jeſt ſake. That in matters of hereſy and apoſtacy, there is no pleading preſcription. That no perſon ought to employ friendly advice before he impeaches another to the inquiſition. That no conſideration, either of kindred, alliance, gratitude, tho even for having ſaved a perſon's life, ought to prevent a man from impeaching a criminal who is become ſubject to the inquiſition. That a perſon who is known to have favoured Hereticks, ought after his death to be denied church-burial.

That whoever has advanced any heretical tenets, tho it were thro' ignorance, and without knowing them to be ſo, does nevertheleſs by that means become ſubject to the inquiſition; and that, becauſe it is the duty of every good chriſtian to know whatever has been condemned by the church. That the civil magiſtrate is bound to aſſiſt the inquiſition upon pain of excommunication. That in caſe a magiſtrate, after having been excommunicated for refuſing to aſſiſt the inquiſition, delays to get himſelf abſolved, he ſhall be condemned as a Heretick.

In a word, the inquiſition are perſuaded, that a mental Heretick, who does not reveal his errors, and conſequently hurt no one but himſelf, ought to be impeached to the inquiſition, and be condemned. That one who has relapſed, tho he repent afterwards, ought nevertheleſs to be condemned to die. That a Heretick, who after having abjured his errors, falls afterwards into another hereſy, ought to be conſidered as one relapſed. That a mental Heretick, who was not looked upon as ſuch during his life time, and is not diſcovered to be one till after his death, ought to be condemned and executed in effigie. And that a perſon impeached, who owns that he formerly embraced ſome heretical principle, imagining it to be orthodox, ought nevertheleſs to be put to the torture, in order to ſqueeze out of him, whether his aſſertion be true.

If to all this we add, that the proſecutors and informers are allowed as witneſſes; that they are never named, or diſcovered to the priſoner, in order to incapacitate him from excepting againſt them; that perſons are ſcarce ever confronted; that perjured perſons and miſcreants of the blackeſt character are there received as witneſſes; that wards and minors, at the age of fourteen years, may, without the conſent of their guardians or truſtees, depoſe as witneſſes: if theſe things, I ſay, are conſidered, we ſhall be forced to own, that the inquiſition is the moſt ſevere, the moſt barbarous, and moſt formidable tribunal upon earth.

The inquiſitors themſelves own, that the procedure of the inquiſition is ſuch, that it is ſcarce poſſible but a great number of innocent perſons muſt ſuffer with the guilty; but this does not once give them the leaſt uneaſineſs; for 'tis alſo one of their chief maxims, that it were better to put to death an hundred catholicks of unblemiſh'd reputation, than to let one Heretick eſcape. The following reaſon which they give for it is neither valid nor convincing, *viz.* that by putting an innocent catholick to death, they only aſcertain him the joys of paradiſe; whereas was an Heretick ſuffered to eſcape, he might deſtroy and infect a great number of ſouls.

Nor are ſuch innocent perſons as are unjuſtly oppreſſed, allowed to complain of the injuſtice that may have been done them: to do this, would be a freſh crime, which the inquiſition would puniſh with ſo much the greater ſeverity, as it would be a means

means of caſting a ſtain on its reputation, not to mention that the inquiſitors never allow hemſelves to have been miſtaken in their verdict.

They muſt therefore content themſelves with the conſolation which the directory of the inquiſition gives them in the following words: *Let no one ſay he has been unjuſtly condemned, or complain of the eccleſiaſtical judges, or of the judgment of the church; but in caſe he be unjuſtly condemned, let him rejoice that he ſuffers for the ſake of juſtice.*

They pretend that this ſad conſolation ought to ſatisfy a man tho he may have been diveſted of all his poſſeſſions, or condemned to the gallies, to baniſhment, to perpetual impriſonment, or even to the moſt cruel and infamous death. It muſt indeed be owned, that what renders it ſomething the more tolerable, is, that the wretched condition to which theſe unhappy perſons are reduced, does not allow them to entertain any other. However, we may juſtly ſuppoſe, that the inquiſitors themſelves would not be ſatisfied with them, tho in occaſions of a leſs cruel nature.

CHAP. VII.

The troubles and difficulties that are met with in the INQUISITION. *The inhumanity, injuſtice, and cruelty which this tribunal exerciſes againſt all who are ſubject to it, not excepting their kings.*

WE may juſtly ſuppoſe that ſo ſevere a tribunal as that of the inquiſition, forces the people among whom it is eſtabliſhed to live in the utmoſt conſtraint. *Mariana*, the moſt celebrated *Spaniſh* hiſtorian, relates, that when it was firſt ſet up in *Spain*, the inhabitants conſidered the freedom they were deprived of either of ſpeaking or hearing, (becauſe of the ſpies called *familiars* of the inquiſition, who are diſperſed up and down the cities, the towns, and the countries) as the greateſt ſlavery.

Time, which makes the greateſt evils ſupportable, has not yet been able to make theſe people ſit eaſy under this dreadful tribunal. They look upon thoſe nations with envy who are not ſubject to it; and tho religion is apt to make the ſtrongeſt impreſſion on the mind, 'tis nevertheleſs certain they would give all they are worth in the world to rid themſelves of it.

It muſt be owned, that the preſerving religion pure and unſullied is a great happineſs, and that 'tis as much the concern of politicks as piety, to prevent the growth of all erroneous doctrines from ſpreading. And further, it cannot be denied but that jealouſies, diſtruſts, treacherous actions, and the moſt cruel revenge which is exerciſed under a pretended ſhew of zeal and religion; and the ruin and deſperation of a numberleſs multitude of innocents, are all of them evils which cannot be too much guarded againſt.

It might, however, be ſaid, that theſe would be in ſome meaſure ſupportable (for the moſt holy and moſt uſeful inſtitutions have been ſubject to ſome inconveniencies) if at the ſame time that religion is preſerved from that impurity it might otherwiſe contract, by being incorporated with pernicious opinions; were people but better inſtructed in the faith, and the maxims exhibited in the morality of the goſpel. But experience plainly ſhews, that there are no countries in the world where the inhabitants live more diſſolutely, than thoſe in which the inquiſition is eſtabliſhed; where the people are leſs inſtructed in matters relating to the faith; where more hypocrites

are to be found, or where leſs ſincere and ſolid piety, which is the true characteriſtick of a chriſtian, is met with.

It cannot be denied, but that the inquiſition is the occaſion of all theſe evils; ſince 'tis certain, that the dread people are under, leſt ſome word ſhould eſcape them that might be conſtrued in a wrong ſenſe, and which would thereby give an opportunity of impeaching them to the inquiſition; is the reaſon why they never diſcourſe upon any religious topick, nor ever employ their thoughts upon it: and the reaſon of this is, becauſe the connexion between the thoughts and expreſſions is ſo great, that it would inſenſibly engage them to diſcourſe upon it, in caſe they were to beſtow any ſerious reflections on that ſubject.

Another circumſtance that renders the inquiſition ſtill more formidable, is, that whereas in all other countries, princes, and thoſe who by their birth, their character, and the enjoyment of the principal dignities either in church or ſtate, are raiſed above the common level, and therefore exempt from all publick proſecutions; or in caſe they ever are proſecuted, 'tis always done with the utmoſt tenderneſs and circumſpection: this tribunal, on the contrary, in order to render itſelf more formidable, affects to ſpare nobody, and to ſtrike at perſons of the moſt exalted rank, not excepting crown'd heads.

'Tis well known that the inquiſition of *Rome*, has often condemned cardinals, altho their character is there looked upon to be of ſo ſacred a nature, that 'tis pretended kings themſelves cannot condemn ſuch of their ſubjects to die, as are inveſted with that dignity. But *Henry* III. having acted otherwiſe with relation to the Cardinal *de Guiſe*, tho he had the moſt cogent, as well as moſt indiſpenſable reaſons for ſo doing, ſince he might eaſily have convicted him of high-treaſon: nevertheleſs *Sixtus* V. took an occaſion from hence to excommunicate and depoſe him. We before related how he treated *Mark-Anthony de Dominis*, tho an archbiſhop and a primate, and the moſt learned man of his age.

The inquiſition of *Arragon* went much farther; for it had the impudence to arraign *don Carlos* prince of *Vienna*, eldeſt ſon of *John* II. king of *Arragon*.

But that of *Caſtile* went ſtill farther; for it attempted to arraign the memory of *Charles* V. and to condemn his laſt will and teſtament to the flames as heretical, together with all thoſe who had had the greateſt ſhare in his confidence and friendſhip.

As this is an aſtoniſhing incident, the reader will undoubtedly be very well pleaſed to have it at full length; I ſhall therefore give it him on the authority of three writers of great credit, *viz.* Meſſieurs *de Thou*, *Aubigné*, and *le Laboureur*.

Among the ſeveral reports which had been ſpread concerning the abdication of the emperor *Charles* V. the moſt ſurprizing was, that the continual correſpondence he had held with the proteſtants of *Germany*, had inclined him in ſome meaſure to their tenets; and that the motive of his concealing himſelf in that ſolitude, was, in order to enjoy the liberty of ending his days in ſuch exerciſes of piety as agreed with the ſecret diſpoſition of his mind.

It was ſaid, that he could not forgive himſelf for the ill treatment of thoſe brave princes whom he had conquered. Their virtue, which in their diſtreſs tarniſh'd all his laurels, had inſenſibly engaged him to have ſome eſteem for their tenets.

This eſteem manifeſted itſelf by the choice he made of perſons ſuſpected of hereſy for his ſpiritual guides; ſuch as Doctor *Caculla*, his preacher; of the archbiſhop of *Toledo*; and, above all, of *Conſtantius Pontius* biſhop of *Dreſſe*, and his ghoſtly father.

After his death, the cell in which he died at St. *Juſtus*, was found hung round with papers written with his own hand, upon the topicks of juſtification and grace, and in terms that differed very little from the notions of the proteſtants.

But

But nothing corroborated this opinion ſo much as his laſt will. He left but very few pious legacies, or foundations for maſſes; and the purport of it differed ſo widely from thoſe made by zealous catholicks, that the inquiſition thought they might juſtly take offence at it.

However they did not dare to diſcover their reſentments till the arrival of *Philip* II. his ſon, becauſe they were not yet ſufficiently acquainted with his temper, and the ſpirit with which he might be actuated. But this prince having ſignalized his arrival in *Spain*, by putting all thoſe to death who favoured the new opinions. Thus emboldned, the inquiſitors, by the example he ſet them, firſt fell upon the archbiſhop of *Toledo*, primate of *Spain*; *Caculla*, the emperor's chaplain; and, at laſt, on *Conſtantine Pontius*, his ghoſtly father.

The king having ſuffer'd all theſe three to be caſt into priſon, the *Spaniards* looked upon this inſtance of his patience as the higheſt teſtimony of his zeal for religion; but 'twas with horror the reſt of the world ſaw the emperor's confeſſor, in whoſe arms he had reſigned his breath, and who, as it were, had received that great ſoul into his own boſom, delivered up to the moſt cruel and moſt ſhameful of all puniſhments; and that too by the hands of the king his ſon.

And indeed the inquiſitors indicting theſe three great perſonages for having had a hand in the emperor's will, had afterwards the unparallel'd arrogance to condemn both them and the laſt will to the flames.

This ſentence made ſo much noiſe in the world, that the king began to make ſome ſerious reflections on it. At firſt indeed the jealouſy he had of his father's glory, made him take ſome pleaſure in ſeeing his memory thus injured; but afterwards conſidering the conſequences of this inſult, he prevented the execution thereof, by the moſt gentle as well as moſt ſecret methods; in order not to anger the inquiſitors, or any way wound the authority of their tribunal.

Don Carlos, the king's only ſon, did not act with ſo much temper; his reſentment upon that account roſe proportionably to the love he bore to the emperor his grandfather, and the extreme veneration he had for his memory.

As he was too young to know, that the moſt abſolute monarchs have no rights ſo ſacred in the minds of the people as thoſe of religion, he openly blamed the king's weakneſs, and afterwards ſpoke publickly of the arrogance of the inquiſition, with a warmth natural to his youth and intrepid bravery, and to an inſult which was not to be parallel'd in hiſtory. He even threatned to extirpate the inquiſition one day or other, and the agents of ſo cruel a tribunal, that arrogated to itſelf the higheſt titles. This heat, as we ſhall afterward ſee, proved fatal to him; and the inquiſitors were ſo highly offended at it, that nothing would ſatiate their revenge but the death of that generous prince.

However, this mighty quarrel was made up; *Caculla* was burnt alive, with the paſteboard image of *Conſtantine Pontius*, who had died ſome days before in priſon. The archbiſhop of *Toledo* appealed to *Rome*, and got clear of the inquiſition by large ſums of money and great friends; and this being done, there was no further talk of the emperor's will.

But notwithſtanding that the reſentments of the prince were mitigated by this reconciliation, the inquiſitors were far from being appeaſed. As it is one of their maxims never to forgive, they raiſed ſo much uneaſineſs in the minds of the people, that the king was obliged to ſend him from court, as alſo prince *John* his brother, and the prince of *Parma* his nephew, who had joined with prince *Carlos* in the juſt indignation he had ſhewn againſt the inquiſition.

But the cruel revenge of this tribunal did not ſtop here; for ſome years after, making a handle of the troubles which had happened in the *Low-countries*, they imputed the compaſſion this prince had ſhewn to theſe unhappy wretches, as a crime.

Religion, according to their uſual cuſtom, was here brought in by head and ſhoulders, and made a part in their reſentments: they ſuppoſed, that as thoſe people were Hereticks, 'twas impoſſible prince *Carlos* ſhould have formed a deſign of protecting them, without becoming an accomplice in their guilt. In ſhort, they had ſo great an aſcendant over king *Philip*'s mind, as to prevail with this unnatural father to condemn his ſon to die. The only favour they granted him, was the choice of what death he would die. He choſe the hot bath, where the veins of his legs and arms being opened, life went from him by inſenſible degrees.

Michael de Montſerrat, in his treatiſe *de* * *cæna domini*, reproaching the *Spaniſh* inquiſitors, among other crimes, with abuſing the privilege of the holy office to that degree, as to caſt into its priſons all ſuch wives and maidens as refuſed to indulge them in their criminal paſſions; and to have the cruelty (after having carnally abuſed thoſe innocent victims, under a pretence of ſaving them) to condemn them to death, addreſſes himſelf to them as follows: *Amas eſſo mal hechores, come ne teneys verguença ni honra, que deſpues de aver gozado las mugeres y donzellas que entran en vueſtro poder, deſpudes de averlas gozado las entregays al fuego: O impios peores que los viejos de Suſanna!* "You are worſe than the moſt wicked criminals: are you not aſhamed "to abuſe and ſeduce all ſuch wives and maidens as come into your clutches; and "not contented with this, to condemn them afterwards to the flames! O abominable! "O impious wretches! more wicked than the old lechers who accuſed the chaſte "*Suſanna!*" We meet with words to the ſame effect in the works of *Cypriano de Valera*.

Theſe inſtances have ſufficiently manifeſted, that the unjuſt and arbitrary power of the inquiſition is almoſt unlimited: it extends not only over all the ſubjects, not excepting thoſe of the moſt exalted rank, of thoſe princes in whoſe dominions it is eſtabliſhed, but even over the kings themſelves; and the following example will ſuffice to ſhew, to how great a pitch of inſolence this tribunal dared to carry its authority. Under the reign of *Philip* III. king of *Spain*, two *Cordeliers* or *Franciſcan* friars, either from a deſign of oppoſing the new doctrines, which then were diffuſed in ſeveral parts of chriſtendom, or from other motives, having perhaps proceeded too far in the points controverted between the proteſtants and *Roman* catholicks; were accuſed by the inquiſitors, with having a deſign to leave their order and habit, and to turn proteſtants, and as ſuch were ſeized and carried to the priſons of the inquiſition; where, after having been tried according to the uſual cuſtom, that is, without being heard in their own defence, they were condemned to be burnt, as being guilty of holding heretical opinions. This affair made a great noiſe in the world, and the people did not think them ſo guilty as the officers of the inquiſition pretended them to be. The day of *auto da fè*, or *act of faith* being come, the proceſſion paſſed along before the king's palace at *Madrid*, as was the uſual cuſtom. The two *Cordeliers*, as they were going to execution, gave glory to God for enabling them to ſuffer martyrdom for the confeſſion of his goſpel, and ſung pſalms and prayers with ſo loud a voice as reached the king's ears. He was in his balcony, and being melted to compaſſion at the ſight of them, he cried out: *Surely thoſe two men are very unhappy, to die for a thing of the truth whereof they are perſuaded.* He had no ſooner uttered theſe words, than a *familiar* haſted and acquainted the inquiſitors with them, who immediately ſent a meſſenger to the king, and declared, that the words he had repeated, having given offence to ſeveral perſons, and to the holy office in particular, it was neceſſary he ſhould expiate this crime by ſome exemplary puniſhment. The king did not at firſt take much notice of it; but the inquiſitor going up to him, told him, in a very ſerious tone, that he muſt abſolutely ſubmit himſelf to ſome puniſhment.

* Pictures of the popes, *p.* 334.

puniſhment. They were a long time conſidering what kind of penance to enjoin the king, when at laſt it was agreed he ſhould ſuffer a porringer of blood to be taken from him, which ſhould be burnt by the hands of the common hangman; and accordingly it was executed in preſence of the great inquiſitor and his officers. This ſtory is related in the *Memoirs of the count de* Rouſſy, quoted in the *picture* or *hiſtory of the popes*, printed at *Collen* in 1714, *page* 335.

'Tis plain from theſe dreadful examples, that the inquiſition is a horrid tribunal, and that perſons of the greateſt credit and rank, dread its power as much as the meaneſt of the people. And indeed, when the enemies of Duke *Olivarez*, (who had as much power and authority in *Spain*, as cardinal *Richelieu* in *France*) had conſpired to deſtroy him, they thought the beſt expedient would be to impeach him to the inquiſition. Notwithſtanding the favour and prodigious credit of the firſt miniſter of ſo formidable a monarchy, they had the impudence to ſeize upon his perſon. Among the great numbers whom he had loaded with riches, and whoſe intereſt was inſeparable from his, not one of them dared to make the leaſt declaration in his favour; inſomuch that this great man died, after having been univerſally abandoned.

CHAP. VIII.

Conduct of the INQUISITION *with regard to books.*

BUT as the inquiſition is ſo rigorous againſt perſons, 'tis no leſs ſevere with reſpect to books, this being one of the principal branches of its authority.

As there are always, among the agents and familiars of this tribunal, a great number of indolent, lazy fellows, the ſame as in monaſteries, whoſe monks are as much devoted to the inquiſition as their own agents, the moment a book is publiſhed, 'tis read and examined; but ever with the prejudices which prevail in thoſe places, and which frequently are received as ſound maxims by all the world beſides. If they diſlike but the moſt trifling circumſtance in a book, the inquiſition has immediate notice of it, where 'tis examined a ſecond time, but ſeldom without being cenſured. They are exceſſive rigorous in this country on the article of books, and they often cenſure them for the moſt trifling circumſtance.

This cenſure may be conſidered under three heads: ſometimes a book is abſolutely condemned to all intents and purpoſes. At other times it is condemned only till ſuch time as it ſhall be corrected. Laſtly, an extract is ſometimes made of the ſeveral propoſitions condemned, all which are expreſly ſtigmatized.

An index or table is publiſhed annually, containing a catalogue of all the books which have been condemned that year. Here all the books are met with which have been cenſured in any of the three manners above-mentioned. This index is afterwards paſted or hung up in the moſt publick places of reſort; after which no perſon is allowed to keep them by him. One of the caſes which ſubjects a perſon to the inquiſition, is either the reading or keeping ſuch pieces by him; and if any man ſhould be found to have one of theſe ſtigmatized books, that alone would bring him into great trouble.

Hence we may judge what treatment the authors of them would meet with, were they to be diſcovered. For this reaſon thoſe people take the utmoſt care not to write any thing that may be obnoxious; or in caſe a man is over-run with the itch of ſcribbling, he never ſuffers any perſon to be privy to it; and a writer who cannot reſiſt the impulſe of his genius, is often obliged, for his own ſecurity, to baniſh himſelf for ever from his own country.

As to the printer or publiſher of ſuſpected books, ſuch an one would think himſelf very happy, could he clear himſelf by a large fine, or the confiſcation of all the copies. But he does not meet with the leaſt favour on theſe occaſions, no compoſition is allowed, and they never leave him till they have completed his ruin. It even often coſts him his liberty, and he ſees himſelf reduced to ſpend a great many years, and ſometimes his whole life in the priſons of the inquiſition.

Nay, they are ſo rigorous in the inquiſition upon the article of books, that they have not even ſpared the fathers of the church. There are ſeveral of theſe extant, printed by the inquiſition, wherein we find whole pages caſtrated, becauſe they contained ſentiments or paſſages different from thoſe which are received in the countries where the inquiſition is eſtabliſhed.

We cannot comprehend what excuſe can be brought for ſo extraordinary a liberty, to give it the ſofteſt name: however we may affirm, that were it to be practiſed in thoſe countries which are not ſubject to the inquiſition, we ſhould thereby ſoon loſe all thoſe proofs of antiquity and tradition ſo uſeful to prove Hereticks guilty of innovations in matters of religion; at leaſt we ſhould have none left but ſuch as might be juſtly ſuſpected. Could it be poſſible for the greateſt enemies of the church to give her a more dangerous wound? Thus zeal when unaſſiſted by knowledge, has frequently an effect quite different from what it propoſed to itſelf.

We muſt own, that as nothing can be of worſe conſequence than the peruſal of ill books; ſo, on the other ſide, to prevent the ſale of ſuch as may corrupt either the faith or morals of people, cannot but be of the utmoſt ſervice.

One of the moſt eſſential duties of all chriſtian princes and magiſtrates, is, to have a watchful eye on theſe things; and ſuch governments as have ſuffered themſelves to be deprived of this branch of their authority, have never perceived the loſs it was to them till it was too late to remedy it.

The commonwealth of *Venice* is the only republick that has ever had a juſt notion of the importance of this maxim, and has not ſuffered the leaſt diminution of its antient rights. She ſtill aſſerts them with her uſual ſpirit and reſolution; and her miniſters, to this day, enjoy the right of examining whatever books are printed, to prevent their inſtilling any pernicious doctrines. And as for thoſe which were formerly printed, occaſioned by the too great remiſſneſs of the cenſors, ſhe prevents their being reprinted, in order to put a ſtop to the evil.

Spain, for many years, follow'd what is ſtill practiſed at *Venice*. The right of examining all books written in oppoſition to religion and the ſtate, was lodged in the prince's miniſters, who alſo uſed to cenſure them; but the court of *Rome*, ever upon the watch to extend the limits of their power, got poſſeſſion of this right in a very artful manner, upon the following occaſion. In the beginning of the laſt century, cardinal *Baronius*, in order to improve upon all the attempts which had hitherto been made to enlarge the juriſdiction of the court of *Rome*, writ a letter dated the 13th of *June* 1605, to *Philip* III. king of *Spain*; in which he complained that his miniſters hindered the ſale of the eleventh volume of his annals, in his dominions of *Naples* and *Milan*. He advances boldly in his letter, that the pope is the ſole lawful judge of books; and that princes, and their miniſters, have no power to condemn any book that has once had his holineſs's ſanction.

The king of *Spain* immediately perceived what would be the conſequence of theſe maxims; but as he was unwilling to condemn what his officers had done, who had acted by his orders, or at leaſt agreeable to his intentions: nor did not care to fall out with a cardinal of *Baronius*'s character, (which would inevitably have happened, had he anſwered *Baronius*'s letter) he took a reſolution to take no notice of it; but as his ſilence in ſo important a juncture was not ſufficient, he ſuffered the prohibitions which his miniſters had iſſued out to continue, and be obeyed.

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The cardinal, vexed at the ill ſucceſs his letter had met with, and joining his particular reſentments to the pretenſions of the court of *Rome*, which he had engaged himſelf to maintain, tho he thereby endangered the character he had in the world of being an able man, a circumſtance that affected him very much; he yet improved upon the firſt maxims he had publiſhed in the twelve volumes of his annals, printed in the year 1607. He there ſays in expreſs terms, in a diſcourſe written purpoſely on that ſubject, that it was ſcandalous and impious, for the royal judges (princes) to preſume to cenſure ſuch books as had been approved by the pope, and to prohibit all bookſellers in their dominions, to vend them; that this was robbing *Peter* of thoſe keys which Jeſus Chriſt had given him, *viz.* that of diſcerning between good and evil; and laſtly, that the only reaſon why the miniſters of *Spain* had prohibited his book, was, becauſe he therein reproved the unjuſt actions and uſurpations of their ſovereigns.

But if the cardinal got no advantage by this diſcourſe, ſo injurious to the dignity of all *Roman* catholick kings, princes, and chriſtian magiſtrates, it plainly diſcovered the fiery and paſſionate temper of the court of *Rome*, who think they may lawfully offend crowned heads, and, under a religious pretext, exclaim againſt their government in the ſharpeſt invectives; while at the ſame time, they will not allow thoſe princes to prevent the ſale of ſuch writings in their own dominions.

But there is no one but ſees the miſchiefs that would enſue, in caſe the approbation which the popes, for their own advantage, indulge to books written purpoſely to invalidate the moſt lawful authority of kings, ſhould oblige ſovereigns to permit the diſpoſing of them in their ſeveral dominions.

Can any thing be poſſibly more unjuſt, than to pretend that a book, in which a king is inſulted with the opprobrious name of uſurper and tyrant, or the memory of his anceſtors defamed, and wherein his ſubjects meet with nothing but arguments in favour of diſobedience and rebellion, ſhould be publickly read and ſold in the territories of ſuch a prince?

However *Baronius* pretended to all this, who after having written in very harſh terms againſt ſeveral kings of *Arragon*, and *Ferdinand* the catholick in particular, in his diſcourſe of the monarchy of *Sicily*, Volume the eleventh of his eccleſiaſtical annals, thought that *Philip* III. did him a high injury, in prohibiting the ſale of a work which abounded with calumny and reproaches againſt his predeceſſors and anceſtors; and who, as if all his aſſertions had been juſt, applied to himſelf theſe words of the goſpel, *bleſſed are thoſe that ſuffer for righteouſneſs ſake.* This conſolation, which was only in his imagination, came very ſeaſonably; for the kings of *Spain* have always been of opinion, that he merited no other conſolation.

However, as 'tis certain that any work relating to the catholick faith, which has been approved by the pope, cannot be condemned by the laity; ſo, on the other ſide, 'tis equally certain that all ſecular princes and magiſtates may prohibit any hiſtorical or political piece, tho all the prelates in the world had approved it.

As for the expedient propoſed by *Baronius*, *viz.* that recourſe ſhould be had to the biſhops, for the ſuppreſſing any work which the miniſters of the prince were apprehenſive would occaſion either diſorder or ſcandal: we have already ſhewn that ſuch a remedy would be worſe than the diſeaſe, ſince it would hereby give the clergy an opportunity of ſetting up for judges in a thouſand things, the cognizance whereof does not any way belong to them.

To this we might add, that a government that had not authority ſufficient in itſelf, to provide for whatſoever might be neceſſary for its well-being, would ſcarce merit the name of a government; or ſuch an one as ſhould be obliged to wait till ſuch time as a remedy ſhould be adminiſtred by thoſe, whoſe intereſt it was to protract the evil; or who even would never provide againſt it, but in ſuch a manner as might beſt

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advance their own private views, abſtracted from the exigencies of the ſtate, and the particular advantage of the monarch.

For this reaſon a ſovereign ought never to depend upon the diligence and care of others, in affairs wherein the happineſs of ſubjects are concerned, ſince God has given him the authority, and put ſuch methods into his hands as are effectual for performing the ſame. And in fact, he only has a juſt idea of what may be fitting and advantageous to his people, and therefore has no buſineſs to borrow thoſe things from *Rome* which he has in his own dominions.

This made *John de Monluc* biſhop of *Valentia* to ſay, ſpeaking of the wars that had been carried on in *France* upon a religious account, " that it was very ridiculous, " when the city of *Paris* was on fire, to wait for the waters of *Tyber* to extinguiſh it, " when thoſe of the *Seine* were ready for that purpoſe."

The policy of kings in particular, is directly oppoſite to that of popes; things that are advantageous to the territories of the church, are not ſo for the dominions of another prince; and tho ſuppoſing it were, no one could juſtly maintain, that ſuch a government would be obliged to conform to it: thus a ſet of tenets might be uſeful at *Rome*, which at *Paris*, *Vienna*, *Madrid*, *Venice*, and in all other parts of the world, would be of pernicious conſequence. The reaſon of this is, becauſe the views and intereſts of princes are different; conſequently the pope's approbation could not deprive princes of the power of condemning ſuch books as might occaſion any troubles in their reſpective dominions.

Let us now take notice of good books. As the ſtudying of ſuch muſt neceſſarily be extremely uſeful, one cannot be too careful in diſtinguiſhing them from thoſe of a pernicious tendency, nor be too cautious how we condemn them in common with bad ones.

'Tis indeed true, that to be able to pronounce juſtly on their ſeveral merits, a man muſt be endued with learning, penetration, a good taſte, and above all, a certain extent of underſtanding, a circumſtance ſeldom met with, and particularly in thoſe who are any way related to the inquiſition. The ſeveral members of this tribunal have very little notion of learning, and are vaſtly confined in their ideas; a good taſte is quite out of the queſtion; they are wholly ignorant of antiquity; in a word, they judge intirely from the prejudices they have received, whether good or bad; and they boaſt of no other learning than that of *ſchool-divinity*, or the new *canon-law*. Whatever does not agree with the lights which theſe two laſt mention'd branches of knowledge are able to give, and which are confined within pretty narrow bounds, is ſure of being diſapproved. What muſt be the fate of a valuable book, when ſuch perſons as theſe are the cenſors of it? Notwithſtanding this, the inquiſition pretends to be judges in every part of literature; but then their cenſure is generally advantageous to the ſale of a book; and if it thereby becomes more ſcarce, 'tis the more valued upon that account.

But of all the countries where the *Roman* catholick religion is eſtabliſhed, there is none where the cenſure of the inquiſition againſt a book is leſs regarded than in *France*; nay, the *French* profeſs openly, that they will never ſubmit to it. A book does not ſell the worſe for having been prohibited by thoſe tyrants, nor do the writers ſuffer in their reputation upon that account.

Four circumſtances contribute to the little regard that is paid to theſe kinds of cenſures. 1. 'Tis ſaid that the inquiſition, not excepting that of *Rome*, notwithſtanding the empty title it aſſumes of *univerſal*, has no manner of authority in that kingdom. 2. There are a great number of maxims in *France*, directly claſhing with thoſe of the inquiſition; and as the *French* maxims have been often condemned by the inquiſitors, they have accuſtomed themſelves to deſpiſe whatever ſentences they pronounce. 3. The *French* are certain, that policy, intrigue, and intereſt, are very often

often the chief motives that occaſion cenſure. And as the politicks of *France* do not always agree with thoſe of *Rome*, this is another motive not to ſubmit to its cenſures. 4. They are perſuaded of the bad taſte that prevails in the inquiſition; and the genius and qualities of the members of it, are not unknown in that kingdom. *France*, on the contrary, abounds with learned men; the handſome reception they there meet with, and the generous reward that is commonly beſtowed on them, engages perſons of all nations to go thither. A great penetration and a good taſte, ſeem to be ſpread univerſally in *France*. The *French* have a value for antiquity, they apply themſelves continually to the ſearch of it; and ſo far are they from caſtrating the fathers in the above-mentioned manner, (an article of the moſt dangerous conſequence,) that they enlarge them daily by new diſcoveries, all which they communicate to the publick, and with ſo much fidelity, that the moſt ſevere and eagle-eyed criticks have not yet been able to contradict them.

The liberty the *French* enjoy of ſpeaking or publiſhing their thoughts, is as far different from the unbounded licence that prevails in ſome neighbouring countries, as from the tyrannical conſtraint to which perſons ſubordinate to the inquiſition are ſubject. 'Tis a well regulated liberty, which, by the wiſdom and vigilance of the monarch, is kept within ſuch bounds as prevents its being any way prejudicial to the publick. As it is a difficult matter to form the ſame judgment, with qualities of ſo oppoſite a nature, we need not wonder that what is condemned by the inquiſition, is often approved in *France*; and, on the other ſide, that the *French* pay ſo little regard to its cenſures.

CONCLUSION.

SUCH was the riſe and progreſs of the inquiſition. *Policy* had at firſt as great a ſhare in its eſtabliſhment, as a zeal for the preſervation of religion in its purity. As it owes its original to politicks, this has always been its ſupport ſince that time, and raiſed it to that height of power and authority, which make it ſo formidable at this day. The court of *Rome* conſiders the inquiſition as the maſter-piece of its invention, and the moſt ſubſtantial ſupport of its power both ſpiritual and temporal.

There is nothing it attends to more, than the preſervation of its authority in both and indeed the inquiſition have brought matters to that paſs in thoſe countries that ſubmit to their authority, that tho they offer to ſtretch their prerogative never ſo far, every one favours their pretenſions, or at leaſt no man dares to contradict them. And indeed on theſe occaſions they go what lengths they pleaſe; nothing is able to ſtop them, but all muſt ſubmit; the moſt extravagant maxims are looked upon as indiſputable, and the moſt ill-grounded claims, as juſt ones: hence infallibility with reſpect to actions, the ſuperiority of popes over general councils, his right to all the poſſeſſions of the ſeveral churches in the world, a power of diſpoſing of them at pleaſure, his pretended power over the temporality of ſovereigns, the unwarrantable right which he aſſumes of depoſing them, of abſolving their ſubjects from their oaths of allegiance, and diſpoſing of their dominions to whomſoever he things proper, are all maxims, which if any perſon preſumes to doubt of their validity, in thoſe countries where the inquiſition prevails, they yet dare not oppoſe them, ſince they would thereby expoſe themſelves to the ſevereſt rigours of this dreadful tribunal.

The blind and paſſionate attachment of the inquiſition, for all that concerns the intereſt of the court of *Rome*; the warmth and eagerneſs with which it ſupports all their pretenſions, and its uninterrupted endeavours to enforce the unlimited authority

which the popes arrogate to themſelves; to theſe it owes its prodigious authority and privileges; 'tis this has rendred it ſo formidable, as to be even dreaded by thoſe very princes that have received it in their dominions.

The court of *Rome* are paſſionately deſirous of having it received in all places that are yet free from it, and would ſpare no pains, had they the leaſt hopes of ſucceeding in ſuch attempts; and indeed, could they once bring this to bear, we might juſtly affirm their buſineſs would be done.

But as the world is perſuaded, that religion is able to ſupport itſelf as it has hitherto done, and ſtill continues to do in many countries, without employing ſuch violent expedients; and that ſo powerful a body as the inquiſition, that has ſo great a number of agents and perſons in its dependance; ſo many maxims which interfere with the rights, and ſo many engagements directly oppoſite to the intereſts of ſovereigns; and which moreover binds the people with the ſtrongeſt and moſt indiſſoluble ties, *viz.* thoſe of religion and conſcience, would not fail, whenever opportunity offer'd, to interrupt the tranquillity of a government. All theſe things conſidered, 'tis highly probable it will not make a farther progreſs.

To this it may be anſwered, that it were an eaſy matter to preſcribe laws to it, to limit its authority in ſuch a manner, and to take ſuch juſt meaſures as to render it ſerviceable to religion, and at the ſame time incapable of prejudicing the ſtate.

But experience ſhews, that on what condition ſoever it may be received, and whatſoever laws may be preſcribed to it, it at laſt obtains an unlimited power. The court of *Rome*, whoſe intereſt it is to have it flouriſh, never fails to ſide with it, and are ever ſure to favour the inquiſition, in oppoſition to ſovereign princes: the moſt wiſely eſtabliſhed laws, the due execution whereof is of ſuch mighty conſequence to the peace of kingdoms, are, in the hands of the inquiſition, ſo many inexhauſtible ſources for quarrels and diviſions; and theſe they never fail to make uſe of to curb the authority of ſovereigns.

EXTRACT *of a Voyage to* Spain, *printed at* Paris *in* 1669, *relating to the tribunal of the* INQUISITION, *and the prerogatives of the familiars of the holy office.*

THERE are ten tribunals of the inquiſition in *Spain*, *viz.* thoſe of *Toledo*, *Granada*, *Sevil*, *Corduba*, *Murcia*, *Cuença*, *Le Gronno*, *Lerena*, *Vallidolid*, and the principal which is at *Madrid*. *Mariana* in his 24th book, chap. 17. ſays, that when theſe inquiſitions were firſt eſtabliſhed, they were looked upon by multitudes as very cruel and unjuſt; and *D. Fernand del Pulgar*, a writer of that age, proves, in his *illuſtrious men*, that thoſe crimes whereof the inquiſitors had arrogated to themſelves the cognizance, ought not to be puniſhed with death; but as the greateſt part of the *Spaniards* are very illiterate, and never read either the ſcriptures, or the fathers, and conſequently are uninformed with the true faith, or a ſolid piety, and have only a languid and hypocritical faith, which, according to them, conſiſts wholly in the ceremonies of the church, and in outward worſhip, they give the utmoſt ſcope to their imaginations and irregular paſſions. As the dread of the inquiſition deprives them of all opportunities of inſtructing themſelves fully in their religion, 'tis thereby become a very neceſſary curb to their paſſions; and was the liberty now indulged them, of examining into things, they would imitate the *Moors*, who turn chriſtians as often as they are ſeiz'd, and return to *Mahometiſm* the moment they recover their liberty; or in other words, they are no more

more able to give a reaſon why they profeſs chriſtianity, than the *Moors* why they are *Mahometans:* and it may be juſtly ſaid of theſe people, that the only reaſon of their being *Roman* catholicks is, becauſe their mothers and nurſes are ſo.

The preſident of the inquiſition is called *Inquiſidor-general*, and the counſellors *Inquiſidores*. And as they have nothing elſe to do, but to get information of the wicked lives and principles of perſons, and that every one of theſe inhuman wretches endeavours to make the moſt of his place, they have their ſpies in all places. If they ſpare foreigners, 'tis certain they more than make amends for it, by the cruel uſage of the natives. The methods they employ, and their manner of preparing trials, are directly contrary both to the formalities uſually obſerved in all well regulated governments, and to natural equity, as well as laws both divine and human. When informations have been made againſt any man or woman, (which I will ſuppoſe have not been given credit to, till after they have been confirmed in a moſt authentick manner) they are immediately ſeized; and whereas in all crimes, of what nature ſoever, a priſoner is told what his judges have to lay to his charge, and that a criminal who accuſes himſelf is never believed; here, on the contrary, 'tis expected a priſoner ſhould declare his guilt. And tho he does not accuſe himſelf of any crime, they yet keep him in priſon, nay ſometimes torture him, and put him to death.

As it frequently happens that the witneſſes, who give in their evidence, are prompted to it from a ſpirit of hatred, or ſome private grudge, and that the priſoners might challenge them provided he knew their names, the utmoſt care is taken never to mention them to him, or to have the witneſſes confronted. By this means a man finds himſelf arreſted, accuſed, tortured, condemned and burnt, without being allowed to make his defence.

This cruel treatment extends itſelf even to the children, who are puniſhed for the diſſoluteneſs, or other pretended crimes committed by their parents; for all their goods and chattels are confiſcated, and afterwards ſold for the profit of the inquiſition. Thus by depriving children or others of their lawful inheritances, the inquiſition ſeizes the goods and chattels of whomſoever it pleaſes.

In order to induce the nobility to ſupport theſe horrid proceedings, great privileges have been beſtowed on ſuch of them, as would ſo far degrade themſelves as to become *familiars* of the inquiſition. The king himſelf is the protector thereof, and aſſumes that title. The buſineſs of theſe *familiars* is, to aid and aſſiſt in the ſeizing all ſuch perſons as are impeached, and to carry them to priſon; and one remarkable circumſtance in theſe caſes is, that a perſon is neither fetter'd, or any way bound when he is carried either to priſon or execution; but then he is ſurrounded with ſuch a multitude of theſe officious gentlemen, that there is no poſſibility of his eſcaping out of their hands.

And indeed theſe gentlemen who condeſcend to be *familiars* of the inquiſition, find their account in their cruel employments; for they are allowed to commit the moſt enormous actions: they may kill, aſſaſſinate, debauch, *&c.* without being once reprimanded for it. In caſe they happen to be proſecuted for any ſuch crime, they either call upon the inquiſition to aſſiſt them, or their cauſe is compromiſed, and immediately the other courts ſtop their proceedings, for fear of offending the holy office.

In this caſe the inquiſitors undertake the proſecution, and immediately the *familiar* enters himſelf as their priſoner; after which he has the liberty to go wherever he pleaſes, and to act in all things as tho' he were free.

In the mean time the proſecution is ſpun out to a great length, purpoſely that it may be made up. Such as have money and have got into an ugly ſcrape, think themſelves happy to continue ten years, and ſometimes all their lives, priſoners of the inquiſition; when they meet with better treatment than the reſt, and enjoy more liberty. This was the caſe of a gentleman of *Corduba*, named *don Diego de Cabrera*

y ſoto

y ſoto Mayor, chevalier *del habito de Calatrava* or *de Santiago*, who tho a priſoner of the holy office, was nevertheleſs at the expedition of *Elvas* under *D. Lewis*.

Another gentleman, a *familiar* of the holy office of the above-mentioned city of *Corduba*, happened to kill a man who had great credit at court, and was related to perſons of the firſt quality. Upon which he withdrew to the priſons of the inquiſition. The inquiſitors were ſollicited ſo ſtrongly againſt him, that they could not help condemning him purſuant to the laws; but the reſt of the gentlemen *familiars*, getting a horſe ready for him, and a ſum of money, let him privately out of priſon. After this he kept himſelf concealed a long time; the relations of the deceaſed were addreſſed to in his favour; and the affair having been ſpun out for a great many years, was at laſt made up.

Another gentleman of a very good family, was ſeized and impriſoned in the inquiſition *de lo Grano*, for having diſputed on free-will and grace. He had ſtudied thoſe ſubjects ſo much, that he underſtood them much better than the inquiſitors, who at laſt ſet him at liberty, after having admoniſhed him never to argue any more upon religion, for that otherwiſe he would certainly be reprimanded and puniſhed by the inquiſition. 'Tis certain, that the ſtudy of religion is very much neglected in thoſe countries where the inquiſition prevails, and all their boaſted virtue and goodneſs is but mere hypocriſy; and indeed moſt of thoſe who are impriſoned in the inquiſition are accuſed of being either *Moors* or *Jews*; and ſuch as have been convicted, are carried, after ſentence has paſſed upon them, thro' the ſtreets with a *carocha* upon their heads, which is a kind of cap of a great length, pointed at the top, and made of a red and yellow paper, whence they are called *encarocados*. The council and the officers of the inquiſition walk firſt with ſlippers on their feet, and are followed by the *familiars*, having the criminals in the midſt of them. They are carried in this manner to the church of the *Dominican* friars, where a long ſermon is preached to them: Some of theſe are whipt thro' the ſtreets as Hereticks relapſed; others clothed in a *ſan-benito*, a kind of ſtole, which they wear about their necks, whence they are called *ſan-benitos*. The names of all thoſe perſons who have been taken and puniſhed thro'out the year, are written on the walls of the church, and marked with a *St. Andrew*'s croſs; and indeed moſt of the churches are covered with them.

There is likewiſe another tribunal called *ſanta cruzada*, i. e. *of the holy cruſade*, which is compoſed of a commiſſioner-general who is preſident thereof, and of ſix counſellors. It was firſt created in 1509, under the pontificate of *Julius* II. The *Cruſade*, or the war which the kings of *Spain* waged againſt the infidels, was made uſe of as a pretence for its eſtabliſhment; and tho the king of *Spain* is not at war with the *Turks* or the *African* powers, he nevertheleſs takes from the revenue of the archbiſhoprick of *Toledo*, which is very conſiderable, the ſum of fifty thouſand ducats annually, to defray the expences of the gallies which are to be employ'd againſt the infidels, and proportionably from all the other benefices of his kingdom. This council takes an account of all ſubſidies which the pope allows the king to levy on the clergy and laity; and in conſequence thereof, allows them to eat during the whole ſeaſon of Lent, *de la groſſura*, i. e. the pluck, the entrails, the feet, wings, and that which in *French* is called *abatis*, of all thoſe animals whoſe fleſh is generally eaten.

This cuſtom is authorized by a bull of pope *Julius*, and publiſhed in order to animate the *Spaniards* againſt the infidels. 'Tis fill'd with indulgences, and is printed annually. It ſells prodigiouſly, every perſon being obliged to buy it for fear of being looked upon as a *Jew* or a Heretick, which would render him obnoxious to the inquiſition. It is of no value after the year is expired, for which reaſon an incredible number are ſold off, all which goes to the profit of the king, and brings in a very conſiderable revenue. The loweſt price it goes at, is three *rials de Vellon*, and ſo in proportion to the rank or dignity of the purchaſer.

A bull of the *Cruzada* granted by pope *Calixtus*, is alſo ſold in *Spain*; and *Mariana* in the 18th chapter of his 22d book, relates after *Alonzo de Palencia*, that the pope ſent this bull at the time that the *Spaniards* were engaged in war with the *Moors*; it was ſaid to be of prodigious ſervice both to the living and the dead. Its virtue conſiſted in this, that whoever gave two hundred marevedis towards carrying on the war in which the *Spaniards* were then engaged with the *Moors*, and carried that bull about them; altho they ſhould be ſeized with even a mortal diſtemper; or that their ſpeech ſhould be taken from them, ſo that they could not confeſs their ſins; or, laſtly, tho they were juſt expiring, they yet might be abſolved by the firſt prieſt that ſhould come in their way, and depend upon eſcaping the torments of purgatory.

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

BOOK IV.

Containing the eſtabliſhment of the INQUISITION in the kingdom of *Portugal*; extracted from *Dellon*'s Voyages.

CHAP. I.

The INQUISITION *is introduced into* Lisbon, *but is oppoſed by* Don John. *Its re-eſtabliſhment after his death, and his excommunication pronounced by the holy office. His corps is abſolved. Diſpute between the parliament of* Lisbon *and the officers of the* INQUISITION; *with the rigours and cruelties of that tribunal.*

THE inquiſition was introduced in *Portugal* under the reign of *John* III. before 1557, by a certain monk, who, as 'tis pretended, having procured a bull or fictitious brief, managed matters ſo well, that he ſucceeded in the deſign he had formed of eſtabliſhing the formidable tribunal of the holy office in that kingdom. However, his fraud was at laſt detected; and 'tis univerſally agreed that he was condemned to the gallies for life upon that account; which accordingly was executed.

But this did not hinder the inquiſitors from carrying on their proceedings: however, as their maxims and their inflexible ſeverity towards thoſe unhappy people called *chriſtianos novos* or *new chriſtians*, ſtruck the candid part of mankind with horror; there were found ſome miniſters at court, who had ſo much probity and humanity, as to repreſent to their ſovereign the great prejudice which accrued to his ſubjects from this unprecedented tribunal, and its frequent and bloody executions.

The king after having juſtly reflected on theſe remonſtrances, procured privately a brief from *Rome*, by which his holineſs granted a general pardon to all perſons accuſed of judaiſm; with orders to the inquiſitors to ſet open their priſons, and to diſmiſs all ſuch as ſhould be confined in them, without the leaſt exception.

The officers of the inquiſition were obliged to ſubmit to this command; however they ſoon found a pretext to ſet their engines at work again, by which means the priſons of the inquiſition were as much crouded as they had been before the injunction.

The

The duke of *Branganza* being raiſed to the throne of *Portugal* by the name of *John* IV. would, undoubtedly, have aboliſhed the inquiſition in his dominions, had he either enjoy'd a longer or more peaceable reign. This judicious prince was thoroughly ſenſible of the abuſes which were committed under the ſhadow of the inviolable ſecrecy that is obſerved in the holy office: beſides, he knew that the inquiſitors were byaſſed by pride and avarice, inſtead of following the dictates of piety and juſtice; and knowing that of the numberleſs confiſcations which were made by the inquiſition, but a very trifling ſhare came into his treaſure, the overplus being diſtributed among the officers of the inquiſition; he ordered that the goods and chattels of thoſe who ſhould be taken up, ſhould not be confiſcated for the future.

This declaration aſtoniſhed and alarmed the inquiſitors, as it took from them the moſt conſiderable advantages of their employments. This made them have recourſe to every expedient, in order to ſet things upon their former footing; and they play'd their cards ſo well, that they at laſt obtained a brief from the pope unknown to the king; by which his holineſs ordained, that all confiſcations ſhould be made to the benefit of the inquiſition, in the ſame manner as before the king's declaration was publiſhed; upon pain of excommunication to be incurred by all ſuch as ſhould oppoſe the execution of this brief.

The inquiſitors having prevailed thus far, waited in a body upon the king, as he was juſt returning from receiving the paſchal communion; when one of them in the name of the reſt, beſought him to give them leave to read his holineſs's brief before his majeſty, and in preſence of his whole court.

Don John having liſtened to them with great attention, immediately inquired, who was to have the benefit that would ariſe from the ſeveral confiſcations? The anſwer was; himſelf. Since 'tis ſo, replied the king, and that there is no room to doubt but I may diſpoſe of my own in whatever manner I ſhall judge proper; as a teſtimony of my obedience to the pope's orders, and the great reſpect I have for his commands, I conſent that you confiſcate the goods and chattels of thoſe who ſhall be ſeized by order of your tribunal; provided, however, that an exact inventory be taken of ſuch ſeizures: but I declare from this inſtant, that I freely beſtow all ſuch confiſcated effects on the perſons ſo ſeized, and their families; and my will and pleaſure is, that they ſhall be reſtored to them with the utmoſt fidelity and care, to what puniſhment ſoever you may condemn them.

Tho the inquiſitors were enraged at this order, they nevertheleſs were obliged to ſubmit to it; and ſo long as *don John* reigned, all goods and chattels confiſcated, were either reſtored to the perſons to whom they belonged, or their lawful heirs.

But no ſooner was the king dead, than the heads of the inquiſition repreſented to the queen his widow, that as the late king her conſort, had acted in direct oppoſition to the pope's orders, he had thereby incurred the ſentence of excommunication, with which all ſuch were threatned in the pope's brief, who ſhould oppoſe the execution of it. This princeſs, who was not informed with ſo much reſolution as the king her conſort, was ſo weak as to conſent that the inquiſitors, clothed in their ſacerdotal veſtments, ſhould perform the ceremony of abſolving the dead body of *don John* from the pretended excommunication; and that too in preſence of *don Alphonſo* and *don Pedro*, her ſons.

The reader will eaſily ſuppoſe, that whatever was done by the inquiſitors with regard to the abſolution of the king's body, was but a mere trick, to frighten the grandees of the kingdom and the common people, and to ſupport the authority of the holy office with all its train of terrors: for *don John* had paid the utmoſt ſubmiſſion to the pope's briefs, and the generous reſolution he had taken while it was read, to remit to his ſubjects all ſuch of their goods and chattels as ſhould be confiſcated to his uſe, as he had really given orders; ſo far from deſerving ſo ignominious a puniſhment as was inflicted

inflicted on him after his death, ought rather to have procured him the everlaſting thanks of all his ſubjects; and have made the cruelty of the inquiſitors odious to the whole world.

But the inquiſitors, encouraged by the impunity they met with upon this occaſion, continued to exerciſe their rigours, or rather cruelties, under the reign of *don Alphonſo* and part of that of *don Pedro*, in whoſe regency, about *anno* 1672, one of the churches in *Lisbon* was robbed. The thieves ſtole away the pyx, and the reſt of the ſacred veſſels, and ſcattered the conſecrated wafers up and down.

This horrid ſacrilege was ſcarce known in the morning, but the people flock'd in crouds to the church, and there was ſcarce one of the old chriſtians but were firmly perſuaded that the new chriſtians had committed this execrable action.

The lords of the *Relaçam* or parliament of *Lisbon*, immediately iſſued out an order for ſearching the houſes of all ſuch as could be ſuſpected of guilt on this occaſion; and this order was executed with ſo much ſeverity, that they would know where all perſons had been who had lain out of their houſes that night; the reaſons they had to abſent themſelves; and the company they had been in. A numberleſs multitude of people of both ſexes, and of all ages, were ſeized upon the moſt trifling ſuſpicion, inſomuch that the priſons of the parliament were crouded; theſe perſons were examined with the utmoſt ſtrictneſs. However all their care was ineffectual, and they found it impoſſible to diſcover who had perpetrated this horrid action.

But the inquiſitors were very much exaſperated againſt the ſecular judges for taking cognizance of this affair; very luckily for the new chriſtians, who would undoubtedly have ſuffered infinitely more, had the inquiſitors carried on the proſecution.

Such as hated the new chriſtians, made this a freſh handle to raiſe the averſion of the people againſt them, who were before but too much prompted to hate and perſecute them. The diſorder was carried to that height, that ſcarce one of thoſe unhappy perſons dared to appear in publick; nay, 'twas debated in council before the king, whether it would not be proper to baniſh at once all the new chriſtians out of the kingdom.

In this juncture, the inquiſitors, who are the profeſſed perſecutors of all thoſe who are called new chriſtians, ſeemed to have ſuddenly ſuppreſſed their hatred and mock zeal; inſomuch that they, ſo far from voting for their baniſhment, oppoſed it as much as poſſible.

The reaſon they gave for this extraordinary behaviour, which ſurprized every one, was, that they could not in conſcience ſend into foreign countries, where every man lives as he thinks proper, perſons who were weak and unſtable in their faith; who, as they would have no farther curb to keep them in their duty, would ſoon quit the chriſtian profeſſion.

However, all men of ſenſe plainly perceived that the heads of the inquiſition would not have acted in this manner, had they not apprehended their power would have ſunk, in caſe the new chriſtians were drove out of the kingdom; and would thereby have loſt the opportunity of ſatiating their abominable avarice; theſe unhappy wretches being their moſt uſual prey, and almoſt the ſole object of their perſecutions.

Be this as it will, the inquiſitors gained their ends, ſo that there was no farther mention made of the expulſion of the pretended *Jews*. They ſatisfied themſelves with impriſoning a great number of them daily, and examining them with the utmoſt rigour.

Whilſt the parliament was thus employ'd in ſearching out the wretch who had perpetrated the crime above-mentioned; a thief, one of the old chriſtians, was ſurprized as he was robbing in a village near *Lisbon*. He was immediately impriſoned in the city; and ſearching him, they found upon him the crucifix of the pyx which had

had been ſtolen ſome months before. He was examined about the theft, when the miſerable wretch confeſſed that he only was guilty of it; that he had broke open the pyx, of which he had only kept the crucifix; and that as he had always carried it about him, it had by that means diſcovered him.

This ſacrilegious wretch being thus diſcovered, at a time when 'twas leaſt expected, he was tried, and puniſhed in a manner ſuitable to his guilt. Immediately all the new chriſtians, who had been impriſoned by the parliament upon that account, were releaſed; whereby one would have concluded, that this accident would have ſuſpended for ſome time the perſecution which had been carried on againſt them. But as this incident had almoſt cured the people of the prejudice which they entertained againſt the new chriſtians, and that the averſion they had hitherto bore to them, now diminiſhed; the inquiſitors, who had pretended to act in their favour, when it was debated in council whether they ſhould be baniſhed the kingdom, now finding they had no reaſon to apprehend any thing of that nature, they therefore began to perſecute them more than ever.

Thoſe whom the parliament had ſet at liberty, and declared innocent, were firſt expoſed to the fury of the inquiſitors; inſomuch that theſe unhappy wretches ſeemed to have got out of *Scylla* into *Charybdis*.

The cruelty and rigour of the inquiſitors, prompted ſeveral of the prime nobility, as well as many perſons of the greateſt virtue about the court, who were greatly concerned to ſee the new chriſtians perſecuted with ſo high a hand, to make their moſt humble remonſtrances to don *Pedro* upon that account.

Theſe were chiefly the marquiſſes *de Gouca* and *de Marialva*, don *Anthonio de Mendoça*, then archbiſhop of *Lisbon*, don *Chriſtopher d'Almeida*, biſhop of the *Martyrs*; the lord *Ruſſel*, biſhop of *Portalegro*; the marquiſſes of *Tavora* and *de Fontes*, count *de Villaflor*, don *Sanches Manoel*, and ſeveral other eminent divines and religious of different orders. All theſe repreſented to the king, the irreparable injury which the inquiſitors did to his ſubjects; and told him, that it would inevitably be followed with the utter ruin of the kingdom. The king was ſo ſtruck with the reaſons they gave, that he commanded his ambaſſador at *Rome* to ſollicit a brief at that court; by which the new chriſtians ſhould have leave granted them, to lay before his holineſs the reaſons they had to complain of the proceedings of the inquiſition. This brief being granted, and notice thereof given to the ſeveral inquiſitions in *Portugal*, the executions of that tribunal were ſuſpended; and the new chriſtians had leave to appoint counſel to plead in their name, both in *Rome* and in *Portugal*, and to pray his holineſs to reduce the formalities of the inquiſition, to the regulations preſcribed by the canon and civil law.

Accordingly, their counſel drew up ſeveral petitions and memorials, which they preſented to his holineſs, praying him to order that the originals of ſome antient proſecutions of perſons who had been condemned to the flames by the inquiſition, ſhould be ſent to *Rome*, particularly of ſuch as were put to death by the name of *negative convicts*; in order that as his holineſs would, by the peruſal of theſe inſtruments, be fully convinced of the juſtice of their complaints, he might therefore apply ſuitable remedies.

His holineſs liſtened attentively to their grievances, and was greatly afflicted upon that account: whereupon he immediately gives orders for diſpatching a brief, by which he commanded the inquiſitors, to ſend to him immediately the originals of four antient proſecutions.

The chief inquiſitors plainly ſaw, that in caſe they ſhould be forced to ſend this brief, they would inevitably be expoſed to the greateſt danger; ſince in caſe it ſhould work its effect, their authority would either be loſt, or at leaſt conſiderably impaired.

In this dilemma, they at laſt took the reſolution not to obey the pope's orders: upon which his holineſs, by a new brief, ſuſpended the inquiſitor-general from his employment, and excommunicated the reſt. He likewiſe commanded them to give up the keys of the ſeveral priſons of the inquiſition into the hands of the ordinaries; but this they refuſed: and how urgent ſoever the pope might be in his demands, he was obliged, inſtead of the four copies of proſecutions, to be contented with thoſe which the inquiſitors ſent him; and thoſe were ſuch as they were pleaſed to chuſe out, and as beſt ſuited their purpoſe. However, his holineſs abſolved them, upon their making him this ſlight ſatisfaction; and tho ſome regulations were made, in order to ſoften the rigours of this tribunal, matters have nevertheleſs always continued on the ſame foot. Whatever is here advanced, is more than juſtified by a brief of pope *Innocent* XI. dated *Auguſt* 22, 1682.

The methods the inquiſitors made uſe of to divert the ſtorm which threatned them, were firſt to repreſent to his majeſty, that the only motive of the court of *Rome*'s demanding the above-mentioned copies, was to get an opportunity thereby of aſcribing to themſelves the cognizance of matters relating to *Portugal*; that after the pope had obtained ſo far, as that appeals might be made to him from all affairs relating to the inquiſition; the conſequence would be, that he thenceforwards would alſo take cognizance of all cauſes eccleſiaſtical and even civil; that this procedure of the court of *Rome*, ſtruck viſibly at the rights and privileges of the crown; and that it was of the utmoſt conſequence, as well as incumbent upon him, if he had any regard to his political character, not to give the pope a handle on this occaſion to infringe in time to come the rights of the ſovereign, who ought to acknowledge no other ſuperior but God himſelf.

Don *Pedro*, who in the beginning of his reign had been very favourable to the new chriſtians, but was now no longer prompted and ſupported by the advice of thoſe faithful miniſters who had inſpired him with compaſſion and tenderneſs, with regard to thoſe who were oppreſſed by the inquiſition, was now impoſed upon by theſe ſpecious reaſons which the inquiſitors had laid before him; and therefore, ſo far from continuing his indulgence for that party which he had before protected, he ſent freſh injunctions to his embaſſador at *Rome*, with orders to ſet every engine at work, in order to hinder the court from proceeding on the deſign it had formed, to procure the original of certain proſecutions.

The inquiſitors having obſerved from the very beginning of that affair, that the firſt embaſſador whom the king had nominated to ſue for ſatisfaction at the pope's hands, with regard to the grievances whereof his ſubjects complained, acquitted himſelf very exactly of the commiſſion with which he had been entruſted; were of opinion, that it was abſolutely neceſſary they ſhould either bribe him to their intereſts, or in caſe that fail'd, to get him removed.

Immediately they tried to corrupt that miniſter, but finding their endeavours fruitleſs, they inſinuated to the king that it would be proper to recal him; which having obtained, they procured in his room don *Lewis de Souſa*, then biſhop of——— afterwards archbiſhop of *Braga*, immediately after don *Veriſſimo d'Alencaſtro* had reſigned that eminent dignity for that of inquiſitor-general.

This new embaſſador, who was a creature of the inquiſition, pretended to ſerve his king and his country, but in reality betrayed both; for he ſecretly oppoſed the good reſolution the holy father had taken, of putting a ſtop to the horrid injuſtice of the inquiſition. He either concealed or weakned the reaſons which the new chriſtians alledged; gave notice to the inquiſitors of all that was doing at *Rome*; and invented artifices, by which they might elude whatever the pope enjoined. In fine, they gave his holineſs to underſtand, that ſuch of the *Portugueze* who were men of honour and honeſty, were highly offended to find that the ſanctity and integrity of the inquiſition in their proſecutions, ſhould be ſo much as ſuſpected; and that in caſe the

court

court of *Rome* ſhould inſiſt upon ſeeing the originals of the proſecutions, 'twould tacitly introduce judaiſm in the kingdom of *Portugal.*

That in caſe the people ſhould mutiny, as there was but too juſt reaſon to believe they would, the king would perhaps be forced to ſeek for ſuch a remedy, as might not be agreeable to the court of *Rome*; ſince matters might be brought to that paſs, that they ſhould be obliged to create a patriarch in *Portugal*; eſpecially ſince the difficulty which the pope had ſo long made, of granting his bulls to ſuch biſhops as were named by his majeſty, had already but too much prompted the people to a change in that particular.

The embaſſador, by theſe and ſuch like artifices, quite traverſed the pope's good intentions; who therefore was obliged to remain ſatisfied with two proſecutions, and thoſe ſuch as the inquiſitors themſelves had made choice of, inſtead of four, which his holineſs had deſired; inſomuch that matters, notwithſtanding all the pope's endeavours, have continued upon near the ſame foot they were before.

CHAP. II.

The treatment thoſe perſons meet with who are impriſoned in the Portugueze *inquiſitions.*

'TIS no eaſy matter to diſcover the proceedings of the inquiſitions in *Portugal*, or the cruelties which are inflicted on thoſe who are impriſoned in them; in a word, 'tis vaſtly difficult to exhibit the ſeveral circumſtances of it. The inviolable ſecrecy that is obſerved in the holy office, and which indeed is the only ſupport of it, prevents thoſe who are the victims of it, from knowing exactly the ſeveral particulars thereof. However, we ſhall ſincerely inform the reader whatever our own unhappy experience may have taught us in this matter, as well as what may be reaſonably conjectured concerning that tribunal.

We muſt firſt obſerve, that ſuch as have undergone theſe ſad trials, are undoubtedly beſt able to give light into this affair. One may naturally ſuppoſe, that whatever is ſo zealouſly concealed, muſt certainly be of a horrid nature; and that this dreadful ſecrecy which is obſerved, is the greateſt obſtacle to thoſe remedies which might otherwiſe be applied to ſo many evils with which the unhappy wretches are oppreſſed; who being by that means almoſt abſolutely deprived of knowing thoſe methods by which they might procure their releaſe, are ſo dreadfully confuſed, that they are obliged to proceed inceſſantly blindfold, as it were, without being ſcarce ever able to gueſs the real cauſe of their misfortune. We are to obſerve, that perſons are impriſoned on the oaths of one, two, or three witneſſes, who diſagree intirely in their evidence; and who, at the ſame time, bluſh with indignation to think that any credit ſhould be given to their affidavits, ſince they themſelves are priſoners, who have no other method to extricate themſelves, but by accuſing their pretended accomplices: and indeed their depoſitions are ſeldom found to agree.

When a perſon is impeached, and the indictment drawn up againſt him is approved by the inquiſitors, orders are iſſued out for ſeizing him; which being done, he is immediately treated as tho he were found guilty of the crimes which are laid to *his* charge: ſo that his wife and children, in caſe he has any, are immediately *thruſt* out of doors; his houſe is ſhut up, and an inventory is taken of all his *effects*, by which means his family is in an inſtant reduced to beggary.

Tho a perſon happens to be releaſed from the priſons of the *inquiſition*, he ſeldom recovers any of his effects, or but a trifling part of them. His creditors loſe all their debts; and the royal treaſury has but a very ſmall portion of theſe confiſcations, the

inquiſitors

inquiſitors having uſurped the right of diſpoſing them as they ſhall think proper; which indeed they generally do to their own profit.

When a man and his wife are ſeized, their children, in caſe they have any, are reduced to ſuch a deplorable condition, that thoſe of not above three or four years of age, are ſometimes obliged to beg from door to door, and to ſhelter themſelves in a church-porch, *&c.* but the moſt melancholy circumſtance is, that 'tis but too common for virtuous young women, of a liberal education, to proſtitute themſelves; forced to it either by neceſſity, or the injurious treatment they meet with upon theſe occaſions. A numberleſs multitude of married women, of the ſtricteſt virtue, have fallen into the ſame guilt, after the impriſonment of their huſbands. There are but too many inſtances to confirm the truth of what is here advanced, in all the towns and cities of the kingdom, which it would be an eaſy matter to name; but humanity obliges us to conceal the names of thoſe afflicted perſons, that we may not be thought to inſult their miſery; nor fill a great number of fathers, mothers, and husbands with confuſion.

When a familiar, who has been appointed by the inquiſitors to ſeize a criminal, has found him, he bids him follow him. All the way they go, the officer does whatever lies in his power to perſuade the priſoner to make an immediate confeſſion of his guilt, in order that he may return to his family, and experience the mercy which the inquiſitors extend (as he ſays) to thoſe who diſcover the ſincerity of their repentance by a ſpeedy and voluntary confeſſion: but that if, on the contrary, he does not accuſe himſelf, he muſt not expect to be releaſed out of priſon till after a very long confinement, and then only to be burnt alive.

The delinquent being come to the inquiſition, is accoſted by the ſecretary, who delivers him up to the goaler, called in *Portugueze Alcaide*; who, with two *followers*, carries the priſoner into the moſt retired part of the inquiſition; when they all exhort him a-new to make a ſpeedy confeſſion, in caſe he expects mercy; is deſirous of preſerving his life, and of obtaining his liberty.

This artifice of the officers of the inquiſition, prompts a numberleſs multitude of innocent perſons, to accuſe themſelves of crimes which they never committed.

The priſoner being come in, he is ſearched, and all the gold and ſilver he has about him is taken away, not excepting a medal, or image of our Saviour or of any ſaint. His books, in caſe he has any about him, are alſo taken away: nor will they ſo much as allow a layman to have his prayer-book, or a clergyman his breviary, purely to deprive them of every temporal and ſpiritual conſolation Tho any of theſe unhappy wretches, which is very often the caſe, beg even with tears, to get their prayer, and other holy books reſtored to them, in order to ſooth their affliction by the peruſal of theſe ſpiritual exerciſes; (it not being reaſonable, that as they are deprived of the ſacraments of penance and the Lord's-ſupper, and the conſolation of hearing maſs, they ſhould be denied the innocent ſatisfaction of ſaying their uſual prayers; or that they ſhould be treated like *Turks* and infidels when they are chriſtians:) the only anſwer they obtain, is, that in theſe priſons no one has occaſion for books; and that ſuch as are confined in them, ought to employ their whole time in examining their conſciences, and revealing their errors. That in caſe a delinquent anſwers, that he acknowledges himſelf to be a grievous ſinner, and deſires a confeſſor * may be ſent for, in order that he may cleanſe his conſcience by the ſacrament of penance; in this caſe no anſwer is made him, and no manner of regard is had to his intreaties: he is never allowed to confeſs himſelf, or to receive the leaſt inſtruction; he is deprived

* 'Tis almoſt incredible, that a ſinner ſhall be refuſed a confeſſor when he deſires one, eſpecially before he is convicted or pronounced an heretic; nay, tho he were ſo, ſuch treatment as this is very extraordinary.

prived of every conſolation, and is not ſuffer'd to hear maſs, or receive the ſacrament, for ſix, eight, or ten years: in a word, he is treated like an infidel, and not like one who was redeemed by the precious blood of Chriſt. 'Tis true indeed, that when a priſoner is dangerouſly ill, he is allowed a confeſſor, after the phyſician has given him over: but then the ghoſtly father ſtays but a ſhort time in the cell, becauſe of its filth and horrid ſtench; beſides as the *Alcaide*, the turnkeys, and the priſoners, who accompany the ſick perſon, wait at the door; the confeſſor cannot allow half the time that is neceſſary for making a confeſſion ſuitable to the exigencies of the ſick perſon, who frequently has ſpent many years without once approaching the holy table. It ſometimes happens on theſe occaſions, that weak and ignorant perſons confeſs themſelves guilty of ſacrilegious crimes; fearing, that in caſe they accuſe themſelves of having confeſſed crimes they never committed, purely to ſave their lives, that the confeſſor ſhould divulge it to the inquiſitors; and that this ſhould be a prejudice to them in caſe they ſhould recover.

I know the reader will naturally ſuppoſe, that 'tis ſcarce poſſible for a priſoner to make a proper confeſſion, ſince he is viſited by the prieſt but once, and that for a very ſhort time: beſides, the ghoſtly father has not the power to abſolve him from thoſe cenſures which 'tis pretended he has incurred, unleſs he be dying; that the ſick priſoner is not allowed a prieſt to aſſiſt him in his dying moments, nor is the crucifix preſented to him to comfort him, and excite him to contrition in his dying moments.

Notwithſtanding that theſe unhappy wretches ſuffer ſuch dreadful hardſhips, yet moſt of them diſcover ſo lively a faith, that they daily draw croſſes with a coal on the walls of the dungeons in which they are confined, and when they are at their laſt gaſp, their companions, as they are not allowed a prieſt, aſſiſt them as well as they can; pray fervently, and ſhed floods of tears; and are continually exhorting them to contrition, and to repeat the holy names of *Jeſus* and *Mary* till they expire. But why are not the antient chriſtians, and all the faithful in general, allowed admittance into theſe dreadful priſons upon theſe mournful occaſions? Theſe undoubtedly would edify very much, by the virtue and piety of theſe unfortunate victims of the inquiſitors, and be fully convinced, that the greateſt part of thoſe Perſons in *Portugal* who are reputed *Jews*, are, in reality, zealous chriſtians; who, after having led a ſober and religious life, and adhered ſtrictly to the principles of the catholic church, end their days in ſuch a manner, ſuitable to thoſe who call themſelves her dutiful ſons; and have no other motive or reaſon to accuſe themſelves falſly, but merely in order to free themſelves from their miſerable captivity, and eſcape the cruel and infamous death with which they are continually threatned.

It may be proper to obſerve here, that theſe poor ſick creatures who are treated with ſo much inhumanity, are looked upon by the inquiſitors either as *Jews* or chriſtians. But if they look upon them as *Jews*, ſhould not chriſtianity prompt them to convince them, if poſſible, of their crimes? But on the other ſide, if they ſuppoſe them chriſtians, does not our Saviour forbid their being abandoned in their laſt moments; or what is worſe than all, to be left to the mercy of three or four *Jewiſh* fellow-ſufferers, who in all probability will endeavour to corrupt their principles?

How laudable, how great would it be for an inquiſitor, prompted with a truly apoſtolical zeal, to perform the office of a paſtor, by viſiting thoſe gloomy habitations, purely to exhort the priſoners to finiſh their courſe piouſly! Did thoſe officers conduct themſelves in this manner, numbers of thoſe unfortunate creatures would then go to death with the utmoſt reſignation; and in their laſt moments, give the moſt unſuſpicious tokens of a pure and lively faith, and poſſibly by that means lay aſide the prejudice they might have imbibed, ſince death generally ſhews truly what a man is, and is a very unfit ſeaſon for hypocriſy. Poſſibly the inquiſitors may object,

object, that as they judge theſe unhappy wretches, it would derogate from their dignity to condeſcend ſo far; but to this it may be anſwered, that the quality of judge does not exclude that of father in an eccleſiaſtick, whoſe ſole aim ought to be the converſion of ſouls, and not the deſtruction of the body: and tho it were to be allowed, that it would not be proper for them to viſit the priſons, yet ſurely they ought to let their priſons be viſited by pious and charitable perſons, and ſuch as are capable of inſtructing, comforting, and ſtrengthning their ſouls in virtue.

CHAP. III.

Deſcription of the DUNGEONS. *Puniſhments inflicted on the priſoners.*

THE ſecretary of the inquiſition having received the priſoner from the familiars at the gate, he delivers him into the cuſtody of the Alcaide and two turnkeys, who carry him into the dungeon. Here two ſtrong doors are ſhut upon him, when he is confined in a room about twelve foot long, and ten wide. This cell is generally very dark, the light coming in only thro' a very ſmall window at the top of the room. This glimmering light is ſo unchearing to the priſoner, that he ſpends the whole day in wiſhing for night, purely to enjoy the dim light of a ſmall lamp which the inquiſitors allow him. However, the expence of the lamps and the waſhing of their linen, are both deducted from the five pence *per* day, which is allowed them for their ſubſiſtence.

The reader will excuſe our not giving a particular deſcription of the naſtineſs and ſtench of theſe priſons; however, as it may be proper to give a juſt idea of whatever is done in this place, we ſhall be obliged to enter into a more exact detail. The whole furniture of theſe miſerable dungeons is four earthen pots to make water in, and one larger than the reſt, to eaſe the other neceſſities of nature, all which are emptied but once a-week.

From this circumſtance it may be judg'd how great the ſtench and how unwholeſom theſe places muſt be, as the priſoners are obliged to ſpend week after week in the midſt of ſo much naſtineſs. And indeed the ſtink is ſo horrid, that frequently, eſpecially in ſummer, worms are ſeen crawling up and down the dungeon; and the ſtench is ſo nauſeous, that 'tis next to a miracle how theſe poor wretches can live ſo long in the midſt of it. Hence it is that thoſe priſoners, who go in proceſſion in the acts of faith, are generally ſo pale and wan, that their moſt intimate acquaintance ſcarce know them; they looking like ſo many dead bodies that are made to move with ſprings, rather than living creatures. In each of theſe dungeons is a bed, that fills half the cell, on which the priſoners lie; and theſe cells are ſo exceſſively moiſt, that their mats and mattreſſes are ſoon rotted. Four or five perſons, and ſometimes more, are generally confined together in one of them, in which caſe ſuch of them as cannot lie upon the bed, (it being not large enough to hold them all) are forced to ſtretch themſelves upon the bare boards in the midſt of the filth. How terrible muſt it be for five perſons to be coop'd up in ſo ſmall a place, in the midſt of ſo many veſſels full of naſtineſs; for the inquiſitors ſcarce allow the living ſo much ground to lie upon, as are indulged the dead for their graves.

We have now deſcribed the dungeons of the priſons of *Coimbra* and *Evora*; for thoſe of *Lisbon* are a little larger, and not ſo dark.

Sometimes there is but one priſoner in a cell, which is crouded according to the number of the priſoners, or the time ſince the ſolemnizing the act of faith. One can-

cannot ſay whether the priſoners are happier in having company, or in being alone. If they are alone, their ſolitude is dreadful, and in caſe they have company, they are obliged to bear with their ill humours, their infirmities and errors. But the moſt dangerous companion a priſoner can have, is a perſon who has confeſſed himſelf; for ſuch a one is perpetually perſuading others to do the ſame, by aſſuring them they have no other way left them to ſave their lives; and that they ought not to be aſhamed to do what ſo many good people, and which they themſelves, who give them ſuch advice, have done before: ſo that a chriſtian muſt have a dreadful time of it, ſince beſides his own torments, his ears are continually grated with thoſe of others. Beſides, the priſoner himſelf has juſt reaſon to ſuſpect whether thoſe who adviſe him in this manner, are not his accuſers; and whether their depoſitions are not an obſtacle to his releaſe.

Thus do the moſt malicious and crafty priſoners endeavour to perſuade ſuch of their companions as are more ſimple, or leſs upon their guard, to accuſe thoſe in their confeſſions who endeavour to get out of the clutches of the inquiſitors; all which accuſations or impeachments occaſion inexpreſſible confuſion, inaſmuch as when a perſon who is unjuſtly impeached finds he has forfeited his goods and chattels, he will endeavour to make others as unhappy as himſelf.

But this happens becauſe the inquiſitors do not require ſuch witneſſes as agree in the circumſtances of times, places and perſons; for if all who give their depoſitions were obliged to this, few would run the hazard of accuſing themſelves falſly, much leſs to name accomplices, ſince it would be impoſſible for them to agree in all the circumſtances of a pretended crime.

We muſt obſerve that it very often happens, when a priſoner has juſt given in his depoſition againſt another, who, in order to procure his releaſe, has pleaded guilty, the informer is confined in the ſame cell with the perſon againſt whom he ſwore; and when the perſon indicted is told in the audience, that there is a new evidence, and a freſh impeachment lodg'd againſt him, he immediately ſuppoſes that this additional misfortune came from without doors, whereas in reality 'tis the very man who is confin'd with him under the ſame roof, that has brought it upon him. We ſhould find numberleſs inſtances of this nature, did the inquiſitors ſuffer the trials to be inſpected.

We are farther to obſerve, that in the inquiſitions of *Portugal*, the priſoners are frequently removed out of one cell into another, and thereby frequently change their companions. 'Twould be no eaſy matter to gueſs why they are ſhifted in this manner; however, 'tis certainly a misfortune to the innocent, becauſe as the priſoners get acquainted with one another by this means, they naturally ſuppoſe that their fellow-priſoners employ the ſame methods to get their diſcharge; and being in this manner induced to think, that they are impeach'd by their fellow-priſoners, they thence are alſo prompted to impeach all thoſe with whom they have any acquaintance. 'Tis aſtoniſhing to think, that ſince the inquiſitors boaſt ſo inviolable a ſecrecy, they ſhould ſuffer the priſoners to have any communication one with another. May we not juſtly ſuſpect that the ſole motive of their proceeding in this manner is purely, that they may have the better opportunity of ruining all thoſe who fall into their clutches?

Perſons who are thus confined have not the ſad conſolation allowed them of bewailing their misfortunes; to theſe, ſighs and tears are forbid, tho they have the ſtrongeſt reaſons for both; and if any one happens to make a little noiſe, or ſpeak ſo as to be heard in the next cell, he is gagg'd and whipt very cruelly. This is done to frighten the reſt, who, while the priſoner is puniſhing in this manner, hear a kind of herald, who cries aloud, that the priſoner is whipt by order of the *lord* inquiſitors, either for having ſpoken too loud, for crying, or beating upon the walls of his cell,

or

or for having quarrelled with his comrades. Many criminals have been whipt ſo cruelly for ſuch faults, that it has thrown them into a fit of ſickneſs for ſeveral months, and ſome have been maimed all their life-time. Theſe puniſhments are inflicted on all ſorts of perſons, without the leaſt diſtinction of age, ſex or quality; inſomuch that they barbarouſly ſtrip married women and maidens of the ſtricteſt virtue, whom their parents had educated with the utmoſt care. But the moſt inhuman circumſtance, is, that whenever any priſoner happens to make the leaſt diſturbance, all who are in the cell with him are puniſh'd for it; the diſturber for making a noiſe, and the reſt for not immediately diſcovering it.

Now ſuch a procedure as this, throws the priſoners into the higheſt perplexity, ſince, in caſe they don't impeach their comrades, they are puniſh'd; and, in caſe they do, they never fail of being accuſed by them, not only in the above-mention'd caſes, but in thoſe of a capital nature: ſo that all thoſe poor wretches can do, is, to ſubmit patiently to their ſufferings, and to hold their tongues.

It may be worthy our conſideration, to reflect on the miſerable condition to which a great number of young maidens, nuns, and women of the higheſt quality and the ſtricteſt virtue are reduced, who are confined in the priſons of the inquiſition, with the moſt flagitious and moſt abandon'd perſons of their own ſex: and on the great number of friars, prieſts and gentlemen of the greateſt birth, who have no other companions but a ſett of ignorant, illiterate, debauch'd, mean wretches.

We muſt alſo obſerve, that ſuch as are whipt for having ſpoke to thoſe in the next cell to them, are frequently put into the ſame dungeons with them a few days after. Such procedure as this appears vaſtly myſterious, and can be done from no other motive, but purely to embarraſs and perplex the priſoners.

IN caſe, as frequently happens, the priſoners are very fervent in their prayers, faſt certain days in the week, and the whole Lent, the inquiſitors forbid their piety and abſtinence, pretending 'tis all hypocriſy: but God, who ſees the heart of man, will one day manifeſt whether the judges or the priſoners were the greateſt hypocrites.

CHAP. IV.

How WOMEN *are treated. The order obſerved in proſecutions.*

WE have hitherto related but the leaſt part of the ſufferings of thoſe who are confin'd in the inquiſition. Words could but faintly deſcribe the barbarities which are practiſed in theſe gloomy habitations, eſpecially in the cells where the women are impriſoned, the inquiſitors acting with infinitely more caution with regard to that ſex, and are more ſecret in all things which concern them: however 'tis certain, that the handſomeſt meet with the moſt gentle treatment; and here we ſhall ſuppreſs a great number of particulars which it would be indecent to relate. There is now a certain woman at *Madrid*, who happening to be engaged in a very odd adventure in one of the *Portugueze* inquiſitions, was no ſooner releaſed but ſhe immediately left the kingdom, and could never be prevailed with to return back into it.

Were the numberleſs multitude of unhappy wretches, who are daily let out of theſe priſons, at full liberty to divulge what they have ſeen and ſuffer'd; and were they not afraid of being ſeiz'd again and burnt alive, in caſe they happen to blab, the world

world would ſoon have another idea of the ſanctity of this tribunal; but the oath of ſecrecy, which is adminiſtred to them at their releaſe, and the dreadful menaces which are pronounced on theſe occaſions; menaces enough to terrify the moſt undaunted, force them not to once open their lips. The only conſolation left them, is the liberty of revealing their thoughts to their confeſſors; and their confeſſions, ſtrike the prieſts to whom they are then made with the utmoſt horror. But of what ſervice is this? are families leſs diſhonour'd upon this account, or is their deſtruction leſs certain? The inquiſitors, to whom complaints are frequently made on this account, pretend that theſe unhappy victims of their fury and inſatiable avarice, impoſe upon their confeſſors, purely to excite their compaſſion. Might we not anſwer, that there is much more room to doubt the ſincerity of a forced confeſſion, made by perſons whoſe ſouls are dejected with terror; who are oppreſſed and inhumanly treated, and perſuaded they have no other way left to recover their liberty and ſave their lives than a ſacramental confeſſion, which is made with the utmoſt freedom; which the perſon who makes it is firmly perſuaded will never be divulged; and from which he cannot expect the leaſt relief? It even frequently happens, that the dread with which ſeveral poor penitents who have eſcaped the clutches of the inquiſition, are ſtruck, leſt their ghoſtly fathers ſhould not keep an inviolable ſecrecy with regard to their confeſſions; prompts them to commit ſacrilege, and to accuſe themſelves falſly of crimes before the audience. For this reaſon, 'tis very neceſſary that all who hear the confeſſions of ſuch unhappy perſons, take great care, not to ſuffer them to aggravate the crimes whereof they accuſe themſelves falſly.

It might be anſwer'd in the ſecond place, that as the agents of the inquiſition have reconciled, in the acts of faith, ſuch as have pleaded guilty before their tribunal, they are not to ſuppoſe that they tell an untruth in that of penance; ſince, at that rate, one muſt conclude, that they are no leſs *Jews* or Hereticks at their leaving the inquiſition, than when they were firſt impriſon'd in it: whence it would follow, that all the penance which they had been enjoined; all the acts of faith, and their ſeveral reconciliations, would be ſo many uſeleſs ceremonies. In fine, admit the proceedings of the inquiſition are as equitable as they pretend to be; why ſhould they force all perſons at their releaſe, to take an oath not to reveal any circumſtance that has happen'd? Would it not be of greater ſervice to the publick, as well as more glorious for the holy office, to allow their priſoners a full liberty of ſpeech, and to bind them no otherwiſe, than the obliging them to tell nothing but the truth. This would be the only method of making it known to every one; priſoners would no longer complain of their being forced to obſerve an inviolable ſecrecy; a remedy would thereby be applied to the inexpreſſible perplexity and confuſion which occaſions ſo many executions, and which renders the juſtifying ſo many innocent perſons an impoſſibility.

But the better to clear up this matter, it will be proper to exhibit the order which is obſerved in the trials of the inquiſition; firſt of ſuch as die negative, and ſecondly of thoſe who plead guilty. Heaven is witneſs that I aim at nothing but the truth in what I am going to relate; and that I am prompted by no other motive than the glory of God, and the ſervice of my fellow-creatures.

Firſt, the priſoner is carried to the audience by the Alcaide, attended by a turnkey: he goes thither bare-headed, and at his going in, he is obliged to kneel, when his name, country, trade or profeſſion, and a thouſand trifling particulars are *aſk'd* him; all which are writ down, and afterwards ſigned by him.

Some priſoners after having been carried to the firſt audience, are ſometimes confined two, three or four years, before they are call'd a ſecond time, while others are tried with much greater diſpatch. Theſe delays generally occaſion a moſt horrid

circumſtance, which is, that thoſe who are laſt confined, voluntarily impeach ſuch as are confined along with them, for fear theſe ſhould have accuſed them before.

There is reaſon to believe, that the ſlowneſs of certain procedures is wholly owing to the want of a ſufficient number of witneſſes againſt the priſoners, and the hopes with which the inquiſitors flatter themſelves, that by ſuſpending the trial, they will thereby obtain a greater number of affidavits; becauſe thoſe who are newly impriſoned are perpetually impeaching others who are at liberty, and theſe accuſe again in their turn ſuch as were impriſon'd before them. But 'tis certain, that theſe dreadful delays frequently reduce a priſoner to deſpair, who being beſides continually prompted by the jailors and turnkeys, is at laſt reſolved to ſue to be admitted to audience; when in order to procure his diſcharge, he accuſes himſelf of numberleſs crimes whereof he is wholly innocent, and which, perhaps, no one had laid to his charge.

When a priſoner is called a ſecond time to audience, called *Meſa*, or board of the holy office, 'tis in order to inquire into his extraction; for not ſatisfied with taking down the names of his father and mother, they alſo inquire thoſe of his grandfathers, great grandfathers, brothers, ſiſters, children, uncles, nephews and couſins to the fourth generation: they afterwards inquire whether they are now chriſtians; if wholly or in part only. Theſe interrogatories, ſo little uſed in other tribunals, make thoſe who are aſk'd them believe, that the ſole motive of their being thus examined with regard to their anceſtors, is purely to ſift out whether they have failed to impeach any of them; moſt priſoners ſuppoſing that this is the only way to ſave their lives.

But after that a priſoner has made all theſe declarations, he is ſtill confined; for many crimes are laid to his charge by perſons unknown, whoſe names it is conſequently very difficult for him to gueſs, which yet is the only way left him to procure his releaſe.

We ſhould have a better idea of the cruelty, the confuſion and vexation of the inquiſitors, were they to publiſh faithfully the trials of thoſe whom they have delivered up to the executioner, merely becauſe they could not hit upon the names of thoſe who depoſed againſt them; moſt of whom are at the ſame time their accomplices. Now ſuch as are condemned to the flames by the inquiſitors, becauſe they did not declare all their accomplices and thoſe who impeached them, are called *Diminutos*, or perſons who did not make a full confeſſion, or for not having named all their accomplices.

After that the names of the ſeveral relations of the priſoner have been taken down, he is aſked, whether he be willing to confeſs his crimes? which they tell him is the only way left to excite the uſual clemency and mercy of the inquiſition. This he is exhorted to do as ſpeedily as poſſible, but without ſpecifying the crimes he is ſuppoſed to have committed. This, in the inquiſition, is called the firſt information. In caſe the priſoner anſwers, that he has always been a member of the chriſtian church, and cannot accuſe himſelf of any crime cognizable by the inquiſitors, he then is obliged to take a freſh oath of ſecrecy; when, having ſigned his anſwers, he is remanded back to his cell.

Being brought a third time before the board, which is the ſecond information; after taking the uſual oath of ſecrecy, and that he will declare nothing but the truth, he is aſked, whether he be deſirous of confeſſing himſelf in order to merit mercy? In caſe he ſtill anſwers, that he never acted any thing againſt the faith of Chriſt, but has conſtantly adhered thereto all his life-time. They then interrogate him upon divers other articles of the law of *Moſes*; which is generally done in manner following:

Whether he has left the law of Chriſt to follow that of *Moſes?* or, whether he is acquainted with any chriſtians who have acted in that manner?——— Anſwer'd in the negative.

Whether,

Whether, in compliance with the laws of *Moſes*, he has abſtained from ſwines fleſh, that of hares, of rabbits, or of fiſh that have no ſhell?—— Anſwer'd in the negative.

Theſe two queſtions ſufficiently ſhew in what manner a priſoner is examined with regard to his obſervation of the *Jewiſh* diſpenſation. At the end therefore of each queſtion, the words, *anſwered in the negative*, are only written; and no mention is made of the proteſtations, complaints, and ſupplicating replies of the unhappy priſoners. Some time ago one of theſe being aſked, whether he had not ſhifted himſelf on ſaturdays? whether he had not ſwept his houſe backwards? or had not thrown little crums of bread and drops of wine into pots of water, of which ſuperſtitious ceremonies the new chriſtians are accuſed? The priſoner anſwer'd in this manner: " I have already declared to you, gentlemen, that I was a chriſtian, which " circumſtance alone ſufficiently ſhews, that I could never be give into ſuch ridicu- " lous ceremonies; therefore, if I may preſume to adviſe, don't trifle away your " precious time in this manner, but rather be quick in determining the fate of ſo " many unhappy wretches who are now groaning in captivity."

There are daily priſoners, who, before their examination being wholly unacquainted with the *Jewiſh* ceremonies, get by heart the ridiculous particulars which are told them. When they afterwards accuſe themſelves, for fear of being puniſh'd for having practiſed thoſe filthy, ſuperſtitious cuſtoms; whereas, in reality, they were firſt taught them by thoſe who are their judges.

The interrogatories and anſwers being ended, the priſoner is remanded back to his cell.

As there is no fixed time for the length of the trials, ſome are diſpatched in a few weeks, while others take up ſeveral years: 'tis in vain for a priſoner to beg and intreat, for the inquiſitors are deaf to his cries, and ſeldom or never admit him to audience but when they judge proper. And if it happen that they are wrought upon by his ſupplications, and he is accordingly brought before them; yet, if he has nothing to alledge but his innocence and the miſery he ſuffers; he is immediately remanded back to priſon, when he is reproached for having ſo vilely abuſed the lenity of the inquiſitors; and to heighten his affliction, he is barbarouſly uſed by the turnkeys, who upbraid him for begging to be admitted to audience, ſince he, at the ſame time, did not intend to acknowledge his guilt.

However, ſome time after, that is, whenever the inquiſitors think proper, the priſoner is ſent for; and being now at the third and laſt information, he is urged by all the motives which are moſt apt to inſpire him with terror, to confeſs his crimes: if he refuſes, he is terribly menaced; and if he ſtill perſiſts in what they call his obſtinacy, the proctor appears to declare to him his concluſions, otherwiſe called *the declaration of juſtice.*

Then the proctor of the inquiſition, holding a paper in his hand, reads the following words out of it:

1. That the priſoner, who was baptized a chriſtian, has abandoned the faith and profeſſed the law of *Moſes*, in hopes that he might be ſaved in the practice of the *Jewiſh* ceremonies.

2. That the ſaid priſoner, being ſome time ſince in a certain place with perſons of the ſame extraction with himſelf, that is, with new chriſtians; the perſons then aſſembled, declared to each other, that they lived in a ſtrict obedience to the *Jewiſh* law, and therefore never eat of thoſe things which were forbidden by the ſaid law, ſuch as ſwines fleſh, *&c.*

3. That the ſaid priſoner being in a certain place, with certain perſons, who like himſelf were new chriſtians; one of the company affirm'd, that he had eat part of a ham, to whom the priſoner anſwer'd, that he never eat any. To this ſome perſon then

then preſent, ſaid that he did very right if he were prompted thereto from a reſolution of obeying the law of *Moſes*. That this ſubject being purſued farther, all the company had declared themſelves followers of the ſaid law, in obedience to which they ſhifted every ſaturday.

4. That the priſoner at the bar, happening to meet in a certain place with other new chriſtians, had told them he intended to purchaſe a conſiderable poſt; to which one of the company replied, that if he might adviſe, he ſhould not buy it, ſince as he was a new chriſtian he might be prevented from doing it. But that another of the company had told him, that this conſideration ought not to divert him from purchaſing the ſaid employment, ſince others of the ſame extraction as himſelf had acted in ſuch; and that all the company had declared in favour of the *Jewiſh* law, purely to procure to themſelves riches and honour: that it was in view of fulfilling this law that they all ſaid the *pater*, and abſtained from eating certain meats prohibited by the *Moſaic* law.

And inſomuch as the ſaid priſoner is ſufficiently convicted of the above-mentioned crimes, the ſaid proctor concludes that he ſhall be delivered over to the ſecular arm, as a heretick and apoſtate.

Such is pretty near the inſtrument called by the inquiſitors *the proctor's declaration*; which being read, the priſoner is aſked, whether the whole purport of it be not true? And in caſe he anſwers, (as generally happens) that it is abſolutely falſe, he then is remanded back to his cell.

CHAP. V.

SEQUEL *of the proſecutions.*

SOme time after this horrid declaration has been made, which is whenever the inquiſitors think proper, the priſoner is called to the board, when a counſellor is ſent for, called in *Portugueſe*, Letrado, to undertake his defence; tho, to ſpeak the truth, theſe counſellors are rather ſpies ſet over him, than his advocates.

Then the inquiſitors ſay to the counſellor: The priſoner at the bar having deſired counſel, we grant you leave to undertake his defenſe, and to make ſuch petitions, obſervations and remonſtrances as you ſhall think proper; but with this proviſo, that in caſe you perceive that the priſoner is for employing the leaſt fraud or malice in his defenſe, you are ſtrictly enjoyn'd to inform the court of it.

This declaration ended, the priſoner and his *Letrado* are put into another room, but a third perſon comes to them, and ſtays all the time they diſcourſe together, in order to prevent any juggle between them.

The counſellor and the ſpy ſeat themſelves in chairs, and tho the priſoner is a perſon of the firſt quality, or a dignitary of the church, he yet is forced to ſit upon a ſtool. Then the counſellor reads the declaration which was given him, containing the ſeveral matters laid to his charge, as delivered by the proctor; which being done, he aſks the priſoner whether he has any thing to ſay in his defence. The priſoner anſwers, that he's a chriſtian; that he has never done any thing in oppoſition to the chriſtian faith; and that the purport of the declaration is abſolutely falſe. Then the Letrado takes the pen into his hand, and draws up the objections, which are generally as follows:

That it would be a very eaſy matter to prove, that the priſoner was baptized a chriſtian; that he has fulfilled the ſeveral duties enjoyn'd him in his baptiſm; that he has

has led a very exemplary life; has been duly preſent at maſs and ſermons; has frequently approached the ſacraments of penance and the euchariſt; and beſtowed alms liberally on the poor, and on religious houſes.

Furthermore, that he has done the moſt ſignal ſervice to the churches and fraternities to which he belonged; that he has employ'd a great part of his ſubſtance in works of piety; that no perſon can ſay he ever committed an action contrary to the religion he profeſſes; ſo far from it, that he has always diſcover'd the higheſt love, as well as awe of the divine Being, and the utmoſt love and charity for his neighbour.

That it can be as clearly proved, he never ſhifted himſelf on ſaturdays; that he has frequently been ſeen eating ſwines fleſh, hare, rabbits, and all ſorts of fiſh, whether ſhell-fiſh or otherwiſe, without making the leaſt diſtinction with regard to meats, except in conformity to the holy *Roman* church. That his ſervants may be examined on theſe articles, and his moſt intimate acquaintance, above all, his confeſſor, and the rector of the pariſh where he lived; and that all theſe will not ſcruple to make oath, that in whatever concerns religion his conduct was always irreproachable.

Such is the uſual form of the *objections*, which the counſellors make who are appointed on theſe occaſions to plead the cauſe of criminals. Being ſigned by the *Letrado* and the priſoner, the former goes to the *Meſa* in order to give an account of what he has done, and the latter is remanded back to priſon.

Some time after, *viz.* whenever the judges think fitting, they ſend for a priſoner before them, in order for his calling ſuch perſons as may prove the particulars of his *objections*. The law requires that there be three witneſſes at leaſt for each article, and indeed there are few priſoners but clearly prove what they had alledged in their own juſtification. However, this is of very little ſervice to them, tho in juſtice they ought to invalidate the teſtimony of a ſingle perſon, which at the ſame time is generally trifling and inconſiſtent. The priſoner having done, he is ſent back to priſon.

Some time after this, he is again ſent for, when he is urged a-freſh to confeſs his guilt. In caſe he perſiſts in declaring his innocence, he is aſked, whether he conſents that the proctor ſhould make a new declaration of the proofs found againſt him, immediately after which the ſecretary begins to read in theſe or the like words:

The legal declaration of the affidavits given in againſt the priſoner at the bar.

An evidence whom we will call * *Richard*, has depoſed, that about ten years ago, he heard and ſaw, the priſoner at the bar whoſe name is *Lewis*, being in a certain place (ſuppoſe *Coimbra)* with perſons of the ſame extraction with himſelf, they declared to each other, that both of them lived in conformity to the law of *Moſes*.

† Another evidence, whom we will call *John*, has alſo depoſed that the ſaid *Lewis* being in a certain place (ſuppoſe *Caſtelbranco)* about fifteen years ago, in company with other new chriſtians, whom we will call *Francis* and *John*; one of the company having obſerved that he uſed to eat pork, was anſwered by the priſoner at the bar, whoſe name is *Lewis*, that he never eat any; to which another, whom we will call *Francis*, ſaid, that *Lewis* did very well, provided it was in obedience to the law; and that the whole company on that occaſion affirmed, they ſquared their conduct according to the principles of the *Moſaical* inſtitution.

* This evidence, whom we call *Richard*, ſeems here to have been the only witneſs with *Lewis*. Compare this with the declaration of the ſaid *Lewis*, hereafter mentioned.

† This witneſs, whom we call *John*, has impeached *Lewis* and *Francis*. Tho there are but three perſons mentioned in this indictment, there are nevertheleſs ſometimes eight, who are all enſnar'd by the inquiſitors. The reader is deſired to beſtow ſome reflection on theſe depoſitions, in order to compare them with thoſe of the priſoner.

A third witneſs, ſuppoſe his name * *William*, has legally depoſed, that the above-mentioned *Lewis* being about ſix years ago in a certain place, *Coimbray* for inſtance, with perſons of the ſame extraction with himſelf, whom we will ſuppoſe to be *Emanuel* and *William*, the ſaid *Lewis* told the evidence then preſent, that he intended to purchaſe a conſiderable employment; that one of the ſaid witneſſes, *Emanuel* for inſtance, told him it would not be proper for him to buy it, becauſe being a new chriſtian 'twas very probable ſome perſon or other might traverſe his deſign; to which another of the company, ſuppoſe *William*, anſwered, that this ought not to prevent his purchaſing it, ſince perſons of the ſame extraction with himſelf had exercifed ſuch employments; and that all the company then preſent, profeſſed their living in obedience to the injunctions of the law of *Moſes*.

This is pretty near the form of the declarations of the proofs which the inquiſitors pretend to have againſt their priſoners.

Thoſe of the priſoner, whom we will call *Lewis*, conſiſt only of three witneſſes, whoſe evidence is far from agreeing; however, theſe are conſidered by the inquiſitors as ſufficiently valid to cauſe any perſon to be ſeiz'd; nay, ſometimes a perſon is impriſoned tho there are but two ſuch evidences, who as they are commonly perjured, can hardly agree in the particulars they depoſe. If the inquiſitors would allow the trials to be publiſhed, 'twould then be found, that ſcarce one witneſs in a thouſand agree in all circumſtances, unleſs matters were ſo managed, that having impeach'd a perſon before they themſelves were taken up, they had concerted and agreed together upon their depoſitions before-hand.

The declaration is then read to the priſoner, when he is aſked, whether he allows the charge to be true; but as we will ſuppoſe *Lewis* to be innocent, he conſequently denies every article of it; upon which he is immediately remanded back to priſon.

The inquiſitors don't permit the counſellor to have any conference with the priſoner for ſome time afterwards; but this is of little prejudice to him, ſince he really has only the ſpecious name of his counſellor. And to ſay the truth, he is not allowed to ſupplicate or alledge any thing in favour of the priſoner, but what the inquiſitors think proper. The counſellor is never ſhewn either the trial or the proceedings; and as he is not informed of the ſeveral circumſtances of the affair, it would be ſcarce poſſible for him to make a ſuitable defence, ſince he is nominated to this employment by the moſt zealous familiars of the inquiſition, who very often are ſurprizingly illiterate. In fine, as theſe counſellors are retainers to the holy office, they always ſet the caſe of thoſe priſoners whoſe cauſe they pretend to plead, in the worſt light. And inaſmuch as the inquiſitors and familiars, are prejudiced againſt all thoſe who in *Portugal* are diſtinguiſh'd by the name of new chriſtians, their counſellors always think the worſt of their priſoners. Now if theſe happen to ſpeak their real ſentiments at the board, and that theſe prove to be againſt the priſoner, they are of great prejudice to the latter; whereas tho this advocate judge never ſo favourably of him, 'tis of very little ſervice to him.

The proctor is the chief man in the ſecret, and may, whenever he pleaſes, peruſe the whole proceſs, in order that he may be the better enabled to perplex the priſoner; whereas the counſellor having but a very ſuperficial knowledge of the whole affair, cannot poſſibly make a ſuitable defence. Hence it is, that great numbers of theſe unhappy creatures die undefended; conſtrained either to periſh miſerably in the flames, or to caſt the blackeſt ſtain on their families, by accuſing themſelves of *Judaiſm*, or ſeveral other crimes, whereof they are wholly innocent.

Some

* The reader will eaſily obſerve that the evidence is very different from the defence made by the priſoner, which is a plain proof that the whole is but a trick.

Some time after, whenever the inquiſitors think proper, the advocate is allow'd acceſs to the priſoner, when he reads to him the above-mentioned declaration of proofs which had before been ſignified to him at the board, and drawn up in pretty near the form before exhibited. This inſtrument includes indeed a variety of depoſitions; but how numerous ſoever they be, they always differ both in ſubſtance and circumſtances.

This inſtrument being read, the *Letrado* aſks the priſoner what he has to alledge againſt the charge. In caſe he anſwers, that the whole is a mere rhapſody of lies; that he is innocent of all that is laid to his charge; and that he earneſtly beſeeches the counſellor to undertake his defence: then the *Letrado* changing his note, begins to act the part of an inquiſitor; employs all his rhetorick to prevail upon his client to make an open confeſſion; repreſents to him, that it will be impoſſible for him to extricate himſelf by any other means; and that, in caſe he continue obſtinate, he will run the riſk of continuing ſeveral years in priſon, or of being put to death.

A little reflection on theſe occaſions, has the effect which ſuch advice given by a counſellor muſt naturally produce in weak minds, ſuch as thoſe of women and others; and indeed, theſe falſe advocates generally perſuade their clients to accuſe themſelves tho in never ſo ſcandalous a manner.

That in caſe the priſoner ſtill perſiſts in declaring his innocence, then the *Letrado* never fails to addreſs him as follows: What anſwers can you make to the crimes which the proctor has laid to your charge, and which he affirms to be ſufficiently proved? It muſt be confeſſed, that a priſoner is very much to be pitied on theſe occaſions; for what ſuccour or conſolation can ſuch a pretended advocate adminiſter? Is it not plain that the whole is a mere juggle? Were the *Letrado* to do his duty, ought he not to except againſt all the witneſſes, ſince either they differ in their depoſitions, are moſt of them priſoners, or were forced by threats and violence to give ſuch evidence as the inquiſitors think proper? In lay-tribunals a ſingle witneſs goes for nothing, tho it were in caſe of high-treaſon; and ſuch muſt be men of unſullied characters. But the inquiſitors, on the contrary, receive all kind of witneſſes; and the depoſitions of perſons ſuborned and forced, and who have been confined ſeveral years in priſon, and had no other way of ſaving their lives, are received as valid. Was an offer of liberty made to thoſe who are confined in our different priſons, upon condition that they would depoſe againſt others, without their being obliged to agree with the depoſitions of the other witneſſes, there is hardly one but would endeavour to procure his liberty at ſo eaſy a rate. Are not the priſoners who are confined in the priſons of the inquiſition human creatures as well as thoſe who are confined in ſecular jails? Does not the horrors of ſo dreadful a confinement, and the fear of a cruel death, make as ſtrong an impreſſion upon them, eſpecially on women? There is no room to doubt, but as theſe unhappy creatures confeſs themſelves falſly to be *Jews* when it is extorted from them, they would alſo accuſe themſelves to be *Mahometans* were threats and menaces employ'd.

However, the counſellors have not the leaſt ſcruple upon theſe occaſions, but are very eaſy in their minds, and have not the leaſt qualm of conſcience, tho they are anſwerable to heaven for the life, the wealth, and honour of thoſe whoſe cauſe they undertake. And if it happens, which is but too often the caſe, that a priſoner accuſes others falſly by the advice of his counſellor, into what guilt does this latter plunge himſelf! and can we ſuppoſe he can ever atone for it?

In fine, the *Letrado* having aſked the priſoner whether he has any ſolid exceptions to make againſt his witneſſes? The latter anſwers, that 'twill be impoſſible for him to hit upon any, ſince they are all unknown to him. Then the advocate draws up ſeveral againſt the witneſſes in general; and at the ſame time engages the priſoner to diſcloſe to him, without the leaſt reſerve, whatever he may have to alledge againſt all

all perſons with whom he may have had any difference, in order that in ſo great a number, he may include thoſe who depoſed againſt him. Nevertheleſs, as the priſoner is not only often unacquainted with his accuſers, but never ſo much as once heard their names; the conſequence is, that tho he excepts againſt an hundred, he has not the good luck to hit upon thoſe whom only it concerned him to name. Another inconveniency which ariſes from the priſoner's perplexity is, that as he, by his counſellor, excepts againſt all the perſons he can poſſibly think of, who perhaps never once thought to do him the leaſt prejudice, he thereby makes a general confeſſion of his whole life to the *Letrado*; diſcovers to him all the intrigues, or ſcenes of gallantry in which he may have been engaged, and thereby ruins the reputation of ſeveral women, and thoſe perhaps of diſtinction, by diſcloſing what ought to have been buried in eternal oblivion. Such is the wretched perplexity of thoſe who are impriſoned by the inquiſitors, who have no refuge left but to make vain and empty challenges, by ſaying for inſtance, that ſuch a one is their enemy, becauſe they either debauch'd his wife, his daughter, or his ſiſter. On which we are to obſerve, that the inquiſitors pay no manner of regard to ſuch exceptions, if it can be proved that the perſon who makes them, either ſpoke afterwards, or was reconciled to the perſon whom he challenges; as tho the *Portugueze* did not frequently conceal their revenge, under the moſt ſpecious appearance of friendſhip.

Another method by which the priſoners of the holy office ſometimes recover their liberty, is by proving their being in another place, which in *Portugueze* is called * *coarctato*, that is, the proving the priſoner was in a different place from that ſworn to in the indictment: as for inſtance, to ſhew that he was in *Lisbon*, when 'twas pretended he was in *Coimbra*.

For the validity of every challenge or exception, the priſoner muſt bring three witneſſes at leaſt, of an unſullied character, all of them old chriſtians; but the advocate is not told their names. We are to obſerve, that the witneſſes who are ſubpæna'd by the priſoner on theſe occaſions, are always under ſuch dreadful apprehenſions leſt the inquiſitors ſhould ſuſpect their favouring the priſoner, that this conſideration frequently prevents their making ſuch depoſitions as might be of advantage to the priſoner, or at leaſt making them very imperfectly. We are farther to obſerve, that none but priſoners of experience or underſtanding, fly for refuge to the *coarctato*; and if the priſoner himſelf does not hit upon it, his advocate never puts it into his head. The better to illuſtrate this matter, the reader is to know, that the priſoner is never told the places directly, which the witneſſes ſwore to, unleſs he deſires to be told their names in order to clear himſelf by the *coarctato*; but that in the declarations which are read to the priſoner, they always make uſe of the words, *in a certain place*, without ſpecifying any particular one, as we have ſhewn in the abovementioned examples. Now moſt priſoners finding thoſe places are not pointed out, ſeldom have the ſenſe to require their being named, in order to clear themſelves by the *coarctato*. Beſides, this expedient is generally of no ſervice to women, young perſons, and even to perſons of certain conditions; ſuch being too ignorant to think of it themſelves, and are never prompted to it by their advocates, tho bound in duty to do all that lies in their power for thoſe whoſe cauſe they undertake. But ſo unhappy is the lot of all who are ſeized by the inquiſitors, that every thing ſeems to conſpire their ruin; and whenever their defence is to be undertaken, numberleſs difficulties ariſe, and thoſe for the moſt part unſurmountable.

CHAP.

* The plea of *coarctato* can be alledged by none but travellers, and is ſcarce ever allowed to women.

CHAP. VI.

SEQUEL *of the proceedings againſt ſuch men as are impeach'd; and againſt women.*

ALL that the priſoner and his advocate can do for their advantage conſiſts in theſe kinds of challenges. Some time after the priſoner is called to audience, but only to inquire of him the names of thoſe witneſſes he had mentioned in his challenges or exceptions. Having done this, he is remanded back to priſon, and not a word is mention'd to him of his cauſe. If he has been ſo happy, when he made his exceptions, as to hit on the names of thoſe who depoſed againſt him; then the witneſſes he calls upon, are examined with regard to theſe exceptions; otherwiſe, no farther mention is made of them, and the cauſe continues at a ſtand.

Suppoſe that the priſoner whom we will call *Lewis*, was taken up in *January* 1700, no mention is made to him of his trial till two years after his impriſonment. If the reader thinks this a long time, he is to know that ſeveral priſoners have been confined three years, before a word has been ſaid to them of it. Two years being elapſed, all the proceedings we before took notice of are concluded in two months, ſo that *Lewis* flatters himſelf he ſhall be ſet at liberty in the firſt act of faith: but he is miſtaken; for the act of faith is ſolemnized, but no notice is taken of him. How bitter muſt the reflection be, when a poor priſoner conſiders that it would be impoſſible for him to procure his liberty before another act of faith, which will be two years at leaſt! In vain does he torture his mind, to gueſs at the reaſons why he ſhould be detained in this manner; for this it will be impoſſible for him to gueſs.

At laſt, about a year after, he is called to audience, when he is again exhorted to confeſs his crime. In caſe he anſwers as he did before, that he is wholly innocent, and is not conſcious to himſelf of having committed any crime, he is remanded back till a little before the next act of faith, when he (ſuppoſe *Lewis*) is put to the torture, where at the ſame time that all his bones are diſlocated in a dreadful manner, he is earneſtly conjured, (nor are the moſt terrible menaces omitted on theſe occaſions) to make a general confeſſion of all his crimes, in order that he may be ſet at liberty.

'Tis indeed ſurprizing, how it can be poſſible for any of theſe unhappy wretches, to bear up againſt ſuch a croud of ſufferings; but in order to give the reader ſome idea of this matter, and the effect which this torture generally produces, we ſhall here inſtance an example, which is that of *Mary of the conception*, a native of *Villa-eſtremos*, and daughter to *Emanuel Soares*.

This young woman, who afterwards lived with one of her brothers named *Alvares Pinto*, was taken up, and alſo two of her ſiſters. Theſe three young women, after having been long impriſon'd, were at laſt ſet at liberty in the act of faith ſolemnized at *Evora* in *April* 1660. *Mary of the conception*, after having conſtantly perſiſted in declaring her innocence, was at laſt put to the torture. She bore it very couragiouſly till 'twas pretty near ended; but at laſt, overcome with the torments, ſhe accuſed herſelf. Upon this ſhe was unbound, and was ſuffered to put on her clothes in order to make her confeſſion. But now, inſtead of perſiſting in what ſhe had before declared, ſhe proteſted that all ſhe had ſpoke when upon the rack, was abſolutely falſe; that ſhe was a chriſtian, and that the dread of dying under her torments, was the ſole motive why ſhe accuſed herſelf of judaiſm. Upon this ſhe was remanded back to pri-

ſon, and a few days after was put a ſecond time to the torture; when ſhe again accuſed herſelf; which was no ſooner done than ſhe was unlooſed, when being carried to the audience, ſhe now perſiſted in her innocence, and told her judges, that 'twould be to no purpoſe for them to put her a third time to the torture, ſince ſhe ſhould always accuſe herſelf falſly tho ſhe were rack'd an hundred times. However, ſhe was again put upon the rack; but as heaven then indued her with uncommon reſolution, ſhe went thro' it continually perſiſting in her innocence. What is here related, was publiſhed with her ſentence; and 'twas for refuſing to ratify what ſhe had confeſs'd in the two firſt tortures, that ſhe was condemned to be whipt publickly thro' the ſtreets, and afterwards baniſhed for ten years.

In the ſame act of faith, there appeared to be reconciled *Andrao Franciſco Tendeiro*, born in *Villa-vicioſa*, who hearing this young woman's ſentence pronounced, and having ſaid to thoſe who ſtood near him, that he thought it a very ſevere one; he was called to the audience, when the inquiſitors, after having ſharply reprimanded him, told him, he might look upon it as a great happineſs, that they had been ſo indulgent as not to confine him; that tho they, out of their great goodneſs and charity, permitted him to enjoy his liberty, he yet ſhould take the utmoſt care not to blabb ſo inconſiderately another time.

When women are put to the torture, they are undreſſed to their ſhifts, which are of coarſe cloth; then they are put upon the rack in a very indecent manner, before a large company of men; ſo that as moſt of them are terrified by the torture they undergo, they confeſs or deny whatever is required from them, in order to be freed from the torments they are made to ſuffer.

Let us nevertheleſs ſuppoſe, that *Lewis* has had ſo much reſolution, as to bear up under the torments without confeſſing any thing; that the next act of faith, (or jail-delivery) he is ſet at liberty, that is, is not condemned to die, for want of ſufficient evidence, the three above-mentioned being not enough; ſuppoſing, I ſay, he is clear'd on this occaſion, is it not ſurprizing that a poor creature ſhould be tortured in this manner upon ſo trifling a matter? that he ſhall be made to ſuffer ſo many torments upon ſuch ſlight evidence? that a trial which might have been diſpatch'd in a few days, ſhall be ſpun out to ſo many years? and that a man's health and buſineſs muſt be ruin'd, becauſe forſooth, he muſt be obliged to wait till the next jail-delivery? Is not all this unjuſt and barbarous?

Lewis being thus releas'd, is carried to a publick ſchool, where he is confined a month, in order to learn his catechiſm. But of what ſervice is this? And if he already knows all he can be taught, why is he confined in this manner? The reaſon is certainly, becauſe the inquiſitors would thereby perſuade the vulgar, that he is ignorant of the very elements of the chriſtian religion.

At laſt *Lewis* is completely ſet at liberty, becauſe of the happineſs he had in his ill fortune, *viz.* that there were no more than three witneſſes appear'd againſt him. But let us now ſuppoſe there are ten, all perſons of the character we juſt now deſcribed; which, according to the maxims of the inquiſition, is ſufficient to cauſe a perſon to be delivered over to the ſecular arm, as manifeſtly convicted. A little before the jail-delivery, *Lewis* is called to audience, when it is inſinuated to him, that he muſt prepare to hear his ſentence, which is to be pronounced in the next act of faith that is to be ſolemnized on a day they name to him. This is the notice which is given to all ſuch as are to be condemn'd, that fatal day being carefully concealed from the reſt of the priſoners till the moment it is to be ſolemnized. In what a dreadful ſituation is the mind of ſuch an unhappy wretch, who is revolving continually the horrid barbarities which are preparing, unaſſiſted with a confeſſor, or any conſolation; and at the ſame time abſolutely reſolved to ſuffer death, rather than accuſe himſelf or any other perſon falſly. In fine, the friday immediately preceeding

ing the ſunday of the act of faith, *Lewis*'s hands are tied very early in the morning; and the ſame inſtant a jeſuit is ſent to him, in order to receive his confeſſion, and aſſiſt him during thoſe laſt three days.

The moment the confeſſor is come in, the priſoner makes his confeſſion to him as one who is ſoon to leave the world, being reſolved not to preſerve his life, when truth and his own honour are to be the ſacrifice. Sunday being come, he walks in the proceſſion, hears ſentence of death publickly pronounced upon himſelf; when he declares aloud that he dies a good chriſtian, and has always lived ſo; that he is innocent of all the crimes which are laid to his charge; that notwithſtanding this, he ſtill reſigns himſelf to puniſhment and death, in hopes of obtaining from Chriſt Jeſus, the pardon of thoſe ſins whereof he is really guilty. Nevertheleſs, we daily ſee a great number of priſoners, who terrified with the approaches of death, either prevent ſentence of condemnation from paſſing upon them; or, who after ſentence has paſs'd, agree to all the queſtions which are put to them, and confeſs themſelves guilty of things whereof they are wholly innocent.

As ſoon as *Lewis* has heard his ſentence pronounced, he is delivered over to the ſecular arm, when he is carried before the parliament, where, without once inquiring into his trial, he is condemned to the flames. Before he is delivered up to the executioners, he is aſked what religion he is deſirous of dying in? to which not only *Lewis*, but all thoſe unhappy perſons who are in his circumſtances, anſwer; that they die as they have lived, in the principles of the *Roman* catholick religion; that they deteſt all ſects and hereſies, as alſo the *Jewiſh* law; acknowledging Chriſt Jeſus for their only ſaviour, in whoſe merits they put their whole truſt.

Lewis being at laſt brought to the ſtake, perſiſts in his ſentiments to the laſt; and in this manner do all reſign their breath who are condemn'd to the flames by the inquiſitors, and are by them called *Convitto negativo*, or negative convicts.

We will now ſee, in what manner thoſe extricate themſelves, who are reconciled and condemned to baniſhment, for having deferred their confeſſion till ſentence of death had paſſed upon them.

Let us ſuppoſe therefore that the above-mention'd *Lewis* is accuſed by fifteen or twenty perſons, who diſagree in all the circumſtances of their ſeveral depoſitions. *Lewis* finds his ruin unavoidable, becauſe of the impoſſibility to except againſt ſuch a number of witneſſes with whom he is wholly unacquainted. If nevertheleſs the dread of puniſhment in the condition he is in, at laſt inclines him to accuſe himſelf of things whereof he is wholly innocent, he undoubtedly argues with himſelf in theſe or ſuch like words: How will it be poſſible for me to hit upon the names of ſuch witneſſes? and tho I ſhould be ſo fortunate as to gueſs them all, how will it be poſſible for me to name exactly the time, the place, and the occaſion of the ſeveral conferences, which 'tis pretended I had with them? This, methinks, is what I ſhall never be able to do: however, I know by experience, that ſome perſons have procur'd their liberty, by confeſſing themſelves guilty of ſeveral crimes whereof they are as innocent as I am: it therefore will be enough, if I hit upon the names of thoſe who have ſwore againſt me, tho I ſhould not have the good fortune to gueſs the other circumſtances. But then, how can I poſſibly gueſs the names of twenty people? conſequently the only method by which I can do this, will be to impeach all the new chriſtians in general, with whom I have the leaſt acquaintance, at leaſt all thoſe with whom I have any intimacy, ſince 'tis the only way left me to ſave my life.

Lewis having taken this reſolution, revolves in his mind all the perſons whom he has the leaſt room to ſuſpect are his adverſaries; upon this he deſires to be admitted to audience, where, as he frequently cannot exactly hit upon the names of thoſe whom he imagines to be his accuſers, he points them out to the inquiſitors, by ſaying, the ſon, daughter, or wife of Mr. ſuch-a-one; and in order that he may be ſure

of

of naming the twenty who have ſwore againſt him, he ſometimes accuſes two hundred, and at laſt perhaps does not gueſs the perſons who impeach'd him.

Several priſoners begin by naming their fathers, children, brothers, from an opinion that their judges (ſince they did not ſpare their neareſt relations) will excuſe them, as ſuppoſing it may be owing to their bad memory, in caſe they cannot hit upon all the names of thoſe who impeach'd them. Other priſoners, in order not to expoſe their relations, forbear to name them, and mention none but indifferent perſons. But to return to *Lewis*: he flatters himſelf that now he has made ſo ample a confeſſion, he will ſoon recover his liberty; but alas! he is in a greater perplexity than ever, in caſe he could not gueſs the names of all who ſwore againſt him, becauſe the inquiſitors always declare to him on theſe occaſions, that in caſe he does not complete his confeſſion, the proctor will give in his petition, praying that he may be tried as a *Diminuto*, *i. e.* one who has maliciouſly ſuppreſſed part of his accomplices, and made an imperfect confeſſion.

This unfortunate wretch, who has gone ſo far as to accuſe himſelf falſly in order to ſave his life, ſeeing himſelf in danger of forfeiting it, notwithſtanding the horrid confeſſion he has made, rambles (in his mind) all over his own country and thoſe adjacent to it. Nothing eludes his reflections, for he revolves the names of all the new chriſtians with whom he has the leaſt acquaintance, not ſparing even prieſts or monks; and if *Portugal* is not found ſufficient, he travels into *Spain*, *Italy*, *France*, in order to hit upon perſons whom he may accuſe. But if he is told that all this is not yet ſufficient, he then rakes into the aſhes of the dead, who, as was before obſerved, are no leſs exempt from the proſecutions of the inquiſitors, than the living.

In fine, if *Lewis* has had the good luck to find out all the names required, he then comes out at the jail-delivery among the reconciled, when he is baniſh'd for five years either to *Braſil*, or ſome other country. 'Tis by this means that ſuch as accuſe themſelves after their trial, are diſtinguiſh'd from thoſe who have prevented their condemnation; the latter being never ſent into baniſhment.

CHAP. VII.

The confeſſion of the priſoner compared with the depoſitions of his accuſers.

WE have juſt before ſeen, in what manner the priſoner, whom we called *Lewis*, got his liberty; we are now going to examine what relation there is between thoſe particulars he has confeſſed, and the depoſitions we before ſuppoſed to have been made againſt him. By this it will manifeſtly appear, that all theſe pretended confeſſions are ſo many traps laid for the innocent; and that all the depoſitions which are made before the inquiſitors, are very near in the ſame ſtrain. Perhaps the reader may think me guilty of tautology; however, the neceſſity I was under of giving a perfect knowledge of theſe matters, was the reaſon of my being ſo prolix.

Lewis therefore, as was before obſerved, has made a confeſſion, and in order to gueſs the names of the twenty perſons who depoſed againſt him, has accuſed two hundred. He named ſuch a number of them, that he had the good luck to hit upon thoſe which were for his purpoſe.

Let us now give an inſtance in thoſe things which happen'd to *Lewis*, on which occaſion we are to remember, that all priſoners of the inquiſition who are accuſed of *Judaiſm*, make pretty near the ſame confeſſion.

Lewis

Lewis * has made oath, that about ſix years ago, being at *Gologan*-fair, and ſupping in an inn with *Richard*, *Bernard* and *Giles*, a piece of pork was brought upon the table; that thereupon, *Giles* ſaid he never eat of that fleſh; that *Bernard* ſaid the ſame, and added that it always made him ſick; that then *Richard* ſaid, he was perſuaded he did not refrain from eating ſwine-fleſh, but only becauſe it was prohibited by the law of *Moſes*. That this deponent, *Lewis*, confeſſed that what he ſaid was true; ſo that at laſt they had all profeſſed their obedience to the law of *Moſes*.

Lewis † has declared upon oath, that being about five years ſince in company with *John*, in the convent of *Bajulo* three leagues from *Coimbra*; that there *John* told him he had the higheſt veneration for the religious of that monaſtery, who are *Carmelites*, becauſe they had been founded by *Elias* the prophet of the antient law; and that this diſcourſe had inſenſibly engaged them to declare themſelves *Jews*.

Lewis ‖ has declared upon oath, that engaging in diſcourſe about twelve years ſince at one of the gates of *Coimbra*, with *William*, *Silveſter* and *Laurence*, a peaſant came up to them, and aſked whether they would buy two books he had in his hand: to which *Laurence* replied, no. Upon which, the countryman going away, *William* ſaid to the reſt, that they might ſpeak their thoughts freely, ſince they all profeſſed the ſame religion. Whereupon they all declared their attachment to the law of *Moſes*; and that they would have made a more open declaration, had not ſome perſons come up to them as they were diſcourſing.

Lewis has declared upon oath, that being at *Coimbra* about nine years ago in *Francis*'s houſe, in company with *Leonora*, wife to the ſaid *Francis*, they had mutually diſcover'd themſelves to be followers of the *Jewiſh* faith.

I beg the reader to reflect a little how eaſily the confeſſions of perſons impeach'd are received, provided they only name thoſe who have depoſed againſt them; and that they never conſider whether it agrees with the ſaid depoſitions in time, place, occaſion, and ſuch-like eſſential circumſtances. That in caſe *Lewis*'s declaration is genuine and ſincere, ought it not to agree in every particular, with the depoſitions of the accuſers? Nevertheleſs, if the inquiſitors were to allow the trials to be publiſh'd, we ſhould ſcarce ever find that the declarations of the perſons impeach'd and their accuſers, agreed exactly in particulars; whereas, if the inquiſitors were to require, that all parties ſhould agree together in circumſtances, we then ſhould not ſee chriſtians daily accuſing one another of *Judaiſm*; it being almoſt impoſſible for perſons to agree in facts when they are intirely falſe. If it ſhould happen that ſome one of the priſoners ſhould be really found a *Jew*, the witneſſes who had depoſed againſt him, would not fail of agreeing together in all the circumſtances, ſince the allegations would be juſt.

Perhaps it will be aſked, why ſo many priſoners who accuſe themſelves, are given over to the ſecular arm, upon pretence that they have concealed ſome of their accomplices; who are therefore called *Diminutos*, i. e. whoſe confeſſions are defective and imperfect.

As this is a very delicate article, it may be proper to dwell a little upon it. In order therefore to ſay no more than what we know to be true, we are to diſtinguiſh three kinds of *Diminutos*, who as ſuch come out condemn'd to die.

The firſt are thoſe who having accuſed themſelves after their being impriſon'd, or, at leaſt before ſentence of condemnation had paſſed upon them, have conſequently had all the time requiſite to examine themſelves, and make a complete declaration.

* The reader may obſerve, how much theſe depoſitions differ from thoſe of *Richard* above-mentioned.

† Compare this depoſition with that of *John* aforementioned, and obſerve how they differ.

‖ What affinity or relation is there between this depoſition with that of *Francis* above-mentioned, who has declared *John* to be an accomplice? Were the trials publiſh'd, we ſhould meet with many contradictions of the ſame nature.

The ſecond are ſuch as have not confeſſed till after ſentence of condemnation had paſſed upon them. Theſe are put to the torture, in order thereby to force them to complete their confeſſions, and by that means ſave their lives; which is looked upon by the inquiſitors as an extraordinary act of clemency and mercy; inaſmuch as, in conſideration of the torture, the priſoners are not required to make ſo exact a declaration; the torture making up for the inſufficiency of their confeſſion. This ſecond kind of *Diminutos* are allowed time to anſwer what is required of them, till the friday immediately preceding the ſunday of the act of faith.

The third are ſuch as do not make a confeſſion till they are hand-cuff'd, and are given up to the confeſſors. The condition of theſe is worſe than thoſe above-mentioned, becauſe they are never after put to the torture; and that the only way to clear themſelves, is to name all thoſe who have accuſed them, without ſo much as excepting one ſingle perſon.

'Tis in order to gueſs them all, that ſuch priſoners are induced not to ſpare their neareſt relations, and ſtrangers. And becauſe theſe unhappy wretches, who are brought to the brink of deſpair by the dread of an ignominious and cruel death, name a great number of perſons whom they never knew, and by that means put a great many people in the danger whence they endeavour to extricate themſelves; the *Portugueze* ſay proverbially, *Maõs atados, terras abraladas:* i. e. the moment a priſoner is hand-cuff'd, the country is on fire.

'Tis very probable, that moſt of thoſe who come out condemned as *Diminutos*, after having accuſed themſelves, and ſeveral perſons of the ſame crimes whereof they declared themſelves guilty, have willingly ſpared their wives, their children, fathers, or brothers. Now as there is no room to preſume that they acted in this manner from a defect of memory, it is not thought neceſſary to put them to the torture to force them to name ſuch perſons. 'Tis for this inſincerity that the inquiſitors cauſe them to be burnt as *Diminutos*. Nevertheleſs, it ſometimes happens that perſons tho they impeach all their relations, are nevertheleſs delivered over to the ſecular arm as *Diminutos*; merely for omitting the names of perſons with whom they had the ſlighteſt acquaintance. As for inſtance:

George Francis Mela, inhabitant of *Villa-Vicioſa*, having been ſeized by the inquiſitors of *Devora*, made a voluntary accuſation a little time after his impriſonment, in hopes of ſoon obtaining his liberty by that means. In his confeſſion he impeached all the perſons he could poſſibly think of, as well his own countrymen as foreigners; inſomuch that he named upwards of five hundred. He had a daughter, who at five years of age had been put into the convent *Della Speranza*, of the ſame city, where ſhe had been educated by the nuns of that houſe, who were antient chriſtians. This young woman being grown up to years of maturity, had taken the veil, and led a moſt exemplary life. Her father, whenever he came to ſee his daughter, never diſcourſed her but in preſence of ſome of the nuns. The unfortunate father being reſolved to get out of priſon at any rate, accuſes his wife, his brothers and children, and among the reſt the nun in queſtion; but notwithſtanding his going theſe horrid lengths, he yet could not ſatisfy the inquiſitors, who condemned his as a *Diminuto*. Thus unhappily undeceived, and reduced to the deepeſt deſpair, when he found that notwithſtanding all his confeſſions he ſtill muſt ſuffer, he diſowned all he had before affirmed; declared aloud that all he had depoſed, either againſt himſelf or others, was abſolutely falſe; and that he had only made thoſe depoſitions purely to ſave his life. In his ſentence he was called *Diminuto revogante*, i. e. who has confeſſed ſome part, and afterwards denied it all.

Maria Mendez, native of *Fronteira*, living at *Elvas*, relict of *Gaſper Gomez Jacinthus*, having been ſeized by order of the inquiſitors, at firſt made a confeſſion, in which ſhe accuſed her children, grand-children, relations, and all her friends and acquaintance,

tance, making in all near ſix hundred perſons; and yet ſhe was ſentenced to die as a *Diminuta*. Finding herſelf reduced to this deſperate condition, notwithſtanding the ample confeſſions ſhe had made, ſhe denied all ſhe had before affirmed, and proteſted the only motive of her declaring ſo many falſities, was in order to ſave her life. At laſt, coming out in the act of faith, in all her dreadful geer, in order to go to the ſtake; one of her daughters ſeeing her paſs by, named ſome of their relations aloud, fearing ſhe had either omitted or forgot them; and hoping that in caſe ſhe declared them to the inquiſitors, ſhe might eſcape the flames: but her unfortunate mother anſwered, I did not omit thoſe you juſt now named; and have rambled over *Portugal* and *Caſtile*, but all to no purpoſe.

CHAP. VIII.

Puniſhment of NEGATIVE CONVICTS.

'TIS manifeſt, from what was juſt now obſerved, that not only all ſuch are condemned as *Diminutos* who have endeavoured to ſpare their relations, but alſo moſt of thoſe who could not poſſibly gueſs the names of the ſeveral perſons who are ſuppoſed to have been their accomplices. 'Tis certainly a moſt melancholy ſpectacle, to ſee perſons thus carried to execution; who, after having accuſed themſelves, have ſworn againſt their own fathers, brothers, and children.

It will perhaps be aſked, why certain priſoners, after having impeached a great number of perſons, chuſe rather to die than depoſe in this manner againſt their relations. To this 'tis anſwered, that the tenderneſs one naturally breathes for perſons who are ſo nearly related, and ſo dearly beloved; prompts thoſe unhappy wretches to loſe their own lives, rather than to reduce their relations, whom they know to be innocent, to the ſame deſperate condition with themſelves.

It may be aſked, whence it is that ſome *Diminutos*, and even certain negative criminals, after having deferred matters to the very laſt, do yet make a confeſſion, when there is no other way left of ſaving their lives; and that many priſoners have a very good gueſs, and name all the perſons who have depoſed againſt them. 'Tis anſwered, that ſuch perſons have been informed by ſome other means; or elſe, by deep reflection, have at laſt hit upon the names of thoſe who had impeached them; or, that in caſe they ſo long deferred the making their declaration, from a principle of conſcience, in order that they might not expoſe the lives of innocent perſons by accuſing them falſly; that nevertheleſs the fear of death has afterwards forced them, as it were againſt their wills, to act in this manner. But ſince we have mentioned negative criminals, we ſhall inſtance ſome of them, in order to ſhew the fate of thoſe to whom the inquiſitors give that name.

James de Mello, a native of *Lisbon*, a gentleman of ſome conſideration, and knight of the order of Chriſt, had ſerved ſeveral years in quality of captain of the horſe, with great honour and diſtinction. This *Mello* was partly a new chriſtian, as alſo his wife and two ſons. It had frequently happened, that when he ſaw any new chriſtian arreſted by order of the inquiſitors, he had diſcovered the greateſt joy upon that account, as well as zeal for the inquiſition, in order that he might not be ſuſpected of favouring the *Jewiſh* tenets.

Notwithſtanding this, it happened, whether out of revenge or otherwiſe, that one of thoſe whoſe misfortune this gentleman ſeem'd to have inſulted, accuſed him, with his

his two ſons and his wife; whereupon they were all thrown into priſon together. As his wife and the children had been brought up very tenderly, and wholly unacquainted with adverſity, they ſoon grew very uneaſy under their confinement; whereupon they reſolved to make an immediate confeſſion, to which they probably had been prompted by the exhortations of their gaolers or their fellow-priſoners. Deluded by their advice, they all three accuſed the poor gentleman; and thereupon were releaſed a little after. The captain himſelf came out alſo in the next act of faith; but it was in order to be burnt as a negative convict, notwithſtanding all the proteſtations he made of his being a chriſtian, and his invoking the name of Chriſt with his laſt breath.

Alphonſe Nobre, born in *Villa-Vicioſa*, one of the principal gentlemen of that city, whereof he had been mayor, and prior of the mercy, was caſt into the priſon of *Coimbra*, upon the ſuppoſition that he was partly a new chriſtian. Some time after his ſon and daughter were ſeized; who, prompted by wicked advice, or terrified by threats, firſt accuſed themſelves, and afterwards their father, who came out in the act of faith, condemned as a negative convict. As the old gentleman was walking in the proceſſion, it happened that he paſſed cloſe by his ſon; who, ſtruck with horror at his father's ill fate, beſought him to forgive him, and to indulge him his bleſſing. *I* pardon you, replied his father, for having brought me into this condition thro' your baſeneſs, becauſe I hope that heaven will pardon me; but I ſhan't give you my bleſſing. He would not look upon him as his ſon, who had brought ſo much diſhonour upon himſelf; ſo that he conſented to paſs for a *Jew*, tho he was really a chriſtian. I beſeech God, ſays the old man, to convert and pardon you. Having ſaid theſe words, he went to death with the utmoſt conſtancy; which, added to the demonſtrations he gave of a ſincere and ſolid piety, very much raiſed the admiration of the ſpectators.

Here follows another inſtance of perſons of leſs condition.

John of *Siqueira*, and his brother, natives of *Torres Alvàs*, ſons of a laundreſs, were ſeized at *Lisbon* about thirty-five years ago. At the ſame time was arreſted *John Travaſſos da Coſta*, who for ſeveral years had been vicar-general to the archiepiſcopal ſee of *Lisbon*. The two brothers reſolutely aſſerted their innocence; but as a great number of witneſſes had ſwore againſt them, they were condemned. The great vicar *Travaſſos*, who, in conſideration of his dignity, had been frequently admitted to audience, and knew how difficult it is for a perſon who is once ſeized by the inquiſitors to get out of their clutches, felt a ſudden damp upon his ſpirits, confeſſed whatever was required of him, and impeached a great number of perſons; among whom were *John de Sequeira*, and his brother, who in all probability were told by their fellow-priſoners that *Travaſſos* had depoſed againſt them. Now one of the brothers being at the audience, ſaid to the inquiſitors; gentlemen, how can it poſſibly enter into your thoughts, that a vicar-general ſhould have revealed his ſecrets to me, who being no more than the ſon of a laundreſs, ſhould have thought it honour ſufficient to have been his footman? In caſe *Travaſſos* has depoſed againſt me 'twas undoubtedly becauſe he imagined I ſhould play him the ſame trick; however, I heartily forgive him, as I hope for forgiveneſs from almighty God: but I proteſt, I am not guilty of one of theſe articles whereof I am now accuſed. Were I really a *Jew*, as you pretend me to be, why ſhould I ſcruple to own myſelf ſuch to ſave my life, ſince I have no eſtate to loſe? But I dare flatter myſelf that heaven preſents me this opportunity of working out my ſalvation by the torments I am to ſuffer in this world; and I am firmly reſolved not to loſe it. The two brothers were burnt as negative convicts, and to the laſt gaſp gave the moſt lively teſtimonies of their faith in Chriſt. In the ſame act of faith the grand vicar walked cloathed with the ſanbenito, and lived ever ſince in a miſerable manner. 'Twas even reported, that he

he declared, in his dying moments, that all he had depoſed before the inquiſitors, either againſt himſelf or others, was intirely falſe: but the holy office has no manner of regard to ſuch declarations.

Were the old chriſtians as much baited by the inquiſitors as the new ones, and were they not skreen'd from all theſe proſecutions and grievances by the bare privilege of their birth, there is no doubt but they would alſo accuſe themſelves of the ſame crimes. This we may preſume, becauſe ſince the ſtatute which ordained that the depoſitions of the new chriſtians againſt the old ones ſhould be of no force, the latter have frequently been in the ſame caſe; and that from 1535 to 1600, when this ſtatute was made, ſeveral antient chriſtians were impeached, and accuſed themſelves of judaiſm; inſomuch that one of theſe confeſſed he went to a place near a well, at a little diſtance from this city, where he expected to ſee the *Meſſias* riding on a goat.

But ſince, by the ſtatute above-mentioned, it has been enacted that no new chriſtian ſhould be allowed to depoſe againſt the old ones; whenever any of theſe are taken up by the inquiſitors, they have no more to do but to declare their extraction, which alone is looked upon as a very conſiderable defence; and the new chriſtians, who either from inadvertency or otherwiſe, accuſe any of the old chriſtians, are looked upon as foreſworn wretches, and as ſuch are obliged to wear the *carocha* in the act of faith, and afterwards are whipt and ſent to the gallies.

Baptiſt Fangueiro Cabros, born in *Elvas*, of the principal nobility of the country, was ſeized, and declared a new chriſtian in the eighth degree: accordingly he was tried and condemned. He afterwards confeſſed, being already hand-cuff'd, when he could no more be put to the torture, or conſequently make up by this cruel method for the defects of his confeſſion. However, being reſolutely determined to ſave his life, if poſſible, he impeached all the perſons he could poſſibly think of; and among the reſt a female *Mulatto*, who was related to the family of one of his uncles, on that ſide by which he was ſaid to be partly a new chriſtian. He therefore came out in the act of faith, clothed with the ſan benito *de Fogo Revolto*, and was ſent to the gallies. Not long after the *Mulatto* above-mentioned was arreſted, who made no other defence than that ſhe was an old chriſtian; and this being proved, *Fangueiro* was remanded back to priſon, whence he came out a ſecond time with the carocha on, was again whipt, and ſent to the gallies for five years. And inaſmuch as the captain of the galley had favoured him becauſe of his quality, and therefore diſpenſed with his doing the ſervile and painful duty to which the other ſlaves are condemned, the captain was ſent to the inquiſition, and ſeverely reprimanded for his indulgence. It may not be improper to obſerve, that *Fangueiro* had depoſed againſt the *Mulatto*, when, as he was hand-cuffed, he could not, as was before obſerved, make up the defects of his confeſſion by torture; he therefore could not eſcape death any other way than by accuſing the *Mulatto* who was included in the number of his accomplices; and nevertheleſs he was whipt and condemned to the gallies, for only having impeached her.

CHAP. IX.

The REASONS *why the new chriſtians are perſecuted. Examples of old chriſtians puniſhed.*

IN this manner ſuch new chriſtians as impeach old ones are convicted of perjury; for ſince the enacting the above-mentioned ſtatute, the latter ſufficiently defend themſelves by only pleading the ſtatute, and their being antient chriſtians.

But were thoſe two expedients to fail, they undoubtedly would act as all new chriſtians are forced to do, in order to eſcape being puniſhed capitally. If it ſhould be aſked, how it comes to paſs that ſo many new chriſtians, who have accuſed themſelves of being *Jews*, appear in the ſeveral acts of faith? it will be anſwer'd, that were they urg'd to confeſs themſelves *Calviniſts* or *Mahometans*, moſt of them would call themſelves ſuch, or any other name that might be required of them; the barbarities of the inquiſitors being the ſole motive which forces ſo many to accuſe themſelves of crimes whereof they are wholly innocent.

Hence it is, that the ſovereign, the nobility, and the common people of *Portugal* being impoſed upon by theſe ſpecious appearances, look upon theſe unfortunate new chriſtians as a ſett of abominable wretches, preſuming the horrid things which are laid to their charge in the act of faith, to be all matter of fact: but could one but make them comprehend the truth of the particulars contained in theſe *Memoirs*, their hatred would ſoon be changed into pity; and all of them would unanimouſly endeavour to find out expedients for remedying an abuſe of ſuch horrid conſequence, which occaſions the deſtruction of a numberleſs multitude of chriſtians, by ſuffering them to paſs for *Jews*; a circumſtance which at the ſame time caſts the blackeſt ſtain on the *Portugueſe* name.

It muſt be farther obſerved, that the ſame man who was look'd upon as perjured when he depoſed againſt an antient chriſtian, is looked upon as a good witneſs when he accuſes a new one; whereas one would naturally ſuppoſe, that whoſoever depoſes falſly againſt one perſon, would do the ſame againſt another, and conſequently ought never to be received as a witneſs.

It may be objected, that ſuch as are in this manner convicted of perjury, are not look'd upon as forſworn, merely becauſe they depoſed againſt antient chriſtians, but alſo becauſe, after their being ſtrictly examin'd, they themſelves own'd their depoſition was falſe.

This objection may be eaſily anſwer'd, by juſtly affirming, that many are condemn'd as perjured who did not own themſelves to be ſo; and that even ſuch as ſeem to confeſs their being forſworn, were prompted to it from no other motive than purely to get out of their cruel confinements, to eſcape torture, and ſave their lives; in the ſame manner as they accuſe themſelves falſly to be *Jews*, they would accuſe themſelves of being *Mahometans* and idolaters, were they urged to it, and had no other way left to get out of the clutches of the inquiſitors. Were the inquiſitors as zealous in forcing their priſoners to deny what they depoſe againſt new chriſtians, as they are to make them contradict what they had ſworn againſt the old ones, they would retract equally in both caſes; but ſo far from doing this, they are burnt by the name of *confeſſo revogante*, i. e. one who has retracted what he had before confeſſed.

Perhaps it will be objected, that they are ſufficiently convicted of perjury, when they impeach thoſe perſons for new chriſtians who are well known to be old ones.

To

To this 'tis anſwer'd, that when they accuſe them of being new chriſtians, they really thought them ſuch. And indeed, ſo much care is at firſt taken in adviſing them not to depoſe againſt antient chriſtians, ſince, in caſe they do ſo, they will inevitably be puniſhed with great ſeverity, that 'tis manifeſt a priſoner, after having had ſuch notice given him, never pretends to impeach an old chriſtian but unknowingly; becauſe he imagines him to be a new one, and is afraid that he had depoſed againſt him before. Had not *Fanguciro*, whom we mention'd in the preceding chapter, been afraid of being burnt as a *Diminuto*, he would never have once thought of impeaching the *Mulatto* woman.

We don't think that the puniſhing of perjurers with ſeverity is unjuſt, but only that all ſuch who are ſo, are not puniſhed with the ſame impartiality; and that the old chriſtians are ſpared on this occaſion, who being liable to the ſame frailties with the reſt of mankind, may ſometimes be *Jews*, and, like the new chriſtians, ſometimes ſpeak truth, and at other times be guilty of falſhood.

In the monaſtery of the *Franciſcans* of *Lisbon*, in *Campo do Curral*, was a friar, a man of great learning, of a very good family, and born in that city: the name of his houſe was *Travaſſos da Coſta*, and 'tis ſaid that his father was regiſter of the court. This friar, tho an old chriſtian, nevertheleſs gave himſelf up intirely to *Jewiſh* principles; and ſo fond was he of his new belief, that he inſinuated his errors to his brethren, and endeavoured to bring them over to his own ſentiments. The friars after having attempted, but in vain, to bring him back to his former belief, were at laſt forced to impeach him to the inquiſition. Upon this he was ſeized, tried, condemned and burnt; when he proteſted in his dying moments, that he was firmly perſuaded the law of *Moſes* was the only true one.

In his ſentence, which was read publickly in the act of faith, or jail-delivery, he was called, *partly a new chriſtian*; but his relations conſidering he would thereby bring a great ſcandal upon the whole family, made their remonſtrances to the inquiſitors upon that account. They owned that their relation had been juſtly condemned and executed, ſince he had profeſſed himſelf a *Jew*; but they inſiſted, that as he was not a new chriſtian they ſhould not call him a *Jew*, which would preſerve his family from the ſhame and ignominy it would otherwiſe be expoſed to. The inquiſitors allowed them to prove what they had advanced; upon which juſtice was done them. The words which had been written under the ſentence of the deceaſed were erazed, and they were recognized true antient chriſtians. Here we ſee an antient chriſtian turn *Jew*, and perſiſt in his errors with his laſt breath.

Francis de Alevido Cabras, a native of *Elvas*, ſon to *Andrew Martin Cabras*, and one of the principal gentlemen of that city, was a ſworn enemy to all the new chriſtians, ſo that he never failed to perſecute them grievouſly, whenever he had the leaſt opportunity for it. His behaviour was the occaſion, that when a report having been ſpread, that his mother had inherited, by one of her grandfathers, ſome of the blood of the new chriſtians; notwithſtanding all the reſt of her anceſtors, both by father and mother, had been old chriſtians, ſome perſons depoſed againſt *Alevido* and *Donna Britta de Sigueira* his aunt, his mother's ſiſter; whereupon they were both ſeized. *Francis de Alevido* accuſed himſelf immediately, and appeared in the proceſſion as reconciled; that is, clothed in the ſan benito.

He was no ſooner returned to the houſe of his father, whoſe name was *Andrew Martin*, but the latter, exaſperated againſt him for the ignominy he had brought upon himſelf and all his family, immediately turned him out of doors, and ſent him to *Spain*. He continued for ſome time in that kingdom, turned *Franciſcan* friar, and afterwards returned to *Portugal*, where the religious of his order obliged him to quit the habit, and declared his profeſſion invalid, becauſe he had been impriſoned in the inquiſition.

inquiſition. Whereupon he came out from thence a *jewiſh* convict, as was manifeſt from his own confeſſion; ſo that ever ſince the concluſion of the peace between *Spain* and *Portugal*, he reſided at *Elvas*, and wore a lay habit.

As for *Donna Britta de Siqueira* his aunt, ſhe acted in a quite different manner from what her nephew had done. To juſtify herſelf, ſhe ſaid ſhe was an old chriſtian, and was ſet at liberty after her being acknowledged ſuch; whence it was manifeſt that *Francis de Alevido* was not a new chriſtian, as he was ſuppoſed to be.

The witneſſes who depoſed againſt *Donna Britta*, came out with carochas; were whipt and ſent to the gallies. *Francis de Alevido* was again ſeized, and after having been impriſon'd a conſiderable time, he came out with a carocha, and was baniſhed *Portugal* for two years; and that becauſe he, being an antient chriſtian, had accuſed himſelf falſly of *Judaiſm*, and for having prejudiced a great number of people by his falſe depoſitions. Here again we ſee an old chriſtian condemned as a *Jew* by his own confeſſion, and afterwards convicted of accuſing himſelf and others falſly.

Francis Lopes Margalho, a native of *Elvas*, univerſally known to be an old chriſtian, upon his wife's being ſeized by the inquiſitors, reſolved to accuſe himſelf immediately; and having a nephew, *Emanuel Lopes Torras* by name, he exhorted him to imitate what he had done. His nephew anſwered he would not; becauſe, ſays he, I am an old chriſtian: but this however did not keep his uncle from going to the inquiſition, as he had before reſolved. Nevertheleſs his nephew proved his extraction, and was not moleſted. He was ſon to *Margalho*'s own brother. We leave theſe examples to the reader's conſideration.

Antonio Gonſalves, born in *Olivença*, and living in *Cabanas* in the dioceſe of *Viſeo*, known and proved an old chriſtian, was impriſoned in the inquiſition, and came out from thence with the ſan benito in the act of faith in 1660.

Meya Noite, born in *Abrantes*, being undeniably an old chriſtian, was the ſworn enemy of the new chriſtians, which was his ruin. This man, who might juſtly be called a bully, always diſcovered the greateſt joy and ſatisfaction, whenever he ſaw any new chriſtian impriſoned in the inquiſition; when he uſed to inſult them, and often follow them to the very gate of the priſon, calling them *Jews*, and loading them with a thouſand imprecations. This cruel uſage exaſperated all the new chriſtians to ſuch a degree, that twelve of them conſpired together to ruin him: theſe made a reſolution, that in caſe they ſhould be ſeized, they would unanimouſly accuſe *Meya Noite* of judaizing in concert with them; and agreed upon what they ſhould ſay, in order that their depoſitions might concur in every circumſtance: They were afterwards all ſeized, when every one in particular accuſing himſelf, ſwore, that ſuch a day, in ſuch a place, and on ſuch an occaſion, the above-mentioned *Meya Noite*, with ſuch and ſuch perſons, naming the other eleven, had mutually declared that they lived in obedience to the *Moſaical* inſtitutions: and upon the inquiſitors aſking each of them in particular, whether *Meya Noite* were a new chriſtian? each of them, as had been before concerted, anſwered, that he knew nothing of that matter; but that in the indictment in queſtion, the ſaid *Meya Noite* told them he was *chriſtiam novo*, and that they had believed him upon his affirming himſelf to be ſo. With this precaution theſe twelve evidences extricated themſelves out of the danger, to which all ſuch (ſince this ſtatute) are inevitably expoſed, who have impeached an old chriſtian of judaizing. This unhappy man having been carried to priſon, and finding himſelf thus accuſed by the concurrent teſtimony of twelve perſons (a circumſtance that never happen'd in the inquiſition, at leaſt ſuch another has never ſince occurr'd) found it impoſſible for him to invalidate them. And as he was not of a very conſiderable family, and could not tell the name of one of his great grandfathers, tho univerſally known to be an antient chriſtian, he had the name of *partly a new chriſtian* given

given him; whereupon he was tried, condemn'd and burnt, tho he cried aloud, all the way he went to execution, that he was an old chriſtian.

From theſe ſeveral inſtances we may juſtly affirm, that the inquiſitors not only forbear to employ the neceſſary expedients for improving true religion and ſuppreſſing *Judaiſm*; but, on the contrary, ſeem by their rigours in their cruelties, and other barbarities ſo oppoſite to the maxims of equity and juſtice, to endeavour only to oblige thoſe to embrace the *Jewiſh* religion, who are really chriſtians, by forcing them to impeach themſelves and others, of crimes they never once had the thoughts of committing.

CHAP. X.

The following is extracted from Dellon's Inquiſition of *Goa*. *Deſcription of that* INQUISITION.

THE priſon of the inquiſition, called by the *Portugueſe*, *Santa Caſa* or *holy Houſe*, ſtands on one ſide of the great ſquare before the cathedral, dedicated to S. *Catherine*. 'Tis a large and magnificent edifice. In the front are three gates, whereof the middle one is the largeſt, which is at the foot of the great ſtair-caſe that leads to the great hall to be mentioned hereafter. The two gates on each ſide, lead to the apartment of the inquiſitors, each of which is vaſtly ſpacious. Beſides theſe there are ſeveral other apartments, for the officers of the priſon. Beyond theſe is a large building, divided into ſeveral leſſer ones two ſtory high, ſeparated from one another by lower courts. On each ſtory is a gallery in form of a dormitory, divided into ſeven or eight cells or dungeons, each ten foot ſquare, and are about two hundred in number.

Some of theſe cells are very dark, having no window, and receiving the light only by the door; theſe cells are ſmaller and lower than the reſt. One day when I complained about that in which I myſelf was confined, I was carried to one of the above-mentioned, to ſhew me that I might have been uſed ſtill more rigorouſly in that particular. All the other dungeons but the laſt mentioned are ſquare, arch'd, white-waſh'd, neat, and enlightned by a grate, to which there is no ſhutter, and which ſtands ſo high, that the talleſt man cannot reach up to it.

The walls of theſe cells are five foot thick in every part, and each cell has an inner and an outer door; that on the inſide the wall is in the manner of a folding door, is made very ſtrong with iron bars, and open about half way at the lower part, like a grate. At top is a little window (or wicket) by which the priſoners receive their victuals, linen, and ſuch things as can go thro' it. This wicket is lock'd up, and farther ſecured with two ſtrong bolts.

The inner door is not ſo ſtrong as the outward one, but is of one intire piece, and not open in any part. 'Tis generally left open from ſix in the morning till eleven, to let in the air thro' the grates of the other door, in order that theſe dungeons may be leſs noxious. This ſecond door, like the firſt, is always ſhut all the reſt of the day.

To each of the priſoners is allowed, an earthen pot fill'd with water for waſhing; another water-veſſel called *Gurguleta*, alſo filled with water for drinking, with a *pucaro*, or diſh made of a kind of red earth commonly found in the *Indies*, which is of wonderful uſe in keeping the water ſweet. They have likewiſe a broom to ſweep their cells; a mat which is ſpread on a kind of bedſtead, on which they lye; a large veſſel to eaſe nature in, that is emptied every four days; a pot to cover it, in which they alſo throw the duſt, *&c.* they ſweep up.

The priſoners eat the food of the country. The blacks are fed with *cangé* or rice-water, rice, and a little fry'd fiſh; and the whites have the ſame food except that they are allowed ſome fruit, and a little meat every thurſday and ſunday for their dinners, but not a morſel at ſupper, not even on *eaſter-ſunday*. This regimen is obſerved both for thriftineſs, and to mortify the priſoners, who are ſaid to have incurr'd the greater excommunication; as alſo to prevent what the *Indians* call *mordechi*, or an indigeſtion that is but too frequent, and of the moſt dangerous conſequence in thoſe ſultry climates, and particularly ſince the priſoners lead ſuch ſedentary lives.

This diſtemper generally begins by a violent fever, which is attended with ſhiverings; and purges upwards, which is ſoon followed by the death of the patient, in caſe a remedy is not immediately applied. There is one which is uſually employed by the *Indians* on theſe occaſions, becauſe daily experience proves it to be a ſpecific, and if omitted is of the moſt dangerous conſequence.

Their remedy is the applying a piece of iron red-hot to the patient's foot, at the moſt callous part of the heel. A ſpit or bar is made uſe of for this purpoſe, which is applied croſs-wiſe, and held to the part above-mentioned till ſuch time as the violence of the burning forces the patient to cry out. However, this does not put him to much pain, nor prevent his walking about immediately after with the ſame caſe as before, unleſs he has ſome other hurt. This remedy, provided it be taken in time, is generally infallible; and a man, who in caſe had it not been applied, would have run the hazard of his life, is often inſtantaneouſly cured by this ſimple remedy. We are to obſerve, that bleeding is of very dangerous conſequence in theſe diſtempers; and that a phyſician upon his firſt coming to the *Indies*, muſt take great care not to miſtake on theſe occaſions, ſince it might be of the moſt pernicious conſequence.

Sometimes phyſicians and ſurgeons viſit the ſick; but tho a priſoner be never ſo ſick, neither the *viaticum* or extreme unction are adminiſtred to him, nor does he ever hear a ſermon or maſs.

Such as die in priſon are buried in it without the leaſt ceremony; and in caſe they are judged by the inquiſitors to have merited death, their bones are burnt in the next gaol-delivery or act of faith.

As 'tis very ſultry in the *Indies*, and the inquiſitors don't allow the priſoners to have beds, they never have fire, candle, or any light but that of the ſun. With regard to beds, there are two bedſteads in each cell; becauſe they are ſometimes forced to confine two priſoners in the ſame dungeon. Beſides the mat which is allowed to every one, the *Europeans*, and perſons of ſome diſtinction, have a counterpain, which being doubled, ſerves them inſtead of a mattraſs; but ſeldom have coverlets, becauſe of the violent heat of the *Indian* climate, unleſs it be to guard againſt a kind of gnats, whereof there are vaſt quantities in theſe countries, and which are inexpreſſibly troubleſome.

CHAP.

CHAP. XI.

Of the officers of that tribunal, and their behaviour to the priſoners; from DELLON.

THere are two inquiſitors of *Goa*, the firſt whereof called *Inquiſidor Mor*, or the grand inquiſitor, is always a ſecular prieſt; and the ſecond, a *Dominican* friar. There are other officers of the inquiſition called *Deputados do ſanto officio*, who are more in number, and are of other religious orders. Theſe aſſiſt at the pronouncing ſentence on the criminal, and at the examination and preparation of the trial; but they never come into court, unleſs the inquiſitors ſend for them. There are other officers called *Calificadores do ſanto officio*, who examine all books which are ſuſpected to contain any tenets againſt the faith. Theſe are never preſent at the pronouncing ſentence, nor ever come into court but to give an account of what they have tranſacted in thoſe particulars committed to their charge.

There is moreover a proctor, an attorney and counſellors for ſuch priſoners as deſire them; but theſe, inſtead of defending them, only betray and pump their ſecrets out of them. And tho there were no room to doubt of their fidelity and ſincerity; yet their ſuccour and protection would be of little ſervice to the priſoners, ſince they are never allowed to ſpeak to them but in preſence of their judges, or other perſons appointed by the inquiſitors, to give them an account of all that paſſes.

There are alſo other officers of the inquiſition called *Familiares do ſanto officio*, who are properly the ſergeants of the inquiſition. People of the higheſt quality are proud of the employment, which is to ſeize thoſe who are impeached by the tribunal; which generally ſends a familiar of the ſame quality with the perſon who is to be arreſted. Theſe officers have no ſalary, but think the honour of their poſt a ſufficient recompence. All of them wear a badge of honour, a gold medal on which the arms of the inquiſition are engraved. Whenever a familiar is to ſeize a perſon, he goes unattended; when he declares to the priſoner that the inquiſitors have ſent for him. At the pronouncing of theſe words, the priſoner is obliged to follow forthwith, ſince, were he to make the leaſt reſiſtance, he would immediately be ſeized by an hundred perſons.

Beſides theſe officers, there are alſo ſecretaries; real ſergeants, called *meirinhos*; an alcaide or jailor, and turnkeys to ſecure the priſoners, and to carry them victuals and other neceſſaries.

As all the priſoners are commonly ſeparated, and that two are very ſeldom put into the ſame cell, four turnkeys are ſufficient to ſecure two hundred. The priſoners are obliged to be perpetually ſilent; and did any of them preſume to complain, to cry, or even pray with too loud a voice, they would run the hazard of being ſeverely beat by the turnkeys; for the moment theſe hear the leaſt noiſe, they immediately run to the place whence it comes, to command ſilence; and in caſe the priſoner does not obey after the firſt or ſecond notice, they open the door of his dungeon, and beat him moſt unmercifully. This ſeverity is not only of ſervice in puniſhing ſuch as offend, but to frighten the reſt of the priſoners, who all hear the cries and blows, becauſe of the deep ſilence that reigns all over the priſon.

The jailor and his turnkeys are continually in the galleries, and lie in them.

The inquiſitor attended by a ſecretary and an interpreter, viſits all the priſoners every two months, or thereabouts; on which occaſion he aſks them whether they want any thing? whether their meats are brought them at the ſtated hours? and whether they have no complaints to make againſt the turnkeys? To theſe queſtions the ſecretary writes down the ſeveral anſwers; which being done, the door is immediately ſhut.

However theſe viſitations are purely for form ſake, and to give a ſpecious colour to the juſtice and humanity of the tribunal, but are never of the leaſt ſervice to ſuch perſons who are ſo ſilly as to complain; ſo far from it, that they are treated much more cruelly upon that account.

The wealthy priſoners are not better fed than the pooreſt among them, and the latter are ſubſiſted out of the confiſcations of the former; the inquiſitors ever confiſcating all the goods and chattels of their priſoners.

CHAP. XII.

Of the formalities obſerved in the INQUISITION.

WHen a perſon is ſeized, his name, profeſſion or quality, and age are aſked. This being done, he is charitably exhorted to diſcover his whole ſubſtance; and that he may be the more willingly induced to do this, they aſſure him in the name of Chriſt Jeſus, that in caſe he is innocent, every thing ſhall be faithfully reſtored him; and on the other ſide, tho he ſhould be cleared, all the effects that ſhall be afterwards found, which he himſelf had not revealed, ſhall be certainly confiſcated, tho he ſhould be cleared. But as people form to themſelves the moſt advantageous idea of the piety and integrity of the judges of this tribunal; a priſoner who is innocent, and conſequently is fully perſuaded he ſhall be cleared, makes no ſcruple of diſcloſing to the inquiſitors the greateſt and moſt important ſecrets of his family and affairs.

The publick indeed has ſome reaſon to be prejudiced in favour of the inquiſitors, ſince there is no tribunal in the world, where juſtice is exerciſed with ſo much humanity; but then this is mere ſhew and outſide. Such as voluntarily accuſe themſelves, and diſcover their repentance before their being ſeiz'd, are ſeldom impriſon'd; but on the other ſide, all who do not accuſe themſelves before their impriſonment, are reputed guilty and condemned as ſuch. There muſt be ſeven witneſſes to condemn a man; and when a priſoner confeſſes his guilt, the inquiſitors are ſatisfied with excommunicating his perſon, and confiſcating his goods and chattels. But in caſe he's ſo unhappy as to fall a ſecond time into their clutches, they then give him over to the ſecular arm, but firſt obtain a promiſe from the ſecular judges, that in caſe they reſolve to put the priſoner to death, it ſhall at leaſt be without effuſion of blood. Surprizing gentleneſs and humanity! But we muſt add ſome circumſtances to ſhew what is to be expected from this ſpecious humanity. The witneſſes are never confronted; the vileſt wretches are received as evidences, and even thoſe whoſe intereſt it is to get the priſoner executed. The priſoner is not allowed to challenge the moſt notorious evidences, and ſuch as are leaſt capable of depoſing againſt him; and theſe ſeven witneſſes are frequently reduced to five. Among theſe ſeven witneſſes, the pretended accomplices are included, whoſe evidence is extorted from them by the rack, and have no other way to ſave their lives than by accuſing themſelves falſly. The priſoner

priſoner himſelf is included in the number of witneſſes, who, tho he accuſes himſelf falſly upon the rack, is nevertheleſs admitted an evidence againſt himſelf. Nay, theſe ſeven are frequently reduced to none at all, becauſe they are in reality only pretended accomplices, who are wholly innocent of the crimes laid to their charge; but whom the inquiſitors render guilty, by forcing them, either by the rack, or menaces of fire, to accuſe innocent perſons in order to ſave their own lives. In order to give the reader an idea of this myſtery; he is to know, that of the ſeveral crimes whereof the inquiſitors may take cognizance, ſome are of ſuch a nature that one perſon only is guilty, as for inſtance, blaſphemy, impiety, *&c.* Others there are which cannot be perpetrated without one accomplice at leaſt; as ſodomy; and others again, which cannot be committed without ſeveral accomplices, as the having aſſiſted at the judaical ſabbath; or the being preſent in thoſe ſuperſtitious aſſemblies, that converted idolaters find it ſo hard a matter to quit; and which are looked upon as magical and diabolical, becauſe they are held in order to diſcover ſecrets, and pry into futurity, by ſupernatural methods.

'Tis particularly with regard to ſuch crimes as cannot be perpetrated without one or more accomplices, that the inquiſitors act after a moſt extraordinary manner.

The *Jews* having been driven out of *Spain*, by *Ferdinand* king of *Arragon* and *Iſabella* queen of *Caſtile*, fled to *Portugal*, where they were protected, upon condition they would turn chriſtians. This they did, at leaſt in outward appearance; and as their very name is odious in all places, the chriſtian families have been diſtinguiſhed from the converted jewiſh ever ſince that time; inſomuch that the people now call thoſe who are deſcended from theſe in any degree ſoever *Chriſtiams novos*, or new chriſtians: and becauſe that in proceſs of time, ſome of theſe converted *Jews* married with antient chriſtians, their poſterity are every day reproached with being partly new chriſtians, which in the *Portugueſe* language is *tem parte de chriſtiam novo*. In this manner theſe unhappy wretches, tho their grandfathers and fathers were chriſtians, have not yet been able to get themſelves admitted among thoſe who are called *Chriſtiam velhos* or old chriſtians. And as the families, which are thus deſcended directly or partly from thoſe *Jews*, are diſtinctly known in *Portugal*, and are deteſted and hated by the reſt; they are therefore obliged to unite themſelves more ſtrongly in friendſhip, in order to do reciprocal ſervices, which they cannot expect from old chriſtians; and 'tis this ſtrict union that increaſes the hatred and averſion of the latter, and is uſually the cauſe of all their misfortunes.

CHAP. XIII.

Of the injuſtice committed in the INQUISITION *with reſpect to perſons accuſed of judaiſm.*

TO give the reader a perfect idea of this matter, we will ſuppoſe that a new chriſtian, who nevertheleſs is a ſincere chriſtian, and really deſcended from the unfortunate families above-mentioned, is ſeized by order of the inquiſitors, and not only accuſed by ſeven witneſſes, but fifty. As a perſon, in theſe circumſtances, who is conſcious of his innocence, which he flatters himſelf to make appear, will make no ſcruple to give in to his judges an exact inventory of all his goods and chattels, not doubting but they will be faithfully reſtored to him: but he is very much miſtaken; for the inquiſitors have no ſooner confined him, but they order every thing to be ſold by auction, well knowing they ſhall never reſtore them to him.

After the priſoner has been confined for ſome months, he is called to audience, and aſked if he knows the reaſons why he is impriſoned? and as he always anſwers in the negative, he is exhorted to think ſeriouſly of that matter, and to reveal it, ſince 'tis the only way left him to get an immediate releaſe; upon which he is remanded to his cell. Some time after he is again ſent for to audience, and examined ſeveral times; when he makes the ſame anſwer. At laſt, a little before the *auto da fe*, the proctor comes to him and declares, that ſeveral perſons have accuſed him of judaizing; that is, of having obſerved the ceremonies of the moſaick law, ſuch as the abſtaining from ſwines fleſh, hares, *&c.* of meeting and ſolemnizing the ſabbath, and other particulars. He is then conjured by the bowels of the mercy of Chriſt Jeſus (for theſe are the very words) to make a voluntary confeſſion of his crimes, as there is no other way left him to ſave his life; and that the holy office does its utmoſt to preſerve it. As we ſuppoſe the priſoner innocent, he perſiſts in denying the charge, whereupon he is condemned as a *convicto negativo*, or a negative convict; that is, to the flames.

However, he is frequently exhorted to accuſe himſelf, and told that in caſe he does it the evening before the jail-delivery, he may eſcape the flames; but if he perſiſts in declaring his innocence, he is at laſt told that he is condemned to die, and this is done the friday before the ſunday of his coming out. This he is told in preſence of a tipſtaff or ſergeant belonging to the ſecular tribunal, who thereupon ties his hands with a cord, to ſhew that he takes poſſeſſion of him after his being abandoned by the eccleſiaſtical juſtice. At the ſame time a confeſſor is ſent to him, who continues with him day and night, and is perpetually urging him to confeſs the crimes which are laid to his charge, in order to ſave his life; but a perſon who is innocent is ſtrangely perplexed on this occaſion; for if he perſiſts to plead not guilty till ſunday, he then is inhumanly burnt on that day; and in caſe he pleads guilty, he makes himſelf infamous as long as he lives. But on the other ſide, if the exhortations of the confeſſor, and the dread of puniſhment prompt him to confeſs himſelf guilty of crimes whereof he is truly innocent, he then muſt deſire to be admitted to audience, which favour is ever immediately allowed to priſoners. As ſoon as he is come before the judge, he muſt immediately plead guilty, and then ſue for mercy, as well in conſideration of his crimes, as his obſtinacy in having ſo long denied them; and as 'tis ſuppoſed that he accuſes himſelf ſincerely, he is obliged to give the moſt minute detail of all his crimes; and this innocent perſon, who has been told the ſeveral depoſitions of his witneſſes, has no more to do, in order to ſatisfy what is required of him, than to repeat what was before told him.

He then poſſibly ſuppoſes that his troubles are at an end, but alas! is very much miſtaken, he being obliged to ſubmit to many other things, which are infinitely more ſhocking than any thing which has been hitherto; for the inquiſitors never fail to addreſs him as follows: If thou haſt lived in obedience to the moſaic law; if thou haſt been preſent in aſſemblies on the ſabbath, as thou confeſſeſt to have done, and thy accuſers were there alſo, as 'tis probable they were; 'twill then be neceſſary for thee, in order to convince us of the ſincerity of thy confeſſion, to name not only thy accuſers, but likewiſe all who were preſent with thee in thoſe aſſemblies.

One cannot eaſily diſcover the motive which prompts the inquiſitors to force theſe pretended *Jews* to gueſs the names of thoſe who ſwore againſt them, unleſs it be that the witneſſes with regard to the ſabbath are his accomplices; but how will it be poſſible for an innocent man to gueſs them? or ſuppoſing him guilty, what ſignifies his naming to the inquiſitors ſuch perſons as he knows, ſince they have received their depoſitions; and that the priſoner is pronounced guilty, merely on their affidavits? In all other caſes, they will not permit a criminal to know any evidence whom he will except againſt, but on the contrary will oblige him to gueſs it. If we ſhould

ſuppoſe them accomplices, the inquiſitors won't be better acquainted with them for his telling their names; in caſe they have been forced to confeſs their crimes in the priſon of the inquiſition, they either have been or are ſtill confined in them, and the inquiſitors have no intereſt to make the priſoners gueſs their names; he will not be more innocent, nor they leſs guilty upon that account. The priſoner, and thoſe who depoſe againſt him, are equally in the power of the inquiſitors; what therefore can be the intereſt of thoſe judges, unleſs it be to prevail with the priſoner to accuſe all his accomplices, by endeavouring to gueſs the names of all his accomplices? This may be of ſome ſervice, in caſe he be really guilty; but if he be innocent, the forcing him to gueſs the names of people he knows nothing of, cannot but put him into a great dilemma, and this muſt unavoidably happen; for as this poor new chriſtian is ſaid to name perſons with whom he is wholly unacquainted, to the inquiſitors who know them very well, (ſince otherwiſe the confeſſing himſelf guilty of a crime whereof he is wholly innocent, would not ſave him from the flames) the priſoner, I ſay, muſt neceſſarily argue as follows: None but my relations, my friends or neighbours, can poſſibly have impeached me; and ſome of the new chriſtians I uſed to frequent, for the old chriſtians are very ſeldom ſuſpected or troubled about judaiſm; and perhaps the perſons I hint at, have been reduced to the ſame unhappy circumſtances with myſelf: I therefore muſt accuſe them all in my turn. But as it is ſcarce poſſible for the priſoner to gueſs the names of all who depoſed againſt him, he is obliged, in order to hit upon the names of the ſix or ſeven perſons who depoſed againſt him, to accuſe a great number of innocent perſons who never ſo much as thought of him. However, he is obliged to ſwear againſt them, as ſoon as he has once made ſuch a declaration, which alone is a motive ſufficient to cauſe ſuch perſons to be ſeized, and to be confined in the priſons of the inquiſition, till ſeven witneſſes can be ſuborned to accuſe them falſly, as the perſon whom I here inſtanced; and frequently many unfortunate perſons are burnt, tho their accuſations are as unjuſt as thoſe above-mentioned.

CHAP. XIV.

Sequel of the formalities and injuſtice of the tribunal of the INQUISITION.

THIS plain from what has been ſaid in the foregoing chapter, that the miſerable victims of the inquiſition impeach one another, and conſequently that a man may be wholly innocent tho fifty perſons are to ſwear againſt him; nevertheleſs, this ſame unhappy man, notwithſtanding his innocence, upon his refuſing to accuſe himſelf, or his ill fate in not gueſſing thoſe who ſwore againſt him, is delivered over to the executioner, as a criminal who is ſuppoſed to be ſufficiently convicted. But this would happen leſs frequently, were care taken to confront the proſecutors, witneſſes and the priſoner.

Whatever is practiſed with regard to perſons ſuſpected (by ſubornation) of judaiſm, and all that has been juſt now related, is to be underſtood of perſons ſuſpected of incantations, becauſe ſuch are ſuppoſed to have been preſent in the ſuperſtitious aſſemblies above-mentioned. The difficulty of gueſſing the names of their evidences is ſtill greater, becauſe they have not the opportunity, like the new chriſtians, to ſearch for their evidences and accomplices, among one particular branch of men; but are obliged to gueſs at random, and to call over all their relations, acquaintance, friend

friends and enemies, of all profeſſions; which throws the innocent perſons into a ſtill greater perplexity, becauſe they are obliged, in theſe fortuitous and forced accuſations, to name a greater number, in order that they may be able, among a croud of innocent perſons, to gueſs thoſe witneſſes about whom they are examined.

The goods and chattels of ſuch as are condemned to die, and of thoſe who eſcape death by a voluntrary confeſſion, are equally confiſcated, becauſe they are all reputed guilty; and as the inquiſitors thirſt leſs after a man's life than his wealth, and that purſuant to the laws of that tribunal, ſuch only as have relapſed, and others who will not confeſs their guilt, are delivered over to the ſecular arm; the judges ſet every engine at work, in order to oblige the priſoners to confeſs, and never fail to put them to torture upon theſe occaſions. They have even the inhumanity to torture them in the ſevereſt manner, in order to ſave their lives, by forcing them to plead guilty. But the true reaſon why they ſo earneſtly deſire that all priſoners ſhould accuſe themſelves, is, becauſe when once a man has pleaded guilty, no one can afterwards doubt but his goods and chattels were juſtly confiſcated; and that by pardoning thoſe pretended criminals, they deceive the ſimple and ignorant by a ſpecious appearance of juſtice and humanity, which does not a little contribute to perſuade the publick of the ſanctity and juſtice of this tribunal; which, were it not for this artifice, would ſoon fall to the ground. It may be proper to obſerve in this place, that all who have in this manner eſcaped the flames by a forced confeſſion, are obliged to inform the world, as ſoon as they are releaſed by the inquiſitors, that they have been treated with great humanity and tenderneſs, in ſparing their lives, when they juſtly merited to die: and were a man, after having pleaded guilty, to pretend to juſtify himſelf after his releaſe, he would immediately be impeached; when he would be ſeized and burnt in the next act of faith, without any hopes of pardon.

'Tis therefore certain, that many chriſtians are put to death merely thro' a falſe accuſation, and tho they were but imperfectly convicted of judaizing: this the inquiſitors would ſoon find, would they but give themſelves the trouble to examine matters coolly, and without prejudice; and recollect that of an hundred perſons who are condemned to the *flames* as *Jews*, ſcarce four profeſs that faith in their dying moments. The reſt cry out with their lateſt breath that they are chriſtians, have been ſo all their life-time, and that they worſhip Chriſt as the ſole, the true God; and that their hopes are grounded wholly on his mercy, and the merits of his precious blood. But neither the cries nor the expoſtulations of thoſe unhappy creatures, (if we may give that name to perſons who ſuffer for the ſake of truth) make the leaſt impreſſion on their bloody judges, who think, that ſo clear and authentick a confeſſion, which ſuch a multitude of people make of their faith, as they go to execution, does not merit the leaſt reflection; but, on the contrary, ſuppoſe that the bare apprehenſion of torments, which forces a certain number of witneſſes to accuſe innocent perſons, will alone ſecure them from divine vengeance. If ſo many chriſtians, who are branded with judaiſm, are unjuſtly delivered over to the ſecular arm, in all the tribunals of the inquiſition, there is no leſs, or leſs frequent injuſtice committed, with regard to ſuch as are accuſed of magick or incantation, in the *Indies*, and are thereupon condemned to the flames. And to exhibit this clearly to the reader, we are to obſerve that the heathens, who have a great number of ſuperſtitious practices, in their inquiring, for inſtance, the ſucceſs of an affair, or of a fit of ſickneſs? whether a perſon loves us? who has ſtole a thing? and ſuch like: we muſt, I ſay, obſerve that theſe heathens can neither ſo well, or ſo ſoon lay aſide theſe things, as not frequently to uſe them after their baptiſm. But this will not be thought ſo particular, if we reflect that in *France*, where the chriſtian religion has been ſo long eſtabliſhed, we nevertheleſs meet a great number of perſons who believe and practiſe impertinent ceremonies, which ſo long a ſeries of years has not been

been able to obliterate. We are farther to obſerve, that theſe lately-converted heathens, have ſpent the greateſt part of their lives in the pagan religion, and that ſuch of them as live under the *Portugueſe* government, in the *Indies*, are either ſubjects or ſlaves, who ſeldom change their religion upon any other motive, but in hopes of being better treated by their maſters. Neverthleſs ſuch faults, as they are committed by unenlightned and ignorant perſons, ought at moſt to be puniſhed with whipping, are nevertheleſs expiated by fire, in caſe they plead not guilty a ſecond time, after having confeſſed the firſt; or perſiſt in pleading not guilty the firſt time. The inquiſitors not only puniſh ſuch chriſtians as are guilty, or are pretended to be guilty of thoſe crimes whereof they take cognizance; but alſo *Mahometans*, heathens, or others, of what religion ſoever, who have perpetrated any one of theſe crimes, or have followed their religious worſhip in any of the dominions ſubject to the king of *Portugal*. For notwithſtanding that the king allows liberty of conſcience, the inquiſitors interpret their privilege in ſuch a manner, as to permit foreigners to profeſs their reſpective religions, but puniſh all thoſe who preſume to exerciſe it in any manner. And as his *Portugueſe* majeſty has many more *Mahometan* and heathen ſubjects, than chriſtian in his dominions in the *Eaſt-Indies*, and that the inquiſitors, who put to death all chriſtians who have relapſed, never condemn ſuch to death as were never baptized, tho they were to relapſe an hundred times into the ſame guilt, and are at moſt puniſhed either with baniſhment, whipping, or the gallies; the dread of being puniſhed with death, hinders great numbers from embracing the chriſtian religion. Thus the holy office, ſo far from being of advantage to the faith in thoſe countries, drives people from the church, and makes them conſider it with horror.

The perpetual chain of accuſations, which muſt neceſſarily follow from the particulars we have now related, and the liberty which all men have to impeach thoſe againſt whom they may have conceived malice, is the occaſion that the priſons of the inquiſition are ſeldom empty. And notwithſtanding there is an act of faith or jail-delivery, every two or three years at fartheſt, there are nevertheleſs two hundred perſons or more, tried every ſeſſions.

CHAP. XV.

Some particulars relating to the OFFICERS *of the* INQUISITION.

THere are four inquiſitions in the whole extent of the *Portugueſe* dominions, *viz.* in *Portugal* thoſe of *Lisbon*, *Coimbra*, and *Evora*; and that of *Goa* in the *Eaſt-Indies*. Theſe tribunals are all ſovereign, and have no appeal from them. The juriſdiction of that of *Goa* extends over the ſeveral countries poſſeſſed by the king of *Portugal*, on the other ſide the *Cape of good hope*. Beſides theſe four tribunals, there is alſo the great council of the inquiſition, in which the inquiſitor-general preſides. This tribunal is the principal, and it is made acquainted with whatever is done in all other places: Beſides the honour, the unbounded authority, and the ſalaries annex'd to the employments of inquiſitors, there are alſo two circumſtances that are vaſtly beneficial to them. The firſt is, whenever they expoſe the effects of any priſoner to ſale by auction, if there is any precious jewel, or any ſuch thing among them, which they are deſirous of, they have no more to do but to ſend one of their ſervants to bid, and no body will preſume to outbid them; by which means they often purchaſe very valuable things for a trifle. The ſecond method by which they make a great advantage is, that as the ſums

ariſing from the confiſcations are put into the king's treaſury, they are empower'd to draw a warrant upon it for whatſoever ſums, and at what time ſoever they pleaſe, to defray the expences and private exigencies of the inquiſition. This money is paid at ſight, nor does any perſon preſume to inquire what thoſe private exigencies are, by which means they get the greateſt part of monies ariſing from confiſcations.

The king nominates all the inquiſitors, who are confirmed by the pope, and from him they receive all their bulls. The inquiſitor of *Goa* only aſſumes the privilege of being carried in a chair, and he is much more reſpected than either the archbiſhop or the viceroy. He has juriſdiction over all perſons, both eccleſiaſtical and ſecular, the archbiſhop, his great vicar who is commonly a biſhop, the viceroy, and the governor when the viceroy is dead, excepted. But he has the power of arreſting any of theſe, after having firſt given notice thereof to the court of *Portugal*, and received ſecret orders for that purpoſe from the ſupreme council of *Lisbon*, called *conſelho ſupremo*. This ſovereign tribunal meets every fortnight, except upon extraordinary occaſions, when they meet oftner; whereas the ordinary councils meet twice every day, *viz.* from eight in the morning till eleven, and from two till four, ſometimes later in the afternoon, eſpecially when the acts of faith draw near; for on thoſe occaſions the audience is frequently continued till after ten at night.

When cauſes are tried, beſides the *Deputados* who aſſiſt, the archbiſhops or biſhops of the ſeveral places where the inquiſition is eſtabliſhed, have the privilege of being preſent in them, and to preſide in all the ſentences pronounced againſt them.

The priſon of the inquiſition of *Goa*, is a moſt dark, dirty, ſtinking, dreadful place, and it's impoſſible for imagination to form a worſe: 'tis called *Aljouvar* by the *Portugueſe*, and is a kind of cellar, at which the light enters only by a ſmall hole, into which the ſun-beams never enter. It caſts a dreadful ſtench; nor have the priſoners any other place to eaſe nature in, than a great hole like a well, level with the ground, and in the midſt of the cavern; whence it is, that part of the filth lies round the hole; for which reaſon moſt of the priſoners eaſe themſelves in different parts of the cavern.

Here follows the manner in which *Dellon* tells us he was brought to audience:

When I found, ſays he, that I was kept a whole day and night in the *Aljouvar*, without being examined, I began to flatter myſelf that I might continue in it till my affair was concluded; but all my hopes vaniſhed, when an officer of the inquiſition came the 16th of *January* at eight in the morning, and brought orders for carrying us to the *Santa Caſa*, which was immediately executed.

The irons with which I was loaded, made walking very painful to me; however, we were obliged to walk on foot thus fetter'd, from the *Aljouvar* to the inquiſition. I was helped in going up the ſtairs, when I entered with my companions the great hall, where ſeveral ſmiths knock'd off our irons; which being done I was firſt called to audience.

After having croſs'd the hall, I went into an antichamber, and from thence into another apartment, where I found my judge. This place is called by the *Portugueſe Meſa do Santo Officio*, i. e. the table or tribunal of the holy office. It was hung with blue and yellow taffety. At one end of it is a large crucifix in relievo, placed againſt the hangings, and reaching up almoſt to the cieling. In the middle of the chamber is a large alcove, on which is fixed a table near fifteen foot long and four over. There was alſo over the alcove, two eaſy chairs and ſeveral other ſeats round the table, and at the end, on one ſide of the crucifix, was the ſecretary ſeated on a folding chair. I was placed at the other end, oppoſite to the ſecretary; very near me, and at my right hand was ſeated, in one of theſe eaſy chairs, the great inquiſitor of the *Indies*, *Franciſco Delgado e Matos*, a ſecular prieſt, about forty. He was alone, becauſe then, of the two inquiſitors who are generally in *Goa*, the ſecond, who is always

always a *Dominican* friar, was embarked for *Portugal* a little while before, and the king had not yet nominated any perſon to ſucceed him.

At my coming into the hall of audience, I threw myſelf at the feet of my judge, imagining the ſuppliant poſture I was in, would move him to compaſſion; but he would not ſuffer me to continue in it, and therefore immediately ordered me to riſe. Then having aſked me my name and my profeſſion, he aſked me whether I knew the reaſon why I had been impriſoned? whereupon he exhorted me to declare it immediately, as it was the only means left me to recover my liberty inſtantly. After having anſwer'd theſe two firſt queſtions, I told him, that I believed I knew the reaſon for my being impriſoned, and that in caſe he would be pleaſed to hear me, I would immediately accuſe myſelf. I mingled tears with my entreaties, and thereupon I threw myſelf a ſecond time at his feet; but my judge told me with great coolneſs, that I might take my time, for that matters were not urgent; that he had affairs upon his hands of much greater conſequence than mine; that he would give me notice at a proper ſeaſon, when immediately he rang a little bell for the alcaide, or turnkey of the priſon. This officer came into the hall, and conducted me to a long gallery not far diſtant from it, whither we were followed by the ſecretary.

Here my trunk was brought, which was opened before me; upon which I was ſearched very narrowly, and every thing I had about me was taken away to the very buttons of my ſleeves, and a ring which I wore on my finger; inſomuch that they left me nothing but my beads, my handkerchief, and a few pieces of gold which I had ſowed up in a ribbon, and were lodged between leg and ſtocking, which they happened to overlook. A pretty exact inventory was immediately drawn up of all the reſt; but all this was of no manner of ſervice to me, ſince nothing of value was afterwards reſtored to me, notwithſtanding that the ſecretary aſſured me, and the inquiſitor alſo, that all I had would be faithfully reſtored to me the inſtant I ſhould be releaſed.

The inventory being drawn up, the alcaide took me by the hand, and carried me to a dungeon ten foot ſquare; where I was confined alone, nor ever ſaw a living ſoul till the evening, when my ſupper was brought me. As I had not eat any thing either that or the preceding day, I eat what was given me very heartily, and ſlept much better upon it. The turnkey coming the next morning with my breakfaſt, I deſired to have my books and combs; but they told me, that priſoners are never allowed to have books, not even a prieſt to have his breviary, tho he be obliged to repeat divine ſervice; and that as for my combs, I ſhould not want them; and indeed this was very true, for they immediately cut off my hair, a cuſtom obſerved with regard to both women and men, tho of the greateſt quality, the firſt or ſecond day at fartheſt, of their impriſonment.

I had been told, when I was firſt impriſon'd, that when I ſhould want any thing, I need do no more than knock gently at the door, in order to call the turnkeys, or to aſk for what I wanted at meal time: and that when I were deſirous of going to the audience, I need only addreſs myſelf to the alcaide, who, as the turnkeys, never ſpeaks to the priſoners without having ſome perſon along with him. I had alſo been flatter'd with the hopes, that I ſhould be ſet at liberty immediately after my confeſſion, which made me continually importune my officers to let me be carried before my judges; but notwithſtanding all my tears and intreaties, I was not indulged it, till the laſt day of *January* 1674.

The alcaide, accompanied with a turnkey, came to me for that purpoſe about two in the afternoon. I dreſſed as he ordered me, and came out of my dungeon bare-legged and bare-footed, the jailor going before, and the turnkey after me. In this order we walked to the gate of the chamber where audience is given. Here the alcaide advancing a little forward, and making a low bow, came out again, upon which

which I went in. Here I found the inquiſitor and ſecretary, as before. Immediately I fell upon my knees, but was ordered to riſe and ſeat myſelf, upon which I ſat down upon a bench which was placed at the end of the table, on the ſide where the judges ſat. Juſt by me, and at the end of the table, was a maſs-book, on which I was firſt ordered to lay my hand, and to promiſe that I would ſwear to the truth, and to keep inviolable ſecrecy, which are the two oaths required of all who appear before this tribunal, whether they come to give in their depoſitions or to receive any orders.

I was afterwards aſked, whether I knew the reaſon of my being impriſoned, and if I were reſolved to declare it? to which I anſwered, that I was fully determined to do ſo. Upon which I made an exact declaration of all I had before related with regard to baptiſm and the worſhip of images; but did not mention any thing I had ſaid with reſpect to the inquiſition, they not occurring at that time to my memory. The judge having again aſked me, whether I had any more to ſay? and being told, that I could not think of any thing elſe; was ſo far from ſetting me at liberty, as I had flattered myſelf I ſhould be, that he concluded the audience with theſe very words.

That I had done very well to accuſe myſelf voluntarily, and that he exhorted me in the name of our Lord Jeſus Chriſt, to declare immediately the remainder of my informations, in order that I might experience the goodneſs and mercy which that tribunal indulges to all who prove the ſincerity of their repentance by a genuine and voluntary confeſſion.

My declaration and the exhortation being ended and written down, it was read to me, and I ſigned it; which being done, the inquiſitor rang a little bell to call the alcaide, who came, and carried me back to priſon in the ſame order I came.

I was carried a ſecond time before the judge, without my deſiring it, on the 15th of *February*, which made me ſuppoſe that he intended to ſet me at liberty. Being come, I was again aſked whether I had no more to ſay? I was exhorted not to diſguiſe any circumſtance, but on the contrary to make a ſincere confeſſion of my faults. I anſwered, that after a very ſerious ſelf-examination, I could not think of any freſh particulars. I then was aſked my name, thoſe of my father, my mother, brothers, grandfathers and grandmothers, godfathers and godmothers; whether I were *chriſtam de cito dies?* that is, a chriſtian of eight days ſtanding; becauſe children are not baptized in *Portugal* till the eighth day after their birth, nor are childbed-women churched till the fortieth day after their lying-in, tho they had never ſo eaſy a delivery. The judge ſeemed to be ſurprized, when I told him that the cuſtom of deferring the baptiſm of children a whole week, was not practiſed in *France*; but that, on the contrary, they were always chriſtned as ſoon as conveniency would permit. 'Tis pretty evident by the obſervance of theſe *moſaic* ceremonies, that notwithſtanding the *Portugueſe* pretend to have the *Jews* in ſo much abhorrence, they yet are not ſo good chriſtians as they ought to be. But this is not the greateſt evil which flows from the obſervance of theſe jewiſh inſtitutions; for from the former, it happens but too frequently, that children die without being regenerated by the ſacrament of baptiſm, and are by that means excluded heaven for ever; and in order not to violate the ceremony of purification, which ought to ceaſe after the goſpel diſpenſation, the *Portugueſe* women don't in the leaſt ſcruple to act in contempt to an injunction of the church, which obliges all chriſtians to aſſiſt every ſunday and every feſtival at the holy ſacrifice of the maſs, unleſs they happened to be prevented from ſo doing, by ſome lawful cauſe.

I was farther aſked the name of the perſon who baptized me, in what dioceſe, what city, and laſtly, whether I had ever been confirmed, and by what biſhop? Having anſwered theſe ſeveral queſtions, I was ordered to kneel down, to make a ſign of the croſs, to repeat the *Pater noſter*, the *Ave Maria*, the creed, the commandments

mandments of God and the church, and the *salve regina*. In fine, he concluded as before, with exhorting me by the bowels of Jesus, to confess immediately the several crimes and errors I had not yet revealed; which being written down, and read before me, and signed by myself, I was remanded back to prison.

From the first moment of my confinement, I had always been in the deepest affliction, and shed incessant tears; but at my return from the second audience, I abandoned myself entirely to grief, when I found that I was required to confess such things as to me appeared impossible, since I could not recollect any such circumstances as I was ordered to confess. I therefore endeavoured to starve myself; not but I took all the sustenance that was brought me, because, in case I had refused it, I should have been beat by the turnkeys, who always examine very carefully, upon their taking the plates back, whether the prisoners eat enough to support nature; but my despair suggested methods to elude their vigilance in this particular. I spent whole days without taking a morsel, and used to throw part of what was given me into the bason, to prevent its being seen. This severe abstinence entirely prevented my sleeping, and now I did nothing but macerate my body in this manner, and shed floods of tears. However, in these days of sorrow and lamentation, I revolved in my mind all the errors of my past life, and confest that all my misery was a judgment from heaven upon me: I even persuaded myself, that God perhaps had employ'd these severe but salutary methods to call me to himself; when being a little revived and comforted with these reflections, I sincerely implored the assistance of the holy virgin, who is equally the comforter of the afflicted, and the refuge and asylum of sinners; and indeed I have had so visible a demonstration of her protection, as well during my imprisonment, as on several other occasions, that I cannot forbear making this publick testimony thereof.

In fine, after having made a more exact, or more happy recollection of all I had said or done during my residence at *Daman*, I remembred the several expressions I had used touching the inquisition and the integrity thereof: upon which I immediately desired to be admitted to audience; but this however was not granted me till the 16th of *March* following.

I made no doubt, upon my appearance this time before the judge, but that I should then put an end to my unhappy affair, and after the confession I was going to make, be immediately set at liberty; but when I thought my wishes upon the point of being accomplished, I saw myself immediately fall from my most sanguine hopes; because that when I had declared every thing I had to say with regard to the inquisition, I was told that this was not what was expected from me; and having nothing else to say, I was immediately remanded back, nor would they so much as write down my confession.

Despair having prompted M. *Dellon* to make away with himself, advice thereof was given to the inquisitors, who ordered him to be brought to audience; but he was so weak, that he was forced to be carried thither. I there, continues he, was laid along the floor, my extreme weakness not allowing me either to sit or stand.

Then the inquisitor reproached me several times; gave orders for my being carried away, and handcuffs to be put upon me, to prevent my forcing off the chains with which I was bound. This was immediately executed, and I was not only handcuffed, but an iron machine was clapt about my neck, which held to the handcuffs, and was locked with a padlock; so that now it was impossible for me to stir my arms. But this treatment only exasperated me the more: I threw myself on the ground, and struck my head against the floor and the walls; and had I been bound but a little longer in that manner, I should have infallibly have got my arms at liberty, and should have died with it: but as I was continually watched, they found

by my actions, that ſeverity was very unſeaſonable at this time, and that it were better to employ gentle methods.

Upon this my irons were knocked off, endeavours were made to comfort me with deluſive hopes, I was put into another cell, and had again a companion given me, who was order'd to watch me narrowly. This priſoner was a *Black*, but much more unſociable than my former companion. Nevertheleſs heaven, who had preſerved me from ſo great an evil, baniſhed the deſpair which ſat brooding over me, a circumſtance in which I was more happy than many others, who frequently made away themſelves in their confinement in theſe dungeons, where no conſolation is ever allowed to enter. This companion continued about two months with me, for as ſoon as I appeared to be eaſier in my mind he was taken from me, notwithſtanding my weakneſs was ſo great, that I could ſcarce walk from my bed to the door of my cell, when victuals were brought me. In fine, after having ſpent almoſt a year in this manner, I was ſeaſoned to affliction, and providence afterwards endued me with ſo much patience, that I never made any more attempts upon my own life.

I had been about eighteen months in this confinement, when the judges being informed that I was in a condition to ſpeak, ſent for me the fourth time to audience. where I was aſked, whether I was not reſolved to anſwer what was required of me? Having replied, that I could not recollect a ſingle circumſtance more, the proctor of the inquiſition appeared with his declaration, in order to ſignify to me the ſeveral informations which had been exhibited againſt me.

In all the other examinations I had accuſed myſelf, and they were contented with hearing my depoſition without deſcending to particulars, and had remanded me back to my cell the inſtant I proteſted I had no more to declare againſt myſelf; but in this fourth examination I was accuſed, and was allowed to defend myſelf. They read to me, in the informations which were exhibited againſt me, the ſeveral things wherewith I had accuſed myſelf. Theſe facts were true, and I had confeſſed them by my own proper impulſe, conſequently I had nothing to object againſt theſe facts; but then I flattered myſelf, that I could prove to the judges they were not ſo criminal as they were thought to be. I therefore anſwered, with regard to what I had advanced on baptiſm, that I did not any way intend to oppoſe the doctrine of the church; but that the paſſage, *niſi quis renatus fuerit ex aqua & ſpiritu ſancto, non poteſt introire in regnum Dei*, having appeared very expreſs to me, I had deſired an explication of it. The chief inquiſitor ſeem'd ſurprized, that I ſhould mention a paſſage that every one knows by heart, and his ſurprize raiſed my aſtoniſhment. He aſked me where that paſſage was to be found; I anſwered in the goſpel according to St. *John*, chap. iii. ver. 5. He then ordered the new teſtament to be brought, looked out the place, read it, but did not explain it to me. However, he was very glad to inform me, that it was ſufficiently explained by tradition; becauſe the church has always looked upon as baptized, not only all thoſe who died for our Lord Jeſus Chriſt, without having received the ordinary form of baptiſm; but alſo thoſe who deſiring to be baptized, and repenting of their ſins, have died ſuddenly unbaptized.

With reſpect to the worſhip of images, I ſaid I had advanced nothing but what was borrowed from the holy council of *Trent*, and repeated to him the paſſage following, from the 25th ſeſſion, *De invocatione ſanctorum & ſacris imaginibus; imagines Chriſti, Deiparæ virginis, & aliorum ſanctorum retinendas, iiſque debitum honorem, & venerationem impertiendam; ita ut per imagines, coram quibus procumbimus, Chriſtum adoremus; & ſanctos, quorum illæ ſimilitudinem gerunt, veneremur.*

The judge ſeem'd more ſurprized to hear of this quotation, than he had been at my repeating the former; and looking into the council of *Trent*, he ſhut the book without explaining the paſſage.

'Tis

'Tis ſurprizing to think, that perſons who are eſtabliſhed judges over others in matters of faith, ſhould be ſo profoundly ignorant; and I muſt confeſs, that I could ſcarce believe this circumſtance myſelf, tho I had been an eye-witneſs to it, and have it perfectly freſh in my memory, had I not found in *Tavernier*'s voyages, that how reſerved ſoever father *Ephraim* of *Nevers* may be on matters relating to the inquiſitors, who tortured him ſo cruelly, he yet breaks out into the following expreſſion: That nothing ſhocked him ſo much as the ſtupid ignorance of thoſe inquiſitors.

The proctor when he read the informations, had ſaid, that beſides what I myſelf had confeſſed, I was moreover accuſed and clearly convicted of having ſpoke with contempt of the inquiſition and its miniſters; and of having ſpoke with great diſreſpect of the pope and his authority. He concluded, that the ſtubbornneſs I had hitherto ſhewn in ſlighting ſo much charitable advice which had been given me, being a manifeſt proof that I concealed very pernicious deſigns; and that having deſigned to teach and foment hereſy, I conſequently was become obnoxious to the major excommunication; that my goods and chattels ought to be forfeited to the king, and myſelf delivered over to the executioner in order to be conſumed in the flames.

I leave the reader to judge the tortures which theſe concluſions of the proctor raiſed in my breaſt; notwithſtanding I can truly affirm, that how dreadful ſoever thoſe words may be, yet death would have been more welcome than impriſonment. Thus in ſpight of the terror with which I was ſeized, I yet had ſpirits enough left to anſwer the accuſations which were then exhibited againſt me, in ſaying that I never had harboured any ſiniſter intentions; that I had ever continued a true catholick; that all thoſe I had converſed with in *India*, would vouch the truth thereof, particularly father *Ambroſe* and father *Ives*, both *French Capuchins*, who had frequently heard my confeſſions. I knew after I was ſet at liberty, that father *Ives* was actually at *Goa* at the very time when I called upon his teſtimony; that I had ſometimes gone fifty miles to celebrate *Eaſter*; that if I had been any ways inclined to entertain heretical principles, I might eaſily have ſettled in thoſe countries in the *Indies*, where a full liberty of ſpeaking is allowed; and conſequently, that I ſhould not, had matters ſtood thus, have ſettled in the dominions of the king of *Portugal*; that ſo far from diſputing againſt religion, I had, on the contrary, frequently argued with hereticks in defence of it; that indeed I remembred I had ſpoke with too much freedom, when I was before the inquiſitor; but that I was greatly ſurprized they would impute that very thing to me as a heinous crime, which they had looked upon as a trifle, when I offered to declare it about a year and half ago: that as to the particulars which related to his holineſs, I could not recollect that I had expreſſed myſelf in the manner laid to my charge; that nevertheleſs, if they would pleaſe to deſcend to particulars, I would ſincerely confeſs the truth.

Then the inquiſitor told me, that I was allowed time to conſider of thoſe articles which related to his holineſs; but that he could not ſufficiently admire my impudence, in affirming that I had made my confeſſion with regard to the inquiſition, ſince 'twas very certain that I had not once opened my mouth upon that head; and that in caſe I had made my declaration upon that article, when I ſaid I had done it, I ſhould not have been kept ſo long in priſon.

I remembred ſo perfectly every thing I had advanced, and the anſwers that had been made me; and was ſo tranſported with rage to ſee myſelf mocked in that manner, that if I had not been immediately ordered to withdraw, upon the ſigning of my depoſition, it would have been impoſſible for me to refrain from opprobrious expreſſions before the judge: and had I had ſtrength and liberty equal to the

the courage with which my paſſion fired me, I perhaps ſhould have gone farther than injurious terms.

I was called three or four times to audience in a month, where I was urged to confeſs thoſe particulars I had advanced with reſpect to the pope. A new proof was then declared to me, which the proctor pretended was drawn up againſt me on that head, but which did not differ in a ſingle circumſtance from what had before been urged againſt me. But a proof that the whole was a falſe accuſation, and invented merely to force me to ſpeak, is, that they would not declare to me the particulars which they pretended I had advanced. At laſt, finding they could get no more out of me, they ſaid no more; and this article was not inſerted in my indictment, when it was read publickly in the act of faith.

They therefore attempted again in theſe laſt audiences, to oblige me to confeſs, that in the ſeveral facts I agreed upon, I really intended to defend hereſy; but this I was reſolved never to own, ſince it was a falſhood.

During *November* and *December*, my ears were wounded with the cries of priſoners who were put to the torture, which is ſo ſevere that I have known ſeveral perſons of both ſexes, who were lame all their life-time after, and among the reſt, the firſt companion I had in my confinement.

In this holy tribunal no regard is had to age, ſex or condition; but all are treated with the ſame ſeverity; and are indiſcriminately tortured, and ſtript almoſt naked, whenever the bloody-minded inquiſitors are pleaſed to order it.

I remembred I had heard before my impriſonment, that the *auto de fe* was generally ſolemnized the firſt ſunday in advent, becauſe that paſſage of ſcripture which relates to the laſt judgment is read on that day in churches, the inquiſitors then pretending to exhibit a lively repreſentation thereof. I moreover obſerved, that there were a great number of perſons confined in that priſon; the deep ſilence which reigns in that houſe giving me an opportunity to count the number of doors which were daily opened at the ſtated times of eating. I was beſides almoſt ſure, that a new archbiſhop arrived at *Goa* in *October*, the ſee having been before vacant for almoſt thirty years. At leaſt I thought ſo, becauſe the bells of the cathedral had rung in an extraordinary manner for nine days together, at a time when neither the univerſal church, nor that of *Goa* in particular, ſolemnize any remarkable feſtival. I knew that this prelate was expected even before my confinement.

Theſe ſeveral reaſons made me flatter myſelf, that I might gain my liberty in the beginning of *December*; but when I found the firſt and ſecond ſunday in advent were paſt, I did not doubt but either my liberty or confinement was poſtponed for at leaſt twelve months.

As I fanſied that the act of faith was never ſolemnized but in the beginning of the month of *December*, finding it elapſe without the leaſt ſign of any preparation for that dreadful ceremony, I reſolved to ſubmit another year to my afflictions; nevertheleſs, I found at a time when I leaſt expected it, that I was likely to be ſet at liberty.

I obſerved that ſaturday the 11th of *January* 1676, intending after dinner to give my linen to the turnkeys in order to get it waſhed, as was the cuſtom, they refuſed to take it, and put it off till the next day.

I could not but revolve a thouſand thoughts upon the occaſion of this extraordinary refuſal, but not finding one ſatisfactory, I at laſt concluded, that poſſibly the act of faith might be ſolemnized the next day; but I was more ſtrongly confirmed in my opinion, or rather looked upon it as certain, when after hearing the ringing for veſpers at the cathedral, matins were rung immediately after, which had never been done ſince my confinement, the eve of the feaſt of *Corpus Chriſti* excepted, which is always ſolemnized in *India*, the thurſday immediately following low-ſunday,

ſunday, becauſe of the continual rains which fall at the time of its celebration in *Europe*. One would have thought that my heart was going to be fill'd with joy, ſince I thought I ſhould be ſoon ſet at liberty, and that I ſhould come out of the grave, as it were, in which I had been buried for near two years: nevertheleſs the dread with which the fatal concluſion of the proctor had filled me, and the uncertainty of my deſtiny, heightned my affliction to that degree, that I ſpent the remainder of that day, and part of the night, in ſuch a condition as would have moved the hardeſt heart, thoſe excepted under whoſe cruelty I ſuffered.

Supper was brought me, which I refuſed, and contrary to cuſtom it was not urged upon me; but no ſooner were the doors ſhut but I gave myſelf up to grief and deſpair. At laſt, after having deplored my hard fate with ſighs and tears, oppreſſed with the moſt piercing anguiſh, I began to doze about eleven at night.

I had not been long aſleep, when I was on a ſudden awaked by the noiſe which the turnkeys made in opening the doors of my cell, and as this was unuſual, I was ſurprized to ſee people enter it with a light; and my fears were not a little increaſed by the lateneſs of the hour.

Then the alcaide gave me clothes, which he ordered me to put on, and to be ready to leave my cell when he ſhould call me for that purpoſe; then he went away, leaving a lighted lamp in the dungeon. I now had neither ſtrength enough to riſe, nor to anſwer; and the moment the turnkeys left me, I was ſeized with ſuch a trembling, that for above an hour I could not ſo much as caſt my eyes upon the clothes which were left me. At laſt I roſe, and falling proſtrate upon the earth before a croſs which I had drawn upon a wall, I recommended myſelf to heaven, and reſigned myſelf wholly to providence; after which I put on the ſuit, which conſiſted in a waſtcoat, the ſleeves whereof reached to the wriſt, and a pair of drawers that reached to the heels; the whole made of a black and white ſtriped linen.

I did not wait long after the dreſs was brought me, for the turnkeys came about two in the morning into my cell, whence I was carried into a long gallery, where I found a great number of my fellow-ſufferers ſtanding againſt the walls. Here I placed myſelf, and ſeveral did the ſame after me. Notwithſtanding there were upwards of two hundred more in this gallery; yet as all of them were gloomily ſilent; that there were not above a dozen whites among them, who could ſcarce be diſtinguiſhed from the reſt; and that all were clothed in the ſame dreſs with myſelf, they might eaſily have been taken for ſo many ſtatues fixed againſt the wall, had not the motion of their eyes, which was the only liberty allowed them, ſhewed them to be living creatures.

The gallery in which we ſtood had ſo few lamps in it, and the light of them was ſo very faint and weak, that this circumſtance added to the croud of black and ſorrowful objects, ſeemed to make the whole like a burial.

The women, who were clothed in the ſame linen as the men, were placed in an adjacent gallery, where we could ſee them; but I obſerved, that in a dormitory not far from the place where we ſtood, there were alſo priſoners clothed in a black ſuit, which deſcended very low, who walked up and down from time to time. I did not then know what this meant, but was informed a few hours after, that they were thoſe who were to be burnt, and were walking up and down with their confeſſors.

As I was unacquainted with the formalities of the holy office, how heartily ſoever I might formerly have wiſhed to die, I then was under dreadful apprehenſions leſt I ſhould be one of thoſe who were condemned to the flames. However, I cheer'd myſelf a little, when I conſidered my dreſs was not different from the reſt, and that 'twas not likely ſuch a number of people would be burnt as were there preſent.

After we were all placed againſt the wall, a yellow wax taper was given to each of us; after which clothes were brought us made like tunicks or large ſcapularies; they

were of yellow cloth, with red St. *Andrew*'s croſſes painted before and behind. Such as are branded with theſe ſtigmas, are thoſe who have been guilty, or ſuppoſed to be guilty, of crimes againſt the faith of Chriſt, whether they be *Jews*, *Mahometans*, Wizards, or Hereticks, who have left the catholick religion. Theſe large ſcapularies with large St. *Andrew*'s croſſes are called *ſan benitos*.

Thoſe who were looked upon as convict, and perſiſt in declaring their innocence, or have relapſed, wore another kind of ſcapulary called *Samarra*, the ground whereof is grey; the criminal is drawn thereon, both before and behind, ſtanding on firebrands with flames mounting upwards, and devils around them: at the bottom of the portrait the crime and name of the priſoner are written. But ſuch as accuſe themſelves after ſentence has been pronounced upon them before their releaſe, and have not relapſed, have flames pointing downwards painted on their *Samarra's*, and this is called *ſogo revolto*, or reverſed fire.

San benitos were given to twenty blacks accuſed of magick, and to a *Portugueſe* convicted of the ſame crime, and who was moreover a new chriſtian; and as they were reſolved not to revenge themſelves by halves, but to inſult me to the utmoſt, they forced me to put on a dreſs like to that of the Wizards and Hereticks, tho I had always confeſſed the catholick religion. This the judges might eaſily have known from a great many people, both *Frenchmen* and others, with whom I had lived in ſeveral parts of *India*. My terror was increaſed when I ſaw myſelf in this habit, becauſe I thought that as there were not, among ſo great a number of criminals, but twenty-two perſons who were dreſſed with theſe ignominious *ſan benito's*, 'twas very poſſible that theſe only were thoſe who were not to be pardoned.

After the *ſan benitos*, five paſtboard caps were brought, ſhaped like a ſugar-loaf, having devils and flames painted on them, with the word *feiticero*, *i. e.* wizard, round them. Theſe caps are called *carrochas*, and were put on the heads of the five moſt guilty of the criminals, among thoſe who were accuſed of magick; and as they ſtood pretty near me, I expected to have one alſo; however I was miſtaken. I then almoſt doubted no more but that theſe miſerable wretches were to be really burnt, and as they were not better acquainted than myſelf with the formalities of the inquiſition, they have ſince told me, that they thought their ruin inevitable.

Every one being habited according to his imputed crime, we were allowed to ſit upon the ground till farther orders.

About four in the morning, ſeveral domeſticks belonging to the priſon came after the turnkeys, to give bread and figs to ſuch as would eat; but for my part, tho I had not ſupped the night before, I had ſo little appetite, that I ſhould have taken nothing, had not one of the turnkeys come up to me and ſaid, take the bread that is offered you; and if you can't eat it now, put it into your pocket, for depend upon't you'll be hungry before you come back.

Theſe words gave me the higheſt conſolation, and diſpelled all my fears, ſince he talked of my returning back, which made me take his advice.

At laſt, after having long waited, day began to break about five, when one might plainly behold in the faces of all the priſoners, the various impulſes of ſhame, grief, and fear, as thoſe different paſſions raged in their boſoms; for notwithſtanding that they were all fluſhed with joy, when they found they were going to be delivered from their dreadful and inſupportable captivity; yet the uncertainty of their fate very much diminiſhed their tranſports.

CHAP.

L'AUTO-DA-FE. ou l'Acte de Foi.

A

B

C

D

E

F

B. Picart. del.

Suplice des Condamnez.

CHAP. XVI.

Order of the PROCESSION *in the act of faith, and the ceremonies which are observed in the place where it is solemnized.*

THE largeſt bell of the cathedral began to ring a little before ſun-riſe, to give notice to the people of the ſolemnization of the act of faith, which is, as it were, the triumph of the holy office. We at firſt marched out one by one. I obſerved in paſſing out of the gallery into the great hall, that the inquiſitor was ſitting at the door, having a ſecretary ſtanding near him; that the hall was crouded with the inhabitants of *Goa*, whoſe names were written in a liſt which the ſecretary held in his hand; and that at the ſame time that a priſoner was ordered out, he named one of thoſe gentlemen who were in the hall, who immediately went up to the priſoner and attended him, in order to ſtand godfather to him in the act of faith:

Theſe godfathers anſwer for the perſons they attend upon, and repreſent them when the feſtival is ended. The inquiſitors pretend that 'tis a great honour for a perſon to be choſen godfather on theſe occaſions.

The general of the *Portugueſe* ſhips in *India* was my godfather, and therefore I came out along with him; and being got into the ſtreet, I found that the proceſſion opened with the *Dominicans*, who enjoy this privilege becauſe St. *Dominic* their founder inſtituted the inquiſition. Before them, the ſtandard of the holy office was carried, in which the image of the founder was wrought in very rich embroidery, holding a ſword in one hand, and an olive branch in the other, with this inſcription, *juſtitia & miſericordia.*

After theſe friars follow the priſoners walking one after another, with each his godfather by his ſide, and a wax taper in his hand. The leaſt guilty walk'd firſt, and as I was not looked upon to be very innocent, above an hundred priſoners walked before me. Men and women walked together, for there was no other diſtinction than that of crimes. I like the reſt, was bare-headed and bare-footed, but I ſuffered very much in the march, which laſted above an hour, becauſe of the little flints with which the ſtreets of *Goa* are fill'd, ſo that my feet were all bloody.

We were carried thro' the principal ſtreets, expoſed to the ſight of innumerable ſpectators, who were come from all parts of *India*, and lined the way as we walked; care being taken to give notice of the act of faith in ſermon time, in the moſt diſtant churches, a long time before its ſolemnization.

At laſt, oppreſſed with ſhame and confuſion, and vaſtly fatigued with the march, we arrived at St. *Francis*'s church, which was then appointed to prepare the celebration of the act of faith.

The high altar was covered with black, and had on it ſix ſilver candleſticks, in which were ſix lighted white wax tapers. On each ſide of the altar two ſeats like thrones were raiſed; that to the right for the inquiſitor and his council, and the other for the viceroy and his court.

At ſome diſtance from them, and oppoſite to the high-altar, a little towards the door, another altar had been raiſed, on which two maſs-books lay open. From them to the church-gate a gallery was built about three foot wide, railed in on each ſide; and on each ſide forms were placed for the criminals to ſit on, with their reſpective

ſpective godfathers, who ſat down as they came into the church, ſo that thoſe who came firſt into it ſat neareſt to the altar. Being ſeated in my place, I began to conſider the order which thoſe who came after me were made to obſerve. I found that thoſe who wore the dreadful *carrochas* above-mentioned, walked laſt in the proceſſion; that immediately a large crucifix was carried, the face of which was turned to thoſe who walked before it; and which was followed by two perſons and four ſtatues, that were carried, big as the life, and repreſenting ſo many men, each of them fixed upon a long pole, and accompanied with ſo many boxes, each carried by a man, which boxes were filled with the bones of thoſe whom thoſe ſtatues repreſented.

By the face of the crucifix turned towards thoſe who preceeded it, the mercy that had been ſhewn them is denoted, by ſparing their lives tho they had juſtly deſerved to die; and by the ſaid crucifix's being turned behind to thoſe who follow'd it, is denoted, that thoſe unhappy wretches are now loſt to all hope; thus every thing that relates to the inquiſition has a myſterious ſignification.

The dreſs of theſe unhappy perſons inſpired equal horror and pity. The living criminals, and the ſtatues, were clothed in *ſamarras* made of grey linen, painted full of devils, flames and firebrands, on which the criminal's head was painted both before and behind, with the ſentence written below, containing in few words and in large letters, his name, that of his country, and the crime for which he was to ſuffer. They alſo wore *carrochas*, which like the habit were filled with flames and devils.

The little trunks in which the bones of thoſe who died were laid, and who had been proſecuted before, or after their deceaſe; before or after their impriſonment; in order that their goods and chattels might be confiſcated, were alſo painted black, and covered with demons and flames.

We are here to obſerve, that the inquiſitors do not confine their juriſdiction over the living only, or ſuch as die in priſon; but that they frequently proſecute people ſeveral years after their death, whenever they may then be impeached of any conſiderable crime. In this caſe their bodies are dug up, and if they are found guilty, their bones are burnt in the act of faith; all their goods and chattels are confiſcated, which are forcibly taken away from their heirs. I advance nothing in this place but what I my ſelf know to be true; for among the ſtatues that were carried in the act of faith, one of them repreſented a man dead many years before, who had been lately proſecuted; his bones dug up, his goods confiſcated, and bones burnt; or perhaps thoſe of ſome other perſon who had been buried in the ſame place.

Theſe unhappy wretches being entred in the gloomy manner above deſcribed, and ſeated in the places appointed them near the church door, the inquiſitor came, attended by his officers, and went and ſeated himſelf on the bench that ſtood to the right of the altar, during which, the viceroy and his court ſeated themſelves on the left.

The crucifix was placed on the altar betwixt the ſix candleſticks, when every one being ſeated in his place, and the church crouded with people, the provincial of the *Auſtin* friars went up into the pulpit, and preached for half an hour. Notwithſtanding my great anguiſh of heart, I obſerved that he compared the inquiſition to *Noah*'s ark; but nevertheleſs that he found this difference between them, *viz.* that the beaſts who entred into the ark, came from thence after the flood with the very identical inclinations they had carried into it; but that the inquiſition had this admirable property, to make ſo great a change with regard to thoſe who were impriſoned in it, that many who were cruel as lions and tygers at their going in, came out from thence as meek and gentle as lambs.

Sermon being ended, two readers went alternately into the pulpit, where they read in publick the trial of the ſeveral criminals, and alſo their reſpective ſentences.

The priſoner whoſe ſentence was read, was, while that was doing, conducted by the alcaide to the middle of the gallery, where he ſtood, with a lighted wax taper in his hand, till his ſentence was read. And as all the priſoners are ſuppoſed to have incurred the penalty of the greater excommunication, after their trial and ſentence have been read, the priſoner is carried to the foot of the high altar, on which the maſs-books are laid; and here being ordered to kneel, he lays his hands on the book; and continues in this poſture till every criminal has a maſs-book before him.

Then the reader laying aſide the trials, read aloud a confeſſion of faith, having firſt briefly exhorted the priſoners to repeat it after him with their hearts as well as mouths; and this being done, each priſoner returned back to his place, and the trials were again read.

I was called in my turn, when I found that my impeachment conſiſted of three heads: the firſt, for having aſſerted the invalidity of baptiſm *flaminis*; the ſecond, for having ſaid that images are not to be worſhipped, and for having blaſphemed a crucifix, by ſaying that one of ivory, was no more than a piece of ivory; and thirdly, for having ſpoke with contempt of the inquiſition and its miniſters; but above all, for the blackneſs of my intentions when I affirmed theſe ſeveral things: in conſideration whereof I was declared excommunicate; and for reparation, my goods and chattels were confiſcated to the king's uſe, and myſelf baniſhed from the *Indies*, and condemn'd to row in the *Portugueſe* gallies for five years, and alſo to fulfil the other penances which ſhould be particularly enjoin'd me by the inquiſitors.

Of theſe puniſhments, none was ſo grievous to me as my being forced to leave the *Indies*, where I had made a reſolution of travelling ſeveral years longer: however, this reflection was ſweetned, when I conſidered that I was going to be releaſed out of the clutches of the inquiſitors.

My confeſſion of faith being read, I returned to my place, and made my advantage of the advice my turnkey had given me, not to refuſe the bread which was offered me; for as the ceremony laſted the whole day, none of the criminals eat any thing that day but in the church.

CHAP. XVII.

ABSOLUTION *of the excommunicated, and what is obſerved with regard to thoſe who are condemned to the flames.*

AFter the trials of thoſe who were pardoned were read, the inquiſitor left his ſeat, in order to put on the albe and the ſtole; when being accompanied with about twenty prieſts, each having a ſwitch in his hand, he came into the middle of the church, where, after having ſaid ſeveral prayers, we were abſolved from the excommunication, which was pretended we had incurred, by virtue of a ſtroke on the back, which theſe prieſts gave to each of us with the ſwitch.

I cannot forbear relating a circumſtance, to ſhew how groſly ſuperſtitious the *Portugueſe* are with regard to every thing that relates to the inquiſition; which *is*, that during the proceſſion, and all the time I continued in the church, my godfather would never anſwer me tho I ſpoke ſeveral times to him, and beſought him to give me a pinch of ſnuff, which he refuſed me for fear of being involved in the ſame cenſure with myſelf; but as ſoon as I was abſolved, he embraced me, gave me

ſnuff, and told me he then looked upon me as his brother, ſince the church had looſed me.

This ceremony being ended, and the inquiſitor returned to his ſeat, the priſoners who were to be burnt were made to advance forward. There were a man, a woman, and the images of four men deceaſed, with the boxes in which their bones were laid: the man and woman were black *Indians* and chriſtians, accuſed of magick, and condemned as relapſed; but in reality were no more wizards than thoſe who condemned them.

Of the four images, two repreſented men convicted of magick, and the other two, two men, both new chriſtians, accuſed of turning *Jews*; one whereof died in the inquiſition, and the other in his own houſe, and had been buried many years before in his pariſh church. However, being accuſed after his death of embracing the jewiſh principles, as he died very rich, the inquiſitors had cauſed his body to be taken out of the grave, in order to burn his bones in the act of faith. Hence 'tis plain, that the inquiſitors, like our Saviour himſelf, exerciſe a power over the living and the dead.

The trials of theſe unhappy perſons were read, which all ended with theſe words, *viz.* that it not being in the power of the holy office to pardon them, becauſe of their relapſing into their errors or their impenitence; and being indiſpenſably obliged to puniſh them in the utmoſt rigour of the laws, they therefore delivered them over to the flames.

While theſe laſt words were pronouncing, a ſergeant from the ſecular powers advanced forward, and took poſſeſſion of theſe unfortunate perſons, who before had been ſtruck gently on the breaſt by the alcaide, to ſhew they were abandoned by the inquiſitors.

In this manner the act of faith ended, and whilſt the condemned criminals were carried to the river ſide, where the viceroy and his court were aſſembled, and where the piles on which they were to be burnt, had been prepared the day before; while theſe things, I ſay, were doing, we were carried back to priſon, but without obſerving any order as we walked.

Tho I did not ſee them executed, yet, as I had a full account of it from perſons who had been preſent at ſeveral of theſe executions, I ſhall give a deſcription thereof in few words.

When the condemned priſoners are coming to the place where the lay-judges are aſſembled, they are aſked what religion they chuſe to profeſs at leaving the world; but don't make the leaſt mention of their trial, which is ſuppoſed to have been fair; and that they were very juſtly condemned; the inquiſition being looked upon as infallible.

Having anſwered this only queſtion that is aſked them, the executioner lays hold of them; ties them to ſtakes, where they are firſt ſtrangled, in caſe they die chriſtians; but in caſe they perſiſt in profeſſing judaiſm or hereſy, they then are burnt alive: however, this happens ſo rarely, that there is ſcarce one inſtance of it in four acts of faith, tho ſeveral perſons generally ſuffer on thoſe occaſions.

The day after the execution, the pictures of the executed criminals are carried into the church of the *Dominicans*. Their heads only are repreſented to the life, with firebrands under them, with their names, thoſe of their fathers and their country, and the crime for which they ſuffered, with the day of the month and year of their execution.

In caſe the criminal had relapſed into this guilt, the following words are writ under his picture, *morreo quemado por Hereje relapſo*, i. e. that he was burnt as an Heretick relapſed. If he perſevered in his error, after having been accuſed but once, the words *por Hereje contumas*, are written under his picture; but there are very few of theſe. In fine, if after having been accuſed but once, by a ſufficient number of witneſſes,

neſſes, he perſiſts in aſſerting his innocence, and dies in profeſſing the chriſtian religion, then there is under his picture, *morreo queimado por Hereje convitto negativo*, i. e. he was burnt as a Heretick convict, but did not confeſs, and of the latter there are great numbers. Now 'tis certain, that out of an hundred who die as negatives, ninety-nine, are not only innocent of the crime imputed to them, but chuſe to die, rather than falſly confeſs themſelves guilty of a crime. For 'tis not natural to ſuppoſe, that was a man ſure to be pardoned in caſe he would confeſs, that he would perſiſt in his innocence; and chuſe rather to be burnt than to own a truth, the confeſſion of which would ſave him.

Theſe terrible portraits are hung up in the nave, and over the great gate of the church, as ſo many illuſtrious trophies ſacred to the glory of the holy office, and when this ſide of the church is filled, they alſo croud the wings near the gate with them. In the great church of the *Dominicans* at *Lisbon*, which is not far from the inquiſition, there are ſeveral hundred of theſe melancholy paintings.

CHAP. XVIII.

M. Dellon *is releaſed out of the* INQUISITION; *is carried to a houſe, in order to be inſtructed; when he is brought back to the* INQUISITION, *there to receive the penance inflicted upon him.*

I Was ſo wearied and dejected at my return from the act of faith, that I was almoſt as deſirous of going back to my cell, as I had been a little before to come out of it.

My godfather accompanied me to the hall, and the alcaide having carried me into the gallery, I went and ſhut myſelf up whilſt he was looking after the reſt. Being got in, I threw myſelf upon the bed till my ſupper ſhould be brought me, which conſiſted only of bread and figs, the hurry of the day not allowing the officers to get any thing elſe. I ſlept however much better this night than I had done for a conſiderable time before, but the moment day appeared, I was impatient to know my fate. About ſix; the alcaide bid me give him back the dreſs I had wore in the proceſſion, which I willingly returned him; and at the ſame time offered him the ſan benito, but he would not receive it, I being to wear it on all ſundays and feſtivals till I had completed my ſentence.

About ſeven, breakfaſt was brought me, and a little after I was ordered to pack up my things, and to be in readineſs againſt my being called out. I obey'd this laſt order with all poſſible care and diſpatch; when about nine a turnkey opened my door, order'd me to take up my bundle upon my ſhoulders, and to follow him to the great hall, whither the greateſt part of the priſoners were already come.

Having ſtaid ſome time here, I ſaw about twenty of my fellow-priſoners, who had been ſentenced to be whipt the day before, which had juſt then been executed upon them by the hands of the common hangman, thro' all the ſtreets in the city. Being thus aſſembled, the inquiſitor came in, when we all fell on our knees to receive his bleſſing, after having kiſs'd the ground he walk'd upon. Orders were afterwards given to ſuch blacks as had few or no clothes, to carry thoſe of the whites. Such of the priſoners as were not chriſtians, were immediately ſent to the places whither they had been condemned; ſome of them into baniſhment, others to the gallies, or the houſe where powder is made, called *caſa da polvera*; and the chriſtians, whether blacks

blacks or whites, were carried to a houſe hired for that purpoſe in the city, there to be inſtructed for ſome time.

The blacks lay in the parlours and galleries, and the whites were put into a ſeparate apartment, where we were confined all night, but had liberty to range the whole houſe over in the day time, and to ſpeak with any body. The whites and blacks were catechiſed ſeparately every day, and maſs was daily celebrated, at which we all aſſiſted, as alſo at morning and evening prayer.

During my ſtay in this houſe, I was viſited by a religious *Dominican* my friend, whom I had known at *Daman*, where he was prior. The good father, who was oppreſſed with years and ſickneſs, no ſooner heard of my being ſet at liberty, but he immediately viſited me in a ſedan. He bewailed my ill fate with tears and embraces, telling me that he had been in great terror for my ſake; that he had frequently inquired into the ſtate of my health, and my affairs, of the father, procurator of the priſoners, his friend, and of the ſame order; that he could obtain no anſwer for a conſiderable time; and that at laſt, after many entreaties, all he could get out of him, was, that I was ſtill alive.

The ſight of this good friar gave me great conſolation, and the neceſſity I was under of leaving the *Indies* was a trouble to us both. He had the humanity to viſit me ſeveral times, when he requeſted me to return to the *Indies* as ſoon as I ſhould be ſet at liberty; and ſent me proviſions of various kinds for the voyage, which otherwiſe I could never have procured.

After I had lived in this houſe till the 23d of *January*, we were again conducted into the hall of the inquiſition, when each of us was called in his turn to the board of the holy office, there to receive from the hands of the inquiſitor, a paper containing the penances to which we were reſpectively ſentenced; I went thither in my turn, when laying my hands on the goſpels, I was ordered to kneel down, and to promiſe not to reveal any of thoſe particulars, which had happened in the inquiſition during my impriſonment.

The judge afterwards gave me a paper ſigned by himſelf, containing the penance enjoined, and as it was ſhort, I ſhall tranſcribe it word for word.

Liſt of the penances enjoin'd, &c.

1. During the three years to come, he ſhall confeſs and communicate: the firſt year, every month; and the two following, at *Eaſter*, *Whitſontide*, *Chriſtmas*, and the *aſſumption of our Lady*.

2. He ſhall aſſiſt at maſs, and ſermons all ſundays and feſtivals, in caſe he has opportunity for ſo doing.

3. During the ſaid three years, he ſhall daily repeat five times the *pater noſter* and *ave maria*, in honour of the five wounds of our Saviour Chriſt.

4. He ſhall not engage in friendſhip with Hereticks, or perſons whoſe faith is in the leaſt ſuſpected, which may in any manner prejudice his ſalvation.

5. He ſhall keep inviolably ſecret, all he has either ſeen, ſaid, or heard; as alſo whatever has been tranſacted with himſelf, either at the board, or other places of the holy office.

Franciſco Delgado e Matos.

CHAP.

CHAP. XIX.

Deſcription of the galley, or priſon of the INQUISITION *in* Lisbon.

THE galley is ſo called, becauſe as there are no gallies in *Portugal*, all who are condemned to them by the inquiſitors or the ſecular magiſtrate, are ſent to this place.

In this galley all the priſoners are chained in couples by one foot only; the chain is about eight foot long, and each priſoner has an iron hook at his girdle to hang it on, in ſuch a manner, that there is about three foot in length of it, between both of them.

Theſe ſlaves work daily in the king's ſhip-yards, and are employ'd in carrying wood to the carpenters, in unlading veſſels, fetching ſtones and ſand to ballaſt them, and proviſions to victual them; they make the tow, and, in ſhort, do whatever the king's officers think proper to order them, tho never ſo mean, laborious, and ſlaviſh.

This gallery is alſo a houſe of correction for fugitive or incorrigible ſlaves. There are alſo a great many *Turks* in it, who were taken on board the corſairs of *Barbary*; and all theſe perſons, of what quality and condition ſoever, are differently employ'd in ſervile and laborious work, unleſs they have money to fee the officers that ſuperintend them, who otherwiſe treat them with the utmoſt inhumanity. This galley, as 'tis called, ſtands on the bank of the river, and conſiſts of two very large rooms, one above the other, both of which are generally full; and the ſlaves lie on bedſteads covered with mats.

Their heads and beards are ſhaved once a month, and they wear blue cloth coats and caps. They have likewiſe a garment of grey ſerge, which they uſe as a cloak in the day, and a coverlet in the night; theſe, and two coarſe ſhirts, is all the king allows them every ſix months.

Each ſlave has a pound and half of black biſcuit daily; ſix pound of ſalt meat a month, with a buſhel of peas, lentils or beans, which they may diſpoſe of as they pleaſe. Thoſe who are aſſiſted by friends, generally ſell their allowance, in order to buy ſomething elſe with it. They are carried very early every morning, all feſtivals excepted, to the yard, which is about a mile and half from the priſon. There they are forced to work continually till eleven, at whatſoever their taſk-maſters think proper to employ them in; they then leave off work till one, and during that interval are allowed to eat or ſleep. At one a-clock they again begin to work, which they continue till night, when they return back to priſon.

In this priſon there is a chapel, in which maſs is ſaid on ſundays and feſtivals, and whither ſeveral charitable clergymen come frequently to cathechiſe, and preach to the galley ſlaves. Beſides the king's allowance to the priſoners, they receive frequent alms; ſo that none of them can be in real want. When any of them are ſick, they are carefully viſited by phyſicians and ſurgeons, and if very ſick, the ſacraments are duly adminiſtred to them, and they never want ſpiritual conſolation at thoſe ſeaſons. When a ſlave commits ſome egregious fault, he is whipt very cruelly, being extended at full length, with his belly towards the ground, and being held in this manner by two men, a third whips him ſo ſeverely on the buttocks, with a rope, that it generally takes away the fleſh with

the blow. *Dellon* tells us, that he has ſeen ſome, who, after being whipt, the ſuffering parts have mortified in ſuch a manner, that they were obliged to have deep inciſions made in them; and that theſe often ulcerated in ſuch a manner, that the unhappy wretches could not work for a conſiderable time.

When a ſlave has any buſineſs that abſolutely requires his preſence, he is allowed to go about the city without his companion, provided he pays a man, who is oblig'd to follow him every where. He then drags his chain alone, and, as it's very long, he puts it over his ſhoulders, when it hangs either before or behind, as he thinks proper.

ILLU-

ILLUSTRATION

Of the HISTORICAL

MEMOIRS

Relating to the

INQUISITION.

THE Inquiſition is a ſubject of ſo particular a nature, that any one who attempts to write upon it with impartiality, will find he has undertaken a very difficult province.

If we conſider it with regard to its origin, we ſhall find ſo many perſons of the greateſt character for their holineſs, and the practice of all the chriſtian virtues among its founders; that we can ſcarce look upon this work of theirs as a myſtery of iniquity, and calculated wholly for the ruin of the virtuous. If we reflect farther, that the wiſeſt and moſt politick kings have ſtrenuouſly endeavoured to eſtabliſh it in all parts of their dominions, tho it leſſened their authority at the ſame time; it will induce us to think, that they were prompted to it from no other motives, than the advantage they thought would accrue to true religion. Not to mention, that many of thoſe who preſide over it, are perſons of the moſt illuſtrious birth, and of ſo unſullied a reputation, that 'tis almoſt impoſſible we ſhould ſuſpect they could ever commit the vile and unjuſt actions, which this tribunal is generally ſaid to be guilty of.

But then, if we view the ſame object in another light, and inquire into its tyrannical proceedings, we muſt neceſſarily have the utmoſt deteſtation for an inſtitution, which, upon the ſpecious pretext of imploying its ſeverities againſt error, does at the ſame time undermine the very foundation of that religion, for whoſe ſake it ſeems to have been eſtabliſhed. Such a cloud of witneſſes have given in their evidence with reſpect to the barbarity and cruelty that is exerciſed therein, that 'tis impoſſible to challenge or except againſt them all. Beſides, a perſon who is ever ſo little converſant in antient church-hiſtory, cannot but exclaim againſt an order of monks, who, laying aſide all humility and repentance, which ought to be their peculiar characteriſticks; arrogate to themſelves a power, not only over kings, who indeed as laymen, are as much expoſed to the cenſures of the church with regard to ſpirituals, as the meaneſt of their ſubjects; but alſo over biſhops, who cannot with juſtice be judged by any but their equals, in matters relating to doctrine. 'Tis impoſſible but we muſt be ſeized with the moſt melancholy reflections, when we ſee the ſucceſſors of the apoſtles, obliged to ſubmit to a vile ſet of monks; or expoſed to the ignominy of being loaded with irons, and conſtrained to anſwer, like ſo many criminals, to ſuch wretches as God never appointed them for judges. The inquiſition, when conſidered in this light, loſes all that appearance of piety which renders it ſo venerable in the eyes of a few,

and that authority which aſtoniſhes the greateſt part of mankind. We then perceive plainly, that all thoſe princes who have endeavoured to eſtabliſh it in their dominions, have been ſecretly prompted to it by perſons whoſe intereſt it was to adviſe them thereto, and to diſguiſe the conſequences which would reſult from it; that they had been rewarded upon that account, with the patronage and favour of the court of *Rome*, which at that time they ſtood in need of; in a word, that human motives had as much ſhare in it, as zeal for the purity of the faith.

A great number of authors have employ'd their pens againſt this inſtitution. Some in writing the hiſtory of the *Albigenſes* and *Waldenſes*, have ſet forth the eſtabliſhment of the juriſdiction of the holy office, in colours conformable to the prejudices of the religion they had imbibed; others again have written books expreſsly on this ſubject. We may affirm in general, that none but the flatterers of the court of *Rome*, have praiſed, with any pleaſure, the bloody zeal of thoſe wretches, that offered the blood of Hereticks to a God, who deſires only their converſion; who holds it in his hand, and who ſuffers hereſy to ſubſiſt, purely to draw good from it. M. *de Limborch*, a famous divine among the *Remonſtrants*, having recovered ſome acts of the inquiſition of *Toulouſe*, being the ſentence which had been pronounced in the beginning of the fourteenth century, againſt thoſe perſons who had been either ſuſpected or convicted of adhering to the party and the religion of the *Albigenſes*; thought he ſhould do the proteſtants no little ſervice in making them publick. It muſt be owned that they reflect no little diſhonour on thoſe who were concerned in them.

The principal deſign of the editor, was, to ſhew that the *Roman* catholick religion ſupports itſelf by no other methods than thoſe of cruelty and perſecution; but the bare collection of theſe ſentences was not ſufficient. The neceſſity there was of publiſhing them in the ſame ſtyle, and with the ſame orthography uſed in the original inſtruments, for fear leſt they ſhould be looked upon as counterfeits, made the peruſal of them very harſh and unpleaſant, not to mention that they were unintelligible to a great many readers. However, M. *de Limborch* removed this difficulty, by annexing to it a hiſtory of the inquiſition, which he treated at large, and with much more coolneſs and moderation than could have been expected from a proteſtant divine. His work was publiſhed at *Amſterdam* in 1692. The ſubject was of too important a nature not to be treated in the *French* tongue; accordingly the year following, a book was publiſhed under the title of *the hiſtory of the inquiſition and its origin.* This work, which was pretended to be printed at *Colen*, conſiders the inquiſition as the principal ſtrength of the ſee of *Rome.* And notwithſtanding that the author has extracted part of his book from the treatiſe above-mentioned, nevertheleſs, from ſeveral paſſages in it, we may conclude it was written by a *Roman* catholick. About ſix years before the publication of the two above-cited treatiſes, M. *Dellon* a *French* phyſician, printed a narrative of his ſufferings in the inquiſition of *Goa*, which ſold prodigiouſly; and indeed the publick is very fond of ſuch relations.

The memoirs relating to the hiſtory of the inquiſition, abound with very curious particulars. 'Tis pity the author was not ſomething more methodical; did not always handle his ſubject with a due copiouſneſs; and had not, in his frequent verbal tranſcripts from the *French* writer on the inquiſition, omitted ſeveral eſſential particulars which he might eaſily have copied. He writes with ſo much freedom, that I have ſometimes doubted whether his work had really been printed at *Paris* with permiſſion. 'Tis ſcarce credible, that it could have been ſtamped with the *imprimatur* of the royal cenſors, eſpecially that they would have let it paſs with ſo many judicious reflections, which reflect ſo much upon the court of *Rome*, and ſome other ſovereigns; when we conſider, that the ſame cenſors ſhall frequently boggle ſo much at the wrong interpretation, which may ſometimes be given to a very innocent word; and ſhall, upon ſo trifling a motive, force an author to new model an entire chapter, and frequently his

his whole work. If ſo myſterious a conduct be not contradictory, at leaſt we may affirm, 'tis very imprudent in them to ſuffer ſuch books to be printed, as are purpoſely calculated to render a yoke odious, which they are inſenſibly endeavouring to eſtabliſh in the kingdom.

Page 193. The author of *the memoirs* aſſerts very juſtly, that force, violence, tortures, and ſuch like methods, were never employ'd in the primitive times, to bring back Hereticks into the boſom of the church. M. *Limborch*, and the author of *the hiſtory of the inquiſition*, carry the parallel between the antient and the modern church, in that reſpect, much farther; and notwithſtanding that there have been in all ages, men who were for perſecuting their fellow-creatures; and that the orthodox church, has not always been ſufficiently free from this leaven; we may nevertheleſs affirm, that nothing which could be compared with the inquiſition, had appeared till the twelfth century; notwithſtanding there were always, in the different ages of chriſtianity, ſome churchmen who made a holy and ſalutary uſe of perſecution. *Tertullian*, in the ſecond chapter of his apology, addreſſing himſelf to the heathens, ſays as follows: ſince we cannot meet with any man, who is deſirous of being honoured by force, much leſs ought we do think that God delights in an involuntary homage *. Man has a natural right and a power, to worſhip what object ſoever he thinks fit; and the religion of one man, does neither good nor harm to that of another. To oblige a perſon to embrace a religion againſt his will, does not merit the name of religion; it muſt be received voluntarily, and not by compulſion, *&c.* St. *Cyprian* likewiſe condemns all conſtraint in poſitive terms; and even points out this difference, between the church under the antient diſpenſation, and that under the new, † *viz.* that whilſt the circumciſion of the fleſh ſubſiſted, all ſuch as diſobey'd the prieſts were killed with the ſword; whereas ſince the time of the ſpiritual circumciſion, the proud and refractory were killed only by the ſpiritual ſword, whenever they were cut off from the church. Cardinal *Bellarmine*, who quotes this ſaint as tho he had adviſed the putting Hereticks to death, had better not have made ſo unjuſt an application of a paſſage, wherein St. *Cyprian* exhorts ſinners to ſuffer martyrdom for the expiation of their ſins. This cardinal, by the way, was *intirely* devoted to the opinions of the *Italians*; and his prejudice made him turn ſeveral paſſages of the fathers, and the ſcriptures, in ſuch a ſenſe as ſeemed favourable to the court of *Rome*: but were thoſe paſſages to be read in the original, they would be found to bear a quite different ſenſe. *Lactantius* carries this matter much farther, as we find by the 20th chapter of his fifth book. The church was always actuated with this ſpirit of peace and gentleneſs, till ſuch time as the emperors having embraced the chriſtian religion, the biſhops began to employ inſenſibly the authority which kings and princes had given them, to oppreſs all ſuch as refuſed to ſubmit to the juriſdiction of the church; and the moment they ceaſed to be perſecuted, they themſelves became perſecutors. At firſt the moſt ſevere puniſhment they inflicted upon Hereticks, was to ſend them into baniſhment; and ‡ *Socrates* relates in his hiſtory, that the biſhops of the *Nicene* council only pronounced anathema againſt *Arius* and his followers; and that the emperor *Conſtantine* baniſhed *Arius*, *Euſebius* of *Nicomedia*, and *Theognis* of *Nice*. However, the above-mentioned emperor afterwards acted with great ſeverity, as may be ſeen in his letter to the biſhops and the people, wherein he ſays, *whoſoever ſhall be found guilty of having concealed one of* Arius's *books, inſtead of throwing it into the fire, ſhall himſelf be put to death.*

Ibid. *According to the precept of St.* Paul. This paſſage which is taken from the epiſtle to *Titus*, chap. iii. ver. 10. is as follows: *a man that is an heretick, after the firſt and ſecond admonition reject.*

* *Ad Scapulam, cap.* 2. † *Epiſt.* 51 & 62. ‡ Book 1.

Page 194. *And an antient writer, who tho he owns.* * *Sulpitius Severus*, not *Severus Sulpitius*, as our author has it, not only condemns the procedure of thoſe biſhops who prompted the emperor to put *Priſcillian* to death; but adds two circumſtances that are not very favourable to the inquiſition. Firſt, that the putting this man to death, inſtead of ſuppreſſing his hereſy, did, on the contrary, ſtrengthen it, and made it ſpread the more; for now his followers, who had honoured him as a ſaint in his life-time, began to revere him as a martyr after his death. Secondly, that St. *Martin*, ſo far from entertaining any ſuch ſentiments, had been always urgent with *Ithacius* to withdraw his charge, and beſought *Maximus* not to ſhed the blood of that unhappy perſon. This holy biſhop, as the above cited hiſtorian relates, thought it ſufficient to drive all ſuch Hereticks out of the church, as had been condemned by an eccleſiaſtical ſentence; but that it was A NEW AND UNHEARD OF CRIME, for a ſecular judge to *take cognizance of any cauſes relating to the church.* The reader might probably think, that he employ'd theſe words merely to favour eccleſiaſtical juriſdiction, and to inveſt the biſhops with ſuch an authority, as the emperor himſelf ought not to have aſſumed; but this holy man had no ſuch thoughts. The emperor in thus perſecuting the Hereticks, did no more than execute the ſentence of a great number of biſhops; and St. *Martin* was an utter enemy to compulſion. During his reſidence at *Triers*, he ſtopt all proſecutions wherein life was concerned, and would not leave it, till *Maximus* had promiſed him not to ſhed the blood of the guilty. However, this prince having been afterwards corrupted by *Magnus* and *Rufus* the biſhops, and diſſuaded from theſe gentle methods, referred the cauſe to *Evodius* the prefect, who put to death, *Priſcillian*, *Felicisſimus*, *Armenius*, *Latronianus*, and *Euchrochia*, contrary to the promiſe he had made the holy biſhops. Some others alſo ſuffered death, and 'tis on this occaſion that the hiſtorian makes uſe of thoſe words quoted by our author. We ſhall ſhew in one of the following remarks, in what manner St. *Martin* diſcovered his deteſtation of ſo cruel an action.

Ibid. *The cauſes for which Hereticks may be puniſhed are reduced chiefly to four*, &c. The firſt which our author mentions is drawn from a political motive, *viz.* of preſerving the ſtate in peace. 'Tis certain that this ought to be the grand object of policy; and that all ſuch methods as tend to it are allowable, when it is impoſſible to obtain it by any other means; *ſalus populi ſuprema lex eſto.* All laws ought to center there. But among Hereticks, ſuch are to be diſtinguiſhed, whoſe opinions or actions are a prejudice to the publick tranquillity. There is no room to doubt but the civil magiſtrate may puniſh ſuch as theſe, without being ſollicited by the church to do it. Thus when the anabaptiſts took up arms, ſeized upon *Munſter*, and ſet up a kingdom in that place in oppoſition to the lawful ſovereign, they became guilty, and merited the havock that was made among them; not for their erroneous principles, but for having been found in arms, and for endeavouring to diſturb the tranquility of the government. But when this ſect, laying aſide their enthuſiaſtick fury, contented themſelves with worſhipping God in ſuch a manner as they thought would be moſt agreeable to him; obſerving at the ſame time to live in obedience to the laws of the country, and confining themſelves to the cares of their reſpective families; the authority of puniſhing an anabaptiſt for his private opinions immediately ceaſed, and the true church has no farther power over them, than to employ exhortation, kind arguments, or, at moſt, excommunication.

The ſecond reaſon which the author gives, agrees very ill with the practical doctrine of St. *Martin*. The ſame hiſtorian, who informs us how much that ſaint oppoſed the putting of *Priſcillian* to death, and who applauds him for it; does nevertheleſs take notice at the ſame time, that this hereſiarch was found guilty of ſorcery in two examinations; that he did not deny his having imbibed impure doctrines;

* *Hiſt. Sacr. Lib.* 2. *Cap.* 51.

doctrines; that he had held nocturnal aſſemblies, in which ſeveral lewd women were preſent; and that he had ſaid prayers in it, being ſtark naked †. Nothing could poſſibly be more oppoſite to that purity, which the goſpel requires in all who receive it; and according to the rule laid down in the memoirs, *Maximus* was obliged to puniſh ſuch as abuſed religion in this manner, and made it a cloak to their ignominious paſſions. And yet we ſee here at the ſame time, an illuſtrious ſaint, the apoſtle of *France*, ſtanding between the emperor and them, and oppoſing their puniſhment.

The third reaſon is ſpecious indeed; nevertheleſs upon this pretence of preventing the creator's being diſhonoured by blaſphemous tenets, we thereby open a door to infinite perſecutions. The fathers of the *Nicene* council treated *Arius* as a blaſphemer, becauſe he denied the conſubſtantiality of the word. He, on the other ſide, accuſed them of believing in three Gods, and in deſtroying the unity of the Godhead, which certainly would be blaſphemy. Now, according to the maxim of the memoirs, *Conſtantine* had authority to puniſh the *Arians*, who denied the divinity of our Saviour; but then, when one of his ſucceſſors declared for *Arius*, if he did this with ſincerity, he muſt neceſſarily think that the conſubſtantialiſts committed blaſphemy, and that he was bound in duty to puniſh them. This duty muſt naturally reſult from the opinion he had of his being in the right. When *Julian* was for reſtoring heatheniſm, he * undoubtedly believed that 'twas a more pure kind of worſhip than that of our Saviour; and was it juſt he ſhould therefore force the whole univerſe to return back to paganiſm? ſhall it be aſſerted that ſuch a zeal is lawful in thoſe only who defend the truth? But the anſwer to this is, that every one thinks himſelf in the right. The moment you allow it to be lawful to put Hereticks to death, you acquieſce in the condemnation of all who do not think juſt as they do. The word HERETICK is ſo much abuſed, that it is made to ſignify nothing at all. The moſt extravagant ſectaries look upon all as Hereticks, who do not allow of their idle dreams; and in conſequence of this, have a right to perſecute ſuch as do not favour their tenets. If the prince is allowed to treat ſuch of his ſubjects ill as he thinks Hereticks, and that only becauſe they entertain certain opinions with reſpect to religion that claſh with his; he himſelf is as much a Heretick with regard to them; and a people who are thus prejudiced, will eaſily prefer to him another prince, who is of the ſame principles with themſelves. Nor will they fail to do it, if at the ſame time that he differs from them in opinion, he perſecutes them with ſeverity.

The laſt reaſon is as weak as the reſt. I am even afraid, that the author of theſe memoirs underſtands the meaning of theſe words as little as I myſelf do. Hereticks may be proceeded againſt with rigour, *not*, ſays he, *to compel them, but in order to incline them, by the fear and dread of the laws, to return to the church which they had left.* I don't perceive the difference he finds between forcing, and inclining a perſon to any thing, by the dread of laws and puniſhments. We have already ſeen by the execution of *Priſcillian*, as related by *Sulpitius Severus*, that it is not fitting to employ ſeverity and rigour to extirpate hereſies. No perſon is induced to enlighten his mind by the dread of the laws; ſo far from it, we find that in all thoſe countries where the inquiſition is eſtabliſhed, every one is afraid of knowing too much. There, when a layman is ſeen to inquire aſſiduouſly into his religion, he becomes immediately ſuſpected; and as it is of dangerous conſequence to a perſon to be knowing, in caſe they have but the leaſt ſuſpicion that he has imbibed fewer prejudices than the common people; the conſequence of this will be, that this man, to preſerve himſelf from ruin, ſhall act the part of a hypocrite, and maſk himſelf; but will immediately throw it off, the moment he thinks himſelf out of the reach of the inquiſitors. When once an *Italian* gets ſafe to *London*, *Florence*, *Paris*, *Lisbon*, or *Amſterdam*,

† *Ibid. cap.* 50. * This may be doubted.

ſterdam, he becomes quite another creature. This wretched policy has produced a great number of atheiſts, who look upon religion as no other than a mere contrivance of the court of *Rome*; and who, for fear of being one day convicted of unbelief, write, in order to ſcreen themſelves, upon the immortality of the ſoul, and on other ſubjects which they believe nothing of; and all this only, (in caſe they ſhould happen to be proſecuted upon that account) that they may make uſe of this as a handle, in order to prove that they have done their utmoſt to demonſtrate thoſe very things, which they are accuſed of denying. The parallel between the practice of the antient church, and that of the inquiſiters with reſpect to Hereticks, is one of the beſt articles in theſe memoirs; 'tis ſcandalous for the inquiſition to diſpenſe with thoſe laws, which juſtice, humanity, and the principles of chriſtianity have preſcribed to all tribunals in general. But this parallel was already drawn in *the hiſtory of the inquiſition and its origin*, in pag. 92. *&* *ſeq.* of the edition printed in 1693.

Book II. This abounds with faithful extracts, copied *verbatim* from the treatiſe above-mentioned; but the reader would have been more obliged to the epitomizer, had he given him the particulars of the inquiſition of *Venice*. As this wiſe republick has reſtrained the ambitious tyranny of prieſts, ſhe is thereby leſs ſubject to the caprices of the inquiſitors, than thoſe nations among whom it is eſtabliſhed. This difference is ſo great, that it deſerves to be ſhewn more at large than the author of the memoirs has done, who has only given us a few indigeſted hints on that head. To ſupply this defect, we ſhall preſent the reader with the thirty nine chapters or ſtatutes, extracted from the ſame work, and compared with the *Italian* of father *Paul*.

STATUTES *to be obſerved by the* INQUISITION *at* VENICE.

I.

THree ſenators ſhall be always deputed to aſſiſt in *Venice*, in all the judgments, actions, and proceedings of the inquiſition; and as the ſeveral cities which are ſubject to it, muſt regulate themſelves after the example of the capital city; in all ſuch places where the inquiſition is eſtabliſhed, inſtead of the three ſenators, the rectors of the ſeveral cities, ſhall aſſiſt at all the judgments of the inquiſition by virtue of their office. Beſides the confirmation of this ſtatute by antient cuſtom, and ſeveral decrees of the ſenate, the ſenate has expreſly agreed to the ſame by a concordate made between *Julian* III. and the republick, *anno* 1551.

II.

In caſe that in thoſe cities ſubject to the capital, any rector is prevented from aſſiſting at the judicatory proceedings of the inquiſition, then the podeſtat's vicar ſhall be preſent in their ſtead; and in caſe this latter cannot be there, the rector ſhall be obliged to depute a counſellor or ſome other magiſtrate to aſſiſt therein. Decreed in the council of ten, the 29th of *November*, *anno* 1548.

III.

In caſe an aſſiſtant has any affair or tranſaction with the court of *Rome*, wherein his intereſt is concerned, ſuch aſſiſtant is forbid to intermeddle with the affairs of the inquiſition in any manner whatſoever; in this caſe it devolves on his collegue,

or

or to the ſenior great chamberlain, in caſe there happens to be but one rector in the city, and that he had any tranſaction with the court of *Rome*. Thus decreed in the council of ten, the 9th of *June* 1574.

IV.

The perſons appointed to aſſiſt in the judiciary proceedings of the inquiſitions, are forbid to intermeddle in any manner whatſoever, either with preparing the trials or ſentences which are pronounced; but are only to attend very carefully to every thing tranſacted therein, and are only to act on four different occaſions.

1. When the affair is of ſo important a nature as to affect the honour of God, the good of the church, the extirpation of hereſy, or the puniſhment of ſome very heinous crime; in theſe caſes, they are commanded immediately to ſee that the ſentences pronounced by the inquiſitors be put in execution; and be aſſiſtant therein to the utmoſt of their power.

2. In caſe that the inquiſitors, upon pretence of performing the duties of their employment, and of puniſhing ſuch crimes as fall under their cognizance, ſhould do any thing that may be prejudicial to the authority of the civil magiſtrate, and the publick peace; or that may tend to the ſcandal and oppreſſion of the ſubjects of the republick; ſuch as aſſiſt in their proſecutions in her name, muſt bring them to reaſon, and oblige them to act conformable to the rules of juſtice and equity; but in caſe their endeavours herein happen to be fruſtrated, they muſt put a ſtop to the execution, till ſuch time as the prince has had notice of all that has been tranſacted, and has ſent his orders how they are to proceed.

3. If they ſhould debate upon any ſubject, which they ſuſpect may tend to leſſen the authority of the ſtate, or the oppreſſion of the people, they muſt ſo order matters as to get the execution thereof ſuſpended, till ſuch time as they have informed the prince of it, and received his anſwer.

4. If it ſo happen that the inquiſitors ſhould be negligent in the exerciſe of their functions, and proceed too ſlowly in the puniſhment of *Hereticks*, ſo that they may have reaſon to fear, it would thereby give them an opportunity of growing more numerous, the aſſiſtants are bound in duty to admoniſh the inquiſitors to perform theirs; and in caſe it ſhould not proceed from want of inclination, but power, they muſt inform the prince thereof, and procure his orders for that purpoſe, and in caſe it be neceſſary, greater ſervices than uſual.

V.

Whoever aſſiſts, in the name of the republick, at the judiciary proceedings of the inquiſition, is forbid to take an oath of fidelity, of ſecrecy, or of what nature ſoever to the inquiſitors, or any other eccleſiaſtical judge, tho they are obliged to both, but by virtue of that ſecrecy and fidelity they owe their prince. Thus decreed in the ſenate the 5th of *September* 1609.

VI.

In conſequence of the foregoing ſtatute, they, in quality of officers of the republick, are obliged to give the ſenate an account from time to time, of whatſoever important matters are tranſacted in the inquiſition. Thus decreed in the ſenate the 22d of *April* 1643.

VII.

When any inquiſitor dies, or any removal is to be made among them, they ſhall immediately give advice thereof to the prince, and the ambaſſador of the republick at

Rome, to the end that he may exclude all ſuſpected perſons from being elected inquiſitors. Thus reſolved in the ſenate the 18th of *October* 1612.

VIII.

No new inquiſitor ſhall be admitted, without the approbation of the prince, and producing a patent to that effect. Thus decreed in the ſenate the day and year above-mentioned.

IX.

The aſſiſtants muſt be preſent at all the proſecutions which are carried on by the inquiſition, as well againſt the laity as the clergy both ſecular and regular, from what place ſoever the informations may have been ſent, and before whomſoever they may have been depoſed. This was firſt decreed by the council of ten, the 30th of *June* 1568; and by the ſenate the 1ſt of *September* 1609, and the 9th of *Auguſt* 1613.

X.

The aſſiſtants muſt be preſent, not only at the ſentences of all proſecutions, but at every thing that may any way relate to them, ſuch as ſummons's, writs for ſeizure, impriſonment, hearing of witneſſes, torturing, abjuration, abſolution, and in general, at whatever is tranſacted from the time of the impeachment to the paſſing ſentence. Thus reſolved in the ſenate the 9th of *Auguſt* 1603, and the 5th of *September* 1609.

XI.

The aſſiſtants cannot abſent themſelves from any proceedings of the inquiſition, upon any pretence ſoever, tho they appear to them of never ſo little conſequence; nor can they give leave to have any thing tranſacted in their abſence. The ſenate has declared, that to grant any thing of this nature, would exceed the bounds of their authority. Thus decreed the 5th of *September* 1609.

XII.

That if any proſecution ſhall be prepared, or any other proceedings carried on in their abſence, they ſhall look upon the whole as null, and put a ſtop to the execution of them. All they can promiſe, is, that the whole proceſs may be begun again in their preſence. Thus determined in the ſenate the 18th of *January* 1591, and ſignified to the pope's nuncio the 8th of *June* 1592.

XIII.

They ſhall not ſuffer any informations to be made in their defence, that relate to any trial out of the *Venetian* territories. The pope deſiring this article might be granted him, was refuſed by the ſenate the 9th of *March* 1560.

XIV.

They ſhall not only refuſe to permit the carrying on of any ſuit, of what kind ſoever, in their abſence; but ſhall take care that the form of words following be inſerted at the beginning of all the acts; *the moſt illuſtrious and moſt excellent Lords* N. N. *being preſent and aſſiſtant.* This is an expreſs article of the concordate made between *Julius* II. and the republick *anno* 1551.

XV.

The aſſiſtants ſhall not ſuffer the inquiſitors to inſert any ſtatutes made out of the dominions of the ſtate, in their proſecutions. But in caſe there come from *Rome*, or any other place, any good ſtatute, which does not interfere with the authority of the republick, the inquiſitors of the ſtate may put ſuch ſtatute in execution; provided they proceed therein according to the uſual form and cuſtom of the country, by drawing up the new decree in the name of the inquiſitors of the place; in preſence of the publick aſſiſtants, and without once mentioning that the decree came from *Rome*, no otherwiſe than if the inquiſitors of the place had drawn it up themſelves. This was decreed in the ſenate the 7th of *September* 1590.

XVI.

They ſhall prevent all proſecutions and priſoners from being carried out of the dominions of the ſtate, tho their accomplices ſhould be in ſuch places, without firſt giving an account thereof to the prince, and having his orders for it. Thus decreed with relation to priſoners by the council of ten, the 27th of *June* 1567; and with reſpect to proſecutions, by the ſenate the 8th of *July* 1589.

XVII.

No aſſiſtant can be a conſulter of the inquiſition, thoſe employments being incompatible.

XVIII.

The aſſiſtant cannot allow the inquiſitors to grant writs for ſeizing any perſon ſoever, unleſs it appears by the informations made in their preſence, that the crime is of ſuch a nature as to fall under the cognizance of the inquiſition. Thus reſolved in the ſenate the 5th of *July* 1597. If it be a dubious caſe, they *ſhall give notice* thereof to the prince, and in the mean time, the ſuit ſhall be ſuſpended; and ſhall wait for his orders. Thus decreed in the ſenate the 23d of *Auguſt* 1597.

XIX.

They ſhall not ſuffer the inquiſitors to proſecute wizards and conjurers, unleſs they are manifeſtly guilty of hereſy. This ſtatute agrees with the canon law, and the expreſs reſolution made in the ſenate on this head, the 10th of *October* 1598. If the caſe is dubious, it ſhall be reſerved to the ordinary judges; which is agreeable to the canon law, and the opinions of the doctors.

XX.

The ſame ſhall be obſerved with reſpect to inchantments and witchcraft, of which they ſhall not allow the inquiſitors to take cognizance, except that ſome of the ſacraments may be thereby abuſed, and conſequently ſome mark or token of hereſy given; that if over and above the ſuſpicion of hereſy, death, ſickneſs, or madneſs ſhould enſue to any perſon therefrom; the inquiſitors ſhall judge of the ſuſpicion of hereſy, and the civil magiſtrate of the evil which may have proceeded from the enchantment, and the two ſentences ſhall be executed by the two tribunals that pronounce them. Thus decreed by the great council the 28th of *October* 1610.

XXI.

Nor ſhall the inquiſitors take cognizance of blaſphemers, that being the prerogative of the civil magiſtrate, agreeable to the tenor of the laws both civil and canonical, and the practice of all chriſtendom. But in caſe, by the blaſphemy utter'd,

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any token or ſuſpicion of hereſy may be given, the inquiſitors ſhall judge of the token, and the civil magiſtrate of the blaſphemy. In this manner two ſentences will be paſs'd upon the priſoner; the one of the holy office with reſpect to ſpiritual, and the other of the civil magiſtrate with regard to corporal puniſhment. Thus decreed by the ſenate the 11th of *November* 1595. The ſame ſhall be obſerved with reſpect to all who ſhall ſtrike holy images, or throw ſtones at them; or ſuch as ſhall publickly ridicule holy things. Thus decreed in the ſenate the 8th and 15th of *May* 1599.

XXII.

Neither ſhall the inquiſition take cognizance of thoſe who marry two wives, except there be a token or ſuſpicion of hereſy; in this caſe the inquiſitors ſhall judge of the token, and the civil magiſtrate of the bigamy; that in caſe there be neither token or ſuſpicion of the hereſy, the civil magiſtrate may take cognizance of it. Thus decreed in the ſenate the 8th of *June* 1591, the 8th of *Auguſt* 1592, the 31ſt of *July* 1598, and the 23d of *March* 1602.

XXIII.

The inquiſitors ſhall not be allowed in any manner whatſoever to judge in caſes of uſury, the canon law referring theſe cauſes to the civil magiſtrate.

XXIV.

Jews, and all other infidels, ſhall not be ſubject to the judgment of the inquiſition; but of what crime ſoever they may be guilty of, recourſe ſhall be had to the civil magiſtrate, who ſhall puniſh them with more or leſs ſeverity, in proportion to the enormity of the crime. Thus reſolved by the ſenate the 28th of *January*, and 12th of *October* 1591, agreeable to the decrees of the pope.

XXV.

The inquiſitors ſhall not be judges over the *Greeks*, nor of any other people within the dominions of the republick, who have been allowed their ſeveral prelates, and permitted to live according to their reſpective cuſtoms. In criminal caſes, not excepting ſuch as relate to religion, the civil magiſtrate only ſhall judge them; and ſhall puniſh them with more or leſs ſeverity in proportion to the enormity of their crimes, agreeable to the conſtant practice of the republick, and the anſwer which was made to the pope's nuncio by the ſenate the 4th of *September* 1609.

XXVI.

If any ſubject of the republick ſhall have ſettled himſelf on the other ſide of the mountains, for the ſake of trade or any other buſineſs, and having there committed a crime, ſhould be informed againſt at *Rome* or elſewhere; the aſſiſtant, in ſuch caſe, ſhall not ſuffer him to be ſummoned by the publick cryer, or by an inſtrument left at the houſe of his relations. But the deciſion of it ſhall be left to the judges of the places where that crime was committed. Thus reſolved in the ſenate the 3d of *September* 1610.

XXVII.

The goods and chattels of all ſuch as ſhall have been condemned by the inquiſition for hereſy, ſhall not be confiſcated to the profit of the ſaid inquiſition, but ſhall be left to their children and other lawful heirs, with the moſt expreſs prohibition not to give any part of them to the perſons condemned. Thus determined by the council of ten, the 5th of *November* 1568.

XXVIII.

XXVIII.

The inquiſitors may not publiſh the bull of any pope, nor any ordinance of the inquiſition of *Rome*, whether of antient or modern date, without the leave of the prince firſt obtain'd for that purpoſe. Thus decreed by the ſenate the 2d of *Auguſt* 1607.

XXIX.

As to ſuch books as are prohibited by the court of *Rome*, the aſſiſtants ſhall not allow the inquiſitors to publiſh within the territories of the republick, any other catalogue of prohibited books, than that of the year 1595, agreeable to the concordate made between pope *Clement* VIII. and the republick, the 24th of *Auguſt* 1596.

XXX.

The inquiſitors are not permitted to judge the officers of the cuſtoms, vintners, inn-keepers, or butchers who ſell meat in *Lent*. All ſuch perſons ſhall be judged only by the civil magiſtrate, to whom recourſe ſhall be had in caſe of neceſſity: Thus reſolved in the ſenate the 5th of *September* 1609.

XXXI.

By virtue of the ſame decree, the inquiſitors ſhall not require an oath of any artificer whatſoever, nor puniſh him for ſuch faults as he may have committed in his art or myſtery; becauſe theſe things come under the cognizance of the civil magiſtrate:

XXXII.

The inquiſitors ſhall not be permitted to draw up any monitory againſt the ſeveral companies of tradeſmen, nor againſt the magiſtrates in affairs relating to the adminiſtration of juſtice; but if there be any ſubject of complaint againſt theſe, the aſſiſtants ſhall be judges of the ſame. Thus decreed by the ſenate, the 3d of *September* 1568.

XXXIII.

The form and tenor of the edict, which the inquiſitors uſually publiſh at their entrance into their poſts, ſhall be reduced under ſix heads, and to theſe the inquiſitors are not allowed to make any addition.

1. Againſt ſuch as are Hereticks, or who knowing any perſon to be ſo; forbear to impeach them.

2. Againſt thoſe who ſet up conferences and aſſemblies in prejudice of the catholick religion.

3. Againſt thoſe who celebrate maſs; or who preſume to hear confeſſions without being duly qualified for that purpoſe.

4. Againſt ſuch blaſphemers as give any ſuſpicion of hereſy.

5. Againſt thoſe who prevent and interrupt the juriſdiction of the inquiſition; who annoy the officers thereof, and who, with reſpect to the employment, either threaten or abuſe the informers and witneſſes upon that account: or, in other caſes, ſuch, for inſtance, for having annoy'd an officer of the inquiſition in caſes wherein their employments were not concerned, this ſhall be judged by the ordinary magiſtrate.

6. and laſt, Againſt all who either keep, print, or cauſe to be printed, any books that treat of Hereſy, or are written in oppoſition to the eſtabliſhed religion.

In caſe the inquiſition is for proceeding farther, and for adding any new decree, or for inſerting any other clauſe over and above what is expreſſed in the ſix articles abovementioned; the aſſiſtants ſhall not ſuffer him to do the ſame, but ſhall give notice thereof to the prince. Thus reſolved in the ſenate with the conſent of the holy ſee, the 23d of *May* 1608.

XXXIV.

If any crime, the cognizance whereof belongs to the inquiſition, ſhall be committed in ſuch caſtles and villages where the inquiſition is not eſtabliſhed, the inquiſition of the city, to which the ſaid places are ſubordinate, ſhall judge the ſaid crime in the preſence of the aſſiſtants of the ſeveral places.

XXXV.

If any crime ſhould be committed in places ſubject to juriſdictions, the ſpiritual whereof ſhould be ſituated in places different from the temporal; the cognizance thereof ſhall belong to the inquiſition eſtabliſhed in that place where the ſpiritual juſtice reſides, and the aſſiſtant of the ſaid place ſhall be obliged to be preſent at the ſentence. Thus decreed by the council of ten, the 13th of *March* 1555.

XXXVI.

If any perſon impeached, ſhall, after ſummons, obſtinately refuſe to appear before the inquiſition; and that, according to the practice of the holy office, he be declared a Heretick, and delivered over to the ſecular arm; the magiſtrate ſhall be obliged to baniſh him, either for a term of years or for ever; from all the dominions and places belonging to the republick. Thus reſolved by the council of ten, the 23d of *December* 1563.

XXXVII.

Such perſons as having been condemned by the inquiſition, either to a temporary or perpetual impriſonment, ſhall have eſcaped from the priſons of the ſame; ſhall be baniſhed by the magiſtrate either for a limited term of years, or for ever, as he in conſcience ſhall think moſt neceſſary. Thus reſolved in the council of ten, the 7th of *April* 1564.

XXXVIII.

Such perſons as having been ſummoned to appear to anſwer for their heretical tenets out of the dominions of the republick, ſhall have retired to ſuch places for their own ſecurity, ſhall be condemned by the magiſtrates to four years impriſonment, and be afterwards baniſhed from all the dominions and places ſubject to the republick; which however ſhall not hinder the inquiſition from condemning them to a greater puniſhment. Thus reſolved by the council of ten, the 22d of *April* 1568.

XXXIX.

The inquiſitors are impower'd to puniſh ſlanderers, and ſuch wretches as ſhall have made falſe depoſitions before their tribunal, provided they can be convicted of falſhood or untruth, by the proceſs itſelf; but if to effect this, it be neceſſary to begin the proſecution a-new, the aſſiſtants ſhall not ſuffer it to be carried on by the inquiſitors; and ſhall cauſe this freſh proſecution to be transferred to the ordinary judges; this being juſt and equitable, according to the opinion of the doctors, who had been conſulted upon this article.

Theſe are the thirty-nine famous chapters or ſtatutes, by which the inquiſition is now govern'd in all the dominions of the republick of *Venice*, and which confines its authority to much narrower limits than it enjoys in all other places where it is eſtabliſhed. The inquiſitors have frequently complained of this; have been ſupported and encouraged therein by the court of *Rome*; and have ſet every engine at work, in order to get all, or part of them annulled, but to no purpoſe. As the ſenate have always

always been perſuaded, that in caſe they ſhould make the leaſt conceſſions on this head, the ſpiritual power would at laſt deſtroy the temporal; they have for that reaſon always aſſerted and maintained, even the moſt inconſiderable of thoſe ſtatutes, with the utmoſt rigour and reſolution.

It is however obſerved, that the ſenate have neglected to add one farther condition to them, which would certainly have been granted, had they inſiſted upon the neceſſity of it; a condition of ſuch mighty conſequence, that there is juſt room for wonder, how ſo great a number of perſons, and all of them endued with the moſt conſummate wiſdom, could have overlook'd it.

In *Spain*, the inquiſitors are all *Spaniards*; and in the *Milaneze*, the natives of that country are not excluded the holy office: now the *Venetians* might very juſtly, and indeed ought to have inſiſted, that no foreigner ſhould be permitted to enjoy any employment in the inquiſition eſtabliſhed in their territories. They have indeed applied a remedy to this over-ſight, by obliging the inquiſitors who are ſent to them, to obtain from the doge letters patents, directed to the ſeveral rectors or principal magiſtrates of the ſeveral places; without which they cannot either be received or perform the leaſt function of their employments, in any ſuch place. For whenever the doge does not approve of an inquiſitor, he either wearies him out with repeated delays, or even refuſes his grant, without which that of the pope is wholly uſeleſs.

But as the court of *Rome* have never been able to remove the antient boundaries which had thus been ſet to their authority, they have in revenge excluded the ſubjects of the republick from all the inquiſitions of *Italy* and the pope's territories.

In reading theſe articles we find, 1. That the inquiſition of *Venice* is of a mixt nature, *i. e.* compoſed of clergy and laity; the former whereof are judges, and the latter no more than aſſiſtants. 2. That it is ſubordinate to the republick and the ſenate, and not to the court of *Rome*, as the reſt; which is manifeſt from the III^d, V^th, VI^th, and XV^th ſtatutes. One remarkable circumſtance is, that theſe ſtatutes were not made at once, but at different times, according as the ſenate obſerved that the court of *Rome* incroached on the rights of the republick.

As the lay-inquiſitors are no more than aſſiſtants, we nevertheleſs find that they are impowered to oppoſe whatever they think may interfere with the privileges of the republick. Pope *Julius* III. imagined he had made a complete conqueſt, when he prevailed ſo far as to have it expreſſed in the concordate, that the clauſe, *the moſt illuſtrious lords* N. N. *being preſent and aſſiſtant*, ſhould always be inſerted. Nevertheleſs the court of *Rome* have ſince found, that what they thought a victory was a real detriment, and have therefore employ'd every artifice to get this clauſe annulled, tho to no purpoſe.

Gregory IV. declared by a bull, that as hereſy was cognizable only in the eccleſiaſtical court, the civil magiſtrate had therefore no buſineſs to intermeddle in it, notwithſtanding the great number of cuſtoms to the contrary, which even the popes themſelves had approved. The ſenate maintained, and very juſtly, that as the very nature of a concordate ſuppoſes the conſent of both parties, conſequently it cannot be made void but by the parties contracting; and that to maintain, that an affair which had been agreed upon between two princes under reciprocal obligations, ſhould nevertheleſs depend upon the will of one of them, implied a contradiction. However matters were carried no farther, and the republick of *Venice* has been obliged to ſtand eternally upon her guard; to employ the moſt prudent political maxims, and to be unſhaken in her reſolutions, to prevent the court of *Rome* from uſurping an abſolute authority over the inquiſition at *Venice*.

Book the third, chap. I. II. III. *& ſeq.* This book is tranſcribed from the treatiſe above-mentioned, and begins in the original at page 166.

Page 228. *And tho Jews, Mahometans, and other infidels are not ſubject to the inquiſition*, &c. I ſhall on this occaſion relate a ſtory which happened at *Rome*. A *Dutch* anabaptiſt going to that city upon ſome affair or other, delivered himſelf with too much freedom on the principles of his religion, upon which he was impeached to the inquiſitors, who immediately ſent their officers to ſeize him. There was no occaſion to employ torture to make him confeſs he did not acknowledge the pope's infallibility, nor allow all thoſe tenets which a man is required to aſſent implicitly to at *Rome*. They were juſt going to put him to death, when one of the inquiſitors taking pity on his youth, reſolved to ſave him. In one of the examinations the priſoner was aſked, whether or no he believed in ſeveral articles of faith then mentioned? To which he anſwered in the negative. Whereupon the inquiſitor who was prejudiced in his favour, thought proper to aſk him, whether he had ever been baptized? to which he alſo anſwered, no. His friend the inquiſitor hearing this, cauſed him to be declared a heathen, and as ſuch, not ſubject to the inquiſition: ſo that our *Dutchman* got off by ſubmitting to the ceremony of baptiſm, and the being catechized.

Page 231. *'Tis ſurprizing to conſider the forlorn condition of a perſon who falls under this misfortune*, &c. This can proceed from nothing but a dread of the barbarities of the inquiſitors. In all other tribunals, the relations and friends of the priſoner are allowed to uſe their utmoſt endeavours to ſerve him, and to ſet every engine at work, either to prove his innocence or extenuate his crime. 'Tis ſcandalous to conſider that prieſts, who ought to be ſo many angels of peace, have leſs humanity than the laity; and ſhould be leſs indulgent than the pagans, who never deprived the unfortunate of this recourſe, eſpecially till after they were found guilty, and ſentence was pronounced againſt them. We have already ſeen in the foregoing remarks, that St. *Martin* oppoſed the puniſhment of *Priſcillian*. 'Twas to no purpoſe that *Ithacius* the biſhop, who had impeached this hereſiarch, and others who had contributed to his condemnation, implored the protection of *Maximus*: in vain an aſſembly of biſhops ſeemed to give a ſanction to this perſecutor, by ſtill joining in communion with him. They had but juſt before extorted from the emperor (a man of too eaſy and calm a temper, by the advice of the prieſts, to make uſe of the expreſſion of * *Sulpitius Severus*) a decree, by which a number of armed men were impowered to go over into *Spain* in ſearch for Hereticks, and to deprive them of their lives and poſſeſſions: but the arrival of St. *Martin* at *Triers*, threw them into the utmoſt conſternation; they foreſaw he would certainly cenſure their proceedings, and condemn them abſolutely: to prevent this, they endeavoured to procure an order to forbid his entrance into that city; they employ'd the vileſt artifices to prevent *Maximus* from giving them a hearing, well knowing it would be to their prejudice; however St. *Martin* refuſed to join in communion with them, notwithſtanding the ſynod had juſtified the conduct of *Ithacius*. 'Tis true indeed, that being terrified, becauſe *Maximus*, upon finding him inflexible, would have put two officers to death, in whoſe favour St. *Martin* interceeded; he conſented to join in communion with *Ithacius* and his accomplices, upon condition that the lives of thoſe two officers ſhould be ſpared, and that the tribunes who had been ſent into *Spain* ſhould be recalled; all which was granted him. On the morrow he was preſent at the conſecration of *Felix* the biſhop, and communicated that day with the followers of *Ithacius*; but being required to confirm this communion in writing, he refuſed to do it; and looked upon the complaiſance he had ſhewed only for two hours, as a great crime, which afflicted him ſo much, that he was reſolved to break off all farther correſpondence with that party. Let us make a reflection or two on this incident, which is found in an author of undoubted credit,

* See his 3, 11, 12, and 13. Dialogues.

credit, and afterwards compare it with the maxims of the inquiſition; we then ſhall find, that *Ithacius*, according to the modern principles, was an illuſtrious biſhop, and zealous for the purity of the faith; and that in an age like ours, he would infallibly have been made a cardinal, and become a worthy member of the congregation of the holy office. But for poor St. *Martin*, he, as a favourer of Hereticks, would have immediately been confined in the dungeons of the Inquiſition, and would never have come out from thence but in order to go to execution. And as we may probably ſuppoſe that this ſaint, who was not to be wrought upon either by the favours or threats of *Maximus*, nor drawn away by the authority of a corrupted ſynod, but would have aſſerted his opinion to the laſt; he conſequently would not have been allowed the favour of *fuego revolto*, but have been treated as a hardned and impenitent Heretick. 'Tis well that the inquiſitors confine their ſtudies to the caſuiſts and ſuch like authors; for the hiſtory of the church would often force a bluſh from them, were they to examine their conſciences tho ever ſo ſlightly, by the light thereof.

Book III. *chap.* 3. The author of the memoirs here furniſhes us with ſeveral very curious particulars. But as M. *de Vayrac* has attempted to give us the proceedings of the *Spaniſh* inquiſition, and even to juſtify it; it may not be improper to quote what he ſays upon that head, as we find it in his *preſent ſtate of* Spain, *book* IV.

" I have not yet made the leaſt mention of the inquiſition, and feel myſelf op-
" preſſed, as it were, with the weight of the ſubject I am going to handle. On one
" ſide, I am thoroughly ſenſible of the danger to which I expoſe myſelf, in caſe
" I ſhould, thro' inadvertency, let drop any expreſſion that might give never ſo little
" offence to this formidable tribunal; a tribunal which commands ſo much awe and
" reſpect, that mankind think they can expreſs it by no other manner, than a
" religious and myſterious ſilence. But on the other ſide, as I am to give
" my readers a complete idea of the preſent ſtate of *Spain*, I am thereby indiſ-
" penſably obliged to inform him equally, in whatever relates to the eccleſiaſti-
" cal, no leſs than the civil government; and here, in what manner *muſt I begin*,
" in order to invalidate the calumny which has ſo frequently been thrown upon
" an awful tribunal? a tribunal that claims the veneration of all good chriſtians,
" and which the ſovereign pontiffs and the catholick kings, have always con-
" ſidered as the ſhield and defence of the chriſtian religion.

" I muſt own, that were thoſe who exclaim againſt it, to conſider the quality of
" the members of it, they would entertain quite other notions of it. They would
" find it headed by a cardinal, at leaſt a prelate of the higheſt rank; that its mem-
" bers were perſons of the higheſt character in the adminiſtration both eccleſia-
" ſtical and civil; when probably they would not have the boldneſs to deſcribe
" them as a company of barbarous and implacable judges, inclined rather to puniſh
" the innocent, than pardon the guilty; greedy of poſſeſſing the wealth of ſuch
" unhappy perſons as fall into their hands, rather than zealous for their ſalva-
" tion; and more inclined to keep up a groteſque fantaſtic devotion, than to
" diffuſe a ſpirit of ſolid piety. They would not always repreſent them, as is
" their cuſtom, with an arm up-lifted, ready to hurl the thunder on the
" heads of thoſe unhappy creatures. They would ſay in themſelves, 'tis impoſſi-
" ble to conceive how, in a ſtate governed by laws, and in which the chriſtian
" religion is profeſſed; a tribunal could poſſibly have been erected, whoſe proſe-
" cutions, according to them, are directly levelled at the deſtruction of *mankind*,
" and calculated to overturn all order, law, juſtice, and humanity. But from an
" unaccountable fatality, whether it be that the writers on this ſubject, have

" copied from unfaithful memoirs, or have confounded a holy and ſalutary ſeverity
" with a barbarity of the moſt criminal nature, 'tis certain they deſcribe the holy
" office, as a place where there is no ſafety for riches or innocence, becauſe of the
" crying injuſtice that is committed therein. But the moſt deplorable circumſtance
" is this; prejudice has taken ſo deep root, that I almoſt deſpair of ever making my
" country-men acknowledge, that an inquiſitor is diſtinguiſhed by circumſpec-
" tion, wiſdom, juſtice, integrity, and ſuch-like virtues. I yet will endeavour to
" make this appear; and to effect it, believe it will be proper to treat upon the in-
" ſtitution of the holy office, the judges which compoſe it, and the methods of
" its proceedings.

" King *Ferdinand the catholick* and *Iſabella* his conſort, having manifeſt proofs
" that the *Moors*, by a feigned converſion, and the *Jews*, from the moſt execrable
" policy and a ſordid ſpirit of intereſt, pretended to live as chriſtians in outward
" appearance; tho at the ſame time the former ſecretly adhered to the deteſta-
" ble tenets of *Mahomet*, and the latter followed the principles of the *Jewiſh* law,
" to the great ſcandal of believers; who by not guarding ſufficiently againſt theſe
" ſecret enemies of the faith and doctrine of Chriſt Jeſus, did themſelves fall in-
" to the moſt dreadful diſorders by their communication with them; theſe mo-
" narchs, I ſay, reſolved to check the progreſs of ſuch a multitude of abomina-
" tions, by ſetting up an inquiſition in their dominions, (as had been practiſed in
" *France* in the time of the *Albigenſes)* in order to revive the holy ſeverity, which
" the eccleſiaſtical laws have enacted againſt Hereticks, *Moors*, *Jews*, apoſtates,
" atheiſts, impious and ſuperſtitious wretches. For this purpoſe they declared to
" his holineſs, the urgent neceſſity there was of puniſhing theſe prevaricators
" ſeverely, in order to prevent the ill example they gave, from corrupting any
" longer the purity of the faith of ſuch as publickly profeſſed the doctrine of
" the church of *Rome*; and the pope having granted them leave to erect an inqui-
" ſition in *Spain*, they laid the foundation thereof in 1478, and on this the ſove-
" reign pontiffs have, by different bulls, devolved all their power and authority in
" whatever relates to the catholick faith, and alſo that there ſhould lie no ap-
" peal from its ſentence: and on the other ſide, kings have in its favour, given up
" all their authority in whatever relates to the judging of the confiſcations of all
" ſuch as are convicted of hereſy, idolatry, judaiſm, apoſtacy, atheiſm, irreligion,
" ſuperſtition, *&c.*

" This tribunal is compoſed of a preſident, with the ſtyle and title of inquiſitor-
" general, and lieutenant of the *Roman* pontiff in *Spain*; of ſix counſellors, by the
" ſtyle and title of apoſtolical inquiſitors; of one fiſcal, or attorney-general; one
" ſecretary of the chamber, two ſecretaries of the council, one alguaſil-major; a
" receiver, two reporters; four porters, uſhers, or door-keepers; a ſollicitor, and
" of ſeveral qualificators and conſulters, whoſe number is not fixed, there being
" ſometimes more and ſometimes leſs, one whereof is by right and title to be of
" the order of St. *Dominic*, by virtue of a decree of *Philip* III. of the 16th of
" *December* 1618, by which that privilege is granted to that order, but not the ab-
" ſolute government of the council, as ſome ſpurious writers have affirmed, and
" which indeed the generality of people take to be fact, grounded upon a fabulous
" tradition.

" The poſt of inquiſitor-general is ſo eminent a dignity, that if one of the
" king's ſons was to be a clergyman, he would not think it beneath him to
" fill that place. This is ſo true, that I have been aſſured *Philip* IV. having
" given one of his ſubjects the choice either of the archbiſhoprick of *Toledo*, or
" the employment of inquiſitor-general; and finding he preferred the former, he
" ſaid, *I have been miſtaken in my opinion of the capacity and talents of this man,*

" *ſince*

" *ſince he has choſe rather to be archbiſhop of* Toledo, *than inquiſitor-general.* And " indeed his power is ſo abſolute and unlimited, that his catholick majeſty can- " not boaſt of having one ſubject in his dominions who is exempt from it. He " is nominated by the king and confirmed by the pope. He only, in conjunction " with his majeſty, has the filling up of vacancies which happen among the in- " quiſitors, and the latter can never confer them without his holineſs's conſent. " 'Tis he who nominates, with the conſent of the council, to the ſeveral poſts of " ſuch tribunals of the inquiſition as are ſubordinate to the ſupreme council, which " are eſtabliſhed at *Sevil, Toledo, Granada, Corduba, Cuença, Validdolid, Murcia,* " *Llerada, Logreno, St. Jago, Saragoſſa, Valentia, Barcelona, Majorca, Sardinia,* the " *Canary Iſlands, Mexico, Cartagena* and *Lima.*

" Each ſubaltern tribunal conſiſts of three inquiſitors, two ſecretaries, one algua- " ſil, one receiver, a certain number of qualificators and conſulters, with whom the " inquiſitors adviſe upon any affairs that happen; deſcribe or characterize pro- " poſitions; examine and correct ſuch books as are printed either in *Spain* or " abroad.

" All the officers of the ſupreme council, and of the other tribunals of the " inquiſition, are obliged to give authentick teſtimonies of their good life, capa- " city, and pureneſs of their blood, *i. e.* to prove that none of their families were " ever Hereticks, *Moors*, or *Jews.*

" I have indeed been ſometimes ſurprized, that the inquiſitors ſhould ſeize " upon perſons on a bare information, or on ſigns and tokens; but I was no " longer ſo, when I was informed that the holy office never proceeded to that act " of ſeverity, without having firſt made the moſt diligent inquiry into the character " of the informer, and taken the utmoſt care that the informations made, were " not the reſult of hatred or revenge; and indeed they frequently give notice to " one who is impeach'd, either to reform his conduct in caſe he be guilty, or " clear himſelf if he be innocent. Beſides, we are to obſerve, that the law of " retaliation is made uſe of againſt the informer; but unluckily ſuch as follow this " trade take great care to conceal their names.

" It may be proper to acquaint the reader by the way, that thoſe who affirm " that ſuch perſons as are impriſoned by the holy office are obliged to gueſs at " the crime whereof they are accuſed, aſperſe that tribunal unjuſtly; ſince 'tis no- " torious, that the moment a priſoner is ſeized, they begin to prepare his trial, " and ſend him a counſellor and an attorney to * defend his cauſe. I muſt indeed " own, that they ſuffer a great deal in their impriſonment; but on the other ſide, " as they are never ſeized but for the moſt flagrant crimes, we muſt not wonder if " they are kept under a very ſtrict confinement.

" We are to obſerve, that the ſubaltern tribunals cannot impriſon prieſts either " religious or ſecular; any knights of the military orders, or any of the nobility, " without firſt giving notice thereof to the ſupreme council. They are likewiſe " bound to give the ſaid council an account monthly of the ſtate of ſuch goods and " chattels as have been confiſcated; and are obliged to make a faithful report an- " nually of all the cauſes they have heard, and alſo give in a liſt of their priſoners. " As thoſe of *Majorca, Sardinia,* the *Canary Iſlands* and the *Indies,* cannot maintain " a frequent correſpondence with the above-mentioned ſupreme council, becauſe of " their great diſtance from it, they never give an account of their ſeveral tranſ- " actions but once a year. No inferior tribunal is allowed to ſolemnize an act " of faith, without firſt obtaining the expreſs leave of the ſupreme council for " that purpoſe, who, to make it the more ſolemn, generally ſends a counſellor " thither.

" The

" The political conduct both of the ſupreme council and of the other tribunals of the " inquiſition, is ſurprizing and wonderful; and the moſt inviolable ſecrecy is therein " obſerved with regard to obedience and the exactneſs of the ſeveral proſecutions. " The inquiſitors, qualificators, conſultors, commiſſioners, receivers, familiars, and " alguaſils belonging to the ſupreme council, make an almoſt numberleſs multitude. " They reckon upwards of 20000 familiars in *Spain* only: theſe are diſperſed up and " down the ſeveral provinces of that kingdom, and they accept of this poſt rather " in a view to make a figure in the world, and command awe and reſpect, than " from any intereſted motives; which is the reaſon why in ſo great a number there " are ſcarce 2000 of them in actual imployments. Theſe familiars are as ſo many " exempts, appointed to ſuper-intend the actions of all above them, and to ſeize " upon ſuch as are impeached.

" To conclude, the moſt fatal circumſtance attending thoſe who have been " impeached to this tribunal, is, that tho they ſhould be wholly innocent, it yet " throws a blemiſh upon their character as long as they live; and that ſuch as are " convicted, are thereby diſqualified for ever from holding any poſt under the " government."

Unluckily for the inquiſition, its apologiſt has been forced to lay aſide the ſimplicity of the hiſtorical ſtyle, and to employ the higheſt ſtrains of rhetorick, in order to juſtify it. This manner of ſetting out, plainly diſcovers the difficulty of the attempt; the author ſhews he is ſenſible of it; and the arguments he employs, in order to deſtroy the prejudice the world entertains againſt the inquiſition, ſeem to be a more full juſtification than any we meet with in his book. However, as he profeſſes a greater love to truth, than reſpect for the inquiſition, his ſincerity extorts ſuch confeſſions from him as do no way juſtify this tribunal. We have obſerved that he contradicts himſelf, when he ſays that the holy office never give orders for the ſeizing of any perſon, *without firſt making the moſt diligent inquiry into the character of the informer; and taking the utmoſt care his depoſitions are not the reſult of hatred and revenge:* and a little after he owns, that *unluckily as ſuch as follow this trade, take great care to conceal their names.* Nor is there leſs contradiction when he ſays, that *as perſons are never ſeized but for the moſt flagrant crimes, we muſt not wonder that they are kept under a very ſtrict confinement*; expreſſions which claſh very much with thoſe we find at the concluſion of the ſame chapter. *The moſt fatal circumſtance*, ſays he, *attending ſuch as have been impeached to this tribunal, is, that altho they ſhould be wholly innocent, it yet throws a blemiſh upon their character as long as they live; and that ſuch as are guilty, are thereby diſqualified for ever from holding any poſt under the government.* In the whole, I don't believe this author is ſooner to be believed, than the writer of *the hiſtory of the inquiſition*, who has given us the particulars of the proceedings of that tribunal, and who relates that the priſoners are confined ſeveral years before they are called to a trial. Whoever reads the third chapter of the third book of the memoirs, muſt look with horror and deteſtation on a ſett of eccleſiaſticks, for keeping an unhappy wretch ſo many years in ſuſpence, which muſt infallibly raiſe the moſt gloomy ideas in his mind, becauſe he is ignorant what fate his enemies are preparing for him.

EXPLA-

EXPLANATION

OF THE

First FIGURE.

THE *firſt plate repreſents the hall where the priſoner is carried in order for examination.*

A *The inquiſitor who examines the priſoner.*

B *The ſecretary taking down all his anſwers.*

C *The priſoner ſitting on the ſtool with his face turned towards a large crucifix, and the inquiſitor's table.*

D *The goſpel, on which he is obliged to ſwear that he will truly anſwer to every article that ſhall be put to him.*

EEE *Seats for the abſent officers.*

The fourth chapter of theſe memoirs muſt ſtrike all who have the leaſt ſenſe of humanity with horror. A * chriſtian philoſopher of our age ſaid, that *torture* is a wonderful invention, perfectly well adapted to ruin innocent perſons of weak conſtitutions; and to ſave the guilty, provided they are but ſtrong and vigorous. Several learned lawyers have thought that theſe rigours were the ſource of numberleſs abuſes; and indeed the moſt notorious criminals have been found to bear up under the tortures, both ordinary and extraordinary, without making the leaſt confeſſion; and on the other ſide, ſeveral innocent perſons have confeſſed themſelves guilty of crimes, which, after their deaths, were found to have been perpetrated by others. In the mean time, as the juſtice of all tribunals conſiſts in judging conformable to the laws, we cannot blame the civil magiſtrate for not aboliſhing it, after it was once eſtabliſhed; but 'tis ſurprizing to conſider, that ſo ſoft and gentle a miniſtry as that of the goſpel, has not diverted prieſts from adopting an uſage which owes its original to paganiſm. The three kinds of torture which the inquiſitors employ to extort confeſſions, are all repreſented in the ſame plate.

Explication of the ſecond FIGURE.

THE *ſecond plate repreſents a ſubterraneous grotto, called the place of torments, where the torture is given in three different manners.*

A *The inquiſitor preſent at the torture, who puts a ſtop to it, after it has laſted an hour, or otherwiſe when he thinks proper.*

BB *Two aſſiſtants.*

DD *A priſoner who ſuffers a kind of ſtrapado.*

* *La Bruyere.*

EEE *The tormentors raiſing the priſoner to the top of the cieling, and afterwards letting him down with a jerk within half a foot of the ground; by which means his arms are put out of joint.*

F *The bench on which the criminal is laid, in order to ſuffer the torture of water.*

G *A criminal in whoſe mouth water is poured thro' a funnel.*

HHH *Servants belonging to the inquiſition who prepare the water; that is to be poured thro' a funnel.*

I *The torture by fire. The criminal whoſe feet are broiled in order to extort a confeſſion from him.*

K *One of the tormentors rubbing his feet with bacon, to make his torments more exquiſite.*

L *The phyſician of the inquiſition, who commands the tormentors to ſtop, when there is any danger of the criminal's dying under the torture.*

All the ſervants who are employ'd in this dreadful office, are muffled up in ſuch a manner that it is impoſſible to know them again; and look like ſo many apparitions, rather than men.

Chapter the fifth of the above-mentioned book.—— The ſame ceremonies are not always obſerved at the reading of proſecutions and ſentences. We may obſerve, that here 'tis made on a great theatre or ſcaffold, erected for that purpoſe in *Madrid*, and we read in the inquiſition of *Goa*, that the *auto da fe* thereof, deſcribed by *Dellon*, who was ſo unhappy as to be a very near ſpectator of it, was celebrated in the church of St. *Francis*. A learned *engliſh* gentleman, who after his return from *Italy* publiſhed three letters, printed in 1688, informs us, that the condemnation of *Molinos* was ſolemnized in the church of *Minerva* at *Rome*. The dreſs the criminals appear in, are pretty near the ſame in all countries; and we ſhall not make any mention of them in this place, becauſe all the reſt of the figures are relative to the inquiſition of *Goa*. I ſhall only relate in what manner *Molinos* made his laſt appearance in publick.

" Curioſity had drawn a *prodigious* concourſe of people to the church of *Mi-*
" *nerva* —— but piety was alſo made to bear a part in this ceremony; for his
" holineſs had granted a plenary indulgence to all who ſhould aſſiſt at it.——
" *Molinos* appeared in a very neat dreſs, with his beard newly trimmed; in his
" ſacerdotal habit; with a ſmiling countenance, which his enemies ſaid had all the
" charms that recommend a man to the fair ſex. He was brought out of priſon
" in an open coach, with a *Jacobin* along with him. He was brought at firſt, for
" ſome time, in one of the galleries of the *Minerva*, and looked freely on all the
" ſpectators, and returned a bow to all who ſaluted him." (Such ſalutes to a victim of the inquiſion, are very remarkable, as we have ſeen) " and all he was heard
" to ſay, was, that they ſaw a man who was defamed, but that he was a penitent;
" *infamato ma pentito.* After this he was carried to dinner, and indeed he had a
" very good one provided for him, becauſe 'twas to be his laſt good meal. Dinner be-
" ing ended, he was carried to church in a triumphant manner, in an open chair,
" on the ſhoulders of the *Sbirri.* Being ſeated in his place, he made a very ſub-
" miſſive bow to the cardinals, and did not, in any one action, give the leaſt token of
" fear or ſhame. He was chained, and had a wax taper in his hand, when
" two luſty friars read his proſecution aloud; and orders had been given that
" the multitude ſhould cry, *to the fire, to the fire*, at the reading of every article.
" Being brought back into priſon, he enter'd his cell with the utmoſt compoſure,
" calling it his cloſet; and in his taking leave of the prieſt who attended him,
" pronounced theſe words: *Farewel, my good father, we ſhall ſee one another again at*

" *the*

" *the day of judgment, when it will appear, whether truth is on your ſide, or mine:*
" He was confined in this place till he died."

It may be proper to obſerve, that this was a very particular caſe. For the inquiſitors being deſirous of cruſhing a ſect that attempted to aboliſh a numberleſs multitude of pious exerciſes which brought great ſums to the prieſts, gained a conſiderable advantage, in forcing the leader of it to make a publick recantation: *Molinos* had a great number of admirers, not only in the ſeveral provinces of *Spain* and *Italy*, but alſo in the congregation of the holy office; and if we may give credit to the *engliſh* author above cited, the pope himſelf being ſuſpected to favour *Molinos*, was obliged to give an account of his faith to the commiſſioners of the inquiſition, who were appointed to examine him in private for that purpoſe. *Petruci*, who had imbibed the ſame ſentiments with *Molinos*, and had aſſiſted him in the ſpreading them, being raiſed to the dignity of cardinal had rid out the ſtorm, which gave occaſion to the following *latin* diſtich:

Crimine ſunt ſimiles ambo, ſed diſpare ſorte;
Oſtrum Petrucius, *vincla* Molinos *habet.*

That is,

They both were guilty of the ſame crime, but met with a very different fate, for Petruci *was raiſed to the purple, but poor* Molinus *was thrown into priſon.*

The above-mentioned *engliſh* writer gives afterwards an inſtance of the great temper and moderation of an inquiſitor, a temper which one would ſcarce imagine them to be capable of. He tells us in *pag.* 128. " That one of *Molinos*'s diſciples had the " courage to tell the inquiſitors to their faces, that they were a ſociety of unjuſt, " cruel and heretical wretches; and compared their treatment of him, to that of " the *Jews* to our Saviour; notwithſtanding which, adds the ſame writer, we are " told that they afterwards releaſed him upon his recantation."

Chapter the ſeventh, *Michael de Monſarratte.* That which follows to theſe words; *after ſuch dreadful examples*, &c. is not to be found in *the hiſtory of the inquiſition and its original*, but is tranſcribed from a book that was printed many years after. But after this quotation, the author of the memoirs again tranſcribes a great many things from *the hiſtory of the inquiſition.* The ſharp reproaches that are afterwards thrown on the inquiſitors, are juſtly grounded, and we find in the * original treatiſe whence theſe memoirs are chiefly extracted, three ſtrong proofs of the ill uſe which the inquiſitors make of the exceſſive power and authority that they aſſume. The firſt is the irrefragable teſtimony of *Clement* V. who in the council held at *Vienna*, made grievous complaints againſt the adminiſtration of the inquiſitors, for carrying their authority to very undue lengths. He owns that complaints had been often juſtly made to him upon that account; and ſaid farther, that if things were ſuffered to go on in that manner, it would follow, that what had at firſt been eſtabliſhed for the good of the church, would in the end turn to its prejudice. And added, that the only method to put a ſtop to theſe unjuſt proceedings, would be to draw up good ſtatutes, which being duly executed, would effectually remove all ſubject of complaint. This was accordingly done, and they are ſtill found in the body of the canon-law.

Secondly, pope *Clement* VI. gave a particular commiſſion to *Bernard* cardinal of St. *Mark*, and his legate in the dominions of his holineſs, which impowered him to take cognizance of the cruelties which the inquiſitors committed, and to do juſtice to all who ſhould complain of their oppreſſion.

These

* *Vide Page* 292.

These two instances are more than sufficient to prove, that the inquisitors are capable of exercising such cruelties as ought to be restrained for the good of mankind.

Here follows a third. In 1518. a great number of wizards were discovered in the province of *Brescia*. The magistrates in those parts, either thro' negligence, or from the persuasion that the cognizance of their crime belong'd properly to the spiritual magistrate, surrender'd them up to them; but the extortion and oppression which resulted from hence were so flagrant, that the council of ten found themselves obliged to annul all their proceedings; to summon the grand vicars of the several bishops and inquisitors, who had been guilty of the above-mentioned male-practices, to appear at *Venice*; and to appoint other judges, who, in conjunction with the ordinary assistants, should revise the several prosecutions, and do justice to all those who should offer up any complaints against the inquisitors. And notwithstanding that all this was done, continues the above-mention'd historian, they yet were scarce able to keep the people from making an insurrection.

The inhabitants of *Rome* have not yet forgot the dangerous seditions which broke out in that city after the death of pope *Paul* IV. who had carried the cruelty of the inquisition to a very great height. The statues which had been erected in his honour were thrown down, and dragged ignominiously up and down the city for several days together; the people who were particularly exasperated against the inquisition, forced open its prisons; and set at liberty all such persons as were imprisoned in them; they afterwards set fire to the palace of the holy office, and did not give over their fury till they had plundered and burnt all the writings belonging to it. *Anno* 1568, *Mantua* had like to have been destroy'd by another sedition of the same nature, which had been raised upon account of the inquisition.

Chapter the eighth of the same book. The author of the memoirs has extracted from the so often mentioned work, all the particulars he relates concerning the authority which the inquisitors assumes with respect to books. It must be confessed, that much venom is contracted by reading; and that many people would have preserved a purity both as to faith and manners, had they not unhappily met with books that depraved their understandings, and taught them to take a greater delight in committing vice. Nothing can be of such bad consequence in this case as the works of the casuists; but then the inquisitors never attack these authors, but on the contrary, spend all their fury against such pieces as have met with the most universal approbation. The new testament of *Mons*; the reflections of father *Quesnel*; *Baillet*'s lives of the saints; St. *Austin*'s works, published by the congregation of St. *Maur*; these are the books which the inquisitors commit to the flames; at the same time that they shall suffer such books as the following to be sold at *Rome*, viz. *Ragionamenti d'Aretino*; *De Matrimonio* by SANCHEZ, and other infamous writings of the same stamp; and also canonize the writings of cardinal *Sfondrato*, notwithstanding they had been unanimously proscribed by a kind of national council, composed of the most learned body of clergy in the world.

Bayle has justly observed in his dictionary, that these very inquisitors who exercise so much severity against the most edifying pieces, have not taken the least notice of the frantick notions of *Beata Maria d'Agreda*, who, having a crazy imagination, arising from an ill-grounded devotion, wrote things injurious to the majesty of the Creator. We don't find that they have censured the scandalous tax of the datary or chancery at *Rome*, a book which is justly considered as the greatest ignominy and reproach of the court of *Rome*; or in case they prohibit the reading of it, 'tis upon pretence that it has been corrupted by Hereticks, *i. e.* published with reflections which laid open the scene of knavery contained in it.

And

HOMME Condamné au Feu: mais qui l'a évité par sa Confession.

FILLE qui a évité le Feu, en avoüant apres son jugement.

FEMME Condamnée par L'INQUISITION a être Brulée vive.

HOMME qui vâ être Brûlé par arrest de L'INQUISITION.

R. Picart del.

And yet there was found a man who either thro' want of judgment or modeſty, was ſo ſilly as to write an hiſtorical elogium of the inquiſition. The perſon I mean is father *Macedo*, a *Franciſcan* friar, who in the *Schema ſacræ congregationis ſancti officii Romani*, printed at *Padua* in 1676, had the impudence to make the ſeat of its inſtitution in the terreſtial paradiſe or garden of *Eden*. This learned hiſtorian pretends, that God began to execute the office of inquiſitor in that place, and that he continued it out of *Eden* againſt *Cain*, and thoſe who built the tower of *Babel*; that St. *Peter* acted in the ſame quality againſt *Ananias* and *Saphira*, and devolved that power on the popes, who inveſted St. *Dominic* and his ſucceſſors therewith. 'Tis ſurprizing that the inquiſitors ſhould not be afraid of becoming the laughing ſtock and contempt of the world, in ſuffering ſuch books to be printed. Before I leave this idle prattle, I ſhall take occaſion from St. *Dominic* and his order, to obſerve, that in a very waggiſh little poem entitled the *Arriere-ban (i. e.* aſſembly of the vaſſals) *of the church militant*, written on occaſion of the ſiege of *Candia*; the poet ſuppoſes that the pope raiſes an army of prieſts and monks, in order to force the enemies to leave that place; and gives to each order, ſuch a poſt as is ſuitable to his habit and his manners. And as for the *Dominican* friars, he gives them the employment following:

Les Jacobins *inquiſiteurs,*
Feront punis les deſerteurs.
That is,
The poſt beſt ſuited to St. Dominic's *fry 's*
To puniſh ſuch as from their colours fly.

The motive which occaſioned this order to have the preference in this employment, has been ſhewn before. The founder of the *Dominican* friars, or *Jacobins*, having alſo founded the inquiſition, is the reaſon why St. *Dominic*, is repreſented, in the ſtandard of the inquiſition, with his proper characteriſtick, namely a dog carrying a torch near a globe; becauſe when his mother was with child of him, ſhe dreamt ſhe ſaw a dog lighting the world with a torch. In his right-hand is a branch of olive, as a token of the peace he will make with ſuch as ſhall declare themſelves good catholicks; and in his left, a ſword, to denote the war he makes with Hereticks, with this motto, *juſtitia & miſericordia*. See what has been ſaid on this head in *the memoirs*; and the fourth compartment.

But the ſtandard of the *Spaniſh* Inquiſition is different, it being a wooden croſs full of knots, with a ſword and an olive branch, as repreſented in the third compartment. This ſtandard has been deſcribed in a very different manner in theſe memoirs.

EXPLICATION *of the* FIGURES *repreſenting the habits of the criminals condemned by the* INQUISITION.

THE fifth compartment repreſents a priſoner whom the inquiſitors have found too guilty to be acquitted, and yet not criminal enough to be condemned. He is clothed in a *ſan benito*, which is a ſleeveleſs coat of a yellow colour, with a great red St. *Andrew*'s croſs before and behind. Theſe are generally perſons who readily accuſe themſelves, gueſs their accuſers, and diſcover a ſorrow for the crimes they have committed. See what has already been ſaid in theſe *memoirs*. The male-priſoners have a waſtcoat under their *ſan benito*, the ſleeves whereof deſcend to the wriſt, and a pair of drawers which reach to their heels, both made of black linen ſtrip'd; but the women wear their own peculiar habits under the *ſan benito*, as we ſee in the ſixth compartment, repreſenting a nun condemned by the inquiſitors, and clothed in the habit of her order, with the *ſan benito* over it; and in the eighth and ninth compartments, obſerve that thoſe men who wear the *ſan benito* are bare-headed.

In compartments ſeven and eight, a man and a woman are repreſented, who having been condemned to the flames, have eſcaped them by making a confeſſion in the very critical minute, after their ſentence had been read, and before they are taken out of priſon, provided nevertheleſs that they are not ruled. Their under-dreſs is the ſame with the above-mentioned, with the difference only of the paſteboard cap ſhaped like a cone, which is worn by men as well as women. Theſe caps are called *carrochas*. Their ſcapulary called *ſammaria*, differs from the *ſan benito* in this; the ground of it is grey, with flames painted upon it, and the points turned downward, and is called *fuego revolto*; to denote that they, by their confeſſion, have thrown down the pile on which they were to have been burnt.

The ninth and tenth compartments repreſent a man and woman who have no hopes of pardon left. Theſe, in like manner as thoſe above, wear the *carrocha* and the *ſammaria*, but then the points of the flames are pointed upwards, and have alſo devils painted on them armed with hooks. At the bottom of the *ſammaria* is a figure repreſenting the condemned criminal.

Obſerve firſt, That in the eighth and ninth compartments, the engraver has repreſented the women in their hair, whereas it was before ſaid, that all priſoners of both ſexes, and of what condition ſoever, have their hair cut off; and as this is done to prevent their harbouring lice, we may reaſonably ſuppoſe that they cut it from time to time.

Secondly, That he has repreſented the women with their ſhoes and ſtockings on, a diſtinction not taken notice of by *the memoirs*, where we find, on the contrary, that, in the proceſſion, they all go bare-footed; and that the priſoners are not ranked according to their ſex, but the crimes they have committed.

The eleventh plate is ſo accurately deſcribed in the ſixteenth chapter of the fourth book, that it were needleſs to give an explication thereof in this place.

The laſt plate, repreſents the place of execution.

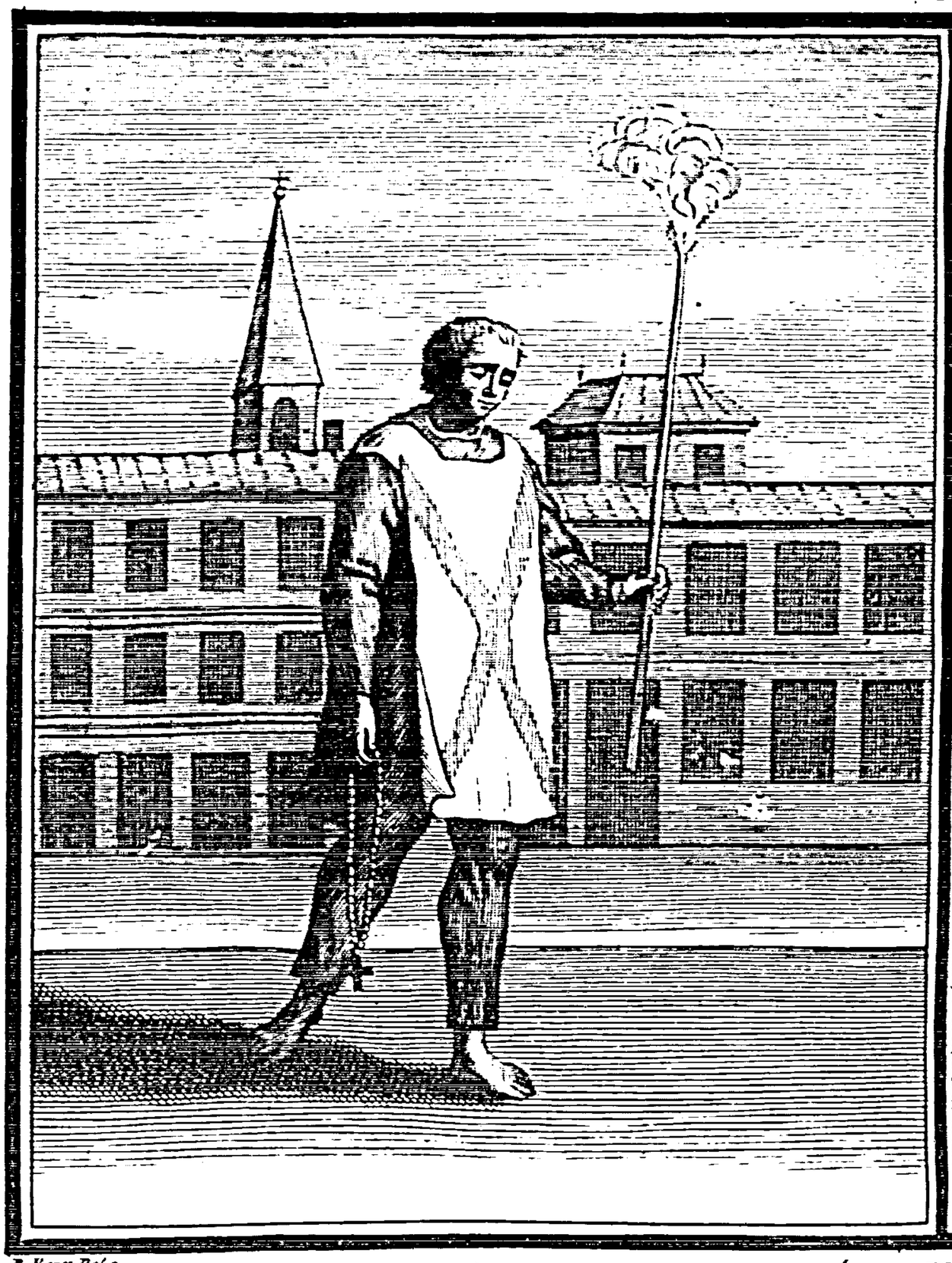
A A *Repreſents ſuch as are condemned by the inquiſitors after their death.*
B B *Their bones carried in little trunks in order to be burnt.*
C C *Two criminals condemned to the flames.*





BANNIERE de L'INQUESITION D'ESPAGNE.

BANNIERE de L'INQUISITION de GOA.





B. l'an D'dic

HOMME convaincu D'HERESIE qui s'est accusé lui même avant que d'estre jugé.

RELIGIEUSE, qui a evité d'être brûlée en confessant avant que d'être jugée.

D *Another who is ſtrangled before he is burnt; a favour indulged to thoſe who repent before they die.*

EEE *Coalmen who furniſh the wood for the fire, and light the ſeveral piles.*

FFF *More unhappy creatures who are going to ſuffer the ſame puniſhment, and ſurrounded with confeſſors exhorting them to renounce judaiſm. After ſentence of condemnation has paſſed upon them, and their delivery over to the ſecular arm, they are carried to the place of execution, mounted on mules; as is the cuſtom in* Spain *and* Portugal.

The reader is to take notice, that in ſome places the piles are not raiſed from the ground as in this plate; but a very wide and deep hole is dug, in which a great fire is made over night, ſo that it is full of live coals, by that time the priſoners get to it. If they are *Jews* who perſiſt obſtinately in their principles, they are carried thrice round this dreadful grave, when if they ſtill perſiſt in their opinions they are thrown into it. In *Spain*, not many years ſince, a beautiful *Jew* of about eighteen, being greatly importuned by a monk to abjure her religion, was ſo much offended at it, that ſhe threw herſelf into the flames, which conſumed her body in a very little time.

Tantùm religio potuit ſuadere malorum!

In order to complete the relation of the proceedings of the inquiſition, we ſhall preſent the reader with the following *Auto de fé* or *Act of faith*, as it was ſolemnized at *Lisbon* in 1707.

The ACT OF FAITH *as it was publickly ſolemnized in the* Rocio, *or great ſquare, in* Lisbon, *on* Sunday *the 6th of* November 1707, *under the inquiſitor-general, Don* Nuno da Cunha de Ataide, *counſellor of ſtate, and high-almoner to his majeſty.*

MEN.

	N°.	Age.
PErſon dead in priſon, and abſolved with the abſolution called * *da inſtantia.*		
Michael Lopez Montezinos, a † new chriſtian and a merchant, unmarried, ſon of *Rodriguez Lopes Montezinos*, a merchant, born and living in this city, whoſe anceſtors came originally from the kingdom of *Caſtile.*	I.	30.

Abjuration called de Leve.

Anthony Gonſalves Cazeiro, ſon to *Bartholomew Gonſalves Cazeiro*, a ſeaman, of *Ribeyra Doura*, born in the village of *Senharis*, in the pariſh of *our lady of the Roſary*, within the juriſdiction of the town of *Chaves*, of the archbiſhoprick of *Braga*; reſiding in the town of *Arcs*, in the biſhoprick of *Portalegra*, and ſometimes reſiding at *Abrantes* in the biſhoprick of *Guarda*: for having married a ſecond time, his	II.	40.

first

* That is diſcharged of all proſecution againſt his body.

† Whoſe father and mother were both *Jews*; or a *Jew* that is turned chriſtian.

N°. *Age.* first and lawful wife being ſtill living. [*Whipt and ſent to the gallies for five years.*]

III. 25 *Francis Lopes da Sylva*, ſhoemaker; a batchelor, natural ſon of *Francis Lopes da Sylva*, diſtributor, born and living in *Santarem*, a city in this archbiſhoprick, for having made uſe of a magical purſe, in order to render himſelf invulnerable; and ſuſpected to have made a contract with the devil: moreover, for having been guilty of ſodomy; as agent in that crime; and for having endeavoured to intimidate the witneſſes of the holy office, purpoſely to extort from them the ſeveral depoſitions they had made. [*Whipt and ſent ten years to the gallies.*]

A perſon * *who does not abjure, nor wear the* † *habit.*

IV. 69. *Gaſper Lopes Henriqueis*, a new chriſtian, and phyſician of *Covilham*, a city in the biſhoprick of *Guarda*, living in this city; after having been reconciled by the inquiſitors, for the crime of judaiſm, the 14th of *December* 1667. retaken, relapſed, and guilty of the ſame crime. [*Perpetual impriſonment.*]

Abjuration called ‡ de vehemente *for judaiſm.*

V. 25. *Gaſper Mendes Caſtanho*, || a half-new chriſtian, a trader of the city of *Menjana*, of the diſtrict of *Campo d'Ourigue* in the archbiſhoprick of *Evora*; reſiding in the city. [*Priſoner at diſcretion.*]

VI. 36. *James Mendes Sola*, ‡‡ partly a new chriſtian, and captain of horſe, of the city of *Trancozo* of the biſhoprick of *Vizeu*, having his dwelling in the city of *Lamego*, and reſiding in the city of *Lisbon*. [*The ſame.*]

A perſon that does not abjure ** *and wears the* †† *habit.*

VII. 42. *John Rodriguez Ferreira*, a half-new chriſtian, and a merchant, of the city *Eſtremos* in the archbiſhoprick of *Evora*, dwelling in the city of *Leyria*, reconciled by the inquiſition, for the crime of judaiſm, in the

* When there are not legal witneſſes ſufficient againſt a perſon, and that other tokens are wanting, ſuch perſon is not condemned to wear the habit; but if notwithſtanding all this, he may have brought himſelf under great ſuſpicion to the inquiſition, he is often condemned to perpetual impriſonment.

† The perpetual impriſonment which is pronounced by the inquiſitors, is very often no more than a prohibition to quit the ordinary place of their reſidence; and even if a perſon ſo condemned is a merchant, he ſometimes has leave to follow his buſineſs, in all parts of the dominions of the king of *Portugal*; but then he muſt be always ready to appear when called upon by the inquiſitors.

‡ This is an expreſs abjuration after having been duly convicted.

|| Who is of jewiſh extraction on one ſide only, *i. e.* either by the father's or mother's ſide.

‡‡ Some of whoſe family were *Jews*.

** Who does not abjure the particulars of which he is accuſed, becauſe the accuſers had not ſufficient legal proofs; however he is condemned to wear the habit, as being guilty in ſome other reſpect, or ſuſpected by the inquiſition.

†† *L'habito perpetuo* is a kind of ſcapulary or rather *camail* of wool (an eccleſiaſtical habit) with a red croſs before and behind. A perſon who has been retaken by the inquiſition, needs only put it on, when he is obliged to appear before the holy office; or aſſiſt at the ſermons, and ſuch like, appointed for the inſtruction of thoſe who have gone aſtray.

the *act of faith* which was publickly ſolemnized in the *Rocio* of this city the 20th of *October* 1704, and retaken as guilty of the ſame crimes. [*Impriſonment, and to wear the habit for life.*] N°. *Age.*

Firſt abjuration in form, for judaiſm.

Emanuel Mendez Henriquez Montebarro de Alcunha, a haberdaſher of ſmall wares, born, and living in the city of *Guarda*. [*Arbitrary priſoner, and the habit, which is taken off in the act itſelf.*] VIII. 42.

Emanuel de Santiago, a new chriſtian, unmarried, ſon of *Alexander Pereira Ourives da Prata*, ſtocking-weaver, of the city of *Braganza*, having his habitation in the city of *Vimiozo*, and happening to be in this city. [*Ditto.*] IX. 27.

Emanuel Mendez Brandao, a new chriſtian, counſellor in the city of *Monſanto*, and dwelling in that of *Covilhao*, in the biſhoprick of *Guarda*. [*Impriſonment, and to wear the habit at diſcretion.*] X. 30.

Joſeph Chriſtopher da Coſta, a new chriſtian, haberdaſher of ſmall wares, unmarried, ſon of *Francis Emanuel Delgado*, a farmer of the king's revenues, born in this city, and dwelling in that of *Leyria*. [*Ditto.*] XI. 19.

Denis Pimentel, a new chriſtian, and farmer of the king's revenues in the city of *Braganza*, in the biſhoprick of *Miranda*, and dwelling in the city of *Lisbon*. [*Impriſonment, and to wear the habit for life.*] XII. 38.

Second abjuration in form, for judaiſm.

Emanuel Pereira Gomes, a new chriſtian, a caſhier, unmarried, ſon of *Emanuel Gomez Ribeiro*, a confectioner, of the city of *Elvas*, and dwelling at *Abrantes*, a city of the biſhoprick of *Guarda*. [*Ditto.*] XIII. 38.

Francis da Sylveira, partly a new chriſtian, a perſon of ſome ſubſtance, born, and dwelling in this city. [*Ditto.*] XIV. 50.

James Feyo Flores, a new chriſtian, a perſon of ſome fortune, a native and inhabitant of the city of *Celorico*, in the biſhoprick of *Guarda*. [*Ditto.*] XV. 46.

Anthony Lopez da Sylva, a new chriſtian, unmarried, and of no buſineſs, ſon of *Sebaſtian Dyas da Sylva* a merchant, a native and inhabitant of this city. [*Ditto.*] XVI. 27.

Simeon Carvalho Chaves, a new chriſtian, living on his eſtate, a native and inhabitant of the village of *Fundao* in the diſtrict of the city of *Covilhao*, in the biſhoprick of *Guarda*. [*Ditto.*] XVII. 29.

Henry Hebre da Cruz, a new chriſtian, and a merchant, unmarried, Son of *Ignaco Franco*, merchant, born, and dwelling in this city. [*Ditto.*] XVIII. 25.

Third abjuration in form, for judaiſm.

Anthony Rodriguez Leal, partly a new chriſtian, and merchant, in the city of *Almeyda*, in the biſhoprick of *Lamego*, and living in the village of *Fundao*, the diſtrict of *Covilhao* in the biſhoprick of *Guarda*. [*Ditto.*] XIX. 51.

N°.	*Age.*	
XX.	31.	*Lewis Ferreira de Matos*, a half new chriſtian, and merchant of *Eſtremos* in the archbiſhoprick of *Evora*, and living in the city of *Porto de Mos*, of the archbiſhoprick of *Leyria*. [*Ditto.*]
XXI.	38.	*Chriſtopher da Paz*, a new chriſtian, clerk of the wines, of the city of *Braganza*, in the biſhoprick of *Miranda*, and reſiding at *Setuval*, a city in this archbiſhoprick. [*Ditto.*]
XXII.	52.	*Anthony Pimentel*, a new chriſtian, a ſilk-throwſter, of the city of *Braganza*, in the biſhoprick of *Miranda*, and reſiding in this city of *Lisbon*. [*Ditto.*]
XXIII.	47.	*John Lopez Caſtanho*, a new chriſtian, a counſellor of *Moura*, a city of the archbiſhoprick of *Evora*, and living in this city, who abjured *de vehemente*, for judaiſm, in the publick *Act of faith* held in the great ſquare of this city the 19th of *October* 1704; ſeized a ſecond time for freſh tokens of the ſame crime. [*Ditto.*]
XXIV.	29.	*Brother Lewis dos Reys*, a new chriſtian, a monk profeſſed, of a certain order, ſon of *Melchior dos Reys*, farmer of the king's revenues, a native of *Badajos*, in the kingdom of *Spain*, and dwelling in this city of *Lisbon*. [*Ditto.*]
XXV.	35.	*Alvarez Nicholas Nogueyra*, partly a new chriſtian, unmarried, ſon of *Emanuel Rodriguez Nogueyra*, merchant, of *Madrid* in the kingdom of *Caſtile*, and living at *Lisbon*. [*Impriſonment, and to wear the habit for life, without any poſſibility of being pardoned; to be branded with fire, and ſent five years to the gallies.*]

WOMEN puniſhed, or retaken in the ACT OF FAITH *ſolemnized in* 1707.

A woman who does not abjure, nor wear the habit.

N°.	*Age.*	
I.	68.	ANNE *Nunez Medalha*, a new chriſtian, widow of *Francis Carvalho Chaves*, who lived on his eſtate, a native and inhabitant of the village of *Fundaho* in the diſtrict of the city of *Covithao*, in the biſhoprick of *Guarda*, reconciled by the inquiſition, for judaiſm, the 23d of *Auguſt* 1683. Seized a ſecond time for relapſing, and as being guilty of the ſame crimes. [*Perpetual impriſonment.*]

Abjuration de vehemente, *for judaiſm.*

II.	30.	*Britis do Marcado*, a new chriſtian, wife of *Emanuel Henriquez de Marcado*, merchant, born in the village of *Coriſcada*, the diſtrict of the city of *Marialva*, in the biſhoprick of *Lamego*, and dwelling in this city. [*Priſoner at diſcretion.*]
III.	21.	*Violante Pereyra*, a new chriſtian, ſpinſter, born, and living in this city, daughter to *James Gomez Pereyra*, a merchant. [*Ditto.*]
IV.	33.	*Jane de Lemos*, a new chriſtian, wife to *Emanuel Rodriguez Lobo*, a merchant, born and dwelling in this city. [*Ditto.*]

A woman who does not abjure, and wears the habit.

	N°.	*Age.*
Dona Michaela Archangela, a half-new chriſtian, wife of *Emanuel Ferreira*, merchant, born in *Setuval*, a city of that archbiſhoprick, and living in *Sardoal*, a city in the archbiſhoprick of *Guarda*, of *Caſtilian* extraction; reconciled for judaiſm in the publick *Act of faith* ſolemnized in the great ſquare of this city the 6th of *October* 1705. Seized a ſecond time for the ſame crimes. [*Impriſonment, and to wear the habit for life, without hopes of a pardon.*]	V.	24.
Iſabella de Sa, a new chriſtian, married to *Lewis de Mattes Lopes*, merchant, born at *Braganza*, a city of the biſhoprick of *Miranda*, and living in this city of *Lisbon*; reconciled for judaiſm in the publick *Act of faith*, ſolemnized in the great ſquare of this city the 12th of *September* 1706. Seized a ſecond time for the ſame crimes. [*Ditto.*]	VI.	31.
Dona Jerome Mauritia de Mangabes, a half chriſtian, wife of *Anthony Javares da Coſta*, who is inſerted in the liſt, born at *Setuval*, a city in that archbiſhoprick, and reſiding in this city; of *Caſtilian* extraction; reconciled for judaiſm in the publick *Act of faith*, ſolemnized in the great ſquare of this city, the 12th of *September* 1706; and ſeiz'd a ſecond time for the ſame crime. [*Ditto.*]	VII.	22.

Firſt abjuration in form, for judaiſm.

Blanche Nunez, a new chriſtian, wife of *Emanuel Mendez Tavares*, Tobacconiſt, born in the city of *Guarda*, living in *Almodover*, a city in the biſhoprick of *Algarve*, and reſiding in this city. [*Priſoner at pleaſure, and to wear the habit which is taken off in the act.*]	VIII.	51.
Joan Henriquez, a new chriſtian, ſpinſter, born and living in *St. Vincent da Beira*, a city of the biſhoprick of *Guarda*, daughter of *Antao vas Ribeyro*, a ſhoemaker. [*Ditto.*]	IX.	17.
Guiomar Henriquez, a new chriſtian, ſpinſter, born and living in the village of *Fundao*, diſtrict of the city of *Cavilhao*, in the biſhoprick of *Guarda*; daughter of *Gabriel Nunez*, merchant. [*Impriſonment, and to wear the habit at pleaſure.*]	X.	31.
Mary Rodriguez, a new chriſtian, wife of *Anthony Rodriguez*, farmer of the royal revenues ariſing from hides, a native of, and reſiding in *Monſanto*, a city of the biſhoprick of *Guarda*. [*Ditto.*]	XI.	51.
Mary Svares Pereyra, a new chriſtian, (daughter of *John Lopez Caſtanho*, counſellor, and inſerted in the liſt) ſpinſter, born and reſiding in this city, after having made abjuration *de leve*, for judaiſm, in the *Act of faith*, ſolemnized in the hall of the inquiſition of this city, the 30th of *October* 1704. Seized a ſecond time, upon freſh tokens of the ſame crime. [*Impriſonment, and habit for life.*]	XII.	18
Eleonor Nunez, a new chriſtian, unmarried, and daughter of *Lewis Nunez*, a merchant, born in *Chacim*, a city in the biſhoprick of *Miranda*, and reſiding in this city, after having abjured *de Vehemente*, for judaiſm, in the *Act of faith*, ſolemnized publickly in the city of *Coimbre*, the 2d of *March* 1704. Seized a ſecond time upon freſh tokens of the ſame crime. [*Ditto.*]	XIII.	21.

Second

Second abjuration in due form, for judaiſm.

N°.	*Age.*	
XIV.	20:	*Dona Catharina Henriquez*, a new chriſtian, ſpinſter, born and living in this city, daughter of *Sabaſtian Dias da Sylva*. [*Ditto.*]
XV.	42.	*Iſabella Mendez Furtada*, a new chriſtian, wife of *Emanuel Pinheiro Ferro*, born in *Toledo*, a city of *Caſtile*, dwelling in *Trancozo*, a city of the biſhoprick of *Vizeu*, and reſiding in this city. [*Ditto.*]
XVI.	21.	*Dona Thereſa Barreira*, a new chriſtian, ſpinſter, daughter of *Andrew Barreira*, a merchant, born in *Olinda*, a city in the biſhoprick of *Pernambuco* in *Braſil*, and reſiding in this city of *Lisbon*, of *Caſtilian* extraction. [*Ditto.*]
XVII.	14.	*Eleonora Maria*, a new chriſtian, ſpinſter, born and dwelling in this city, and daughter of *Duarte Mendez*, merchant. [*Ditto.*]
XVIII.	42.	*Iſabella de Moraes*, a new chriſtian, wife of *Francis de Santiago*, living on his eſtate, born in the village of *Fundao*, the diſtrict of *Covilbao*, the biſhoprick of *Guarda*, and living in this city. [*Ditto.*]
XIX.	23.	*Dona Anna Maria Henriquez*, a new chriſtian, ſpinſter, born and living in this city, and daughter of *Sebaſtian Dios da Sylva*, merchant. [*Ditto.*]

Third abjuration in form, for judaiſm.

XX.	37:	*Philippa Garcia*, new chriſtian, wife of *Dominic da Coſta de Miranda*, merchant, born in *Braganza*, a city of the biſhoprick of *Miranda*, and dwelling in this city of *Lisbon*. [*Ditto.*]
XXI.	37.	*Brite Carvalha*, new chriſtian, wife of *Francis Lopes Prato*, phyſician, born and living in the village of *Fundao*, diſtrict of the city of *Covilbao*, in the biſhoprick of *Guarda*. [*Ditto.*]
XXII.	21.	*Philippa de Deos*, new chriſtian, ſpinſter, born in *Braganza*, a city in the biſhoprick of *Miranda*, living in this city of *Lisbon*, and daughter of *Elizeus Pimentel*. [*Ditto.*]
XXIII.	33.	*Anne Feiio Flores*, new chriſtian, wife of *James di Avila de Seixas*, merchant, born and dwelling in *Colorico*, a city of the biſhoprick of *Guarda*. [*Ditto.*]
XXIV.	35.	*Mary Mendez*, new chriſtian, widow of *Alexander de Moraes*, living on her eſtate, born in *Braganza*, a city of the biſhoprick of *Miranda*, and dwelling in this city of *Lisbon*. [*Ditto.*]
XXV.	38.	*Anne Mendez de Veyga*, new chriſtian, wife of *Francis Lopes Breto*, living on his eſtate, born in the city of *Guarda*, and reſiding in the village of *Fundao*, the diſtrict of the city of *Covilbao*. [*Ditto.*]
XXVI.	31.	*Dona Jeroma Henriquez de Claves*, new chriſtian, wife of *Gaſpar Lopez Henriquez*, phyſician, inſerted in the liſt, born in the village *da Fundao*, the diſtrict of the city of *Covilbao*, in the biſhoprick of *Guarda*, and reſiding in this city, after having abjured *de vehemente*, for judaiſm, in the publick *Act of faith*, ſolemnized in the great ſquare of this city, *October* the 20th, 1704. Seized a ſecond time for freſh tokens of the ſame crime.

Fourth abjuration in forma, for judaiſm.

Catherina Maria Roſa, a new chriſtian, ſpinſter, daughter of *John Lopez Caſtanho*, counſellor, inſerted in the liſt, born and reſiding in this city; after having abjured *de vehemente*, for judaiſm, in the *Act of faith*, ſolemnized publickly in the great ſquare of this city, *October* the 20th 1704. Seized a ſecond time on freſh ſuſpicion of the ſame crime. [*Ditto.*]

N°. *Age.*
XXVII. 19.

Anna Maria Rodriguez, a new chriſtian, widow of *Andrew de Barreyra*, merchant; born in *Madrid*, in the kingdom of *Caſtile*, and dwelling in this city of *Lisbon*. [*Ditto.*] XXVIII. 37.

Dona Guiomar Maria Henriquez, a new chriſtian, ſpinſter, daughter of *Sebaſtian Dias da Sylva*, merchant, born, and reſiding in this city: [*Ditto.*] XXIX. 30.

Dona Catherina Michaela de Chaves, a new chriſtian, ſpinſter, daughter of *Gaſper Lopez Henriquez*, phyſician, inſerted in the liſt, born, and dwelling in this city. [*Ditto.*] XXX. 17.

Cuſtodia Henriquez, a new chriſtian, ſpinſter, daughter to *Simon Lopez Samuda*, phyſician, born and dwelling in this city. [*Impriſonment and habit for life, without poſſibility of being pardoned, and baniſhed for three years to* Braſil.] XXXI. 22.

Perſons releaſed in body, that is, *burnt.*

Don Lewis Gabriel de Medina, a new chriſtian, merchant, born in *Madrid*, capital of the kingdom of *Caſtile*, and reſiding in this city of *Lisbon*. Burnt for being falſe, hypocritical, diſſembling, having confeſſed his crime, and impenitent. I. 67.

Anthony Tavares da Coſta, a half-new chriſtian, merchant, born and dwelling in this city. Guilty of the ſame crime. II. 33.

Maria Lopez de Sequeyra, a new chriſtian, ſpinſter, and daughter of *Joſeph de Sequeyra*, farmer of the royal revenues; born and dwelling in this city. III. 26.

Dona Marguerita Correa, a new chriſtian, widow of *Thomas Pinto*, merchant, born in *Malaga*, in the kingdom of *Caſtile*, and living in *Setuval*, a city in this archbiſhoprick. IV. 54.

Perſon releaſed, that is, *burnt in effigie.*

Francis da Coſta Peſſoa, a new chriſtian, merchant, born and living in this city; convicted, denying what is laid to his charge, relapſed, abſent, and contumacious. I. 63.

End of the ſecond Volume.

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INDEX

OF THE

Several MATTERS contain'd in VOLUME II.

Abbeſs choſen. Is veil'd by the biſhop. *Page* 145

Abbot, preſides over the monks, 143. Etymology of the word. His dignity, 144. *Abbés*, a finical ſort of gentlemen devoted to gallantry. Abbot how bleſs'd. Solemnity thereof. Has the paſtoral ſtaff, ring, &c. given him. He preſents two tapers, two loaves; and two rundlets, *ibid.*

Abſolution of *Henry* IV. of *France*, perform'd by the archbiſhop of *Bourges*, *N.* 82. Penance enjoin'd him: of mumbling over his beads once a day, faſting, &c. 84

Abſolution of crown'd heads by the popes. Great ſolemnity of it. A rich pontifical throne erected. The pope carried in proceſſion. The embaſſadors of the excommunicated monarch appear with an air of humility. The pope, and the twelve cardinal prieſts ſing the *miſerere*, 83. The form of the introduction of the abſolution. Arguments in favour of the unity of worſhip, *N. ibid.* Abſolution vaſtly ſevere in former ages, 84

Abſolution of the excommunicated, 309, by a ſtroke on the back, which the prieſts give each of them: godfathers would ſcarce touch the priſoners till after abſolution, and then embrac'd them, *ibid.*

Acolyth, his functions, 126 and 139. Acolyth, how ordain'd, 127

Advent, firſt ſunday of; its myſterious alluſion: how ſolemniz'd, 59

Advocates of the apoſtolical chamber, what, 178

S. *Agnes*, a wonderful miracle wrought on her account. Is carry'd naked to the ſtews, and heaven at that inſtant gives ſuch a thickneſs to her diſhevel'd hair, as covers her whole body: in the brothel a light is diffus'd round, ſo that none could ſee her, &c. *N.* 7

Albigenſes, great enemies to the See of *Rome*, 201

Albigenſes, beſieg'd in *Beziers*; taken, and all the men, women and children cut to pieces, and the city burnt to the ground, 202

Altar, the uncovering it. Deſcription of this mournful ceremony. A type of our Saviour's being ſtript of his garments, 20

Anabaptiſt, taken up by the inquiſition, 328, for ſpeaking too freely on the principles of his own religion; is try'd and going to be ſentenc'd to die, when one of the inquiſitors taking pity of his youth, ſaves him by a fetch, *ibid.*

Anniverſaries of the dead; their emblematical ſignification, 105

Annunciation, a whimſical account of it from *Miſſon*, when the pope marries or cloiſters a certain number of maidens, 12

St. *Anthony* the abbot's feaſt; the pope, cardinals, &c. ſend their horſes and mules to be bleſt by this ſaint: mice, locuſts, graſhoppers, &c. deliver'd up to the devil on this day, *P.* 7

St. *Anthony of Padua*, a *Franciſcan* novice ſteals his pſalm-book, throws off the religious habit and runs away. Going croſs a river the devil meets him with a drawn ſword in his hand, and forces him to reſtore the ſaint his book, *N.* 48. The devil gripes St. *Anthony* ſo hard that he almoſt choaks him: the virgin *Mary* drives the evil ſpirit away, *ibid.*

Apoſtolical chamber and its officers, 176. Account of it. Has the direction of all the pope's demeſnes. How formerly, *ibid.*

Archdeacon, his office, 141. Had antiently the direction of the temporalities of the church, 177

Archprieſt, his employment, *ibid.*

Arnold of Breſcia: Hereticks ſo formidable that they force the pope to leave *Rome*. *Arnold* taken and executed, 201

Aſcenſion, Feſtival of the; its ceremonies. The altars adorned with flowers, images and relicks, 39

Aſhes ceremony of; of what a type. Aſhes, with what ſolemnity prepar'd, 13. How ſolemniz'd when the pope is preſent: were an emperor preſent, he muſt ſubmit to his holineſs, 14

Auditor of the apoſtolical chamber, 177. His employments; judges all the curteſans, and merchants: his authority very great. *ibid.*

Auto de Fe, or *Act of Faith*, Particulars of the, as it was publickly ſolemniz'd at *Liſbon*, *Nov.* 6. 1707; with the names, qualities, crimes, and ſentences of the ſeveral criminals, 339

Auto de Fe; *act of Faith*, or executions of perſons condemn'd by the inquiſition, 238. conſider'd as a religious ceremony. Generally exhibited in *Spain* at the acceſſion of their monarchs, *ibid.* The act of faith proclaim'd with great ſolemnity, 239. with drums and trumpets. A large ſcaffold built. An amphitheatre for the council of the inquiſition, and other councils. The inquiſitor's ſeat under a canopy. A ſecond amphitheatre for the criminals; cages for the priſoners; three pulpits. Their majeſties ſeats. Balconies for the embaſſadors, lords and ladies of the court. The ceremony opens with a proceſſion: an hundred coal-merchants, the *Dominicans* with their ſtandard; duke of *Medina-Celi*, a green croſs cover'd with black crape, grandees who are familiars of the inquiſition, fifty halbardiers; the *Dominicans* ſpend part of the night in ſaying maſſes, *ibid.* their majeſties and the ladies come, 240. The proceſſion as before; thirty men carrying paſtboard-images big as the life, repreſenting thoſe who died

INDEX.

died in prison; their bones brought in boxes: twelve men and women with halters about their necks, and torches in their hands; fifty more with torches; these were *Jews*. Twenty *Jews* of both sexes condemn'd to the flames, some strangled first, others burnt alive; devils and flames painted on their habits. Five or six gagg'd. Friars round the criminals. These criminals walk under the king's balcony. The clergy of St. *Martin*'s parish. The officers of the supreme council of the inquisition, the inquisitors, *&c.* in cavalcade. All seat themselves. Mass said. Grand inquisitor performs some ceremonies, 240. King of *Spain* takes the oath, 241. A *Dominican* preaches a fulsom sermon in praise of the inquisition. Sentences read. Solemn absolution pronounc'd for all who repent. King withdraws. Criminals deliver'd over to the secular arm. Prisoners executed after midnight. Others mounted upon asses, whipt thro' the streets, *ibid.* The prisons of the inquisition always full, 243. Some sentenc'd to wear the *san benito* for life, *ibid.*

Audience of the inquisition, how a prisoner is admitted to it, 269. He goes bare-headed, kneels at his coming in. Ask'd a thousand trifling particulars, *ibid.* The long time he is kept from audience, and the barbarity of it. Call'd a second time to audience. The many questions ask'd then. Remanded to prison. How we might have a better idea of the cruelty of this tribunal. Prisoner is requir'd to make a full confession. Brought a third time to audience. Questions ask'd him, *ibid.* His answers writ down, 271. Silly questions put to him; such as, whether he has shifted himself on *Saturdays*? whether he has swept his house backwards? *&c.* Prisoners confin'd a great many years before they are brought to their trial. Articles brought against the prisoner. Subject of them, *ibid.* The proctor's declaration against the prisoner. Substance of it, 272. The prisoner has a counsellor allow'd him, who is rather a spy than a friend. The prisoner and counsellor put in a room apart. A spy comes to them. The counsellor's questions, and the prisoner's answers, *ibid.* Prisoner makes his defence, 273. That he has led an exemplary life, frequented the church assiduously, done several acts of piety, has not eat swines-flesh, *&c.* Legal declaration of the affidavits given in against the prisoner. A person impeach'd to the inquisition for eating pork in company with others, *ibid.* A new christian accus'd for offering to purchase an employment, 274. Scarce one witness in a thousand agree in circumstances. The prisoner ask'd, guilty or not guilty? Character of these counsellors. The proctor the chief man in the secret. Many unhappy creatures die undefended, or perish miserably in the flames, *ibid.* The counsellor is now allow'd access to the prisoner, 275. The queries he puts to the prisoner, whom he persuades to make a full confession: if the prisoner pleads not guilty, in what manner the counsellor proceeds. The whole a mere juggle. Barbarity of the counsellor's acting in this manner. The counsellors are great villains, *ibid.* The prisoner is oblig'd to guess who are his accusers, 276. A horrid circumstance in these confessions. In what manner prisoners sometimes recover their liberty. How prisoners are challeng'd. Few prisoners escape unpunish'd, *ibid.* & 277

B.

Banns of marriage, their use, *Page* 110

Baptism, 65. Defin'd. Antiently no stated age for baptism. Water when consecrated. Baptism administred in rivers: afterwards christians had fonts in their houses, 66. When first set up in churches, 67. Reasons of it. Pretended that at first bishops only might baptize. Monks and nuns not allow'd to stand. Child baptized before 'tis out of the womb. Monsters must not be baptized. Who the gossips represent. Heretitks, infidels, *&c.* not allow'd to stand. Godfather and god-daughter prohibited marrying, 67. Custom of naming persons of great antiquity. How perform'd among the *Greeks* and *Romans*, *N. ibid.* Multitude of ceremonies us'd by the priest at baptism. All heathen names, such as *Hercules*, *Apollo*, *Diana*, *Juno*, forbid; and those of *Abraham*, *Isaac*, *Jacob*, not proper, 68. A flight of young *Benserade* upon this occasion, *N. ibid.* The priest blesses the salt, exorcises the prince of darkness, 69. Makes a multitude of crosses during the whole ceremony: rubs the child's ears and nostrils with his spittle. Anoints it between the shoulders in form of a cros. A multitude of other ceremonies, which are omitted, if the child's life be in danger. Adult persons should be baptiz'd by the bishop, *ibid.* The priest signs the catechumen with the sign of the cross on the forehead, the ears, between the eyes, on the nostrils, the mouth, the breast, the shoulders; their several allusions, 69, 70. Six *Turks* baptiz'd in the church of St. *John of Lateran*, from *Misson*. Baptism, on what founded. Sprinkling in baptism not us'd antiently. Rich peoples children among the *Venetians* have sometimes an hundred godfathers and godmothers. A farther account of this whimsical practice, *N.* 72

S. *Barbara* sustains a man who was thrown from a tower in a miraculous manner. Her father persecutes her for being a christian, when a large stone opening itself receives her into its cavity; the shepherd who discovers her chang'd into a statue; his sheep into locusts and beetles. Another extraordinary miracle wrought by her, *N.* 10, 11

Bastards, excluded holy orders, 87

Benefices of the church, 129. Origin of the word from the *Rituals*. From the *Goths* and *Lombards*. A person must be fourteen before he can receive a benefice, *ibid.* Plurality of benefices, 130. Condemn'd by councils. Residence. Parishes ought not to be left to the curates. Simony condemn'd, of three kinds; mental, conventional and real. Definition of each. Other finister methods of procuring benefices: confidence, permutations, sham resignations, *&c. ibid.* Foundation of an obit, *ibid.* & 131

Cardinal *Bellarmine* writes in favour of the pope's authority, 208. Asserts that all christian princes are subject to the pope. That the cardinal did not believe what he wrote. *ibid.*

Count *de Beziers*, tho a *Roman* catholick, opposes the *Crusaders*, 202. Retires to *Carcassone*. Besieg'd. His manifesto in the strongest terms. His intrepidity, *ibid.* Inhabitants of a town near *Carcassone*, all butcher'd by the *Crusaders*, 203. Severe conditions of surrender offer'd count *de Beziers*. Rejects them with indignation. The besieged fight like desperadoes. The pope's legate employs treachery. Swears not to hurt count *de Beziers*, and then imprisons him. The besieg'd fly by a subterraneous passage, and escape the fury of the besiegers. *Carcassone* taken. Count *de Beziers* dies of grief in prison, *ibid.*

Election of *Bishops*, ceremonies thereof, 131. Their office and authority. Regular Bishops. Pope only ought to elect bishops. Of bishops from *Lunadoro*, *N. ibid.* Divine right of episcopacy,

INDEX.

piſcopacy, 132. Manner of their conſecration. They take an oath to the ſee of *Rome*; form of the oath, *ibid.* ſhould be renew'd, 133. The examen is read. Duty of a biſhop. He is anointed. The paſtoral ſtaff, ring, goſpel, &c. are given, *ibid.* Communicates, 134. Mitre bleſs'd. Gloves given him. A type of what. Some biſhops merely titular. A reflection on ſuch. The pall put over his ſhoulders, *ibid.* Type of what, 135. Formalities of the pall: 'tis buried with the prelate, *ibid.*

A *Biſhop*, death and funeral of, 138. His behaviour in his dying moments. Dreſs'd in his epiſcopal veſtments. The burial, 138

Bleſſing of the oils, its ceremony; the mighty buſtle on this occaſion. Said to owe its original to the *Priſcillianiſts*. Bleſſing of the meats; and of bread and eggs, 24

Bleſſing of the new fire, its ceremony, 30. How ſolemniz'd by *Greeks* and *Romans*, by the *Peruvians* and *Mexicans*, *N.* *ibid.*

Bleſſing of the paſchal taper, a reed imploy'd on this occaſion, with three tapers fix'd at the extremity of it; a type of what, 31. Bleſſing of the baptiſmal fonts, and baptiſm of the catechumens. The officiating prieſt exorciſes the water; plunges a taper thrice into it. Houſes how bleſs'd, 32

Bleſſing of the ſword, and the hat fix'd on its point. Sent to ſome potentate for whom the pope has a peculiar affection. Typical ſignification of theſe preſents, 61. Many formalities when the perſon for whom it is deſign'd is in *Rome*, 62. Origin of this cuſtom, *ibid.* Fantaſtical order in reading the leſſons on theſe occaſions, *ibid.* In what manner the emperor receives the hat and ſword, 63

Bleſſing of women with child, 117. S. *Margaret*'s girdle, or that of S. *Francis*, certain relicks, &c. very good on theſe occaſions. A woman deſires the prieſt's bleſſing after lying-in, *ibid.* Ceremony of performing it, *ibid.*

Books, the inquiſitors very rigorous towards them, 249. If the leaſt circumſtance in a book is diſlik'd, 'tis immediately cenſur'd. Cenſure conſider'd under three heads. An index of all books condemn'd, publiſh'd annually. Thoſe who read prohibited books, ſubject to the inquiſition. Printers totally ruin'd, and ſometimes impriſon'd for life, 250. Fathers of the church, anſwer'd by the inquiſitors, and whole pages of their works caſtrated. Ill conſequences of this. Cardinal *Baronius* affirms, that the pope is the only lawful judge of books. Oppoſes *Philip* III. of *Spain* on this occaſion. Aſſerts, that 'tis ſcandalous for kings to pretend to judge of books, 251. That 'twas robbing St. *Peter* of his keys. Such books as exalt the authority of popes, in oppoſition to that of kings, always favour'd by the ſee of *Rome*. Maintain'd by cardinal *Baronius*. Reaſons againſt this aſſertion. That ſovereigns ought not to be ſubordinate to the court of *Rome*, 252. A ſaying of *John de Monluc*. The intereſts of kings and popes interfere. Talents requir'd in a cenſor of books. Cenſors in *Spain*, &c. vaſtly ignorant. Cenſures of the inquiſitors, with reſpect to books, little regarded in *France*. Four reaſons of this diſregard, *ibid.* Elogium of the *French*, 253. Their great learning, good taſte; are allow'd to ſpeak their thoughts, *ibid.*

Bull of pope *Calixtus*, 257. Of prodigious ſervice to both living and dead. Account of its ſurprizing virtues, *ibid.*

Bread conſecrated, of apoſtolical tradition, 74. It waſhes out all ſins, *ibid.* This bread ſtuck full of tapers. Manner of its conſecration, 75

Great Britain, the inquiſition could never be introduc'd there. Elogium of the *Engliſh*, 219

Burning of the priſoners condemn'd by the inquiſition, 310. from *Dellon*, *ibid.* Two priſoners to be burnt, and the bones of others dead in priſon. Their trials read. Condmn'd to the flames. Given over to the ſecular arm. The priſoners come to the ſtake. Aſk'd what religion they chuſe to die in. Are tied to the ſtakes. Some firſt ſtrangled, others burnt alive. Their pictures carried to the church of the *Dominicans*. Sentences writ under them. *ibid.* & 311. Moſt falſly accus'd. Pictures hung up in the church, which is fill'd with them, *ibid.*

C.

Canons or prebends, what, 140. according to *Paſquier*. Not the chief ſenators of the church. Firſt a nurſery of young clergymen. How inſtall'd, *ibid.*

Canonization of ſaints, 187. proofs of the virtue of thoſe who are to be canoniz'd, *ibid.* Precautions us'd by the pope, 188. What are conſider'd as proofs, *ibid.*

Ceremonies of the *Cardinalate*, 146. Cardinals what. Call'd by pope *Pius* II. ſenators of *Rome*, *ibid.* Pretended to be inſtituted by St. *Peter*, 147. Certainly of great antiquity. Deacons were cardinals. Of great ſervice to the pope. Three orders of cardinals, *viz.* biſhops, prieſts and deacons. Seventy cardinals form the ſacred college; ſaid to be in imitation of the *Sanhedrim*, compos'd of ſeventy elders, *N.* 147. Cardinal-prieſts, their functions in the firſt ages of the church, 148. Promotion of cardinals. The ſenior cardinal, dean of the ſacred college. Has precedency of all potentates. Upon receiving the hat loſe all their former benefices and penſions, which yet the pope may reſtore, *ibid.* Cardinals, ſix excepted, oblig'd to reſidence, 149. Have always a vicar-biſhop. Sometimes nominated by crown'd heads. Hat given to thoſe who have done important ſervices to the ſee of *Rome*. Cardinals enjoy all epiſcopal rights in their churches. Cardinals in greateſt credit with the pope, may confer the four minor orders on their domeſticks, *ibid.* Their great privileges, 150. Other prerogatives. How the pope makes a cardinal either privately or publickly. Veſtments of the cardinals given by different popes, and when, *N.* *ibid.* Great formalities at giving the red hat, 151. The oath he takes. Order of the march, *ibid.* The pope withdraws, and the cardinals receive their new brother, 152. Red hat carried in great ſolemnity. Cardinal viſits St. *Peter*'s church. Whimſical ceremony of the pope at opening a cardinal's mouth, *ibid.* The hat ſent to an abſent cardinal, 153. His houſhold all ſent out to meet the meſſenger. They all return in cavalcade, the red hat carried aloft. Order of the grand march. A great many coaches in the train. They go to church; maſs ſaid. The ceremony concludes, *ibid.*

Don *Carlos* prince of *Spain*, offended at the inquiſitors for their injurious treatment of the memory of his grandfather *Charles* V. Blames his father, king *Philip*'s weakneſs, and cenſures the inquiſition. Threatens to extirpate it. The quarrel made up, and afterwards the inquiſitors force the king to ſend his ſon from court. Accuſe him of favouring hereticks, 248. Make his father condemn him to die, which was executed, *ibid.*

Carnival or *ſhrove-tide*, its origin. The licentious practice at this ſeaſon, 14

Caſuiſts of the church of *Rome*, permit certain works on *ſundays* and holidays, 4

Cauſes for which hereticks may be puniſh'd, reducible

INDEX.

ducible to four heads, 318. First from a political motive. Expatiated upon. The anabaptists of *Munster*, their insurrection. Reflections on it. Second head, *ibid.* *Priscillian* accus'd of holding nocturnal assemblies stark naked, *ibid.* & 319. The emperor oblig'd to punish him. The third head, concerning blasphemy. *Arius*'s treatment by the *Nicene* council. Reflections upon it. The emperor *Julian*'s apostacy consider'd. Hereticks, the word very much abused. Fourth head. That hereticks may be proceeded against. Reflections on it. Persecution a great check to knowledge. In *Romish* countries the people are very ignorant, and often great hypocrites, *ibid.* Makes many atheists, 321

S. *Cecilia*, a garland of roses and lillies brought her from paradise, *N.* 34

S. *Cecilia* tells her husband on the bridal night, that if he should touch her with polluted love, the angel who had a passion for her, would destroy him; but otherwise love him tenderly. The bridegroom is persuaded, and turns christian, *N.* 58

Censors of books, some reflections on them, 316, 317

Censures, of what kind employ'd by the apostles, 193. Not like those employ'd by persecutors against hereticks, *ibid.*

Ceremonies, Pope's master of the, 173. six in all, two whereof are call'd assistants, and the other four super-numerary. Their profits, habits, *ibid.* Commissioner of the apostolical-chamber, 177. Like the attorney-general in *France*, *ibid.* His Functions, 178

Cessation what, 86

Chancellor or *Vice-Chancellor*, Pope's, 162. Functions anciently, at this time, purchas'd for 100000 crowns, yields 10000 a-year. Jurisdiction of the vice-chancellor, *ibid.*

Chancery, regent, prelates and registers of the pope's, 162. Their functions, 163

Charles V. Emperor, his last will condemn'd by the inquisitors to the flames, 246. Suppos'd to have abdicated, purely to enjoy the freedom of his own way of thinking. He favours persons suspected of imbibing heretical tenets. His cell after his death, found hung round with papers fill'd with protestant doctrines, *ibid.* His last will offends the inquisitors most. The inquisitors, upon *Philip* II.'s opposing heresy warmly, seize some of *Charles* V.'s friends, *ibid.*

Children who die after baptism, how buried, 165. Of such who die unbaptized, 106. Some reflections on their burial, *ibid.*

New *Christians*, why persecuted, 286. The barbarity of the inquisitors makes many accuse themselves, tho innocent. Are thereby suppos'd to be vile wretches. That this is dreadful. Prisoners advised not to impeach old christians, 287. A *Franciscan* friar in *Lisbon*, a man of great learning and of a good family, an old christian, and yet infected with the *Jewish* principles, endeavours to convert his brethren. They impeach him, he is seiz'd, condemn'd and burnt. *Francis de Alcvido Cabras*, a sworn enemy to all the new christians, impeach'd and seiz'd, together with his aunt. Appears clothed in the *san benito*. His father won't let him come into his house. Is sent into *Spain*. Turns *Franciscan* friar. Is oblig'd to quit the habit, *ibid.* Wore a lay habit afterwards, 288. His aunt released upon her owning herself a new christian. Other examples. *Meya Noite*, an old christian, sworn enemy to the new ones, used to insult the new christians as they were going to prison. Twelve of them conspire against him. They agree what to swear. They are seiz'd, and accuse *Meya Noite* of being a *Jew*, *ibid.* He is tried, condemn'd and burnt, 289. Ill conduct of the inquisitors, *ibid.*

Church, its authority in the first ages with regard to heresies, confin'd merely to tenets, 196. Went no farther than excommunication, and deposition, &c. of the clergy. How several councils decreed with regard to hereticks. Examples may be brought of the church's inflicting bodily punishments on hereticks, *ibid.* Severe decrees of several popes against hereticks, 197. Authority of the pope much greater in his own dominions, *ibid.* Church, vastly gentle in its punishment for upwards of six hundred years, 197. Then the church had neither judges, officers, tribunals, dungeons or tormenters, *ibid.* Hereticks judg'd as other criminals antiently, 198. Hereticks, when they repented, very tenderly us'd, *ibid.*

Church-yards, ceremony of blessing them, 96. A wooden cross set up in them, a carpet spread, holy-water, thuribles, tapers, &c. brought, *ibid.* A little procession, 97. Tapers-lighted. Church-yards when polluted, how reconcil'd. Church-yards antiently. Origin of burying in churches, *ibid.* Ground set apart in church-yards for burying children, 105. Ceremonies of their burial, *ibid.*

S. *Clara* makes one loaf of bread swell to such a size, that it serves a large community of nuns and friars, *N.* 51

Commemoration of the dead, how solemniz'd by the pope. His cowl whimsically adjusted. A kind of bed of state rais'd in the middle of the church. How solemniz'd by the *Romans*, afterwards very superstitiously and licentiously practis'd by some christians, 56. The dead rise out of their graves and run up and down the city, from *Ovid*, *ibid.* Make heavy complaints, 57. Motives of its origin, from a man who was terrified at the flames which issued out of *Mount Ætna*, who fancied it to be purgatory, 57

Concubinage, a remedy for what, 116. Odd kind of concubinage among the *Venetians*. The *Spaniards* addicted to it. Vastly delicate in love. Patience of the *Spanish* wives. Singular circumstance in the *Spanish* gallantry. Other fantastical customs, *ibid.*

Confession, vide *Penance*.

Confessions of persons imprison'd in the inquisition, compar'd with the depositions of the evidences, 280. Confessions are so many traps to ensnare the prisoner, *ibid.* Of one who eat pork, 281. Of one who declar'd himself a *Jew*. Confessions and depositions very seldom agree, *ibid.*

Confirmation, 71. on what grounded. The candidate must be fasting, and have godfathers, &c. as at baptism. Ceremony of the whole. The bishop gives the candidate a gentle slap on the cheeks; its signification borrow'd from the manumission of the *Romans*, 71

Congregations, account of them, 179

The pope's *Congregation*, 179. Instituted by pope *Sixtus* V. Call'd the *consistorial Congregation*. Cardinal-deacon chief of it. Compos'd of several cardinals. Their employments, *ibid.*

Congregation of the holy office, or Inquisition, 180. by whom instituted. Once so formidable, that the *Italians* declar'd openly, *Pope* Sixtus *would not pardon Christ himself.* Consists of twelve cardinals. Takes cognizance of heresies, apostacy, magic, Witchcraft, &c. who only have a voice in it. Not so formidable as the inquisitions of *Spain* and *Portugal*. Further account of it, *ibid.* & 181

Congregation de Propaganda fide, 181. founded by *Gregory* XV. Description of it, *ibid.*

INDEX.

Congregation for explaining the council of Trent, 181. deſign of this inſtitution. Fix'd by pope *Sixtus* V. *ibid.*

Congregation of the Index, 182. to prohibit or expunge any particulars in ſuch books as may be contrary to the faith. Severity of it. Its power greater than that of the inquiſition. Compos'd of ſeveral cardinals, *ibid.*

Congregation of Immunities, 183. eſtabliſh'd by pope *Urban* VIII. Upon what account. Compos'd of ſeveral cardinals, *ibid.*

Congregation of Biſhops and Regulars, 183. its functions. To regulate all ſuch diſputes as ariſe among biſhops. Its writers and ſecretary, *ibid.*

Congregation for examination of biſhops, 183. inſtituted by *Gregory* XIV. Of whom compos'd, *ibid.* All *Italian* biſhops ſubject to it, 184. Manner how they humble themſelves before the pope. Such as are rais'd to the cardinalate before they are created biſhops, exempt, *ibid.*

Congregation of the morals of biſhops, 184. deſign of it. Who compoſe it, *ibid.*

Congregation for the reſidence of biſhops, 184. Pope's vicar-general, commonly preſect of it, *ibid.* Deſign of it, 185

Congregation for ſuch monaſteries as are to be ſuppreſs'd, 185. Which ought to be ſo. Of whom compos'd. Buſineſs done in it, *ibid.*

Congregation of the apoſtolical viſitation, 185. His holineſs nominates commiſſioners to viſit churches and monaſteries of both ſexes, 186

Congregation of relicks, 186. of whom compos'd. Send to inquire about bones, ſhrines of martyrs. The things which are look'd upon as ſo many infallible marks of martyrdoms; ſuch as little glaſs phials, in which ſome drops of the martyr's blood are contain'd, ſcimitars, lances, ſwords, &c. or inſcriptions. How relicks are voted genuine or ſpurious. Certificates given of relicks being genuine, *ibid.*

Congregation of indulgences, 187. deſign of its inſtitution, *ibid.*

Congregation of rites, 187. founded by pope *Sixtus* V. Deſign of it. Has authority to explain the rubricks of the maſs-book and breviary. Of whom compos'd, *ibid.*

Congregation for the building of churches, 188. founded by pope *Clement* VIII. Chiefly conſtituted to ſuperintend St. *Peter*'s church. Of whom compos'd. Takes cognizance of every thing relating to the maſons, &c. Great privilege they are inveſted with, *ibid.* Great numbers of perſons employ'd to work at St. *Peter*'s by way of penance, 189. ſometimes of great quality, *ibid.*

Corpus Chriſti-day, inſtituted upon account of a viſion, 47

Corpus Chriſti-day, octave of, chief proceſſions of it. The jeſuits copes exceeding rich, ſet off with pearls and precious ſtones of prodigious value, 47

St. *Coſmus* and St. *Damian*, chain'd and thrown into the ſea; an angel delivers them. Other miracles, *N.* 56

S. *Criſtina* bound to a wheel and roaſted, the flames break out and burn the perſecutors. Thrown in a lake, an angel keeps her from drowning; other miracles, *N.* 50

Croſs, adoration of it; that it gives great ſcandal to hereticks, and therefore that it would be proper to remove all ſtumbling blocks, 25. The mighty pageantry of it. How ſolemniz'd in the pope's chapel, 26

Cruſade publiſh'd againſt Hereticks, 201. Several miſſionaries ſent into *Languedoc*, with St. *Dominic* and the bleſſed *Peter* as their head. *Peter* cut to pieces. Temporal weapons employ'd againſt hereticks, *ibid.* Emperor *Charles* V declar'd a heretick, 208

The *Cruſade*, or *Cruciata*, in *Spain*, a ſociety of men ſubſervient to the inquiſition, 230. Their office to ſuperintend the behaviour of catholicks. Is vaſtly rich and powerful. Compos'd of great men, *ibid.*

D.

POpe's *Datary*, and other officers, 167. Datary and Chancery once the ſame, now divided. Datary a prelate. His functions relate to petitions touching the proviſion of benefices. His ſalary, *ibid.*

Sub-Datary, what, 167. His penſion. Functions; relate to reſignations, permutations, &c. *ibid.* Preſect of the compoſitions, 168. His functions. To aſſiſt petitions. Four reviſors of the datary. Their employment to eraze and correct petitions. The regiſters, twenty in number. Regent of the chancery, 169. The officers eſtabliſh'd under the datary, an hundred apoſtolical grooms, an hundred apoſtolical Eſquires, an hundred knights of St. *Peter*, *ditto* of St. *Paul*, *ditto* of the *Lilly*; of the *Laurerani*; an hundred Janizaries, an hundred writers of briefs; eighty regiſters of the high court, eighty regiſters of bulls; ſix maſters in chancery, an accomptant, and receiver, *ibid.*

Deacon, his functions, 126 & 139. How ordain'd, 128

Defects, which kind exclude a man from holy orders, 87

Degrading of a biſhop, manner of it. He is ſtript of his pontifical and other veſtments. The mighty fiddle-faddle of this degradation, A tribunal erected at the church door. A Credence brought, on which a knife, a glaſs, and the biſhop's veſtments are laid; the ceremony of ſtripping the biſhop by piece-meal, 84. His fingers ſcrap'd, 85. Marks of the tonſure eras'd. Barber ſhaves his head all over. Deliver'd over to the ſecular arm.

St. *Dennis*, tho beheaded, his tongue ſtill confeſſes the Lord; the body ſtarts up and carries off the head, *N.* 54

Entry of a new prelate into his *Dioceſe*, 136. Biſhops elected by proxy, *ibid.* Muſt obtain a plenary indulgence from the popes, 137. Pomp of his entry. His clergy meet him in proceſſion. The prelate mounted on a fine horſe. Enters the cathedral. Biſhop viſits his dioceſe; ſplendor of it, *ibid.* & 138

Diminuto's, or priſoners in the inquiſition, whoſe confeſſion is defective, 281. Of three kinds: firſt, thoſe who accuſe themſelves before ſentence has paſs'd, *ibid.* Secondly, ſuch as have not confeſs'd till after, 282. are put to the torture. Thirdly, ſuch as don't accuſe themſelves till they are hand-cuffed. Some burnt as diminutos. A melancholy ſtory of a perſon, who tho he impeach'd all his relations, was yet executed, 282. Another ſad example, *ibid.*

St. *Dominic* and his order cenſur'd, 337. The pope ſuppos'd to raiſe an army of prieſts and friars, to force the enemy to leave *Candia*. Poſt given to the inquiſitors. Standard of the inquiſition. Emblem of it, *ibid.*

St. *Dominic*, indulgences granted to him, 201. In a whimſical ſenſe, *ibid.* Thought by pope *Innocent* to have all the qualities requiſite for demoliſhing hereticks, 206. A character of theſe monks. Their ſolitude. Mean habits. Mendicants. Humility. Renunciation of all things. Severity of their rule. Learning. Eternally exclaiming againſt hereticks, *ibid.* eſtabliſh'd inquiſitors, 210. in *Lombardy*, *Romania*, and *Marca Anconitana*, 213.

Mark Anthony de Dominis, ſeiz'd by the inquiſition, 232. Was primate of *Dalmatia*. Of an illuſtrious

INDEX.

illuſtrious family and great learning. Maintains the tenets of the *Lutherans* and *Calviniſts* in a book, *ibid.* King *James* I. of *Great Britain* promis'd him great preferments, 155. Comes over. Is very handſomly receiv'd. The court of *Rome* employ every art to get him back. He returns to *Italy*, notwithſtanding the ſtrong remonſtrances of his friends. He is forc'd to abjure. Seiz'd by the inquiſition and dies in it, ſuppos'd of poyſon, *ibid.*

Dungeons of the inquiſition deſcrib'd, 268. very ſtrong. The cell twelve foot long and ten wide. Very dark. A lamp burns dimly at night. The only utenſils in the cell are four earthen pots to minge in, and a larger for the other neceſſity of nature. Stink moſt abominably. Worms in ſummer ſeen crawling about the cells. The priſoners half dead with the ſtench. A bed, which the moiſtneſs of the cell ſoon rots. Four or five priſoners often coop'd in a cell, *ibid.* Deplorable condition of priſoners who are confin'd alone, 267. Great danger of having companions, ſuch often turning evidences. Priſoners frequently remov'd from cell to cell, purely that they may ruin one another. If priſoners make the leaſt noiſe they are ſeverely whipt. This is done *in terrorem.* Theſe puniſhments inflicted on perſons of all ages, and qualities, 268. A cruel circumſtance. Horrid, that ſo many virtuous young ladies, and men of the greateſt probity and well born, ſhould be ſo confin'd. Priſoners forbid to be extraordinary pious and abſtemious in *Lent-time*, *ibid.*

E.

Eaſter-eve, how ſolemniz'd. A mighty ceremony with the tapers, *Page* 29

Eaſter-ſunday, its ſolemnity. The holy face, lance, and true croſs ſhewn, 32

Eaſter, ceremonies obſerv'd at that ſeaſon, 32. How an emperor or king receives the ſacrament from the pope's hands. The faithful have all their food bleſs'd, 33

Ember-weeks, what; borrow'd from the *Jews*; kept very ſecret: of great antiquity according to ſome. Prieſts and deacons then ordain'd, 15

Epiphany or twelfth-day, the king of *Spain* offers chalices on it, 6

Eſte, houſe of, declar'd hereticks by the inquiſitors 207. Severely handled, *ibid.*

Euchariſt, what it repreſents, 72. The prieſt only may conſecrate the hoſt. A whimſical account why the cup was taken from the laity, becauſe of the overgrown whiſkers and long beards of ſome communicants, which polluted the wine, *ibid.* Reaſons of it, from *l'Enfant's* council of *Conſtance*, *N. ibid.* How many times a-year a chriſtian is oblig'd to communicate. Their dreſs on this occaſion, *ibid.* If, in the adminiſtring, the ſmalleſt particle of a hoſt or wafer ſhould fall to the ground, it muſt be taken up in the moſt careful manner. The floor muſt be ſcrap'd, and the ſhavings of it thrown into the ſacriſty. If worms or maggots are found in the wafers, they are burnt. How nuns receive. If a bit of the wafer ſhould fall to the ground, how diſpos'd of, *ibid.*

Eulogies, ſcraps of conſecrated bread. A kind of communion, according to cardinal *Bona*. The *Euchariſt* call'd eulogy in the primitive church, *ibid.*

Excommunication pronounc'd on *holy-thurſay*, ceremony of it; tapers us'd at it, the pope and cardinal throw theirs among the croud, 21

Excommunication, call'd interdict from fire and water, 81. Excommunication perform'd with unlighted candles. Very formidable. Papal fulminations now little valued, *ibid.* The tapers thrown on the ground, and trod under foot by the acolyths, 82. Three kinds of excommunication, major, minor, anathema. How all are incurr'd: minor, a kind of ſpiritual infection; major, againſt thoſe who diſobey the church; the pope fulminates all hereticks, apoſtates, *&c.* Excommunicated perſons, how reconcil'd to the church, 82

Exorciſm, how rats, caterpillers, graſhoppers, are exorcis'd, 88. Whimſical exorciſm of noxious inſects; which are condemn'd by judge and judg'd and jury in a legal way. St. *Bernard* excommunicates flies, *ibid.*

Exorciſm defin'd, burleſqu'd by hereticks and libertines, 117. Young girls never poſſeſs'd but by a ſpirit of wantonneſs, 118. Nuns poſſeſs'd. A noble privilege that of exorciſing. Antient hereticks practis'd exorciſms. Old women only employ'd in this office. The woman poſſeſs'd at *Loudun*, fanſies an *Incubus* lay with her, *N. ibid.* Great importance of an exorciſt, 119. Indication by which a perſon is known to be poſſeſs'd by the devil. Some devils put to the trial of ſpeaking ſixteen languages. The biſhop only can give leave for exorciſing. The exorciſt muſt faſt and pray; muſt bear with patience the devil's inſults. The devils ſaid to be *vaſtly fond of talking at random*: ſometimes fight flying: equipage of the demoniac, *ibid.* & 120. Exorciſm muſt be perform'd in the church, but not by the altar. The exorciſt inquires the devil's name. Is order'd to march off, *ibid.* Enters in cloſe conflict with the devil, 121. He is told what a vile Being he is. A multitude of croſſes made on this occaſion. How an evil ſpirit is drove out of the houſe, *ibid.* Exorciſts, their functions, how ordain'd, 127

Explanation of the plates relating to the inquiſition, 333. Of the firſt figure, when the priſoner is carried to be examin'd, *ibid.*

Explanation of the ſecond figure, repreſenting a ſubterraneous grotto, call'd, *the place of torments*, where the torture is given three ſeveral ways, 333, 334. How ſentences are pronounc'd on priſoners, *ibid.*

Explanation of the figures repreſenting the habits of the criminals condemn'd by the inquiſition for various crimes, 338

Explanation of the laſt plate, which repreſents the place of execution, 338, 339. The fire made in a deep hole. *Jews* thrown into the hole after a different manner. A beautiful *Jewes* of eighteen burnt, *ibid.*

F.

Falſities of a moſt horrid nature, invented by perſons impriſon'd in the inquiſition, 279, 280.

Familiars of the inquiſition, 255. The king their protector. Their functions. Are allow'd to commit all ſort of crimes. If impeach'd, the inquiſitors clear them, *ibid.* Examples of familiars whom the inquiſitors ſcreen.

Feſtivals defin'd; found in all religions: *Fauchet* aſſerts they were all borrow'd from the *Pagans*. A curious quotation from that author, 1. That prieſts aggrandize them out of ſelf-intereſt. Moveable, double, half-double, and ſimple feaſts. Different kinds of feſtivals among the *Roman* catholicks. Churches embelliſh'd and altars adorn'd. The mighty work made with their ſaints. Feſtivals, how proclaim'd in *Romiſh* countries, *N.* 2. The offices of ſaints double, or ſemi-double; double, when they have his whole body; ſemi-double, if they have but an arm, leg, *&c.* 3. Feſtivals, how ſolemniz'd by the primitive chriſtians, who uſed to write congratulatory letters. Feſtivals

INDEX.

first ſpent piouſly, afterwards in a moſt flagrant manner, *Page* 4. Feſtivals in *Italy* devoted by lovers to miſtreſſes: the former have veſpers; maſſes celebrated in honour of the latter; particular account of this whimſical religious gallantry, *ibid.*

Count *de Foix*, war proclaim'd againſt him, 204

Forefaters, altogether as vicious as we, 4

Forlorn condition of perſons ſeiz'd by the inquiſition, 328. The members of it leſs indulgent than the *Pagans*. *Ithacius* the biſhop, implores the protection of the emperor *Maximus*. The clergy extort from him a decree, by which they are impower'd to put hereticks to death. St. *Martin* oppoſes them. This conduct compar'd with that of the modern inquiſitors, 329. St. *Ithacius*, would, in this age, have been made a cardinal, and St. *Martin* have been thrown into the inquiſition, *ibid.*

Formalities obſerv'd in the inquiſition, from *Dellon*, 292. How a priſoner is ſeiz'd. Exhortations made to him. How he is entrap'd on theſe occaſions. Terrible for a priſoner to fall a ſecond time into the clutches of the inquiſitors. Inquiſitors pretended to be humane, but 'tis all hypocriſy. The evidences vile wretches. The priſoner never allow'd to challenge them, *ibid.* Various crimes of which the inquiſitors take cognizance, 293. *Jews* drove out of *Spain*, fly into *Portugal*. What gave occaſion to the diſtinction of old and new chriſtians. New chriſtians, thoſe who are deſcended from *Jewiſh* converts, *ibid.*

France, inquiſition attempted to be eſtabliſh'd there, 217. Receiv'd in *Languedoc*. Is baniſh'd. Houſes of the inquiſition in *Toulouſe* and *Carcaſſone* not exiſting, and ſome *Dominican* friars ſtill call'd inquiſitors there, merely titular. Will hardly ever be allow'd in this kingdom, *ibid.*

Frederick II. emperor of *Germany*, bitter againſt hereticks, 207. The authority he devolv'd on the inquiſitors, of great prejudice to his ſucceſſors, *ibid.* Is excommunicated, 208. All his ſubjects urg'd to riſe againſt him; he yet is victorious. Declares war againſt the pope, 209. Pope is forc'd to abandon *Italy*. Goes to *Lyons*. Summons a general council. *Frederick* ſubmits to his holineſs. Promiſes to march to the *Holy Land*. Is excommunicated and depos'd. *Germany* riſes up againſt him. *Henry*, landgrave of *Turinge*, elected in his room. *Frederick* dies. *Conradr* his ſon ſucceeds, *ibid.* Two emperors elected in *Germany*, 210. An interregnum of twenty years. Attended with fatal conſequences. Hereticks take advantage of this juncture. The inquiſition re-eſtabliſh'd. Pope makes great advantage of the interregnum, *ibid.*

Friars. Vide *Monks*.

Good-Friday, great ſolemnity of it. The pope has no honours paid him on this day, 25. How ſolemniz'd by the *Greeks*, *ibid.*

Funerals, their ceremonies, 93. The corps put in order, 94. Is waſh'd, a crucifix put in its hand; thoſe of the antients, *N.* 94. Reflections on death, vanity of monuments, 98. Beautiful verſes from Madame *Deſhoullieres*, *ibid.* Farther ceremonies of burial, 99. Who are not allow'd chriſtian burial, *N. ibid.* Ceremonies when the body is in the choir, 100. Order of the march. Singing at burials of great antiquity, *ibid.* Funerals among the *Romans*, 101. Service of the dead from biſhop *Alet's Ritual*, 102. A multitude of ceremonies. The corps carried to the grave, *ibid.* Its poſition, 103. 'Tis ſprinkled three times. The company return back. The funeral ſermon. Funeral orations of the *Greeks*. Two remarkable cuſtoms of the primitive chriſtians; virgins buried with chaplets of flowers; martyrs with the inſtruments of their martyrdom, *ibid.* How long a corps ought to be kept, 104. In different countries. The prieſt muſt not dine with thoſe who appoint the funeral. Some reflections upon the good cheer at burials, *ibid.* Licentiouſneſs of the primitive chriſtians on thoſe occaſions, *N. ibid.* Manner of inviting to burials, now, and among the *Romans*, 105. Funeral ceremonies us'd by various nations, *Americans*, *Egyptians*, *Perſians*, *Parthians*, *Bactrians*, *Heruli*, *Barceans*, *Greeks*, 106. Reflections on burning the dead, 107. The dead thrown into lakes and rivers. Strange cuſtoms of the *Tibarenians*, who hung their dead in foreſts, and of the *Troglodites*, the *Sabeans*, the *Baleares*, *Phrygians*, *Naſamonians*, *Macrobii*, *Alexandrians*, *ibid.* All nations agreed in ſhewing reſpect to the manſions of the dead, 108. Graves crown'd with greens, hyacinths, and amaranthus's, *&c.* *ibid.*

Funeral of cardinals, 155. The corps is embalm'd, carried to church, which is hung with black velvet and eſcutcheons; a bed of ſtate rais'd in it. The corps clothed in pontificalibus, *ibid.* The religious mendicants and cardinals come thither, 156. Sprinkled with holy water. The corps ſtript and laid in an leaden coffin, and buried. Four cardinals buried with extraordinary pomp. Proceſſions on that occaſion, *ibid.* Ceremony when a cardinal who is a prince dies, 157. 160. Maſſes ſaid, *ibid.*

Funeral of a pope, 157. His reflections in his laſt moments. His nephews and domeſticks ſtrip the palace. His body laid on a ſtraw bed, and a ſnuff of candle by it. A cardinal ſearches the corps, *ibid.* The ſeal broke, 158. His nephews leave the palace. The penitentiaries have the body embalm'd. Is clothed in the pontifical veſtments. Care taken to prevent any ſedition. Corps carried to the *Vatican* in a large open litter. The grand march. Horſemen and trumpets. Several battalions of *Swiſs* guards, twenty-four grooms, ſeveral tall lacqueys, *ibid.* The twelve penitentiaries, 159. Croſs-bearer, chief groom in great pomp, twenty-four more grooms, twelve lacqueys, a company of cuiraſſiers, *Swiſs* guards, company of carabineers. When the pope dies in the *Vatican*. Lies in ſtate. A Cypreſs coffin. When the pope is not buried in St. *Peter's*. Burial defray'd at the expence of the apoſtolical chamber; fix'd at 150000 livres, the mauſolæum included, *ibid.* Maſſes of *requiem* ſung, 160. Two hundred maſſes ſaid in one day for the pope's ſoul, *ibid.*

G.

Galley, or priſons of the inquiſition in *Lisbon*, 313. Deſcription of it. All the priſoners chain'd in couples. Work in the king's ſhipyards. Employ'd in carrying timber, unlading veſſels, fetching ſtones. A great many *Turks* in it. Perſons of the higheſt quality employ'd in ſervile offices, unleſs they can fee the ſuper-intendants. Dreſs of the ſlaves. Proviſions. Labour very hard. A chapel in the priſon. Alms frequently beſtow'd on the priſoners. Are carefully viſited by phyſicians. Are ſometimes cruelly whipt. Deſcription of the puniſhment, *ibid.* Their wounds ſometimes ulcerate in a dreadful manner, 314

S. *Genevieva*, patroneſs of *Paris*, her great piety; is raviſh'd in ſpirit: made the floor of her chamber all over wet with her tears: miracles wrought at her tomb; all from *F. Giry*, *N. p.* 6.

INDEX.

Germany, inquiſition attempted to be eſtabliſh'd there, 216. Oppos'd and cruſh'd, tho the inquiſitors us'd the people with uncommon lenity, *Page* 217

Golden roſe, ceremony of bleſſing it. Is enrich'd with precious ſtones; and, when bleſs'd by the pope, is ſent to ſome potentate: roſe remarkable for three qualities, its colour, fragrancy, 16 taſte,

H.

S. *Helena*, ſent to the *Holy Land* to look for Chriſt's croſs, finds a ſtatue of *Venus*: at laſt digs, and finds the true croſs. A miracle 52 wrought by it,

Hermandad, a ſociety. Their office. Vaſtly vigilant and cunning. Their great villany in enſnaring people. In what manner. *Hermandad* devoted to the inquiſition, 230

Hereticks treated with great lenity, antiently, 194. Puniſh'd, in order that they might be reclaim'd from their errors. Hereticks may be puniſh'd for four cauſes: 1*ſt*. From a political reaſon, *viz*. for the peace of the government. 2*dly*, From the obligation a prince is under to maintain religion unſpotted. 3*dly*, From the blackneſs of the hereſy. 4*thly*, To make Hereticks repent, from the fear and dread of the laws, *ibid*. The firſt reaſon examin'd, 195. Conduct of the church in St. *Auſtin*'s time with regard to the *Donatiſts*. Second reaſon canvas'd. St. *Auſtin* quoted. Inquiry into the third reaſon. Emperors *Juſtin* and St. *Lewis* us'd to puniſh Hereticks. Fourth reaſon conſider'd: that great tenderneſs ſhould be us'd. Good princes are not for ſhedding the blood of their ſubjects. Inconveniences of putting a heretick to death. That hereticks ſhould rather be excluded the honours, privileges, &c. which catholicks enjoy. May be depriv'd of their places of worſhip. Conduct of the emperors in St. *Auſtin*'s time, *ibid*. That the prince, not the church, us'd antiently to puniſh hereticks, 196. not even eccleſiaſticks, *ibid*. Concluded from the whole, that nothing is ſo oppoſite to the ſpirit and practice of the church for a thouſand years, as the modern inquiſition, 197. Hereſies, to what they owe their riſe, 200. from the diviſions between the emperors and popes. Popes did all that lay in their power to extirpate hereſies, *ibid*. Princes and civil magiſtrates not willing to deſtroy a multitude of people, 201. Biſhops did not at firſt ſtrongly oppoſe hereticks, *ibid*. A ſtanding remedy eſtabliſh'd by the popes againſt hereticks, 205. by erecting a tribunal; that its members ſhould be wholly dependent on the court of *Rome*: ſhould be mean and inſignificant in outward appearance, bound by no ties of blood, &c. ſhould be hard-hearted, &c. *ibid*.

Holy-thurſday, its ceremony; a rattle us'd inſtead 19 of bells,

Hoſt carried before pope *Pius* II. with great ſolemnity, in 1458, in his journey to *Mantua*, 45. Before *Alexander* VI. *Julius* II. *Leo* X. *Clement* VII. *ibid*. Carried in prodigious pomp before *Gregory* XIII. 45. The pope's high-treaſurer had bags fix'd on each ſide of his ſaddle; throws money to the people. A ſneer upon the pope's grandeur. How different from the poverty of Chriſt and his diſciples. Magnificent dreſs of the pope, 46

Chief officers of the pope's *Houſhold*, 169. The major-domo or lord high-ſteward, 170. His functions to ſuper-intend the apoſtolical palace. Maſters of the chamber, chief cup-bearer, the *ſcalco* or officer who ſuper-intends thoſe who bring the meat upon the pope's table. Privy-chamberlains, maſter of the wardrobe, chamberlain who diſtributes the *agnus Dei*: their functions, *ibid*. Privy-chaplains, 171. Chaplains of the guards and grooms. *Valets de Chambres*, the uſhers, chamberlains without the walls: their functions. Maſter of the ſtables, or of the horſe, call'd *Cavalarizzo*, harbingers and deputy harbingers, grooms: their habits and office. Other officers, *ibid*.

John Hus, in what manner degraded: to make his puniſhment more ignominious, a paper-mitre is put on his head, on which three hideous devils were painted; then the degrading prelates devote his ſoul to all the devils in hell, 85

I.

IGnorance of the prieſts, antiently very groſs, ſome of them did not underſtand the meaning of *in nomine patris*, &c. 87. Merry Epigram on this occaſion, *N*. *ibid*.

Impeachments of the inquiſition, 229. a perſon impeach'd four ſeveral ways. How ſummon'd to appear before the inquiſitors. Advice to a perſon impeach'd. Almoſt impoſſible to elude the ſearch of the familiars. If a perſon breaks priſon, *ibid*. very difficult to eſcape out of *Spain* becauſe of the *Hermandad*, 230. A perſon impeach'd has no aſylum, *ibid*. Forlorn condition of a perſon impeach'd, 231. How cruelly ſeiz'd, *ibid*. No perſon dares make reſiſtance. How barbarouſly treated when in the clutches of the inquiſition. The priſoner is exactly ſearch'd. Several perſons who have made away with themſelves in priſon. Inquiſitor and his officers ſearch the houſe of the criminal. Every thing ſeiz'd. Proſecution carried on vaſtly ſlow. Priſons are dreadful. Dungeons under ground, and ſtink wretchedly; way to them frightful: ever gloomy. Priſoners ſee no one: if they ſpeak to their fellow-priſoners, whipt with great ſeverity, *ibid*. A very odd invention by which the perſons are enabled to hold a ſlow converſe, 232. The priſoner is at laſt told, he may be admitted to audience. He appears before the inquiſitors. Queſtions put to him. Familiars how cloſe they ſtick to a man's heels, *ibid*. When a perſon is ſeiz'd a ſecond time by the inquiſitors, 233. how treated. Inquiſition vaſtly magnificent, tho the dungeons ſo horrid, *ibid*. If a priſoner refuſes to take the oath, ſentence is immediately pronounc'd, ſuppoſing him not a chriſtian, 234. If he takes the oath he is queſtion'd in numberleſs circumſtances, in order to entrap him. Hitherto he neither knows his crime nor his accuſers. Inquiſitors enſnare priſoners by a promiſe of pardon in caſe they make a confeſſion. The priſoner charg'd with many pretended crimes. Villany of the inquiſitors, *ibid*. Priſoner has a counſellor, which is only ſpecious, he not being allow'd to do him any ſervice, 235. He is never told the names of his accuſers. The unhappy wretch carried from the dungeon to audience, and from audience to jail for ſeveral years. Depoſitions againſt the priſoner ſhewn him. He may challenge his witneſſes, but muſt firſt gueſs them, *ibid*. Rules obſerv'd with regard to witneſſes, practis'd by no other tribunal; the horrid barbarity in this caſe, 236

Impediments of marriage, *viz*. 1*ſt*. Error. 2*d*. Condition. 3*d*. Vows made in any religious order, 110. on the clandeſtine marriage of monks and nuns, 111. 4*th*. Conſanguinity. 5*th*. Crimes. 6*th*. Difference of religion. 7*th*. Force or violence. 8*th*. Order. 9*th*. Tyes. 10*th*. Decency. 11*th*. Impotency. Some gay reflections on this head, *ibid*. & 112. Impotency imputed to ſorcery, 112. A whimſical method

I N D E X.

of fascinating a married couple with a wolf's pizzle, &c. The charm how dissolv'd. Publick trial of a person's procreative ability: when sinful to exercise it, *ibid.* Some farther reflections on impotency, 113, 114

Indulgences, to what pilgrims only granted, 172. Great efficacy of them. Some briefs wash away all sins at the point of death, by only pronouncing thrice the name of *Jesus* and *Mary*. If a sick person recovers, he may lend these indulgences to a friend. Whimsical particulars on this occasion, *ibid.*

Inhumanity, injustice, and cruelty of the inquisition, 245. The *Spaniards* would give every thing in the world to be rid of it. A great happiness to have religion preserv'd pure and unspotted; but there are no countries where the inhabitants are more dissolute, than where the inquisition is settled, nor more hypocrites, *ibid.* The inquisition occasions this ignorance and hypocrisy, 246. Even kings liable to be prosecuted by the inquisitors. *Henry* III. excommunicated and depos'd by *Sixtus* V. The inquisition of *Castile* condemn the last will of *Charles* V. to the flames. *ibid.*

Injustice committed in the inquisition with regard to persons accus'd of judaism, from *Dellon*, 293. A new christian, tho sincere, yet, when imprison'd, loses all his goods and chattels, *ibid.* Is call'd to audience, 294. Questions ask'd him; is remanded to his cell. Again call'd to audience. Falsly accus'd of judaizing. Exhorted to confess, and promis'd a pardon. Given over to the secular arm. A confessor sent to him. Tortur'd and burnt if he pleads not guilty. If innocent he yet must plead guilty, otherwise will be punish'd. Is order'd to guess who are his accusers, and to reveal his accomplices. Folly of this, *ibid.* Perplexity a prisoner is under upon this occasion, 295. He is forc'd, as it were, to accuse several innocent persons, who are often burnt, *ibid.* Prisoners accuse one another. Injustice of this, *ibid.* Goods and chattels of all prisoners who plead guilty confiscated, 296. Tortur'd inhumanly. Prisoners when releas'd by the inquisitors, tho treated never so barbarously, are yet oblig'd to publish they were us'd with great humanity, otherwise would be seiz'd and burnt. Multitudes of real christians put to death upon a false accusation of their being *Jews*, which is plain, from their calling upon Christ in their dying moments. Great injustice with regard to such as are accus'd of magick, *ibid.* Tho the king of *Portugal* allows liberty of conscience, yet the inquisitors won't permit it. In what manner the christian religion is hindred from spreading. Notwithstanding there is a jail-delivery every two or three years, yet two hundred or more persons are tried every sessions, *ibid.*

Pope *Innocent* VI. publishes a crusade against some Princes, 207

Interdict, what, 86

Inquisition, difficult to write upon it impartially, 315. Founded by persons of great sanctity. Those who preside over it men of great probity. But on the other side, vastly barbarous. Friars belonging to it assume an authority over kings and bishops. A reflection on this, *ibid.* Founded in a great measure on human motives, 316. This tribunal applauded and condemn'd by different writers. M. *de Limborch*'s book against the inquisition, to prove it is founded on cruelty and persecution. Particulars of M. *Limborch*'s work, *ibid.*

Inquisition, dreadful cruelties of the inquisition, 197. Inquisitors generally monks, 198. Formalities and methods of prosecution intirely new. Prosecution here, extends even beyond the grave; to the ashes of the heretick. All natural duties forbid by the inquisitors; a Wife must impeach her husband, a son his father, *ibid.*

Inquisitors, not invested with so much power originally, 206. Their authority how limited at first; afterwards enlarg'd; still more by the emperor *Frederick* II. An obstinate heretick condemn'd to be burnt, 207

Inquisition receiv'd with very little difficulty, 213, The pope publishes a bull, subject of it. Reasons why the inquisition was first establish'd in those provinces only: feign'd and real ones. Bull strongly oppos'd, during several popes. Opposition grounded on the excessive severity of the inquisitors, *ibid.* Accus'd of extorting money, 214. Protests against it from several cities, &c. six grounds of this protest. The inquisitors, to soften matters, forego several things. Inhabitants, where inquisitions are establish'd, eas'd. Bishops allow'd a little more power. The court of *Rome* draw two considerable advantages from this concession, *ibid.*

Inquisitors accus'd of imprisoning women who refuse to indulge them in their criminal passions, 248. An exclamation against them, *ibid.*

Inquisitors-general, cruel wretches. Their conduct, 255. They punish children for the real or imaginary crimes of their parents, *ibid.*

Several of the prime nobility accuse the *Inquisitors* of cruelty, 261. Their names. The prosecutions of the inquisition suspended. His holiness addrest upon this occasion, is very much griev'd at the prosecutions. The inquisitors order'd to send him the originals of four trials, *ibid.* The inquisitor-general suspended, and the rest excommunicated, 262. They refuse to obey; but afterwards send him four trials, and are pardon'd. The inquisitors set the pope's incroachments on the crown, in the most odious light to his majesty. Don *Pedro* the king impos'd upon by these reasons. The inquisitors endeavour to bribe his majesty's embassador in *Rome*, but without success, and therefore get him recall'd. A creature of their own sent embassador. He insinuates several things to the pope against the new christians, *ibid.* And that the *Portuguese* would perhaps rebel; break off from the See of *Rome*, 263. and have a patriarch of their own. The pope is impos'd upon, and matters still continue upon their former foot, *ibid.*

Inquisition in *Goa*; from *Dellon*, 289. Its situation. A magnificent edifice. Apartments of the inquisitors. Dungeons very dark; description of them. Walls vastly thick, a wicket to receive victuals in. Each prisoner allow'd an earthen pot, a water-vessel, a dish, a broom, a mat, and a vessel to ease nature, *ibid.* Food of the prisoners, 290. Of the whites and blacks, Have light suppers. Reasons of it: out of thriftiness, and to prevent indigestion. Of very dangerous consequence: throws into violent fevers which are often mortal. Description of that distemper. An infallible remedy for it, by applying a red hot iron bar to the prisoner's foot. Bleeding vastly dangerous. Prisoners not allow'd candles, *ibid.*

Inquisition of Spain, treated of by M. *de Vayrac*, 329. How much the author was embaras's'd to treat upon it, lest he should let drop any expressions that might give offence. To consider the quality of those who preside in it, we could hardly think it an unjust tribunal, nor draw it in such frightful colours. They would imagine it to be all mildness, *ibid.* The prejudice conceiv'd against the inquisition so great, that it will be scarce possible to make the world consider it in a favourable light, 330. Rise of the inquisition under *Ferdinand* and *Isabella*.

INDEX.

Iſabella. Eſtabliſh'd againſt the *Moors* in *Spain* in 1478. The popes have devolv'd all their authority on the inquiſition. The members who compoſe it. The dignity of the inquiſitor-general ſo great, that the king's ſon would not think it beneath him, 330. No perſon exempt from his juriſdiction, 331. The ſubaltern tribunals, of whom they conſiſt; their employment. In what manner the officers of the inquiſition qualify themſelves: that the inquiſitors never order perſons to be ſeiz'd, but after making the moſt diligent informations: that priſoners are not oblig'd to gueſs at the names of their accuſers. Never ſeiz'd but for the moſt flagrant crimes. Subaltern tribunals, how reſtrain'd, *ibid.* The political conduct of the inquiſition very ſurprizing, 332. Upwards of twenty thouſand familiars in *Spain*; ſcarce two thouſand in actual employment. M. *de Vayrac*'s aſſertions examin'd, prov'd to be contradictory. That no great credit is to be given to this author, *ibid.*

The *Inquiſitors* juſtly reproach'd, 335. They abuſe their great authority. Pope *Clement* V. exclaims againſt them: particulars of his complaints. Pope *Clement* VI. impowers perſons to take cognizance of their cruelties, *ibid.* Several ſuppos'd wizards diſcover'd in *Breſcia*, 336. deliver'd up to the ſpiritual magiſtrate; perſecuted by them, and other judges appointed. The people almoſt make an inſurrection. Sedition in *Rome* upon account of the inquiſition. Pope *Paul* IV's ſtatue dragg'd up and down the city. Priſoners in the inquiſition releas'd. Set fire to the palace of the holy office. *Mantua* almoſt deſtroy'd by a ſedition of the ſame nature, *ibid.* Inquiſitors uſurp great authority with regard to books. Ill conſequences of bad books. Inquiſitors cenſure only good ones, ſeveral ſpecified. Vile books ſuffer'd to be read. Some obſervations of *Bayle*, upon the frantick notions of *Beata Maria d'Agreda*, *ibid.* Friar *Macedo* makes the elogium of the inquiſition, 337. ſays it was inſtituted in the garden of *Eden*; God, the firſt inquiſitor, who perſecuted *Cain*; St. *Peter*, an inquiſitor againſt *Ananias* and *Saphira*, who devolv'd that power on the popes, *ibid.*

Don *John* of *Portugal* oppoſes the eſtabliſhment of the inquiſition, 258. A monk introduces it in 1557, by a fictitious brief, and is ſent to the gallies for it. Some nobles remonſtrate to the king againſt the inquiſition. The pope commands the inquiſitors to releaſe all their priſoners: they obey, but fill their priſons again immediately, *ibid.* *John* IV. would willingly have aboliſh'd the inquiſition, 259. Orders the goods and chattels of priſoners ſhould not be confiſcated. The inquiſitors offended at it. They obtain a brief from the pope which interferes with the king's orders. They deſire to read it to his majeſty. A pretty ſtretch of the king's, by which he eludes the inquiſitors. They wait upon the queen after the king's death, and tell her he had incurr'd the ſentence of excommunication. She conſents that the king's corps ſhould be abſolv'd, *ibid.*

St. *Joſeph of Arimathea* brings two veſſels into *England* fill'd with our Saviour's blood, *N.* *p.* 11

L.

Lambs bleſs'd, of which palls are made, 135. Two ſpotleſs lambs offer'd by the friars of St. *Agnes*, and adorn'd with garlands and ribbons, 136. Form of the benediction. Theſe lambs ſhear'd, the wooll ſpun, and made into palls by the nuns of St. *Laurence*, *p. ibid.*

St. *Lazarus* the painter, us'd to draw pictures for churches. A ſneer upon him, *N.* 9

Lent, what; of great antiquity. Kept vaſtly ſtrict, 14

St. *Leo* and St. *Paul* I. popes, their feaſts, when the king of *Spain*'s embaſſador preſents his holineſs with a pad-nag richly capariſon'd, 49

Librarian, his holineſs's, 172. worth one thouſand two hundred crowns of gold annually, *ibid.* two ſub-librarians, 173. Are always perſons of vaſt erudition, and ſkill'd in the *Oriental* tongues, *ibid.*

Litanies and *regations* their proceſſions, borrow'd from the heathens, 56

Low-countries, attempts made to ſettle the inquiſition there, 220. Suppos'd for ſome time not feaſible. After the riſe of the *Lutheran* principles, *Charles* V. attempts to eſtabliſh it. The governeſs of theſe provinces diſplays the ill conſequences of it; that the foreign merchants, and great numbers of the natives, would leave the country, and thereby ruin the trade. The emperor's edict not put in execution. *Philip* II. of *Spain* attempts to eſtabliſh the inquiſition. Strongly oppos'd. The people mutiny, *ibid.* which gives riſe to the *Dutch* republick, 221. Inſurrection long and bloody. A peace concluded. The *United Provinces* throw off the *Spaniſh* yoke, *ibid.*

S. *Lucia* commanded to be carried to the ſtews. The Holy Ghoſt fixes her down with ſuch a weight ſhe could not ſtir; they bring many yoke of oxen to draw her, but all in vain, *N.* *p.* 60

Lupercalia, celebrated by people ſtark naked, 14

M.

Maſſes and private maſſes, when inſtituted, *N.* 19

Maſter of the pope's palace, 169. is always a *Dominican* friar. When founded. Has no fix'd ſalary, 170. His functions, to judge all printers, engravers, and bookſellers, *ibid.*

S. *Margaret of Cortona*, at firſt very impious; the ſkeleton of her lover reforms her in an inſtant. She now only mortifies her body in a grievous manner: has herſelf dragg'd up and down in her ſhift, and a halter about her neck. Her guardian angels make her ſeveral viſits. Several other aſtoniſhing particulars. All from *F. Giry*, *N.* 10

S. *Margaret* begs to have a conflict face to face with the devil, who appears under the form of a terrible dragon, which ſwallows her up, and afterwards burſts and lets her out, *N.* 50

St. *Mark's-day*, the great litanies ſung then in a ſolemn manner. Their origin. Order of the proceſſions on this day, 35, 36

S. *Martina* is perſecuted; milk, fragrant as ſpices, flows from her wound. The angels beat her tormentors. Miracles wrought when ſhe is in priſon: a fierce lion fawns upon her, the flame which was to burn her diſperſes itſelf, *N.* 8

Marriage defin'd according to the *Romiſh* church, 108. End of it. Procreation of children the firſt object. Some gay reflections thereon, *ibid.* & 109. What the ſpiritual directors require farther. The parties betroth'd. Some reflections upon the parties taking one another upon tick. Political reaſons for the inſtitution of marriage. Inconveniency of long betrothings. Sometimes the ſhorter the courtſhip the better. Spiritual reflections proper for the bride and

INDEX.

and bridegroom, *ibid.* Old people who marry often, very silly, 110. Reflections on the luxury at weddings. These should not be solemniz'd on sundays, *ibid.* Marriage, its ceremonies, 112. The couple in the church, 113. are join'd in wedlock, and bless'd. An exhortation made. The bridal-bed blest by the priest, sprinkled with the holy-water, *ibid.* Subject of the priest's exhortation, 114. he prays that the woman may be fruitful, *ibid.* Bridemen and maids, their office, among the *Romans*, 115. Nuptial ceremonies various in different countries: *French* make long courtships; *Venetians* strike up at once, money only being regarded. Gallantry of the *Venetians*, *ibid.* & 116

Mary Magdelen, a particular devotion paid her in *Provence*, in the grotto where she bewail'd the disorders of her youth, 50

Maxims of the inquisition, 243. Hereticks must not be disputed with upon religious matters. All favourers of hereticks to be excommunicated. Hereticks subject to the inquisition tho absolv'd by the pope. Other severe maxims, *ibid.* The estate of a heretick devolves on the inquisition, 244. A man must not employ friendly advice before he impeaches a person. Any one who ignorantly advances any heretical tenet still guilty. A mental heretick suppos'd guilty. Mental hereticks must be executed in effigie after their death. Informers admitted as witnesses, who are scarce ever confronted, and often of the blackest character. That it were better to put an hundred innocent catholicks to death, than suffer an heretick to escape. Innocent persons, tho unjustly oppress'd, must not complain, *ibid.*

Midnight-mass, its institution, *N.* 60. A privilege of the church of St. *Mark*, *ibid.*

Milan, inquisition of, 215, 216. The famous cardinal *Borromeo*, archbishop of it, visits certain places of his diocese. The *Swiss* take umbrage at it. Desire the governor to prevail with the archbishop to discontinue his visitation. The *Swiss* embassador goes to *Milan*. The inquisitor has him put in irons. Governor releases him. The archbishop leaves off his visitation at the governor's request, *ibid.*

Ministers of the church, 138. Master of the ceremonies, *ibid.* & 139

Monitory, what, 86

Monks, a spiritual nursery of indolent devotees, 141. Their origin. Their rogueries display'd by *Boccace*, queen of *Navarre*, *la Fontaine*, &c. Verses applied to them, *N. ibid.* Sarcasms on that body of men, *ibid.* Their grimace, 142. Drones. A severe quotation on them from *Cornelius Agrippa*. From *Rabelais* several jeering reflections, *N. ibid.* & 143. Vows of the monastick life, 142, 143. their institution, *ibid.* first in *Egypt*. St. *John Baptist* their pattern. *Therapeutæ*, who admitted women. Roguery crept into this institution in the infant times, *ibid.*

Molinos, in what manner he made his last appearance in publick, 334. A multitude of spectators. Indulgence promis'd to all who should assist at it. *Molinos* in a neat habit. A smiling countenance. In what manner brought out of prison. Salutes every body as he passes. Carried to dinner, and afterwards to church. Is chain'd, and has a wax taper in his hand. Is remanded back to his cell: his saying to the priest that attended him, *ibid.* & 335. The inquisitors gain considerably by his recantation. The pope oblig'd to give an account of his faith to the commissioners of the inquisition. A *latin* distich. Example of an inquisitor's surprizing moderation, *ibid.*

N.

Naples would never receive the inquisition, 214. Owing to the contests that were between the popes and sovereigns of *Naples*, *ibid.* Bishops in *Naples* still enjoy the privilege of judging hereticks, 215. The viceroy under *Charles* V. attempts to establish it there. The people mutiny. Kill several. Mutineers would throw themselves into the hands of the *French*. The embassador neglects it. Never since attempted to be establish'd: yet the *Spaniards* hope it may be done one day or other, *ibid.*

Negative convicts in the inquisition, how punish'd, 283. Story of one *James de Mello*, a native of *Lisbon*, a knight, and captain of the horse, partly a new christian; always delighted when any new christian was seiz'd by the inquisitors, 283. one whose misfortunes he had insulted, accuses him, *ibid.* Himself, his two sons and wife, thrown into prison, 284. All three accuse the poor gentleman; who is burnt as a negative convict. A gentleman of *Villa-Viciosa* thrown into prison. His son and daughter accuse him: as he is going to the flames, his son, struck with remorse, begs forgiveness on his knees: his father forgives him; but won't give him his blessing. He dies with great constancy. *John* of *Sequira* and his brother seiz'd. The archbishop of *Lisbon*'s vicar seiz'd at the same time. The two brothers plead not guilty. The vicar-general pleads guilty; impeaches many people, and among the rest the two brothers. They deny the charge, and prove the incoherence of it. Are both burnt on this accusation, and the grand-vicar walks with the *san benito* in the same procession, *ibid.* Declares in his dying moments, he had swore falsly against them, 285. Old christians protected by the inquisitors. One of these expected to see the *Messias* come riding on a goat. No new christian allow'd to depose against an old one. A new christian of quality seiz'd and hand-cuffed: put to the torture, and accuses many; among the rest a female *Mulatto*. He walks with the *san benito* and is sent to the gallies. The *Mulatto* seiz'd, and set at liberty. The captain of the galley severely reprimanded for using the man of quality tenderly. *ibid.*

St. *Nicholas* invok'd in dangers, especially at sea; some mariners call upon him in a storm: he appears, helps them to work the ship, and the tempest ceases, &c. *N.* 59

Nine-days-devotion, represents the nine months the virgin *Mary* was with child. When instituted. Its solemnity, 60

Nuns, how profess'd, 154. *Jews* had devotees among them, 145. Vestals, were nuns. Conformity between those of *Rome*, and of our days. The age requisite to take the veil. The vow of chastity frequently rashly made. Reflections on it. Nuns led to the altar, have bridemaids. The bishop calls them thrice in a kind of recitative, *ibid.* He blesses the new habits, veil, ring and crowns, 146. They receive the veil, which is of great antiquity. The bishop gives them up to the conduct of the abbess, *ibid.*

O.

Obstacles which oppose the establishment of the inquisition, 211. First that all bishops would oppose it. Their reasons why. Bishops the main support of the see of *Rome*. Second obstacle, that it would deprive magistrates of the authority they always enjoy'd of punishing hereticks.

INDEX

hereticks. That all ſovereign princes would oppoſe it, *ibid.* The pope hits upon two expedients which remov'd thoſe difficulties, 212. Firſt, that biſhops ſhould judge hereticks, jointly with inquiſitors: that at laſt the biſhops would have only the ſhadow of authority left. Second objection anſwer'd: that magiſtrates ſhould, like the biſhops, be ſatisfied in outward appearance; ſhould diſpoſe of the lower offices in the inquiſition, and appoint an aſſiſtant to the inquiſitors in their viſitations. A freſh obſtacle is ſtarted, *viz.* how to defray the expences of the inquiſition for priſons, ſalaries, priſoners, executions. A fund neceſſary for this purpoſe. Expedients propos'd, that the ſeveral corporations ſhould furniſh ſums, *ibid.*

Octaves, borrow'd from the *Jews*; defin'd: when two octaves meet, which is to have the precedency, 3

Offerings at the euchariſt; many given on theſe occaſions, which the prieſt keeps to himſelf, 74, 123

Officers of the inquiſition, from *Dellon*, 291. Inquiſitors *deputados de ſanto officio*, what. *Caliſicadores de ſanto officio*, their employments. A proctor, an attorney, and counſellors, their functions. Familiars or bailiffs, manner of their ſeizing a priſoner. Secretaries, jailors, turnkeys; cruelty of theſe turnkeys, who beat the priſoners unmercifully if they ſpeak, *ibid.* The inquiſitor, a ſecretary, and an interpreter viſit all the priſoners every two months, 292. On what deſign. A meer impoſition. All the priſoners fed alike, *ibid.*

Officers of the inquiſition, particulars relating to them, from *Dellon*, 297. Four ſovereign tribunals in the *Portugueſe* dominions. The great council of the inquiſition. Inquiſitors get vaſt ſums of money: firſt becauſe they may purchaſe a priſoner's goods, *ibid.* And ſecondly, becauſe they may draw what ſums they pleaſe out of the king's treaſury, 298. Mighty ſtate of the inquiſitor-general of *Goa*; his great power. Priſon of the inquiſition of *Goa*, a dark, dirty, ſtinking, dreadful place. *Dellon*, how brought to audience at *Goa*. He is loaded with irons, and carried to audience. His irons are knock'd off. Deſcription of the hall of audience, its furniture, *ibid.* At his coming in, throws himſelf at the inquiſitor's feet, 299. he orders him to riſe, and aſks him ſeveral queſtions. *Dellon* begs with tears to be heard. Is told there's time enough for it. Is carried to a long gallery. His trunk brought and open'd before him; is cloſely ſearch'd, and every thing, to the very buttons of his ſleeves, his beads and handkerchief excepted, taken from him. An exact inventory of his things taken, which is of no ſervice to him. The jailor carries him to the dungeon, where he is confin'd alone; not allow'd a book or a comb. His hair is cut off. Was flatter'd with the hopes of being treated with great lenity at his firſt impriſoning, and told he might be admitted to audience whenever he deſir'd it. Is again call'd to audience. Comes out of the dungeon bareheaded and bare-footed, the jailor before, and the turnkey behind him. They come to the hall of audience, *ibid.* falls upon his knees before the inquiſitor, 300. Is order'd to riſe, and to ſwear on the maſs-book to reveal the truth, and obſerve an inviolable ſecrecy. Is aſk'd whether he knows why he was impriſon'd, and other queſtions. Is again remanded to the dungeon. The inquiſitor's exhortation juſt before. Comes again to audience: again exhorted to confeſs. Queſtions aſk'd him: the names of all his relations; whether he isr a new chriſtian? Many *Portugueſe* chriſtians obſerve ſeveral *Jewiſh* ceremonies; ill conſequences of it. Is aſk'd who baptiz'd him? In what dioceſe? what city? by whom confirm'd? order'd to kneel down, *ibid.* Again exhorted to confeſs all his crimes, 301. Had ſpent all his confinement in inceſſant tears, but now is abandon'd to deſpair. Endeavours to ſtarve himſelf, cannot ſleep, is very ſick. Recapitulates all the errors of his paſt life. Comforted by his reflections. Implores the aſſiſtance of the bleſſed virgin. Finds himſelf greatly ſupported. Again admitted to audience. Hopes he ſhall be ſet at liberty. Again remanded back to priſon. Again brought to audience, but is ſo weak he can hardly ſtand; lies along the floor. The inquiſitor reproaches him; is hand-cuffed, and an iron collar put about his neck, ſo that he could not ſtir his arms: beats his head againſt the floor and walls, *ibid.* His irons knock'd off and us'd more gently, 302. A black, who is very unſociable, put into his cell to keep him company. Many kill themſelves in the dungeons. The black is two months with him, and taken from him when he grows better. After eighteen months confinement, again ſent for to audience. Articles exhibited againſt him. Is allow'd to make his defence; ſubſtance of it. His notion concerning baptiſm, the worſhip of images, *&c.* *ibid.* Surprizing ignorance of the inquiſitors, 303. Accus'd of ſpeaking contemptuouſly of the inquiſition, of fomenting hereſy, and therefore ought to be deliver'd over to the ſecular arm. He is greatly terrified at theſe menaces, and yet has ſpirits left to make his defence. Particulars of it: that he had continu'd a good catholick; had frequently defended the faith againſt hereticks: yet owns he had ſpoke too freely before the inquiſitor: but had not utter'd any thing againſt his holineſs. Is order'd to recollect all he had ſaid, and remanded back to priſon; which exaſperates him very much, *ibid.* & 304. Call'd four times more to audience. The priſoners tortur'd. *Auto da ſé* generally ſolemniz'd the firſt *ſunday* in *advent*. Thinks the jail-delivery is at hand, *ibid.* his joy upon that account, 305. Very much damp'd, becauſe of the uncertainty of his deſtiny; ſpends the evening in deep anguiſh; ſleeps, and is awak'd at midnight by the jailor. Is order'd to dreſs himſelf. In great terror. Recommends himſelf to heaven. The turnkeys carry him at two in the morning to a long gallery. Upwards of two hundred priſoners in it. Their dejected ſtate. Female priſoners in another gallery. Sees thoſe who were to be burnt. Is prodigiouſly terrified, *ibid.* A wax taper and the ſcapulary given them, 306. Another dreſs on which devils and flames are painted. Twenty blacks accus'd of magick. *Dellon* wears the habit given to wizards. Paſtboard caps with devils, *&c.* painted on them. Are all allow'd to ſit on the ground. Bread and figs given them. Day-break, when he ſees the various emotions which appear'd in the faces of the priſoners, *ibid.*

Duke *Olivarez*, impeach'd to the inquiſition, 249. Is ſeiz'd and dies univerſally abandon'd by his friends, *ibid.*

Sacrament of *Orders*, 123. Definition of order in general, as it diſtinguiſhes the ſuperior from the inferior clergy. Seven orders in the church, *viz.* that of ſacriſtan, reader, exorciſt, acolyth, ſubdeacon, deacon, and prieſt, *ibid.* Their inſtitution as fancied by ſome myſtical writers, 124. that our Saviour took upon him theſe ſeveral orders. Examples thereof. Diſtinction of orders very antient. Argument for and againſt

INDEX.

gainſt the celibacy of prieſts, *N. ibid.* Ordination of prieſts, *ibid.* & 125. popes, &c. A blaſphemous rant in a bull of *Gregory* IX. 162

P.

Palm-ſunday, ceremonies of it. Pope bleſſes the palms with mighty ſolemnity: moral of it, 17. A priſoner ſet at liberty on this day in ſome parts of chriſtendom. Superſtition of the peaſants with regard to theſe palms, 18

Pantheon in *Rome*, conſecrated by *Boniface* IV. in the ſeventh century, *N.* 55

Penance, ſacrament of; grand prerogative of the prieſthood, in retaining or remitting ſins, 78. Who can remit ſins; certain caſes reſerv'd to the popes and biſhops. Faſting, prayer, alms, the ordinary conditions of penance; others extraordinary, as ſelf-ſcourging, hair ſhirts, horſe-hair girdles, &c. Confeſſor, how clothed. Form of the confeſſional: has windows and ſhutters. Confeſſion muſt be made in the day time. Poſture the confeſſors and penitents muſt be in. Great advantages of confeſſion, *ibid.* but attended with two dangerous conſequences, 79. The penitent abſolv'd. Confeſſion, when inſtituted. No auricular confeſſion in the primitive times. Form of publick penance antiently vaſtly ſtrict. Afterwards degenerates; reaſons of it. Origin of penitentiaries. Manner of enjoyning and abſolving publick penance, *ibid.* & 80. The penitent ſhould be clothed in a hair ſhirt. Comes to the church-door, 81. his humiliation there, *ibid.* The prieſt ſtrikes the penitent with a cord. When an excommunicated perſon dies, how abſolv'd; prieſt ſtrikes the corps with his ſtick, *ibid.* Penitents how reconcil'd, 82

Penitents, whimſical proceſſion of, 241. of whom compos'd. The players bear a part in it. King often at it. Penitents have ſwords by their ſides, and a great number of footmen; other perſons. Men in black, maſk'd. Drums beat the dead march, 242. Figures repreſenting the myſteries of our Saviour's paſſion. All the ladies appear at their balconies, ſplendidly dreſs'd. Self-ſcourgers in this proceſſion, their odd habits. Some inform'd with a true ſpirit of piety, others do it merely to pleaſe their miſtreſſes. Fantaſtick dreſs of theſe ſelf-ſcourgers: white gloves and ſhoes, ribbons in their ſleeves and caps, and fix'd on their ſcourges. They ſcourge themſelves in cadence. Their foppiſh ſcourges. The women hoot thoſe who don't whip themſelves heartily. When they paſs by a fine woman they ſcourge themſelves ſoundly. Almoſt tear their fleſh from their ſhoulders when before their miſtreſſes. Theſe penitents of all ranks. Other penitents go bare-footed, have drawn ſwords fix'd in their backs and arms. Some penitents maſk'd, and tied to a croſs, *ibid.*

Penitentiaries, their office antiently; the modern ones, 88. Minor penitentiaries, 89. Grand penitentiary abſolves with great ſolemnity. His extenſive power. Amount of this employment, *ibid.*

Perſecution not employ'd in the primitive times againſt hereticks, 317. Thoſe ages compar'd to the preſent by M. *de Limborch*; *Tertullian* againſt Perſecution, St. *Cyprian* alſo; cardinal *Bellarmine* wreſts the words of this ſaint. Prejudice of the former. *Lactantius* againſt perſecution. Examples of antient moderation, *ibid.* Example of the putting a heretick to death, a great prejudice to chriſtianity, 318. St. *Martin* quoted on this occaſion, calls it a new and unheard of crime. His great lenity, *ibid.*

Perſons and caſes ſubject to the inquiſition, 226. reducible to three heads: 1*ſt.* To caſes and perſons. 2*dly*, To the methods of proceeding. 3*dly*, Manner of putting its ſentences in execution. What are the caſes. Six ſorts of perſons may be judg'd; who they are. The inquiſition to judge *Jews*, *Mahometans*, &c. Caſes ſubject to the inquiſition of great extent, ſuch as of all who ſpoke, writ, taught or preach'd any thing contrary to the ſcriptures, &c. *ibid.* How abominably the inquiſitors ſtretch the word *heretick*, by which means great numbers of catholicks would be conſider'd as ſuch, 227. Suſpicion of hereſy of greater extent; who are ſuſpected. Great ſeverity of this: a ſon oblig'd to impeach his father, &c. *ibid.* Such as aſſiſt hereticks ſeverely puniſh'd, 228. Cruelty on this occaſion, an extraordinary circumſtance. The fourth head includes magicians, wizards, conjurers, &c. of ſtill greater extent, particularly in *Italy*. Blaſphemy puniſh'd. *Jews* and *Mahometans*, &c. not ſubject to the inquiſition in many reſpects. Reſtrictions laid on the *Jews*, *ibid.* & 229. *Jews* not allow'd to have chriſtian nurſes. One of the chief maxims of the inquiſitors to ſtrike terror into all, *ibid.*

Philip III. of *Spain*, ſtanding at his window, two *Cordeliers* paſs by to execution, condemn'd for imbibing heretical notions, 248. The king hearing them give glory to God, for enabling them to ſupport their martyrdom, he pities them, and expreſſes his tenderneſs; upon this, word thereof being carried to the inquiſitors, they order his majeſty to do penance. A porringer of blood is taken from him, and burnt by the common hangman, 249

Picture begun by St. *Luke*, and finiſh'd by an angel, ſhewn in *Rome*, *N.* 55

Politicks, inquiſition founded on it, 253

Popes, their affectation of humble and unambitious titles, 46

Portion or fortune given with a woman, 214. of great antiquity. A comical cuſtom of the *Lacedemonian* wives, who buffeted all the ſtale batchelors, *ibid.*

Prayer of forty hours, peculiarity of it, *N.* 13

Prayers for ſouls departed, 94

Preſect of aſſeſs'd briefs, 165. his functions, imployment very honourable and profitable, *ibid.*

Preſect of the ſignature of grants, 165. his penſion, functions, *ibid.*

Preſect of the minutes, 166

Preſect of the pope's ſacriſty, 172. is a biſhop *in partibus infidelium*: is entruſted with all the veſtments, gold and ſilver veſſels, croſſes, cups, thuribles, ſhrines, &c. prepares the hoſt, and diſtributes relicks, *ibid.*

Prelates reſcrendaries, twelve in number, 165. their juriſdiction, 166

Preſident of the apoſtolical chamber, his employment, 177. Habit, *ibid.*

Prieſt, his functions, 126. How ordain'd, 128, 129

Priſcillianiſts, accus'd to the emperor *Maximus* by certain biſhops for hereſy, 194

Proceſſion in the act of faith at *Goa*, from *Dellon*, 307. The great bell of the cathedral is rung. They firſt march one by one. The inquiſitors ſitting at the door. The hall crouded with ſpectators. Every priſoner has a godfather appointed. March opens with the *Dominicans*. The ſtandard of the holy office before them, the priſoners follow walking one by one, men and women promiſcuouſly, bare-headed and bare-footed. Their feet all bloody with walking. Vaſt crouds of ſpectators. Arrive at St. *Francis*'s church. Deſcription of it. Seats for the

INDEX.

the inquiſitors, viceroy, &c. Altars rais'd, benches for the priſoners, *ibid.* and their godfathers, 308. A large crucifix carried, and ſtatues big as the life. Emblem of the crucifix. The habits inſpire terror. Trunks fill'd with dead men's bones carried, painted with devils and flames. Perſons proſecuted after death. Their bones dug up and carried in proceſſion. The inquiſitor and viceroy enter. The crucifix plac'd. A friar preaches, and compares the inquiſition to *Noah*'s ark, but obſerves a ſignal difference between them. Their trials read, *ibid.* Each priſoner ſtanding with a taper in his hand, 309. Articles read againſt *Dellon*, for aſſerting the invalidity of baptiſm, for blaſpheming a crucifix, &c. and ſpeaking contemptuouſly of the inquiſition. Sentence paſs'd on him. Is excommunicated, his goods and chattels forfeited; condemn'd to the gallies, *ibid.*

Proceſſion of the loſt to the grave, great formality of it, 19, 20

Proceſſion of the bleſſed ſacrament, mighty pomp of it when ſolemniz'd by the pope and cardinals, embaſſadors, &c. 40, 41. The cannon of the caſtle of St. *Angelo*, make a triple ſalvo, 42, 43. Triumphal arches rais'd, and carpets ſpread, in ſome parts of *Italy*. Buffoons and *Merry-andrews* walk at the head of this proceſſion in *Spain*, *N.* 43. Origin of theſe proceſſions, from *Bonanni*, 47

Proceſſions on Good-friday, the great obligation of it. A reflection on zealous and religious enthuſiaſts. This proceſſion at *Courtray*, whimſicalneſs of it. A man who repreſents Chriſt, walks with a pack-ſaddle over his neck; ropes on each ſide the pack-ſaddle; ſeveral friars repreſenting *Jews*, pull and have him about after a ſtrange manner, but he is happily reliev'd by a mock *Simon the Cyrenian*, 27. The ſame proceſſion at *Bruſſels*. Friars walk maſk'd in it. The mimick Jeſus bound, fetter'd, crown'd with thorns, dreſs'd in a purple robe; when he mounts a ſcaffold, ſcourg'd, fix'd to the croſs, &c. Solemniz'd in *Portugal*, in *Venice*; the ſquare of St. *Mark* is illuminated; and the prieſts ſcourge themſelves, 28, 29. Proceſſions on *Holy-thurſday*, in *Venice*, vaſtly whimſical: the great part which lanthorns act in this pious farce, *N.* 28

Proceſſions for obtaining rain, fine weather, &c. 36

Protbonotaries, when inſtituted, 141

Protbonotaries apoſtolical, aſſiſtants to the pope's conſiſtory, 178. twelve in number; employments, 179. habits, *ibid.*

Purgatory, what, 94. Its ſituation, 95. Some reflections on it, to be found in *Plato*'s philoſophy. Curious reflections on the ſoul of man; its progreſs upon leaving the body, *N. ibid.* Circulation of ſouls according to the *Eaſt-Indians*, 95. Purgatory an invention of the prieſts, 96. Souls which return'd back into the world ſix or ſeven hundred years ago; ſome with their ſkins burnt, and others worm-eaten. Several other ſuch trifling tales, *ibid.*

Q.

Quarrels between ſovereign princes and popes, always fatal to hereticks, 207, 208

R.

Raymond, count of *Toulouſe*, the powerful protector of the *Albigenſes*, 201. ſubmits to the pope, 202. Goes to *Rome*, and is reconciled to the pope, 204. Changes his mind, is excommunicated. Young count *Raymond*, continues the war againſt the *Cruſaders*, 205. Taken and impriſon'd. Signs ſeveral ſevere edicts againſt the *Albigenſes* to recover his liberty, *ibid.*

Reader, his functions, 126. How ordain'd, 127

Releaſe of M. *Dellon* out of the inquiſition, 311. Vaſtly fatigued at his return from the *Auto da fe*. Reconducted to his cell. Is vaſtly anxious. Muſt wear the *ſan benito* on all ſundays and feſtivals. Order'd to pack up his things. Leaves his cell with a bundle upon his ſhoulders, and is carried to the great hall. Several priſoners whipt. Inquiſitor gives them his bleſſing. All the priſoners ſent away according to their reſpective ſentences, *ibid.* Carried to a houſe where he is to be inſtructed, 312. A friar viſits M. *Dellon* and bewails his fate with tears. Humanity of this friar. Penances enjoin'd the priſoners, ſubject of them, *ibid.*

St. *Roch*, born with the figure of the croſs on his left-ſide: never ſuck'd but once a day in token of his future chaſtity. Cures men of the plague. An angel delivers him a table, *N.* 52

Roman catholicks make every day in the year a feſtival. The prieſts banter'd on this occaſion, 5

Rome, court of, vaſtly obſtinate, 209

Rome, its inquiſition, 224. Inquiſitions of *Italy* ſubject to the pope, that of *Venice* excepted. Office of the inquiſitors; their juriſdiction and the nature of it. Inquiſition, of whom compoſed. A prodigious number of inferior officers, *ibid.* Theſe ſecur'd from the ordinary forms of juſtice, 225. Every conſiderable town of *Italy* has an inquiſition, 226. Qualifications of the officers of it. Bound to an inviolable ſecrecy, *ibid.*

Rome, court of, conſiders the inquiſition as the maſter-piece of their invention, 253. The inquiſitors do all they can to aggrandize the pope, and to ſupport his infallibility, ſuperiority over general councils, and kings, &c. *ibid.* The court of *Rome* would have it receiv'd all over the world, 254. Reaſons why 'tis probable the inquiſition will ſpread no farther, *ibid.*

Romiſh Calendar, 5, *& ſeq.*

Rota of Rome, tribunal of the, and its particular magiſtrates, 174. Very auguſt; compos'd of twelve prelates; meet in the apoſtolick palace. Functions, profits, *ibid.* The vacation, 175. The rota opens with great magnificence. Its etymology. The auditors can confer degrees. Judge of private conducts of the rota, functions, habit. Auditor of the objections of the rota, profits. Corrector of the objections of the rota, habit and honours paid him. Counſellor and lawyer of the rota, *ibid.* functions, 176. Muſt defend all cauſes in *forma pauperis*. Great abuſe of this charitable inſtitution, *ibid.*

S.

Sacrary, what; for the keeping of polluted wafers, &c. 76

Sacriſtan, his employment, 126 & 193. How ordain'd, *ibid.*

Saturnalia, very licentious feſtivals, 14

Secretary of the college of cardinals, 174. his employment and habit when he enters the conſiſtory, *ibid.*

Secretaries of ſtate and *Under-ſecretaries*, pope's, 163. cardinal-nephew always the former. His functions. Signs all letters directed to princes, and all patents for the government and adminiſtration of juſtice. Theſe employments for life. Functions of the under-ſecretaries, *ibid.*

The

INDEX.

The ſecretary is the pope's particular confident, 164. Their habits. They keep regiſters or journals of all the pope's actions, whence the famous *Platina* compil'd his *hiſtory of the popes*. Secretary of the briefs. Grants of plenary indulgences purchas'd vaſtly dear, *ibid.* This employment in the pope's gift, 165. Secretary of the ſecret briefs. Theſe briefs to whom ſent, *ibid.*

Seven ſacraments, reaſons of ſo many according to the council of *Trent*, 65

Severity againſt excommunicated perſons, founded on what, 86

Severity towards perſons impriſon'd in the *Portugueſe* inquiſitions, 263. difficult to diſcover, becauſe of the inviolable ſecrecy obſerv'd. What is ſo conceal'd muſt be of a horrid nature. Perſons impriſon'd on the oaths of evidences who diſagree intirely. The evidences themſelves are priſoners. When a priſoner is ſeiz'd, his Wife and children are turn'd out of doors. If the priſoner is afterwards releas'd, he never recovers any of his effects, or at moſt a very trifle, *ibid.* The great diſtreſs to which the children of perſons ſeiz'd are reduc'd, 264. their babes ſtarving about the ſtreets, and their daughters and wives often forced to proſtitute themſelves. The familiar ſeizes the priſoner, adviſes him to make a full confeſſion. Priſoner carried to jail; his pockets are ſearch'd, every thing taken away, even his prayer-book; is not allow'd a confeſſor, nor to receive the ſacrament, *ibid.* He is treated like an infidel, 265. Allow'd a confeſſor at the point of death. Great inconveniences of theſe confeſſions. The ghoſtly father not allow'd to abſolve him. Great piety of the priſoners under their confinement. Their fellow-priſoners pray fervenly for them. That pious perſons ought to be ſuffer'd to viſit the priſoners. How laudable it would be, would the inquiſitors perform the duty of paſtors, *ibid.* Objections to this, 266. that they would derogate from their dignity. The objection anſwer'd, *ibid.*

Count *Simon de Monfort* ſtyled general of the church, in the war againſt the *Albigenſes*, 203. Great preſents, and greater promiſes made him, *ibid.* Was brave and fortunate. His lady comes with a body of men to his aſſiſtance, *ibid.* Attack the ſtrong caſtle of *Menerbe*. Sack'd, 204. Declares war againſt *Raymond* count *de Toulouſe*. Count *de Monfort*'s great conqueſts. King of *Arragon* abandons him, and checks the ſucceſſes of the *Cruſaders*. Marches againſt count *de Monfort*. A bloody battle. King of *Arragon* kill'd. Twenty thouſand *Albigenſes* ſlain. All defeated, *ibid.* *Monfort* takes ſeveral places, 205. Beſieges *Toulouſe*. Kill'd by a ſhot from a croſs-bow. All the *Cruſaders* routed. The counts of *Toulouſe*, *Foix* and *Cominges*, recover all their ſtrong holds, *ibid.*

Spain, inquiſition eſtabliſh'd there, 217. Receiv'd in *Arragon*. Soon becomes odious, but rendred flouriſhing by *Ferdinand* of *Arragon*, and *Iſabella* of *Caſtile*, *ibid.* Owed its eſtabliſhment in *Spain* to *John de Torquemada*, a *Dominican*, 218. The promiſe he had obtain'd from queen *Iſabella*. Levell'd againſt the *Moors*, who are forced to leave *Spain* and fly into *Africa*. Great numbers ſtill continue in *Spain*. They and the *Jews* forc'd to renounce their religion, which they do only in outward appearance. This hypocriſy of great prejudice to the government. *Torquemada*'s repreſentations to the queen. Fatal conſequences of this hypocriſy. That violent methods would be neceſſary. His arguments make an impreſſion on the queen, *ibid.* & 219. She wins the king over, and 'tis eſtabliſh'd all over *Spain*. *Torquemada* created cardinal and inquiſitor general. He perſecutes in fourteen years upwards of an hundred thouſand perſons, of whom ſix thouſand were condemn'd to the flames, *ibid.*

Spain, inquiſition there, 225. Supreme council of whom compos'd. Number of familiars very great. Its great power: all other inquiſitions of *Spain* ſubordinate to it. The greateſt ſubjects tremble at it. The king himſelf does not dare to interfere in it. The inquiſitors vile treatment of don *Carlos*, &c. *Philip* II. rid by the inquiſition. Names of the inquiſitions of *Spain* ſubject to the principal one, *ibid.*

Spaniards, moſt of them very illiterate, 254. Never read either the ſcripture or the fathers; uninform'd with true piety, hypocrites, ſtrongly devoted to their paſſions. *ibid.*

Spirit of *Chriſt Jeſus*, gentle, moderate, &c. not for employing force, tortures, as the inquiſition, 193.

Spiritual beneſits which excommunicated perſons are deprived of, *viz.* partaking in publick prayers, right of adminiſtring and receiving ſacraments, right of aſſiſting at divine offices; being intirely excluded from common converſation, being buried in conſecrated ground; not allow'd an active or paſſive voice with regard to benefices, &c. the exerciſe of ſpiritual juriſdiction, 86

Stations in *Lent*, 13

Stations of the moveable feaſts after *Eaſter*, 39

Statutes obſerv'd by the inquiſition of *Venice*, 320. particulars of them, from 321 to 326. Confin'd thereby to much narrower limits than it enjoys in all other places. The inquiſitors have frequently complain'd of it, *ibid.* The *Venetians* would never make the leaſt conceſſions to the court of *Rome* on this occaſion, 327. yet the ſenate over-look'd one important circumſtance, *viz.* that none but *Venetians born ſhould* be inquiſitors. This how remedied in part. By the ſtatutes we find that, *1ſt.* the inquiſition of *Venice* is of a mix'd nature. *2dly*, that it is ſubordinate to the ſenate, and not to the court of *Rome*. The lay-inquiſitors in *Venice* of great benefit to the republick. The republick oblig'd to guard continually againſt the incroachments of the court of *Rome*, *ibid.*

Subdeacon, his function, 126 & 139. How ordain'd, 127

T.

Tapers lighted, when firſt carried at funerals, 100. What they allude to, *ibid.*

Tenebræ, its ſervice; whimſical particulars of it: men, women and children, make a great noiſe with ſticks, their fiſts, &c. 18, 19

Thief ſteals a pyx, &c. out of a church in *Liſbon*, 260. Order iſſued out for ſearching the houſes of all ſuſpected perſons; executed with great ſeverity: the inquiſitors exaſperated againſt the ſecular magiſtrates, for taking cognizance of this affair. Debated whether all the new chriſtians ſhould be baniſh'd the kingdom. The inquiſitors ſeem to oppoſe it. A mere trick. The thief found, and proves to be an old chriſtian, *ibid.* Pleads guilty, 261. Puniſh'd, *ibid.*

St. *Thomas of Aquin*, his luſtful inclinations ſuppreſs'd in a wonderful manner, *N.* 10

St. *Thomas a Becket*, hated by the people becauſe he was King *Henry*'s enemy. Coming to a town call'd *Strode*, the inhabitants cut his horſe's tail

INDEX.

tail off; but afterwards were puniſh'd for it in their whole poſterity, who were all born with long tails like beaſts, *N.* 63. A bird ſeiz'd by a hawk, but invoking St. *Thomas*'s name, the latter lets him drop out of his talons: an admirable inference drawn from thence, *ibid.* Offerings in one year to St. *Thomas*'s ſhrine, nine hundred fifty four pounds, ſix ſhillings and three pence: to that of the bleſſed virgin but four pounds, one ſhilling and eight pence; to Chriſt not one farthing, *ibid.* This ſaint, upon his companions boaſting of their miſtreſſes, tells them he had one excell'd them, (meaning the virgin *Mary*;) when they being urgent to ſee her, he invokes her; ſhe appears, and makes him a miraculous preſent, *ibid.*

Title, cardinal takes poſſeſſion of his, 154. Goes to church; ſolemnity there; *te Deum* ſung, the bull is read which inveſts him with his title, *ibid.* Ceremonies obſerv'd at the feſtival of a ſaint, to whom the titular church of a cardinal is dedicated, 155. If other cardinals ſhould come in ſervice-time, ſolemnity to be obſerv'd, *ibid.*

Tonſure, its origin, 125. Of what an image. More types. Manner of performing the tonſure. The biſhop performs it. Antient tonſure *N. ibid.* Types of the prieſts veſtments on this occaſion, the tapers, *&c.* 126

Tortures in the inquiſition, 236. of three kinds. 1*ſt*. Of the *rope*; the priſoner is drawn up to the cieling with ropes, then let down with a jerk, which puts all his limbs out of joint. 2*d*. Of *water*; the priſoner forc'd to ſwallow a great quantity: when he is ſqueez'd, and his back-bone broke. 3*d*. Of *fire*; which is the moſt rigorous: the ſoles of the priſoners feet rubb'd with ſome unctuous ſubſtance, and ſet to broil againſt a large fire, 236. Continues an hour, and ſometimes more, *ibid.* Theſe ſeverities inflicted in the *place of torments*, 237. 'Tis a ſubterraneous place. The inquiſitors and biſhop of the place preſent. Lighted only by two dim torches. Frightful habits of the tormentors. The priſoner ſtrip'd almoſt naked. The priſoner often brought to the laſt gaſp under the torture. Tortur'd a ſecond time, and carried back to his gloomy dungeon. Fellows ſuborn'd by the inquiſitors, to exclaim againſt their cruelty to the priſoner, in order to force ſeveral things from him, *ibid.* The inquiſitors alſo ſooth him artfully. A priſoner often not executed till a year after his condemnation. Theſe executions thought of great ſervice in ſuppreſſing hereſies, *ibid.*

Torture of a young woman by the inquiſitors, 277. behaves under it for ſome time with uncommon bravery, but at laſt is overcome, and is unbound and dreſs'd; when ſhe again pleads not guilty. Remanded back to priſon; is put again to the torture, and pleads guilty, 278. Is unbound and denies every thing. Is put again to the torture, and pleads not guilty to the laſt. Whipt publickly thro' the ſtreets and baniſh'd. A man impriſon'd for ſaying ſhe was cruelly us'd. A priſoner releas'd, and ſent to ſchool to learn his catechiſm. Folly of it, *ibid.* The priſoner's hand tied, 279. He makes his confeſſion. Goes in the proceſſion. Deliver'd over to the ſecular arm. Is aſk'd what religion he deſires to die in. Brought to the ſtake, *ibid.*

Treaſurer-general of the apoſtolical chamber, 177. his functions, *ibid.*

Treaſurer, or *Camerlingo* of the college of cardinals, 173. his functions. Has a comptroller, who keeps a check or counter-account, *ibid.*

V.

Venice, the inquiſition there, 221. Unſullied with hereſy till the year 1232, *ibid.* Upon the diviſions between the emperor *Frederick* II. and *Innocent* IV. many hereticks ſtart up in *Venice*. The ſenate enact laws againſt them. That they ſhould be judg'd by the biſhops, and ſentenc'd to the flames. That ſtatute put ſeverely in execution. The pope endeavours to introduce the inquiſition in *Venice*. The *Venetians* would not conſent to it. Sermons of the inquiſitors create great diſturbances. Cruelty of the inquiſitors, *ibid.* All *Italy* exclaim againſt the inquiſitors, 223. The ſenate, at the requeſt of pope *Nicholas* IV. receive the inquiſition, but with great reſtrictions. Particulars of them. The pope, tho not pleas'd with the reſtrictions yet accepts their propoſals. The pope thinks he has done wonders, but is miſtaken, *ibid.*

Venetians ſet up an inquiſition by their own authority, 214. Deſcription of it, *ibid.*

Veſpers or *Vigils*, their origin, ſaid to be from the *Egyptians*, but thought not ſo; other origins, found among the heathens: thoſe of the feſtivals of *Venus*; of *Ceres*, vaſtly licentious. Of *Minerva*, prov'd from *Seneca*. Thoſe of *Chriſtmas*, *Eaſter*, *Aſcenſion-day*, and *Whitſun-tide*, only obſerv'd in the primitive times, 4

Viaticum, or *communion of perſons at the point of death*, as a proviſion for the great journey of eternity, 75. Sr. *Ambright*, a knight at *Venice*, ſo ſick he could not take the hoſt in at his mouth, prays to God, and his ſide opens, by which he receives it, and dies, *N. ibid.* A woman very ſick near *Exbridge*, wants to communicate at midnight, and ſends a man for the hoſt, which he puts into his boſom, but loſes it: upon this he goes back for it; ſtrips and ſcourges himſelf. A pillar of fire reaches from earth to heaven. The hoſt found in the graſs. All the beaſts of the foreſt flock about the hoſt, and kneel before it, except a black horſe, who was a fiend, *N. ibid.* & 76. How to proceed if the ſick perſon throws up the wafer. The room where the viaticum is adminiſtred muſt be made very clean. The hoſt, how diſpos'd of in it. Many formalities when carried in proceſſion publickly, *ibid.* The prieſt's ſalutation at his coming into the room, 77. Ceremonies with regard to the ſick perſon. The viaticum of great antiquity. Precautions us'd when 'tis carried to a houſe infected with the plague, and the ſeveral ceremonies, *ibid.*

Vicar-general, Pope's, 161. his functions. Has a vicegerent, who is a biſhop, a very conſiderable employment. His penſion one thouſand two hundred crowns a-year, *ibid.*

Mathew Viſconti, ſovereign of *Milan*, declar'd a heretick, 207. Severely treated, *ibid.*

Extreme-unction, how adminiſtred to perſons who have the plague, 77

Extreme-unction defin'd, 90. Of great antiquity. Form of it. Who only adminiſter it, and to whom only. Never to criminals, or impenitent perſons. Parts anointed are, the eyes, ears, noſtrils, mouth, hands, feet, and loins, *ibid.* Many things prepar'd for this purpoſe, 91. Anointing, how perform'd. The multitude of ceremonies us'd on this occaſion, *ibid.* A crucifix left with the dying perſon to comfort him, 92. Some reflections on the practice of addreſſing heaven, by the medium of material objects.

I N D E X.

objects. How a chriſtian is to be aſſiſted when at the point of death. Duty of the prieſt on this occaſion, *ibid.* & 93

W.

Wars rais'd on account of the inquiſition, 205

Waſhing the feet of the poor prieſts, its ceremony. How perform'd by the pope, who puts on a white apron. The poor prieſts have their legs well ſoap'd before they preſent them, 21. How entertain'd afterwards by his holineſs. How ſolemniz'd by the king of *France*, *ibid.* By the king of *Spain*; on which occaſion his majeſty takes off his hat and ſword, and ties a cloth round him, &c. 23

Whitſuntide, ceremonies of. A proceſſion made in *Caen* by the companies of tradeſmen. A taper carried in it, on which little pieces of money are fix'd, 39

Women, how treated in the inquiſition, 268. The inquiſitors act with much greater circumſpection and ſecrecy, with regard to women. The handſomeſt always beſt treated. Priſoners afraid to divulge any thing after their releaſe, 268. Caution to confeſſors, 269. A quere, why the inquiſitors ſhould exact an oath of ſecrecy from priſoners at their releaſe. Inconveniencies of it, *ibid.* Women when tortur'd ſtript to their ſhifts in an indecent manner. Moſt plead guilty, 278

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THE

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AND

CUSTOMS

OF THE

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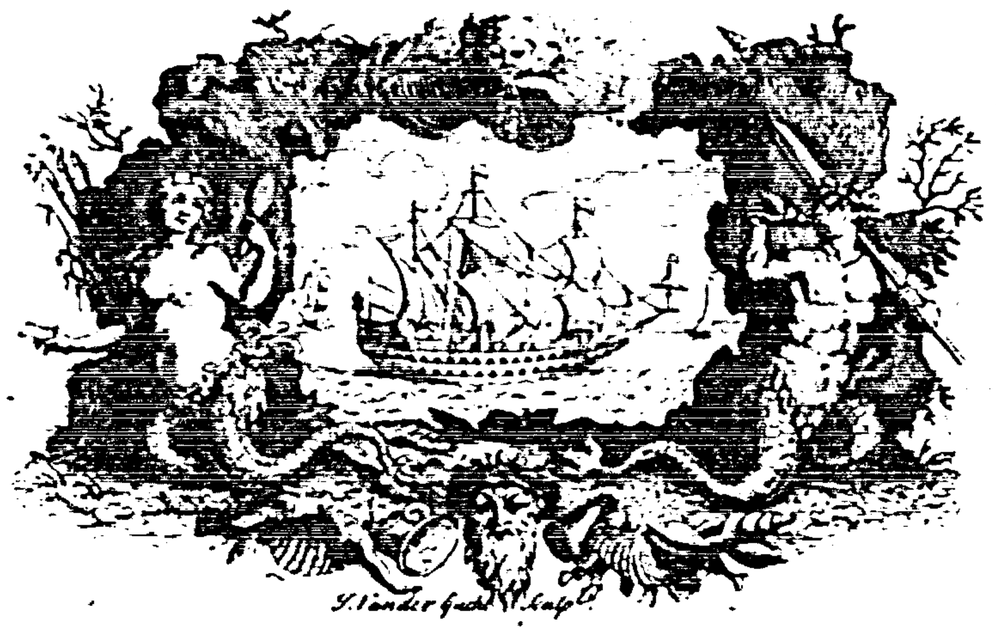
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N° 64.

COLIERS de porcelaines.
Branches de porcelaines.
Cage pour Huſcanawer les novices.
Tomahawk.
Caſſe-tête.
Calumet de paix.
Autre, ou pipe de paîx des *Virginiens*.

N° 65.

Le grand ſacrifice des *Canadiens* à *Quitchi-Manitou*, ou le grand eſprit.

N° 66.

Sauvage qui alume une alumetter pour aller trouver ſa maîtreſſe.
Sauvage en converſation avec ſa maîtreſſe, étant aſſis ſur le pied de ſon lit.
Sauvage dont la maîtreſſe ſe cache dans ſa couverture, ne voulant pas le recevoir.
Sauvage dont la maîtreſſe eteint l'alumette, pour le recevoir.

N° 67.

Ceremonie nuptiale du *Canada*.
Maniere dont les peuples du *Canada* font le divorce.

N° 68.

Jongleur qui vient guerir un malade.
Eſclaves qui pleurent le mort.
Les parens demandent au defunt la cauſe de ſa mort.

N° 64. *Page* 73.

PORCELANE necklaces.
Porcelane branches.
Cage in which the novices are huſcanaw'd.
A tomahawk.
A club.
The calumet of peace.
Another, or the *Virginian* pipe of peace.

N° 65. *Page* 78.

The grand ſacrifice of the *Canadans* to *Quitchi-Manitou*, or the great ſpirit.

N° 66. *Page* 81.

Savage who lights a pipe, when he goes and viſits his miſtreſs.
Savage in converſation with his miſtreſs, and ſitting on her bed's foot.
Savage whoſe miſtreſs thruſts her head under the bed-clothes, by way of repulſing her lover.
Savage whoſe miſtreſs blows out the match, as a token of his being welcome.

N° 67. *Page* 84.

Marriage ceremony of *Canada*.
The ceremony of divorce practiſed by the *Canadans*.

N° 68. *Page* 86.

A jugler who cures a ſick perſon.
Slaves who bewail a perſon juſt deceaſed.
The relations who enquire of the deceaſed why he left the world.

N° 69.

Rejouïſſances des peuples du *Canada*, pendant qu'on porte le defunt à la cabane des morts.
Convoi funebre des peuples de *Canada*.

N° 69. *Page* 89.

Feſtivities made by the *Canadans*, whilſt the corps is carrying to the hut of the dead.
Funeral pomp of the *Canadans*.

N° 70.

Kiwaſa, idole des *Virginiens*.
Le dieu des vents, autre idole des *Virginiens*.

N° 70. *Page* 102.

Kiwaſa, an idol of the *Virginians*.
The god of the winds, another idol of the *Virginians*.

N° 71.

Prêtre de la *Virginie* vû du coté droit.
Prêtre de la *Virginie* vû du coté gauche.
Magicien de la *Virginie*.

N° 71. *Page* 104.

Virginian prieſt ſeen on his right ſide.
Virginian prieſt ſeen on his left.
Virginian conjurer.

N° 72.

Les *Virginiens* adorent le feu, & ſe rejouïſſent, apres avoir été delivrez de quelque danger conſiderable.

N° 72. *Page* 108.

The *Virginians* worſhip fire, and make merry, after having been delivered from ſome great danger.

N° 73.

Tombeaux des rois de la *Virginie*.

N° 73. *Page* 112.

Tombs of the *Virginian* monarchs.

N° 74.

Sacrifice que les *Floridiens* font au ſoleil, de leur premiers nez.
Ofrande que les *Floridiens* font d'un cerf au ſoleil.

N° 74. *Page* 117.

Sacrifice which the *Floridians* make to the ſun, of their firſt-born.
The *Floridians* offer a ſtag to the ſun.

N° 75.

Ceremonie obſervée par un des rois de la *Floride* avant que de faire une expedition.
Un des rois de la *Floride* conſultant ſon magicien avant que de marcher à l'ennemi.

N° 75. *Page* 119.

Ceremony obſerved by a king of *Florida* before he goes upon an expedition.
A king of *Florida* conſulting his magician before he marches into the field.

N° 76.

Floridiennes, qui ayant perdu leurs maris a la guerre, viennent implorer l'aſſiſtance du roy.
Hermafrodites deſtinez a ſervir les malades, & a enterrer les morts.
Veuves de la *Floride*, qui ſement leurs cheveux ſur les tombeaux de leurs maris.

N° 76. *Page* 120.

Floridian women, who having loſt their huſbands in battle, come to implore the king's aſſiſtance.
Hermaphrodites appointed to attend upon the ſick, and bury the dead.
Widows in *Florida*, who ſcatter their hair over their husbands graves.

N° 77.

Maniere d'enſevelir les rois & les prêtres de la *Floride*.

N° 77. *Page* 121.

Manner of burying the kings and prieſts of *Florida*.

N° 78.

Ceremonie religieuſe des habitants de l'iſle *Eſpagnole*.

N° 78. *Page* 129.

Religious ceremony of the inhabitants of *Hiſpaniola*.

N° 79.

Vitzliputzli.
Tlaloch, ou *Teſcalipuca*.
Teſcalipuca repreſenté d'une autre façon.
Prêtres *Mexicains*.

N° 79. *Page* 132.

Vitzliputzli.
Tlaloch, or *Teſcalipuca*.
Teſcalipuca repreſented after another manner.
Mexican prieſts.

N° 80.

Captif ecorché apres avoir été vaincu.
Captif combattant contre un prêtre *Mexicain*.
Le grand temple de *Vitzliputzli* dans la ville de *Mexique*.

N° 80. *Page* 137.

A captive flea'd after his being conquer'd.
Captive fighting againſt a *Mexican* prieſt.
Vitzliputzli's great temple in the city of *Mexico*.

N° 81.

Penitences *Mexicains.*
Sacrifices des captifs.

N° 82.

Le *Mercure* des *Mexicains* adoré à *Cholula* ſous le nom de *Quetzalcovatl.*
Divinité qui preſide à la chaſſe.

N° 83.

Siecle des *Mexicains.*
Année des *Mexicains.*
Les *Mexicains* expliquoient leurs penſées, & donnoient une idée des choſes ſenſibles par des hieroglyphes, à la façon des anciens *Egyptiens*; c'eſt de cette maniere que leur ſiecle & leur année etoient repreſentez. Une roüe peinte contenoit l'eſpace d'une ſiecle, diſtinguée par années, & chargée des evenemens memorables. Le ſiecle étoit de 52 années ſolaires, chacune de 365 jours, 4 indictions, de 13 ans chacune, formoient la diviſion de la roüe, & repondoient aux 4 parties du monde, de la maniere ſuivante.
Un ſerpent environnoit cette roüe, & marquoit par ſes 4 noeuds, les 4 diviſions. L'hieroglyphe de la premiere, qui marquoit le midi, étoit un lapin, ſur un fond bleu, que l'on appelloit *Tochtlila:* de la ſeconde, pour l'orient, une canne ſur un fond rouge; on l'appelloit *Acatl:* de la troiſiéme pour le nord, une epée avec une pointe de pierre, ſur un fond jaune; on l'appelloit *Tecpatl:* de la quatrieme pour l'occident, une maiſon ſur du verd, on l'appelloit *Cagli.* Entre ces quatre diviſions, il y en avoit 12 petites, dans leſquelles les 4 hieroglyphes étoient diſtribués ſucceſſivement, en donnant a chacun ſa valeur numerale, juſqu'a 13, qui étoient le nombre donné, qui compoſoient l'indiction. On faiſoit la méme choſe dans la ſeconde indiction, avec les meſmes noms depuis un juſqu'a 13: dans la troiſiéme, & dans la quatriéme, juſqu'a ce que le cercle de 52 ans fut fini, de la maniére qui ſuit.

N° 81. *Page* 138.

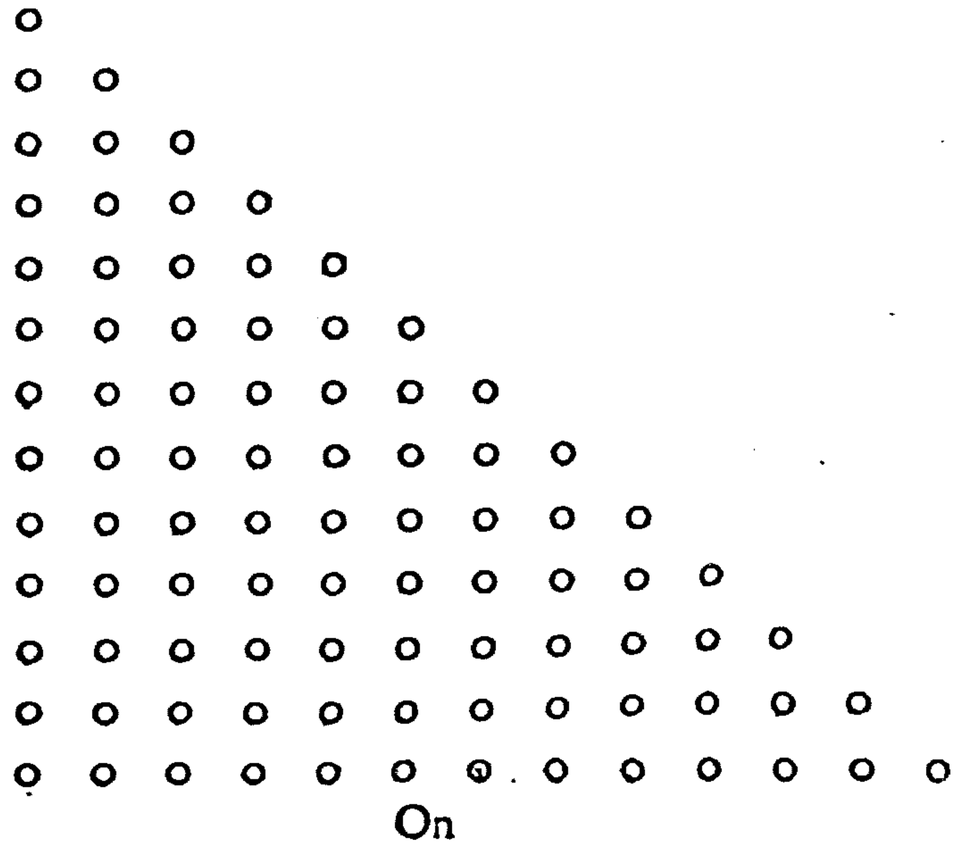
Mexican penitences.
Sacrifice of the captives.

N° 82. *Page* 143.

The *Mercury* of the *Mexicans* worſhipp'd at *Cholula* by the name of *Quetzalcovatl.*
Deity who preſides over hunting.

N° 83. *Page* 145.

Mexican age.
The *Mexican* year.
The *Mexicans* uſed to expreſs their thoughts, and gave an idea of ſenſible things by hieroglyphicks, after the manner of the ancient *Egyptians*; 'twas thus their age and year were repreſented. A painted wheel contain'd the ſpace of an age, diſtinguiſhed by years, and fill'd with the moſt memorable events. The age conſiſting of 52 ſolar years, each of 365 days, 4 indictions, of 13 years each, form'd the diviſion of the wheel, and correſponded to the 4 parts of the world, in manner following.
A ſerpent went round the wheel, and denoted by its 4 knots, the 4 diviſions. The hieroglyphick of the firſt, which pointed to the ſouth, was a rabbit, on a blue ground, which was called *Tochtlila:* of the ſecond, for the eaſt, a cane on a red ground; 'twas called *Acatl:* of the third for the north, was a ſword with a ſtone point, on a yellow ground; 'twas called *Tecpatl:* of the fourth, for the weſt, a houſe on a green ground; 'twas called *Cagli.* Between theſe four diviſions, there were 12 ſubdiviſions, in which the 4 hieroglyphicks were ſucceſſively diſtributed, by giving to each its numeral value, ſo far as 13, which number of years compoſed the indiction. The ſame was done in the ſecond indiction, with the ſame names from one to 13: in the third, and the fourth, till the circle of 52 years was compleated, in manner following.



On This

On obſervoit cette maniere de compter par 13, non ſeulement dans les années, mais auſſi dans les mois: ils recommençoient lors qu'ils arrivoient a 13.

L'année ſolaire de 365 jours, & les mois de 20: leurs noms & leurs hieroglyphes ſont marquez dans la figure par 1, 2, 3, & ainſi de ſuite juſqu'a 18.

Pour faire l'année complette de 365 jours, les *Mexicains* en ajoutoient 5 aux 18 mois, de 20 jours chacun, qui faiſoient l'année.

Cet explication eſt tirée de *Gemelli Careri*, tome 6. de ſes voyages, chap. 5.

This method of computing by thirteens, was uſed not only with regard to the years, but alſo for the months: when they were come to 13, they began again.

The ſolar year was of 365 days, and the months of 20: their names and hieroglyphicks are pointed out in the plate by the figures 1, 2, 3, *&c.* to 18.

To make the year of 365 days complete, the *Mexicans* uſed to add 5 to the 18 months, of 20 days each, which made the year.

This explication is extracted from *Gemelli Careri*, vol. 6. ch. 5. of his voyages.

N° 84.

Deſolation des *Mexicains* a la fin du ſiecle.

Rejoüiſſances des *Mexicains* au commencement du ſiecle.

N° 84. *Page* 146.

The *Mexicans* bewail the concluſion of the age.

Rejoicings of the *Mexicans* at the beginning of the age.

N° 85.

Mariage des *Mexicains*.

Ceremonies que les *Mexicains* pratiquent a l'egard de leurs enfans.

N° 85. *Page* 147.

Marriages of the *Mexicans*.

Ceremonies uſed by the *Mexicans* with regard to their children.

N° 86.

Convoi funebre des *Mexicains*.

Preſens que les *Mexicains* font a leurs morts.

Les habitans de *Venezuela* boivent les cendres de leurs caciques, apres avoir brulé leur corps.

Les habitans de *Venezuela* pleurent ſur le corps de leurs caciques.

N° 86. *Page* 151.

Funeral pomp of the *Mexicans*.

Preſents which the *Mexicans* make their dead.

The inhabitants of *Venezuela* drink the aſhes of their deceas'd caciques, after having burnt their bodies.

The inhabitants of *Venezuela* weep over the corps of their caciques.

N° 87.

Idoles de *Campeche* & de *Jucatan*.

Idoles de *Tabaſco*.

N° 87. *Page* 153.

Idols of *Campeche* and *Jucatan*.

Idols of *Tabaſco*.

N° 88.

Mariage des *Indiens* du *Panama*.

Les parens & les amis defrichant la terre qui eſt deſtinée aux nouveaux mariés.

N° 88. *Page* 159.

Marriage of the *Indians* of *Panama*.

The relations and friends grubbing up the ground allotted to the new-married couple.

N° 89.

Maniere dont les prêtres *Caribes* ſouflent le courage.

N° 89. *Page* 162.

The prieſts among the *Caribees* breathing courage.

N° 90.

Maniere dont les *Sauvages* de *Paria* gouvernent leurs malades.

Danſe des *Sauvages* de *Paria* autour des mourans, & leurs ceremonies funebres.

N 90. *Page* 163.

Manner how the the *Savages* of *Paria* heal their ſick.

Dance of the *Savages* of *Paria* round thoſe who are dying, and their funeral ceremonies.

N° 91.

Ceremonie funebre des peuples qui habitent aux environs du fleuve *Orenoque*.

Ceremonie funebre des *Braſiliens*.

N° 91. *Page* 164.

Funeral ceremony of the *Savages* who inhabit about the river *Oronoko*.

Funeral ceremony of the *Braſilians*.

N° 92.

L'Incas conſacre ſon vaſe au ſoleil.

L'Incas vient recevoir les ofrandes que ſes ſujets font au ſoleil.

N° 92. *Page* 177.

The incas conſecrates his veſſel to the ſun.

The incas comes to receive the offerings which his ſubjects make to the ſun.

N° 93.

Maniere d'alumer le feu ſacré chez les *Peruviens*, la veille de la grande fête du ſoleil, nommée le grand *Ramy*.

Le premier jour de la grande fête du ſoleil, l'incas lui preſente un vaſe plein de liqueur, & l'invite a boire.

N° 94.

Sacrifice d'un Agneau noir le jour de la grande fête du ſoleil.

Feſtin a l'honneur du ſoleil, le jour du grand *Ramy*.

N° 95.

Deſolation des *Peruviens* pendant l'eclipſe de la lune.

Captif ſacrifié par les *Antis*.

N° 96.

Maniere dont l'incas marie ceux de ſon ſang.

On coupe les cheveux, & on donne un nom au fils de l'incas.

N° 97.

Honneurs funebres rendus aux grands du *Perou* apres leur mort.

Maniere d'enſevelir les grands du *Perou*.

N° 98.

Bramin qui à fait vœu de porter un colier de fer du poids de 24 livres, de 4 piés en quarré, juſqu'à ce qu'il eut amaſſé en aumones une aſſez grande ſomme d'argent pour faire bâtir un hôpital.

Bramin qui ſe balance par devotion pendant un demi-heure, en honneur du dieu *Eſwara*, au deſſus d'un feu qu'il attiſe avec le bois qu'il à mis aux deux côtez.

Bramin qui s'eſt fait attacher au pié d'un arbre avec une chaîne de fer à la jambe, en reſolution d'y finir ſes jours.

Deux *Bramins* de la famille des *Soudraes*, nommez *Jogiis*, trainant après eux de longues & peſantes chaînes de fer, qui leur paſſent de la jambe ou elles ſont attachées ſur les epaules.

N° 99.

Brama, ou *Bruma*.

N° 100.

Ixora, divinité des *Indes Orientales*.

Quenevadi, fils d'*Ixora*.

N° 101.

Premiére incarnation.

Seconde———

Troiſiéme———

Quatriéme———

N° 93. *Page* 177.

How the *Peruvians* light the ſacred fire, the eve of the high feſtival of the ſun, called the great *Ramy*.

The firſt day of the high feſtival of the ſun, the incas preſents a vaſe full of liquor to that planet, and invites it to drink.

N° 94. *Page* 180.

Sacrifice of a black lamb, the day of the high-feſtival of the ſun.

Feſtival in honour of the ſun, the day of the great *Ramy*.

N° 95. *Page* 182.

Bewailing of the *Peruvians* during the eclipſe of the moon.

Captive ſacrificed by the *Antis*.

N° 96. *Page* 187.

How the incas marries thoſe of his own blood.

The incas's ſon's hair is cut, and a name is given him.

N° 97. *Page* 191.

Funeral honours paid to the nobles of *Peru* after their death.

Manner of burying the nobles of *Peru*.

N° 98. *Page* 357.

A *Bramin* who has made a vow to wear an iron collar of 24 pounds weight, and 4 foot ſquare, till ſuch time as he ſhall have amaſs'd by alms money ſufficient to build an hoſpital.

A *Bramin* who ſwings himſelf out of devotion for half an hour, in honour of the god *Eſwara*, over a fire, which he feeds with wood he had placed on both ſides of him.

A *Bramin* who has had himſelf ſhackled to the foot of a tree with an iron chain, with a reſolution to end his days in that poſture.

Two *Bramins* of the family of the *Soudraes*, called *Joguis*, dragging after them long heavy chains, which go from the leg where they are faſtned over the ſhoulder.

N° 99. *Page* 408.

Brama, or *Bruma*.

N° 100. *Page* 410.

Ixora, deity of the *Eaſt-Indians*.

Quenevadi, ſon of *Ixora*.

N° 101. *Page* 415.

Firſt incarnation.

Second———

Third———

Fourth———

N° 102.

Cinquiéme incarnation.
Sixiéme———
Septiéme———
Huitiéme———

N° 103.

Neuviéme———
Dixiéme———
Ixora, ſous le nom de *Mabadeu*.

N° 104.

N° 105.

La pagode de *Kamaetſma*.
La proceſſion de *Witſnou*.

N° 106.

Penitente *Bramine*, qui ſe tient toujours dans la même poſture ; une devote, accompagnée de ſa ſervante, vient ſe recommender a ſes prieres.
Autre penitente aſſiſe dans une poſture tres-genée, & qu'il ne lui eſt pas permis de changer.
N° 1. Penitent qui tient juſqu'à la mort ſes bras élevez en l'air.
2. Poſture dans la quelle les penitens dorment ſans jamais abaiſſer leurs bras.
Pelerine *Bramine*.

N° 107.

Religieux penitens de la ſecte des *Joguis*.
Deux autre *Joguis* qui ſe font des inciſions.
Jogui qui nourrit un paon par devotion.

Bramines qui nourriſſent des oiſeaux par devotion.

N° 108.

La proceſſion de *Ganga*.
La fête de *Huly*.

N° 102. *Page* 417.

Fifth incarnation.
Sixth———
Seventh———
Eighth———

N° 103. *Page* 421.

Ninth———
Tenth———
Ixora, under the name of *Mabadeu*.

N° 104. *Page* 422.

N° 105. *Page* 427.

The pagod of *Kamaetſma*.
The proceſſion of *Vitſnou*.

N° 106. *Page* 430.

A penitent *She-Bramin*, who ſtands for ever in the ſame poſture ; a devotee, attended by her maid, comes to recommend herſelf to her prayers.
Another ſhe-penitent ſitting in a very uneaſy poſture, which ſhe is not allowed to change.
N° 1. A penitent who ſtands with his hand over his head till he dies.
2. Poſture in which the penitents ſleep without ever ſtooping their arms.
A pilgrim among the *Bramins*.

N° 107. *Page* 431.

Religious penitents of the ſect of the *Joguis*.
Two other *Joguis* who flaſh themſelves.
A *Joguis* who keeps a peacock from a principle of devotion.
Bramins who feed birds out of devotion.

N° 108. *Page* 433.

Proceſſion of *Ganga*.
Feſtival of *Huly*.



A DISSERTATION ON THE *AMERICANS*, AND THE Conformity of their Cuſtoms with thoſe of other Nations, antient and modern.

CHAP. I.

Of the Original of the Americans.

IF the antients have in any thing excell'd the moderns, we may boldly affirm 'tis not in navigation; ſuch as have any knowledge of antiquity, will not offer to diſpute this point with us. 'Tis true indeed that the antients traded to the *Indies*, and doubled the cape of *Good-Hope*, that they knew *Iceland* under the name of *Thule*; that they enter'd the *Hyperborean* or frozen ocean, and knew cape *Tabin*, vaſtly beyond the river *Oby*; but all this is not to be compar'd to the diſcoveries of the moderns: and ſuppoſing the former had known much more than what is generally allow'd 'em on this head, it yet could not poſſibly have been of any great advantage to them, becauſe of the ſlowneſs and defects in their navigation, which is now univerſally allow'd; the little knowledge they had of the winds, and the belief that prevail'd ſo much among 'em with reſpect to the torrid *Zone's* being not habitable; not to take notice of their ſmall knowledge in aſtronomy: all theſe reaſons, I ſay, ſufficiently prove they were not able to make long voyages, and conſequently, that tho' they might have ſome knowledge of countries as far diſtant as thoſe of *America*, it muſt have been entirely owing to chance. 'Twou'd be but to little purpoſe for us to repeat

repeat what has been ſaid on this ſubject, or to dwell on an article that wou'd carry us to very great lengths, were we to go through with it; ſuffice it therefore that we obſerve, there is no probability the antients had any regular correſpondence with the inhabitants of the continent which we call *America*, or had ever form'd any deſign of ſending colonies thither. So that the prediction of *Seneca* the tragic writer, and what we meet with in *Ælian*, *Plato*, and ſome others, relating to unknown lands, ought to be conſider'd no otherwiſe than as mere conjecture or the product of fancy. But how *America* was firſt peopled, and when it was ſo; how the inhabitants happen'd to loſe their firſt cuſtoms, and neglected a correſpondence that might have been perpetuated from father to ſon by the help of tradition, is what we are ignorant of: however, we ſhall preſent the reader with ſome obſervations on this ſubject, that will relate chiefly to the original of the *Americans*; and afterwards make ſome others with reſpect to the conformity of the cuſtoms of that people with thoſe of our hemiſphere.

Purchas in his *Pilgrim* is of opinion, that 'tis not many centuries ſince *America* was firſt peopled, and grounds his conjecture on that continent's not being ſo well peopled at the time of its diſcovery by the *Europeans*, as it muſt naturally have been, had it begun to be peopled about *Abraham*'s time, or even about that of our Saviour. If this continent, ſays he, has been inhabited from the infancy of the world, whence is it that we find ſo many deſarts in the midſt of it? or that countries, ſo fruitful and agreeable as theſe are, had not colonies ſent to them, ſince they deſerve to be peopled much more than the northern parts of *Europe* and *Aſia*? The *Mexicans*, who conſider themſelves as the moſt antient inhabitants of *America*, and who pretend to have ſent colonies to *Peru* and *Chili*, cannot trace a thouſand years backwards. But theſe reaſons are not ſolid enough. For *1ſt*, 'tis very probable that the cruel cuſtom of devouring one another, which is practis'd by moſt of theſe nations; the bloody wars they were continually engag'd in with one another; and the * ſacrifices they made of men, may, for many ages, have thinn'd the number of the inhabitants of theſe countries. *2dly*, 'Tis true indeed, that the hiſtories of *Mexico* and *Peru*, which are the two principal monarchies in *America*, do not go very high into antiquity; but can this be ſufficient to perſuade us, that thoſe two empires remain'd deſolate and unpeopled, for four or five thouſand years? Ought we not rather to ſuppoſe, that the ignorance of the firſt inhabitants occaſion'd their neglect of tranſmitting to poſterity the hiſtory of their original? The chronicles of moſt nations of *Europe* don't go higher than the time of the *Roman* common-wealth, and *Odin*, the great legiſlator of the northern nations, can hardly go ſo far backwards into antiquity, as two thouſand years. *Rome* and *Greece* indeed go higher, but they can hardly prove an antiquity of above a thouſand years over the reſt of the nations of *Europe*; beyond this all is fiction and chimæra. In fine, no People in the world, the *Jews* and *Chineze* excepted, can boaſt an hiſtorical exiſtence of more than four thouſand years; not to mention that we are oblig'd to allow the *Chineze* a great number of incidents, which we are not able to diſpute with 'em, for want of a ſufficient knowledge in their hiſtory, and the progreſs of their ſciences.

Beſides we can ſcarcely perſuade ourſelves, that the eſtabliſhment of the different nations in *America*, did not require a long ſeries of ages, if we conſider, that the *Spaniards* when they firſt diſcover'd *America*, found the iſlands thereof as well peopled as the Continent; and likewiſe if we reflect upon the great variety of languages that travellers have obſerv'd to be in uſe among 'em, which could not poſſibly have arriv'd at ſo great perfection in ſeven or eight hundred years. Thoſe who have ſtudied the progreſs of the living languages, know very well, that tho' it be not above eight or nine hundred years, ſince the *French*, the *Italian*, the *Engliſh*, and ſome other dialects of the *Latin*, of the ancient *Saxon* or *German*, were firſt form'd; they yet have not been

* Above thirty thouſand people had been ſacrificed to the Idols, the ſame year that the *Spaniards* firſt enter'd *Mexico*.

been able to loſe the ſenſible marks of their origin, which ſurely will ſufficiently evince the antiquity of the *American* Languages, whoſe variety might probably be owing to the firſt confuſion of tongues.

'Tis very probable, that the colonies which firſt ſettled in *America*, came thither by land, and that if any happen'd to come by ſea, 'twas owing to chance rather than deſign *.

We may naturally ſuppoſe that ſome *Phœnician* or *Carthaginian* Sailors having been thrown on the coaſt of *America* by a ſtorm, neceſſity had forc'd them to ſettle there, and that they there loſt their language and the little knowledge they might have had of the arts and ſciences of their country. What makes this more probable, is, that ſea-faring men have in all ages been very ignorant, and but a degree above barbarians. The *Peruvians* had antiently ſome footſteps of thoſe involuntary voyages: the firſt *Spaniſh* writers who have collected the ſcatter'd remains of their hiſtory, make mention of certain people who came from that part of their country which lies toward the ſea, and that they afterwards made a conqueſt of their country.

† Tradition made the above-mention'd writers conſider theſe men, whoſe original appear'd ſo extraordinary, as ſo many giants; and indeed 'tis not unlikely they were ſuch, ſince we are aſſur'd that bones of a prodigious ſize have been dug up about *Puerto Viejo*, and in the valley of *Jumbez*. We have many learned men in the world, who, in raptures at this diſcovery, would conſider theſe giants as the poſterity of the children of *Anak*, of whom mention is made in *Deuteronomy*; and would bring the Lord knows how many far-fetch'd conjectures, to prove that the poor *Canaanites* whom *Joſhua* had driven out of their dwellings, had fled to *Peru* for refuge. But to be ſerious, 'Tis hardly poſſible to make a voyage of even a few leagues, with their *Balſes*, *Pieroques*, and canoes; neither have the *Aſians*, the *Africans* or *Europeans* ever had courage enough to venture over a wide extended ocean in ſuch weak veſſels; and as on the other ſide, it does not appear that the *Americans* were ever acquainted with any other kind of ſhipping; we may naturally ſuppoſe, that if chance did at any time throw ſome unhappy wretches on a deſart coaſt of *America*, in an age when mankind had little knowledge in the building of ſhips, ſuch perſons were ſoon forced to forget their former cuſtoms and manners, and to comfort themſelves for this loſs, by the propagation of their ſpecies in thoſe regions, into which fortune had thrown them againſt their wills.

In reality 'tis more natural to ſuppoſe that the firſt colonies which ſettled in *America*, came thither by land; by this means we avoid the difficulties that might be ſtarted concerning the paſſage of wild beaſts thither.

How-

* Several learned men have been of opinion that *America* was peopled by the *Phœnicians* and *Carthaginians*. They grounded their conjecture on the long voyages thoſe people us'd to make, who fitting out very conſiderable Fleets, us'd to ſend them beyond the ſtraits of *Gibraltar*, the *Canary Iſlands*, and thoſe of *Cape-Verd*, known to the antients, as is believ'd, under the name of the iſlands *Gorgades*. 'Tis true indeed, that the iſlands of *Cape-Verd* are the neareſt land to *America*, but this does not prove the *Phœnicians* had viſited the *American* coaſts. As to the cruizings of thoſe *Phœnicians* beyond the *Gorgades*, they might probably have been made towards the ſouth rather than towards the weſt. We in that caſe ſhould therefore look into the ſouthern parts of *Africa* for thoſe unknown lands, which the antients tell us the *Phœnicians* had diſcovered. On the other ſide, if it be true that the *Antilles* were known to 'em under the name of the iſlands of the *Heſperides*, and that the voyage from the *Gorgades* to the *Heſperides*, which is not now above 25 or 30 days ſail, might have taken them forty; which is but a ſhort time, conſidering their little experience; we ſhall find that no other people than the *Carthaginians* could have been able to undertake ſuch voyages. The ſituation of their Country, and the talents they knew they had for trade, might probably have excited them to rove up and down that great expanſe of waters between *Africa* and *America*, having firſt ſettled a pretty regular Correſpondence between *Cadiz* and the *Caſſiterides*, now call'd the *Azores*. If all this were true, we might probably ſuppoſe that the *Carthaginians* and the other *Phœnicians*, who were ſettled in *Spain* and *Africk*, had carried people to the *Azores*, the *Antilles*, &c. and from thence to the continent of *America*. And then, after having ſail'd ſeveral hundred leagues, from the coaſts of *Africa* to the gulph of *Mexico*, 'tis not impoſſible but that thoſe mariners might have attempted another as far as the main land.

† 'Tis very well known, that the ancients always endeavoured to ſet the foundations of conſiderable cities, and the original of great Men, *&c.* in the moſt conſpicuous light; and on the other hand, that the credulous multitude were too fond of the agreeable and glaring deceit, ever to be diſſuaded from the belief of it.

However 'tis impoſſible to fix the *Æra* when this happened, which perhaps may be as old as the flood, whereof the *Peruvians* have preſerved ſome * idea; this is the only footſtep remaining among them relating to remote antiquity, for in all other reſpects the *Peruvian* annals ſcarce comprehend the hiſtory of four centuries: And then what are theſe annals? Only *Guappas* or *Quippos*, that is, certain ſtrings with knots in them to point out the ſeveral tranſactions. Notice will be taken of them in the ſequel of this work: But before we come to a deciſion with reſpect to the original of the *Americans*, it may be proper to examine whether the affinity which ſome pretend to find between the manners and cuſtoms of the *Americans*, and thoſe of the *Phœnicians*, may reaſonably induce us to conclude that the former are deſcended from the latter.

We ſhall not take notice of the affinity that has been found between the cuſtom of living in huts, and that of roving from place to place: The *Americans* in this reſpect reſemble as much the *Nomades*, the *Arabian Scenites*, the *Scythians*, *&c.* as the *Phœnicians*.

The compariſon that might be made of the idolatry of thoſe Nations, would alſo hold with that of other nations of our hemiſphere. The following affinity, could it be proved, would deſerve our notice infinitely more; I mean that of languages. But without affecting a great depth of erudition in this place, which our etymologiſts are generally ſo laviſh of, we ſhall content our ſelves with ſaying, that a dozen words, whoſe ſound and ſignification are the ſame in the languages of two diſtant nations, is hardly capable of proving that they are both deſcended from the ſame progenitors; however, if it were true that the *Carthaginians*, after their diſcovery of the *Heſperides*, had known the continent of *America*, they might probably have left their language, with ſome of their people behind them; and this language might have been ſo far confounded with the *American* tongues, as to remain only in twelve words. Let us endeavour to maintain this kind of Paradox, though to ſpeak the truth we are almoſt perſuaded that the *American* ſettlements were firſt made by land, and that the *Phœnicians* of *Africa* have had very little ſhare in it. 1ſt, 'Tis certain that the *Phœnician* language was in proceſs of time ſo much corrupted in *Africa*, that it degenerated to a meer jargon, mixt with the *Lybian*, and other wild languages of the neighbouring Nations. 2dly, This language thus degenerated, being carried into *America* by a ſmall number of people, who † ſetled there, muſt naturally have been ſoon loſt, ſo that ſmall remains of it muſt have been left.

The reader may probably look upon this as the mere product of our fancy; butif it be duly conſidered, it will not appear altogether improbable. In the whole, what man of learning will dare to aſſert, that the languages of thoſe countries which lie neareſt *Africa*, are not mixed with *Punic*, with *Lybian*, or even broken *Cantabrian* words? Who is able to boaſt his having ſo thoroughly ſtudied the genius and etymology of thoſe *American* languages, as to be able afterwards to affirm, that there are not ſome footſteps of the *African* idioms, and of thoſe places which the *Carthaginians* poſſeſſed in *Spain*, to be found therein? Theſe conjectures might have been carried much farther, had not the language of the *Antilles* been loſt, after the *Spaniards* had deſtroyed the inhabitants of thoſe iſlands.

Some authors are of opinion that the *Americans* owe their original to the diſperſion of the ten tribes of the *Iſraelites*. Something has already been ſaid on that head, in

* They tell us that ſix people ſaved themſelves in an univerſal deluge; that they reſtored mankind, and that *Mangocapac* the firſt *Incas* deſcended from one of them, *&c.*

† *Emanuel de Moraes* is of opinion, that the beauty of the *American* climate, having engaged great numbers of *Carthaginians* to go thither; the common-wealth being afraid of loſing its inhabitants, was obliged to forbid thoſe voyages upon pain of death; ſo that the abandoned colonies ſunk into ſavages, the families ſeparated from one another, and diſperſed themſelves up and down. Their language grew corrupt, new words were coined, and in proceſs of time a jargon was formed, that was neither *Carthaginian* nor *American*.

in the *third diſſertation on the Jewiſh ceremonies.* 'Tis true indeed, that ſome traces of the *Jewiſh* religion have been found in *Jucatan*, and the coaſts of the *South-Sea*; as for inſtance, a kind of circumciſion, which we might with great probability impute to neceſſity, ſo far from being forced to ranſack the *Jewiſh* religion upon that account. * *Emanuel de Moraes*, a *Portugueze*, who had travelled many years in *America*, has endeavoured to prove that the *Jews* and *Carthaginians* are the common parents of the *Americans.* We have juſt now quoted his opinion with relation to the migration of the *Carthaginians* into foreign countries. Here follows his reaſon to prove that of the *Jews* into *Braſil.* The *Braſilians*, ſays he, marry only into their own families, in like manner as the *Jews* married only into their own tribes. Both of them call their uncles by the name of father, and their aunts mother; their couſins, brother, *&c.* both of them paſs a month in deep mourning, and wear gowns that deſcend to their feet. But theſe affinities are of little weight, ſome of them being forced, and the reſt entirely falſe. But we ſhall leave the reader to his private opinion.

The great *Grotius* † thinks that the *Americans* of *Panama* came originally from *Norway.* The *Norwegians* went firſt into *Iceland*; from *Iceland* they went into *Groenland* by the way of *Frieſland:* from *Groenland* they ſpread themſelves into *Eſtotiſland*, which is a part of the main land of north *America*, and from thence they ſent colonies to the *Iſthmus* of *Panama.* We muſt own that there is one circumſtance which ſeems to prove that the inhabitants of *Panama* and *Mexico* are originally of the north, and that is the tradition of the *Mexicans* who formerly declared to the *Spaniards*, that their anceſtors came from that quarter. As to *Eſtotiſland*, we are told there is a city in that country, that goes by the name of *Norumbegue*, which ſtill preſerves in its name ſome marks of the paſſage of the *Norwegians.* But unhappily for this opinion there are not the leaſt footſteps remaining of any city in the north parts of *America*; and the natives of the country, if we except thoſe who dwell in the cities built by the *Europeans*, form what can at moſt be called but ſmall villages, made up only of a few houſes. Beſides, all that *Zeni* who firſt diſcovered *Frieſland* and *Eſtotiſland*, relates of his diſcoveries, appears altogether romantic and as fictitious at leaſt, as the diſcovery of the *Terra Auſtralis* by * *Sadeur.* *De Laat* in his diſſertation on the original of the *Americans* ſeems to have thoroughly refuted the reaſons which *Grotius* alledges to prove that the inhabitants of *Mexico* and *Panama* came originally from *Norway.*

As to the *Peruvians* and other nations of the ſouth part of *America*, *Grotius* has pretended to prove they came originally from *China.* The ſprightly and penetrating genius of both thoſe nations; their common idolatrous worſhip of the ſun; the hieroglyphic characters of both; and above all the voyage of *Mancocapac*, who came from beyond the ſeas to people *Peru*, and made himſelf the law-giver of its inhabitants; all theſe, I ſay, appeared reaſons ſufficient to this great man, to induce him to maintain his opinion.

To this *De Laat* anſwers, that the *Peruvians* were never ſuch skilful artiſts as the *Chineſe*, and that the moſt excellent pieces of handicraft of *Peru*, are greatly inferior to thoſe of *China*; but to this we might juſtly anſwer, that no conſequence can be drawn from hence, why the *Peruvians* ſhould not be deſcended from the *Chineſe.* The *Peruvians* would not have been the firſt people that had degenerated from their anceſtors. He adds, that before the coming of the *Spaniards* among them, they were wholly ignorant of the uſe of ſailing veſſels; and that 'tis very unlikely the *Peruvians* ſhould have wholly loſt all remembrance of their country, and the art of ſailing; particularly if we conſider, that becauſe of the winds which generally blow from

* Cited by *Purchas.*
† Quoted by *Montanus*, author of a deſcription of *America* in *Dutch.*
* Or thoſe of Capt. *Gulliver.*

from the eaſt under the equinoctial, 'tis eaſier to go from *Peru* to *China*, than from *China* to *Peru*.

The *Chineſe* junks are no way able to croſs the vaſt ſea which lies between *China* and *Peru*; beſides it was much more natural for the *Chineſe* to ſend people into *Mexico*, as that country lies much nearer to *China*. The adoration which the *Peruvians* pay to the ſun, has no manner of affinity with the idolatry of the *Chineſe*, who do not worſhip that planet; whereas it is adored by ſeveral nations of the north parts of *America*, from whence it is very natural to believe that the *Peruvians* came by the *Iſthmus* of *Panama*. 'Tis ſurprizing that *Grotius* ſhould tell us, that thoſe people had the uſe of writing, ſince the Incas *Garcilaſſo* tells us expreſsly in his hiſtory, that they were ignorant of that art.

Mancocapac was not a *Chineſe*, the *Peruvians* ſaid that he was born of a * rock, which they ſhew to this day near *Cuſco*.

It muſt be confeſſed that the original of the *Americans* is hid in great obſcurity; but it would be otherwiſe, had this people been leſs barbarous and ſavage in their infancy, or had afterwards known the methods which thoſe of our hemiſphere make uſe of, to tranſmit their hiſtory to poſterity; but *America* does not furniſh one ſingle monument to this purpoſe.

Thoſe people minded only the preſent moment, and never troubled their heads with the time paſt, or that to come; a cuſtom which ſtill prevails among ſuch ſavages as inhabit countries not yet frequented by the *Europeans*. But let us be juſt in our own caſe: Are we very certain of our own original? Do we know that of the *French*, the *Spaniards*, and the *Germans*? Would it not be impoſſible to trace the original of the firſt inhabitant of *Europe*?

All the difference we may find between the *Americans*, and our ſelves, is, that chriſtianity has fixed the *Æra* of our hiſtories; and has forced us as it were to leave to the diſcuſſion of the criticks, the fictions and prodigies of paganiſm that preceded it. The ages of *European* idolatry are an inexhauſtible fund of fictions and conjectures, which the *Greeks* and *Romans* themſelves have not been free from, as has been already obſerved; ſince the true hiſtory of the *Greeks* is not to be traced higher than the firſt olympiad, and that of the *Romans* than the foundation of their city. We ſhall now give our conjectures with reſpect to the original of the *Americans*. 'Tis very probable that *America* was as populous a few centuries after the deluge as it is at this time; after which ſtates and kingdoms were ſoon formed, however this was done progreſſionally according as families ſeparated, and that the children themſelves becoming parents of a numerous progeny, were obliged to quit their native countries.

Theſe ſeparations gave riſe to ſtates, in which ambition and a deſire of ſuperiority might even in thoſe ages have had ſome ſhare. Nevertheleſs 'tis probable that *Aſia* did not ſend out any colonies, till after having been forced to drive out ſuch young people as were capable of ſubſiſting by themſelves.

But theſe ſettlements were very eaſily made in thoſe times, *Husbandry* was then the only employment; mankind then ſpent their lives in leading their flocks to paſture, and 'tis by the opportunities which rural occupations gave to people whoſe paſſions were as yet but in their infancy, that the firſt conqueſts were made in *Aſia*, and the ſending out of the firſt colonies. A ſhepherd, who was at the head of a numerous family; maſter of ſeveral flocks; and who found himſelf well ſettled in *Chaldea*, ſent one of his children or dependants ſeveral leagues off, with a detachment of oxen, aſſes and camels.

The flock went gently on, grazing in their paſſage, and inſenſibly drew farther from the true owner. In the mean time the detachment grew more numerous; from this flock there

* *Coreal's* voyages to the *Weſt-Indies*. *Tom.* 2. *chap.* 8.

there ſprung another. The ſhepherd, who at firſt was no more than a deputy, became himſelf the maſter and father of a family; he then alſo ſeparated part of his Wealth, and gave it as an inheritance to that ſon whom he intended ſhould ſettle in a foreign country; or to ſome dependant that was going to ſettle further off. We preſume that in this manner an hundred years was time ſufficient to people *Europe*, *Aſia* and *Africa* very conſiderably; and an hundred more to people the continent of *America*. Let us ſuppoſe for this purpoſe, that at the flood, * *Shem*, *Ham*, and *Japhet* had each twelve children, and that all theſe children were fit for marriage about fifteen or eighteen years after the flood. 'Tis very probable, that after they had been married twelve years, they might ſee a poſterity of four hundred and thirty two perſons. In this manner *Noah* might have been at the head of above five hundred deſcendants in the ſpace of thirty years; and if we then ſuppoſe that every one of *Noah*'s great grandchildren had ten children, theſe four hundred thirty two perſons might have begot four thouſand three hundred and twenty children in ten years time. All this might have happened in the ſpace of half a century; ſo that multiplying them always by ten, and leaving an interval of about twenty or five and twenty years between one generation, and another; *Aſia*, *Europe*, and *Africa* may have been peopled with four hundred thirty two millions of inhabitants, an hundred and fifty years after the flood. Methinks this could not be diſputed, were we only to have regard to the ordinary Methods of propagation; 'tis true indeed that we ſuppoſe every head of a family to have had ten children, when probably ſeveral of thoſe chiefs might not have had near ſo many. But then how many do we ſee in our days who have more than ten, and if we conſider what Biſhop *Burnet* has told us concerning Meſſieurs *Tronchin* and *Calandrin* of *Geneva*, † "the former of whom at the age of 75, had 115 children, "or perſons married to his children that could call him father; and the other at the "age of 47 had 105 perſons, who were all his nephews or nieces by his brothers or ſi"ſters:" if, I ſay, we conſider theſe two inſtances, 'twill be found that our computation is modeſt enough, for an age when poverty and the cares of life had not yet deſtroyed man's vigour, nor reduced him to the neceſſity of refraining from marriage, (the lawful method of propagation,) for fear of his not being able to ſupport his family. But altho' the increaſe of our ſpecies had for one hundred and fifty years been much leſs than we have ſuppoſed it, and that only four hundred millions of people had come into the world; nay farther, tho' we were ſtill to ſubſtract thirty millions from that ſum, for the immature or violent deaths, diſeaſes and wars, which in all probability were not ſo bloody in thoſe ages, as they have been ſince; 'tis very natural to think that ſome millions might detach themſelves from the remaining three hundred and ſeventy millions in order to ſeek their fortunes in *America*. And though we afterwards ſuppoſe that propagation may have been very much prejudiced by reaſon of the fatigues they laboured under in their voyage, and from the change of climate, *&c.* we ſhall nevertheleſs find that ten or twelve millions of people may have been able to furniſh *America* with forty millions of ſouls in fifty years time. What is here advanced ought not to be looked upon as a paradox, nor ſhould any difficulties be raiſed with reſpect to our calculation; difficulties which are founded only on the length of man's life in our days. Mankind in thoſe ages had not invented all thoſe pernicious arts, which at the ſame time that they ſhorten life, do alſo leſſen propagation.

The rural life which mankind led in the firſt ages; the indolence of the *Americans*, which has been continued from father to ſon to lateſt poſterity; and the tranquility of that people, unperplexed with thoſe cares which now prey upon us, were incapa-

* The ſacred writings do not mention any children that the three ſons of *Noah* had; but in this caſe their ſilence on that head, and the wives which they ſay were given them, allows us to make the ſuppoſition we have advanc'd in this place.

† Letters.

incapable of ruining health, or of making men grow old before their time. But we will not purſue any farther a ſubject that would carry us to too great lengths. 'Tis ſufficient for our purpoſe that we have proved the poſſibility, and even the probability, that this part of the world began to be peopled about an hundred and forty years after the flood, and ſome years after the confuſion of tongues at *Babel*.

Theſe colonies paſſed over into *America*, from the north of *Aſia*, by the way of *Tartary*; there are ſeveral reaſons which induce us to be of this opinion. " 1ſt, * Fa-
" ther *Hennepin* relates that four ſavages came as embaſſadors to the *Iſſatis* and the
" *Nadoueſſans*, while he was among them. They came from a country above five hun-
" dred leagues to the weſtward of that place, and had been four moons in their jour-
" ney. They added, ſays he, that their country lay weſtward, and that we lay eaſt-
" ward with reſpect to their country; that they had journey'd on continually during
" all that time, except that which they employ'd in ſleep, and in hunting for their
" ſubſiſtence. Father *Hennepin* concludes from thence, that there is no ſuch thing as the
" ſtraits of *Anian*, for theſe ſavages aſſur'd us, ſays he, that they had not croſſed any
" great *Lake*, for that is the name they give to the ſea. They told us further, that
" all the nations with whom they were acquainted, that live to the weſt and
" north-weſt of the *Iſſatis*, have not any great *Lake* near their wide extended
" countries, but only rivers, which coming from the north, paſs thro' the countries
" of thoſe people who inhabit near their confines, on that ſide the great lake lies,
" which in the language of the ſavages ſignifies ſea." Theſe people undoubtedly inhabit the north part of *California*, and extend perhaps to the frontiers of eaſtern *Tartary*, *Japan*, and the land of *Jeſſo*.

This conjecture appears probable enough. † The north part of *Japan* has not yet been diſcovered, and 'tis ſtill unknown whether it be an iſland, or *Terra Firma*; whether it is joined to the land of *Jeſſo*, or ſeparated from it by a ſtrait. The *Japoneze* themſelves alſo are ignorant, or pretend to be ſo in this matter; " They tell us that the peo-
" ple who live above them, that is to the north, and north-eaſt of them, are ſavage and
" untractable: they nevertheleſs own that theſe countries are of a vaſt extent; that they
" have gone very far up into them, without being ever able to come to the end of them,
" or of finding the extent of them by the journeys they themſelves took, or the re-
" lations of the inhabitants of the country; that they had undertaken ſeveral jour-
" neys for that purpoſe; and that the want of neceſſaries had forced them to return
" back without finiſhing their diſcoveries, *&c.*" From all this we may conclude they had made excurſions very far up into thoſe countries, and that they are a little better acquainted with thoſe countries than we are, a ſmall part of it only being known to us, under the name of *Jeſſo*. Nevertheleſs this country muſt neceſſarily contain a vaſt tract of ground, if it be true that it joins to *Aſia* on one ſide, and to *America* on the other, which according to *de Liſle* is an extent of a thouſand or twelve hundred leagues from ** the borders of *California*, to thoſe of *Tartary*. Here follows a particularity which proves that thoſe people are acquainted with countries which extend very far to the north, north-eaſt, and eaſt of *Aſia*.

We read in the *relation of the* Dutch *Embaſſies to Japan*, that a map was ſhewn them, in which the land of *Jeſſo* was contiguous to *Japan* on that ſide towards the province of *Occhio*. The coaſt of that country extended north eaſtward towards *America*. They did not there find the leaſt marks of the pretended ſtraits of *Anian*, and conſequently no communication between the north and ſouth ſeas. The *Japoneze* ſhewed that map to the *Dutch*, to prove to them the impoſſibility of going round *Tartary* by ſea, as they were ſuppoſed to have deſigned. 2d, Thoſe

* New diſcovery in *North America. Edit. Utrecht.* 1697.

† Mr. *de Liſle's letter in the 3d volume of collection of voyages to the north.* Dutch *Embaſſies to* Japan. *Relation of* Japan, *in the 3d vol. of collection of voyages to the north.*

** A letter relating to *California*, in the 3d vol. *of Collection of voyages to the north.*

2d, Thoſe who were perfectly acquainted with the weſtern parts of *America*, have obſerv'd that they are much better peopled than the eaſtern parts which lie towards *Europe*; but this proof appears to us to be of little weight: here follows what we think a better. *Tartary* may be called the * *Nurſery of all nations.* † Almoſt all the old world is at this time governed by the northern nations, who all came originally from *Great Tartary*, the inhabitants whereof in all ages, accuſtomed to a laborious and active way of life like the *Americans*, have but very few if any ſettled habitations, and cannot brook the confinement of cities.

The *Tartars*, in the ſame manner as the northern *Americans*, are making perpetual inroads into the territories of their neighbours, and continually engaged in war. In a word, if *Tartary* has from time to time pour'd, as it were, its inhabitants into *Europe* and *Aſia*, why may it not have done the ſame thing with reſpect to *America?*

3d, Beſides this ſimilitude in the manner of living, we meet with another in the face and ſtature. To this it may be objected, that theſe muſt have been loſt in a ſucceſſion of ſo many ages. Our anſwer is, that the *Americans* may have preſerved the air and cuſtoms of the *Tartars* their anceſtors, which we prove from the inhabitants of *Lombardy*, who have not degenerated much from the ancient *Lombards*; no more than the *Normans* of *France*, the inhabitants of *Granada* in *Spain* deſcended from the *Moors*, or the *Turks* in *European* and *Aſiatic Greece*.

The modern *Lombards* are in general at this day the moſt bearded people in all *Italy*, in which they reſemble the ancient *Lombards*, who are ſaid to have been ‖ ſo called from their long beards. The *Gaſcoons* and inhabitants of *Languedoc*, have preſerved the loud and terrible voice, and ſtern air of the antient *Goths* their predeceſſors. The *Spaniards* ſtill retain the cold and haughty air of thoſe people, which uniting together inſenſibly, have at length form'd what has been long called the *Spaniſh Gravity*; which they carried along with them to *Naples*, and left ſome traces of it among the *Netherlanders*. The *Normans* retain the complexion, the phlegm, and cunning evaſions of the northern nations from whom they are deſcended.

The inhabitants of *Granada*, particularly thoſe called ‡ *Alpuxares*, have inherited the dexterity of the *Moors*, and though chriſtians, they yet abſtain from wine in the ſame manner as the *Mahometans*. The *Turks* have introduced part of their *Scythian* manners, and the *Tartarian* air, into thoſe countries they have ſince ſettled in. On the other ſide, new-comers inſenſibly acquire the air and cuſtoms of thoſe places in which they ſettle, and in proceſs of time form a mixture, which may nevertheleſs be diſcovered, when ſtrictly examin'd into. The phyſiognomy of antient nations is always viſible in the faces of their deſcendants; and the many revolutions in *Italy*, during which the blood was ſo often diverted from its true channel, have yet not been able ſo to change the features of the modern *Italians*, but that it plainly ſhews they are either direct or indirect ſucceſſors and deſcendants of the antient inhabitants of *Italy*. In fine, to confirm the opinion of thoſe who are of opinion that the *Americans* came originally from *Tartary*, we will quote the teſtimony of *Furbiſher*; he relates that ** the ſavages he met with to the north-weſt of *Europe* on the *American* coaſt, "had a *Tartarian* air, long black hair, broad faces, flat noſes, a ſwarthy complexion; "that they rove about like the *Tartars*, and are divided into herds without any ſet-"led habitation, *&c.*"

We might moreover mention ſeveral cuſtoms, which are very well adapted to prove that the *Americans* are of *Tartarian* extraction; with ſome of theſe we ſhall preſent the reader. Whenever a Prince or *Cacique* among the *Tartars*, or the greateſt part of the *Ame-*

* *Officina gentium.* † *Huetiana, pa.* 130. *Amſterdam* Edition. 1725.
‖ *Paul Diacre*'s hiſtory, Book 1ſt ‡ *Veyrac* in his *preſent ſtate of* Spain, Book 1.
** Collection of voyages to the north, *vol. 6. pa.* 48 & 65. *edit.* 1720.

Americans, leaves the world, ſome of his domeſticks are always buried along with him. Both have riches, trade, and the ſciences in contempt; and preſer to theſe domeſtick employments, the diverſion of hunting, and making inroads, which they very often do, for above four or five hundred leagues, from the places where they uſually fix their tents. The antient inhabitants of the north parts of *Europe* and *Aſia*, painted their bodies; as is manifeſt from what hiſtory relates concerning the * *Picts*, a people of *Scythia*, who us'd to paint themſelves much after the ſame manner as travellers tell us the *Americans*, and particularly the inhabitants of *Mexico* and *Florida*, do at this time. The *Goths* alſo painted their face and bodies with vermillion. In fine, the manner of making war by ſurprize, and ambuſcades, ſo much practis'd by the *Tartars* and *Americans*; the irreconcilable hatred of both; their contempt of death; their cuſtom of yielding to their old men the honour of being counſellors, whilſt the youngeſt and moſt vigorous go to the wars; which cuſtom is obſerv'd by ſeveral *Tartars* to this day; and was alſo for many ages practis'd by the *Goths*, and other nations that came from the north parts of *Europe* and *Aſia*, and is ſtill obſerv'd by the *Americans*; that ſavage temper which inſpires them with the cruel cuſtom of drinking the blood of their enemies; that ſubordination of their youth to the aged in their military affairs, and in the councils of war; the natural impatience of all theſe people in general, ſeems to authorize the original we have given to the *Americans*: but after all, we don't look upon the reaſons we have now given as ſo many convincing proofs, and we willingly ſubmit them to the conſideration of the criticks.

Before we conclude this chapter we will produce two or three etymologies, which † *Vander Myl* had form'd in his own imagination, to prove that the antient language of the *Tartars* differ'd but very little from the *German*; and that it ſtill ſubſiſts in a few words on the borders of *Tartary* and *America*. *Tenduc*, which is the laſt province of *Tartary* towards *America*, ſignifies, ſays he, ‡ *extremity or end*: *Anian*, the name of another *Tartarian* kingdom near *California*, ſignifies ‖ *entrance*. Near *Anian* is a great extent of country, which is called ** *Bergo*; *Vander Myl* happily meets with a very remarkable hiſtorical circumſtance therein, which is, that the *Scythians*, after having abandon'd their country, went and ſhelter'd or hid themſelves in that country of *Bergo*. Theſe etymologies may be put in the ſame claſs with thoſe of †† *Laquais* (or footman) and *tire-larigot*, (or to drink copiouſly) which *Menage* has oblig'd us with.

Goropius Becanius, who was alſo ſeiz'd with the ſame etymological frenzy, had a long time before deriv'd the *Hebrew* tongue, and the names of the antient patriarchs from his native *Flemiſh*. He tells us that ‡‡ *Adam*, *Methuſelah*, and ſome other patriarchs, diſcover'd in their names the moſt palpable marks of their original. The herd of etymologiſts may very well be put in parallel with the makers of anagrams. We may juſtly apply to both what *Colletet* has ſaid, and boldly affirm:

Que tous ces renverſeurs de noms,
Ont la cervelle renverſée.

He, who in torturing words employs his pains,
Has little ſenſe, or wild, diſorder'd brains.

To theſe remarks, relating to the firſt colonies which were ſent into *America*, and the original of its inhabitants, we ſhall add the voyage that was undertaken in 1170, by

*——————*Ferroque notatas,*
Perlegit exanimes Picto morienteſiguras. Claudian.
† Deſcription of *America* by *Montanus*. ‡ *Tende den Hoek*. ‖ *Aangangh*. ** *De Berghe* in *Dutch* ſignifies to hide. †† He deriv'd *Laquais* from *Verna*, in *Latin* a bond-ſlave; and *tire-larigot* from *fiſtula*, ſignifying a flageolet or pipe. ‡‡ *Adam*, field of hatred, *haatdam*. *Methuſelah*, *maakt u zalig*, ſignifying happy.

by one *Madoc*, of *Welch* extraction, towards the north parts of *America*. *Madoc's* people being afterwards abandon'd by the *Engliſh* their countrymen, ſoon degenerated into ſavages: the only footſteps they preſerv'd of their original were a few *Welch* words, which *David Ingram*, an *Engliſh* mariner, obſerv'd in their language; and the * adoration of the croſs, the worſhip of which, either themſelves or their poſterity carried into *Cumana* and *Cozumela*. Others are of opinion that the *Welch* went aſhore on the *Azores*. As to the pretended St. *Andrew's* croſs, which the *Spaniards* who firſt went into *Cumana* found there, and which, they tell us, had been long worſhip'd before their arrival there; we muſt put them in the ſame claſs with thoſe circumſtances, which are either doubtful, or downright falſe. The ſame may be ſaid of the croſs, which was alſo worſhip'd by the inhabitants of *Cozumela* or *Acuzamil*, before the arrival of the *Spaniards*. We ſhall take notice of this adoration in the ſequel of the work. The above-mention'd *Spaniards* found alſo ſome *Negroes* at *Caracas*, between *Santa Martha* and *Carthagena*. 'Tis very probable ſome of 'em might have been carry'd by a ſtorm, from the *African* coaſts to thoſe of *America*: 'tis not impoſſible but that ſome † *Indians* of the ſouthern parts of *Aſia*, and the neighbouring iſlands, might have enter'd *America* by the ſouthern countries which lie next to *Aſia*, and from thence have convey'd recruits to *Chili*, *Paraguay* and *Peru*. It may alſo have happen'd, that *America* may have been peopled from the north parts of *Europe*: as for inſtance, the *Laplanders* and *Samoieds* may have been carry'd into *Groenland*, either on the ice, or in their canoes; that from thence their Poſterity might have extended themſelves to *Eſtotiſland*, and ſo further by degrees: be that as it will, it yet does not deſtroy our opinion, *viz.* that *the firſt* Americans *came into* America *by the way of* Tartary. A writer who ſhould entertain a notion of *Præ-Adamites*, might eaſily ſolve all theſe difficulties, by making the *Americans* ſpring from another *Adam*. They themſelves believe they owe their original to a ‡ lake, or fountain, or that they came from certain ſubterraneous places; in this they diſcover'd as much ignorance as the antient *Barbarians* of our hemiſphere, who included the oaks among their anceſtors.

CHAP. II.

Of their Idolatry; Notions with reſpect to the Deity, Paradiſe, &c. and of their Sacrifices.

WE do not intend to treat this ſubject philoſophically, as that wou'd carry us to too great lengths, not to mention that it wou'd be unſuitable to our deſign, which requires only an hiſtorical narration of things. There are two kinds of idolatry, both of them as old almoſt as mankind. The firſt occaſion'd the giving to the ſtars and elements, what was due to God only; the ſecond, which was much more various than the former, had man for its object; both roſe originally from the pride and fear of man. On the one he has rais'd, if I may be allow'd the expreſſion, all the figures, all the characters, every thing in general which he imagin'd might be of uſe to make the Deity ſenſible, to his mind; and rather than be too narrow in his conceptions of it, he has multiply'd its idea in a thouſand different manners. Neither has he forgot human nature, whoſe dignity he has alſo endeavour'd to raiſe, by aſcribing to it all the knowledge which *Adam* and his immediate poſterity had of the Deity. On the other, he has built a ‖ ſumptuous edifice, in which he compris'd an infinite number of things he imagin'd would be agreeable to the gods, not forgetting the leaſt trifles or gewgaws. 'Tis from this ſtore-houſe, which was open to the whole univerſe, that has iſſued the great

* *Purchas*, p. 800. vol. 1. † *Purchas*, ibid. ‡ *Purchas*, ibid. ‖ The falſe worſhip of heatheniſm, &c.

great number of rites and ceremonies which have ſpread up and down the world for ſo many centuries; and the numberleſs whimſical opinions that have never ceas'd ſtarting up, ever ſince the ſtore-houſe was firſt open'd. Whatever favour and regard ſome may have obtain'd more than the reſt, they yet are all in the main of the ſame texture, becauſe they all proceed from the ſame manufacture. 'Tis not always neceſſary that nations ſhould have correſponded with one another, and have mutually communicated their ſentiments, to have a ſimilitude of ideas and opinions: but it would be much more difficult to give a reaſon for the conformity they are found to have with one another in that reſpect, if every country produc'd a different ſpecies of Men. Are all thoſe different forms of worſhip, all theſe romantic notions, leſs agreeable to the ſupreme Being, than the infidelity of an atheiſt? The matter will admit of diſpute. The celebrated * *Bayle* has determin'd for infidelity; but *Leſcarbot*, author of a hiſtory of *New-France*, had declar'd before him, "that he would have a greater eſteem for a man, who was to "worſhip nothing, than for one who was to adore creatures, uninform'd with either life or "ſenſation; for, continues the ſame writer, how wicked ſoever he may be, he yet is not "guilty of blaſphemy, nor aſcribes to another, the glory due to God only: he indeed "leads ſuch a life as is not many removes from that of the beaſts; but that man is ſtill "more brutiſh, who adores an inanimate thing, and puts his truſt in it. A man who "has not imbib'd any erroneous opinion, is much more capable of learning the true "worſhip, than another that has; he being like the canvas, which is ready to receive "whatever colours may be laid on it." Such as have converted atheiſts and idolaters may decide the juſtneſs of this compariſon.

All the antient idolaters had their ſubaltern deities, whom they look'd upon as deputies or lieutenants to one ſupreme God. This opinion, which is leſs ſurprizing than atheiſm, was imbib'd among the moſt ſavage idolaters. Travellers aſſure us, that the *Canadans*, and other ſavages of *North America*, ſtand in fear of the † devil, and believe there are ‡ *Genii* even in inanimate things: but they nevertheleſs believe in a ‖ God, "the creator of all things; tho' they ſay that there are, beſides this God, a ſon, a "mother, and the ſun, making four in all. God, ſay they, is above all things. The "ſon and the planet of the ſun are good beings; but the mother who eats them is "good for nothing: and that they cannot boaſt too much of the father's goodneſs." The *Virginians*, who alſo believe there are ſeveral deities, of different degrees, make 'em all ſubordinate to one ſuperior God. One would think that the *Floridians* acknowledg'd the ſun for the ſupreme being; in which caſe their worſhip wou'd have an affinity to that of many antient heathens, who conſider'd it as the greateſt and moſt powerful of all beings. The *Zemes* of the *Indians* of *Hiſpaniola* were ſubject to a Being, eternal, unchangeable and infinite. In fine, 'tis manifeſt, that the bare light of reaſon tells mankind they ought to depend on a Power, who is greatly ſuperior to human ſtrength; and how diſtant ſoever the practice of the moſt ſavage *American* idolaters may appear from this idea, it may nevertheleſs be obſerv'd, that many arguments need not be employ'd to reduce them to this grand principle.

The

* In his Reflections on Comets.

† They believe in one whom they call *Cudouagni*, and tell us, that he often ſpeaks to them.——— "They ſay that whenever he is angry with them he throws duſt in their eyes. *Leſcarbot*." The *Braſilians* alſo ſtand in fear of the devil, whom they call *Anian*. We ſhall omit the different names that are given him by the moderns. The greateſt part of them aſſociate him with God, and worſhip them both equally, but they ſtand much more in fear of the devil. Theſe ideas which the *American* ſavages have form'd to themſelves of both God and devil, have a pretty near affinity to the two eaſtern principles, known to the antient *Perſians* under the names of *Arimanes* and *Oromaſes*. The worſhip of the noxious gods and evil genii was eſtabliſh'd upon the ſame foundation among the *Greeks* and *Romans*.

‡ The ſavages of *New-York* are of opinion, that the evil genii are the cauſe of bodily pains. Thoſe of *South America* aſcribe genii to arrows. In the main, might not this opinion have as much reaſon in it, as that the antients had of the ſoul of the world, and of an univerſal ſpirit that pervades every Being.

Spiritus intus alit, totamque infuſa per artus,
Mens agitat molem.———

‖ *Leſcarbot*, book 2. chap. 11. relates that of the *Canadans*.

The little knowledge the idolatrous *Americans* have preſerved of the ſupreme being, is abſorb'd as it were in an infinite number of ridiculous and trifling fictions, the natural conſequences of the falſe notions they entertain of his nature and ſubſtance. It wou'd be difficult to produce any thing that has the leaſt ſhadow of reaſon in juſtification of the riſe and original of theſe idle fictions; or to prove that the extravagancy of their notions ſhould reſult from any thing but their wild and crazy imaginations, and an habitual ignorance.

We ſhall make but one remark on this head, which is, that if we carefully examine the idea and character the ſavages aſcribe to the deity, we ſhall find, 1ſt, That like children, they form to themſelves a God, proportionable to the ſtrength of their capacities. 2. That they make him act conformable to their practices and inclinations. 3. That they ſuppoſe his omnipotence to conſiſt in giving them whatever may gratify their inclinations. 4. That the ſupreme felicity of this deity, conſiſts in a perfect enjoyment of whatever is the object of the happineſs of thoſe who adore him. 5. That theſe notions are tranſmitted from father to ſon, and that there is room to believe they have been always improved by the ignorance of the firſt *Americans*.

This may be proved from our ſelves. An ignorant father will inſtil the idea of a God into his child, before he is ſcarce able to ſpeak. He indeed tells him that he is the moſt powerful of all beings, but then he never fails to blend with it a great many qualities and frailties which are found in the creature.

If the child loves play-things, his father will be ſure to tell him, whenever he wants to keep him within due bounds, that in caſe he behaves himſelf well, God will give him play-things; and his other threats and promiſes will all be of the ſame ſtamp. His whole diſcourſe to his child ſhall turn wholly on ſenſual pleaſures, dainties, toyings, and ſuch like puerilities; in the midſt of which, with an air of ſerioufneſs, he will introduce this eternal being, of whom he himſelf has but a very imperfect idea; then cloathing this being with a body, but more beautiful and perfect than his own, he will aſcribe to him all thoſe paſſions, by which he himſelf is actuated; and cannot forbear to blend it with certain errors, which through ignorance he ſhall always have conſider'd as laudable qualities. The child brought up in theſe ideas, and deſtitute of all opportunities of acquiring a more perfect knowledge than that he received from his infancy; adds his own extravagant notions to thoſe he had imbib'd when he was a child. To purſue this matter further: Let us ſuppoſe that a chriſtian prince ſhould prohibit his ſubjects from holding any manner of correſpondence with their neighbours; that he ſhou'd deprive them of the uſe of books; ſhou'd baniſh arts and ſciences out of his dominions; ſhou'd command his people to ſpend their lives in hunting, in roving about the woods, *&c.* and that his ſucceſſors ſhou'd exactly follow his ſteps; we will not ſcruple to affirm, that in two or three centuries, this people, then become as ſavage as thoſe of *Braſil*, wou'd intermix what little remain'd in their minds of their own religion, with the moſt extravagant notions, and that they wou'd be as ignorant as the *Americans*. Hence we may eaſily conclude, that the *Americans* were capable of themſelves to eſtabliſh their erroneous principles; and that if there be any affinity between them and the idolaters of our hemiſphere, with reſpect to the idea they may have form'd to themſelves of the divine being, it muſt be owing to chance only.

The ſame may be ſaid with regard to the notions the *Americans* have formed to themſelves of paradiſe and hell. The *Canadans* believe that after death they ſhall be tranſported into beautiful green fields, embelliſh'd with all kinds of trees, fruits and flowers. They have not forgot to give hunting, and the bartering of skins, a place in their paradiſe. * The *Virginians* admit none but their fellow-citizens into their para-

* They believe that after this life, the good are at reſt, and the wicked in miſery. Now who are the wicked? Their enemies, and themſelves the good; ſo that they are of opinion they will all be happy after death, particularly if they have defended their country with vigour, and killed a great number of their enemies. *Leſcarbot*'s hiſt. of *New France*.

paradiſe: Nevertheleſs the author quoted in the margin, tells us, that they have retained ſome idea of the reſurrection of the body, and of the immortality of the ſoul. "They tell us, ſays he, ſome fictions concerning the reſurrection of certain perſons "from the dead—as of one—who after his death had come near the mouth of *Popoguſſo*, "which is their hell; but that a God reſcued him, and gave him leave to return "back to the world, that he might tell his friends what they ſhould do, in order to "prevent their going into that place of torment."

This *Popoguſſo*, the hell of the *Virginians*, as we juſt now obſerved, is a great ditch, which they place at a vaſt diſtance to the weſt of their country, in which they tell us their enemies are continually burning. The *Braſilians* who inhabit a very hot climate, that naturally inſpires them with the ſprightlineſs and gaiety of temper, which travellers have obſerved to be in all thoſe ſavages, aſſure us, * "That the "ſouls of the virtuous will go and meet thoſe of their anceſtors, beyond the high "mountains; that they will dwell with them in delightful gardens, where they will "laugh, dance and ſing to all eternity. To live a life of virtue, is with them to "make a great havock of their enemies, and afterwards to devour them." The natural bravery of this people, made them conſider all thoſe as in a ſtate of damnation, who had led an inglorious life, and had not oppoſed their enemies with vigour; theſe they give up to the devil, and believe he will torment them eternally. In a word, all theſe ſavages proportion the rewards and puniſhments of the next life, according to the ideas they have either acquired or formed to themſelves of virtue and vice, of the happineſs and unhappineſs of this life; and in this only they agree with the antient and modern heathens of our hemiſphere. I believe 'twou'd be needleſs to purſue this conformity; men are apt enough of themſelves to form the moſt extravagant abſurdities. Our notions of the next life are always conformable to that we may have led in this; and as a proof of this aſſertion, we need only conſider the *Elyſian* fields and †*Tartarus* of the ancients, the *Surgam* and *Patalam* of the *Eaſt-Indians*, *&c.* Theſe notions have inſinuated themſelves into other religions, and have been imbib'd by nations whom we are far from conſidering as ſavage. Of this the paradiſe of the *Mahometans* is one inſtance; nor can the chriſtians themſelves forbear employing the moſt ſenſual ideas in their repreſentations of hell and paradiſe.

The reſult of theſe ſeveral reflections, is, that all nations are ſenſible of the neceſſity they are under, of adoring one ſupreme being. This neceſſity ſuppoſes a dependance in man, and conſequently what idea ſoever we may form to our ſelves of his being, we muſt neceſſarily repreſent him greater than our ſelves. This dependance gives even the moſt ſavage part of mankind ſome notion of ſin, and points out to them the neceſſity of prayer and repentance; that we muſt endeavour to obtain the favour, and reconcile our ſelves to the deity. Sin draws puniſhment after it; but reconciliation, which naturally ſuppoſes the practice of virtue, makes us hope reward. The *Americans* have preſerved theſe notions which lead inſenſibly to the immortality of the ſoul, and even to the reſurrection of the body, whereof ſome of theſe nations were not ignorant. The *Peruvians* who had more knowledge than the reſt of the *Americans*, obſerving that the *Spaniards* dug up the bodies of their *Incas's* to plunder them of the riches that were buried with them; inſtantly beſought them not to diſperſe their bones, for fear it ſhould prevent their reſurrection. We muſt indeed confeſs that the *Americans* have ſullied theſe pure, theſe plain principles, by the mixture of the moſt ridiculous notions; however this is not ſo great a matter for ſurprize, ſince they might juſtly reproach us, notwithſtanding all our boaſted underſtanding, with having been guilty of the ſame errors.

Sacrifices and ‡ perfuming with incenſe were uſed only by the *Mexicans* and *Peruvians*. This manner of ſerving God, eſtabliſhed among all nations before the birth

* *Coreal's* voyage to the *Eaſt-Indies*, *Vol.* 1. *pag.* 224. † Hell.
‡ The *Caribees* of the *Antilles* and the *Virginians* alſo us'd perfumings.

birth of our Saviour, might have been preſerv'd by tradition in *America*, ever ſince the ſettling of the firſt colonies there. As for the human victims, whoſe blood has been ſhed on the altars of the nations of both hemiſpheres, it would be very difficult to ſay any thing that was reaſonable on that head. Wou'd it be poſſible to find the leaſt footſteps of humanity in thoſe cruel ſacrifices? 'Tis however probable, that the firſt victims of this kind were offer'd up in order to appeaſe the divine vengeance on certain occaſions, in an age when they thought the angry Gods cou'd be appeas'd with nothing but human blood. This is perhaps the moſt reaſonable conſtruction that cou'd be made in this caſe; and one would think, that the original we have given to this cuſtom, might be juſtified by the death of the deſcendants of King *Saul*. 'Tis moreover probable, that theſe barbarous ſacrifices might afterwards have been continu'd in order to perpetuate the events which had given birth to them; and as the mind of man, in all things which relate to falſe worſhip, is much more apt to give into exceſs, than to keep within due bounds; mankind could not prevail upon themſelves to quit that cruel ſpecies of devotion. Every foreigner and enemy was devoted to their Gods; ſuch might have been the motives of a worſhip, in which hatred, pride, and ſuperſtition were equally gratified; and which conſequently might have eſtabliſhed it ſelf in *America*, without the inhabitants borrowing the idea of it from other nations. In our opinion, the cuſtom which the *Braſilians* and other *American* ſavages have of putting their captives to death, ought to be rank'd among theſe ſacrifices.

CHAP. III.

Of their Soothſayers, Prieſts, and ſome of their Prophecies.

WE cannot comprehend the reaſon why *Leſcarbot* * refuſes to beſtow the title of prieſts *on thoſe who perform the ceremonies and invocations of the* Demons *among the* Weſt-Indians, *but as far as they preſerve the uſe of ſacrifices and oblations, which they offer to their Gods.* This notion is not very juſt. The title of prieſt may be beſtowed on all thoſe who are appointed to guide and inſtruct people in their religious worſhip, of what kind ſoever. There are in all men certain ideas which, from their ſimplicity, may be called original ones. The name of prieſt preſents us with one of this nature. This word, which is deriv'd from the *Greek*, ſignifies antient. It therefore ſuppoſes that a prieſt ſhould be old, and this is founded on a plain and ſimple reaſon, which the ſavages form to themſelves as well as we. For perſons of an advanc'd age, are more prudent, more devout, and naturally more capable of reſiſting the paſſions than young people, and conſequently fitter to preſent themſelves before God, and to offer up prayers for man. Having acquired more underſtanding, they are conſequently more capable of giving inſtruction. 'Tis therefore much more natural to commit the adminiſtration of religious worſhip to the elder, than to abandon it to young people, who generally have leſs prudence and devotion; are over-run with paſſions; without experience, underſtanding, and whoſe character cannot but be obnoxious to the ſupreme being. The *Americans* have preſerv'd the original idea, which the word prieſt preſented formerly to the mind; but we loſt it a little after the birth of Chriſtianity. All thoſe among them who preſide in religious worſhip, are choſe out of the elders of the people, and this was generally the practice in the moſt remote antiquity.

The

* Hiſtory of *New France*.

The *Mexican* clergy had formerly a ſuperior, whom we may compare to the * *Pontifex Maximus* of the antient *Romans*; he might alſo have had ſome affinity with that perſon to whom the *Lutherans* of *Germany* have given the name of *Antiſtes, Super-intendant, or chief Overſeer*; a kind of prelate, who though he has neither the croſier or the mitre, has nevertheleſs a great influence over the eccleſiaſtical affairs of the *Lutheran* churches.

We are not ſufficiently acquainted with the eccleſiaſtical ſtate of *Mexico*, to compare the deacon, or chief of the clergy of that empire, to the pope or even the *Mufti*. 'Tis not to be doubted but that the prieſts of the other *American* nations have their ſuperiors, who, as in other countries, have the direction of religion, and its worſhip. Men patiently ſubmit to a dependance which leaves thoſe who are ſubordinate, the hope of governing one day in their turns.

Moſt of the *American* prieſts are at the ſame time phyſicians. The *Floridians* always carry along with them ſcrips or wallets full of herbs and drugs for the uſe of their patients, † to whom they preſcribe in the triple quality of prieſt, phyſician and quack.

Prieſts are alſo phyſicians in other countries beſides the *Weſt-Indies:* we meet with the ſame circumſtance in *Aſia* and *Africa*; ſo natural is the ‡ belief, that Heaven beſtows in a peculiar manner, the healing arts on thoſe who are the depoſitaries of religious worſhip. This notion may perhaps be as old as the world. All *Pagan* antiquity was of opinion that the Gods were the inventors of phyſick, and in conſequence of this belief, the phyſicians were by the heathens enrolled in the number of their Gods. Theſe antient phyſicians made uſe of ſpells and inchantments in their art, as the *Americans* do at this day: whether it were, that they thereby intended to make themſelves be conſider'd with greater awe by theſe impoſtures, which the groſs and ſuperſtitious multitude took for favours from heaven; or that the people look'd upon every thing as magic, which they could not account for. Be that as it will, the *Europeans*, with all their learning and politeneſs, have not yet been able to purge themſelves entirely of that groſs idea, which has given riſe to a prodigious number of pernicious books of ſecrets whoſe authors pretend to aſſociate phyſic with incantations.

But it is now no longer look'd upon as an art, that is aſſociable to the prieſthood only; though 'tis common enough in *Germany*, to meet with ‖ clergymen, who are phyſicians and ſurgeons at the ſame time. To conſider things in a certain ſenſe, we ſhall find that all ſciences are allied to one another. Is it not probable, that the conjunction which the *Germans* have made of phyſic with theology, may owe its original to the antient *German* prieſts, who, in imitation of the *Druids* among the antient *Gauls* their neighbours, had alſo united theſe two branches together.

The religion and counſel of prieſts, have the ſame influence on civil affairs in *America*, as among us in *Europe*. The ſame prejudice which makes us truſt the prieſts with the cure of our bodily diſtempers, gives them no little authority in ſtate-affairs. They play their parts ſo well, that they are no ways inferior to their brethren in other parts of the world. We have an inſtance of this cunning and artifice in one of the moſt ſavage nations of *America*. " The *Braſilians*, ſays *Leſcarbot*, have their *Caraibes*, who " go from one village to another, and impoſe ſo far on the people, as to make them " be-

* *High Prieſt.* † *Coreal*'s voyages to the *Eaſt-Indies, Vol.* 1.

‡ The prieſthood has ever been rever'd by all nations, and particularly as they are, as it were, the mediators between God and man. " By which means they have frequently rid the people, and had their ſouls at " their devotion, and under that pretext, have in many places arrogated to themſelves a power that could no " ways be juſtified by reaſon. Moreover, the man who is able to diſcover ſuch abſent particulars as give " us uneaſineſs, is juſtly honoured by us, and particularly when to this is added a knowledge in ſuch medi- " cines as are proper to cure bodily diſtempers; circumſtances highly efficacious to gain credit and autho- " rity among men." *Leſcarbot's hiſt. of New France.* There is ſo natural a connection in theſe ſeveral ideas, that 'tis no wonder the ſavages of *America*, as well as ſeveral other nations, whom we look upon as *Barbarians*, have preſerved it in its primitive ſimplicity.

‖ Nay, quacks, which is ſtill worſe.

" believe they held a correſpondence with * ſpirits, by which means they were not " only able to give them victory over their enemies, but that to them was owing " the fruitfulneſs or barrenneſs of the earth." They delude the people to that degree, ſays † *Coreal* ſpeaking of the *Braſilian* prieſts, " as to make them believe they " carry on a ſecret intelligence with *Agnian*; and that they can invigorate whomſoever " they pleaſe with ſtrength and courage ſufficient to conquer their enemies. Theſe " prieſts are old men among the *Aldeas*, who boaſt that to them only, the growth " of plants and fruits is owing. They are artful enough to act the part of *Ag-* " *nian* to the life, and afterwards to perſuade the ſavages, that 'tis he torments " and uſes them ill. They complain of this particularly in the night, becauſe that ſea- " ſon is moſt favourable to their impoſture." The prieſts of other religions exact the ſame confidence from their people, by aſſuring them in the ſtrongeſt terms, that victory, plenty, and the reſt of the bleſſings of Heaven flow only from their zeal and prayers. We may add, that there is not one eccleſiaſtic in any other part of the world, who does not wiſh to be conſider'd as the agent or ambaſſador of his God: and as this character which he arrogates to himſelf, is the moſt glorious that cou'd poſſibly have been invented, 'twill ſcarce excite humility.

The clergy of all religions, endeavour univerſally, in the firſt place, to eſtabliſh their dominion over the minds of men; and to effect it, they think 'tis their buſineſs to perſuade the credulous vulgar, that by the virtue of certain private ſecrets they obtain the diſpoſal of the celeſtial bleſſings. Let it not be objected, that thoſe of the *Braſilians* are contemptible; for ſince it enables them to work wonders upon the ſavages, 'tis ſufficient to juſtify what we have advanc'd in this place.

Though his method be different from that of the *Bramin*, the *Dervis*, the *Bonza*, and the *Talapoin*, yet the plan is not therefore leſs the ſame; and we may be aſſured that a *Boié* who breathes courage on an aſſembly of ſavages, reaps as much advantage from this pretended myſtery, as a *Bramin* does from his water of the *Ganges*, or from an ablution with cow-dung.

The *Weſt-Indians* have their oracles and prophecies, as well as other nations. Such were thoſe which gave the *Mexicans* notice of the approaching deſcent of a foreign people, a little before the arrival of the *Spaniards* in *America*. Theſe prophecies are of the ſame nature, with thoſe which the *Greek* and *Roman* hiſtorians have tranſmitted to us. They were all of them given in equivocal terms; might have been as applicable to any other event, as that to which they were pleas'd to apply 'em; and were often made after the events had happened. The ſame judgment is to be form'd of all thoſe prodigies that accompanied the fall of ‡ *Montezuma*, which were trifling and contemptible, had chance ſo order'd it, that they had met with events of an indifferent nature; but they had the moſt profound regard and reverence paid them, as they either proceeded or accompanied the revolution of *Mexico*, which alſo was not a little heightned by the natural ſuperſtition of the *Mexicans*.

Their oracles may be put in the ſame claſs with thoſe of the antient heathens, that is to ſay, they were always ‖ doubtful, generally falſe, and ſometimes true by accident. They,

'Tis well known that *Numa Pompilius* taking advantage of the credulity and ſuperſtition which in his time had ſo great an aſcendant over the *Romans*, made uſe of a pious fraud to complete his intentions, by telling them, that he held a private correſpondence with the nymph *Egeria*, who was ſuppoſed to forward the delivery of children, and that all his actions were influenced by her immediate inſpirations.

† Vol. 1. of his voyages. ‡ Emperor of *Mexico*.

‖ The deceit and covetouſneſs of the prieſts are not a little concern'd herein. Here follows an inſtance, that may be put in parallel with any of thoſe we read of that kind among the antient heathens. An *Indian* going through a wood, perceived a motion in the trees, which he took to be ſupernatural. Frighted at the prodigy, he addreſs'd himſelf to that tree which he fancied ſhook the moſt; but the tree not condeſcending to conſabulate with him, it ordered him to go to a *Boié*, with whom it afterwards entred into converſe; commanding him to conſecrate an image, a temple, and ſacrifices to the God who was afterward ador'd by thoſe *Indians*, under the name of *Tocharwagamaracotti*. Upon which, on the bare word of the *Boié* they immediately decreed divine honours to this God. We find this circumſtance in *Purchas*, quoted from *Jeronimo Romano*.

They, as well as we, have the * art of working on the affections of their hearers, by certain affected preliminaries, with ſuitable geſtures and poſtures; which though they appear ridiculous to us, are yet uſeful in preparing the attention of the auditors, and by that means have a wiſh'd-for effect on the minds of thoſe who wait for the deciſions of a juggler. We will allow that theſe arts are not to be practis'd on any but *Americans*; nevertheleſs we muſt own that they are founded on ſuch prejudices as few perſons are free from, *viz.* 1ſt, That God is always wonderful. 2dly, That ſimplicity is obnoxious to him: and 3dly, That he never communicates himſelf to men, but in a manner directly oppoſite to the common courſe of nature. 'Tis on theſe three prejudices, that the antient as well as modern heathens have founded all the ridiculous extravagances of their oracles; and as theſe prejudices are univerſal, we muſt not be ſurpriz'd, that even the chriſtian religion it ſelf is not entirely exempt from them.

Dancing and ſinging are in great vogue among the *Americans*; but notwithſtanding there may appear ſome marks of religious worſhip in both of them, we yet cannot ſafely determine on this article. Probably they may dance only for pleaſure-ſake, and to exerciſe themſelves; as to their ſongs, they relate always to the illuſtrious actions of their anceſtors, and the deſtruction of their enemies.

We muſt not omit, that the prieſts, of the moſt ſavage *Americans*, have, as in all other countries, certain † characteriſticks, peculiar to their profeſſion. We have already taken notice of the little ſcrips, which the *Jouanas* among the *Floridians* carry at their girdles in quality of phyſicians. The *Braſilian Boies* carry *Maracks* in their hands, which is the name they give to certain hollow gourd-bottles, adorn'd with feathers, and filled with little ſtones. They ſtalk along with theſe *Maracks* in their hands, with as grave and haughty an air, as a fryar hugging his crucifix. We are likewiſe aſſur'd, that the prieſtly dignity is ‡ hereditary among the *American* ſavages, and that the ſecrets of the art are tranſmitted from father to ſon to the lateſt poſterity. 'Tis exactly the ſame in the *Eaſt-Indies*, where the *Bramins* make all their children *Bramins*. The *Jews* excluded all but the tribe of *Levi* from the prieſthood; the prieſthood was alſo hereditary among the antient *Egyptians*, but the chriſtians have laid aſide that cuſtom.

* A bricklayer, who was almoſt tir'd with the long exordium of the preacher, ſaid he ſpent a long time in raiſing his ſcaffolding. See *Menagiana*.

† If we were better acquainted with the prieſts of other nations, we ſhould find in them, as well as in our own, certain marks which cleave to the mind, and are never effac'd. Theſe marks among us conſiſt in certain habits, which are contracted by inſenſible degrees; an air that diffuſes it ſelf over the whole countenance; certain peculiar methods of ſaluting, a quaint manner of expreſſion, that inſinuates it ſelf into the moſt polite and unaffected converſations. The eccleſiaſtick is diſtinguiſhed by his eye, his voice, his geſture, his gait, and even the attitude of his body; but we are not to think that the clergy are the only body of men who carry about 'em the peculiar marks of their profeſſion. Every trade has its characteriſticks, which are almoſt indelible.

‡ *Jeronimo Romano*, quoted by *Purchas*, tells us in his *Commonwealth of the Indians*, that the chief of the *Mexican* Clergy was of the royal family, or at leaſt of one of the moſt illuſtrious familes of the empire. Among the quality, the eldeſt ſon inherited his father's eſtate, and the ſecond was devoted to religion.

CHAP. IV.

Of the birth of children; ſome cuſtoms of lying-in-women; of Polygamy; manner of educating their children; the love their parents bear 'em, and of the naming them.

MAN has but one way of coming into the world, but his birth has introduc'd a numberleſs multitude of cuſtoms, the greateſt part of which have grown up into ceremonies. Among theſe cuſtoms ſome owe their riſe to neceſſity, and are probably the ſame in all countries; ſuch for inſtance are thoſe of waſhing and naming children as ſoon as they are born. As to the cuſtom of covering and wrapping 'em in ſwadling-clothes, the moment they come into the world, 'tis very far from being of univerſal practice either among the antients or moderns. As for inſtance, the *Cimbri* us'd antiently to * plunge their new-born infants in ſnow, the better to inure 'em to cold and labour. The *Spaniards* us'd to dip 'em in the river: † in *Braſil*, the men who perform the office of midwives to their teeming conſorts, receive the infant from the mother, and fairly tear the navel-ſtring to pieces; and having waſh'd the infant, paint it with red and black. They are unacquainted with the uſe of ſwadling-clothes; but carry the child, as ſoon as it is born, to the hammock; when, if it be a boy, the father lays by his child, a little wooden bow, a few ſmall arrows, and a little knife. The lying-in woman does not meet with better treatment than her new-born infant: the moment ſhe is disburthen'd, ſhe immediately goes and waſhes herſelf, ſets about her work, and does not find herſelf the worſe for it. If it be ſaid, that this is owing to the climate, 'twould be a very wrong aſſertion, ſince the wives of the *Livonian* peaſants uſe the very ſame cuſtom, both with reſpect to themſelves and their children; as likewiſe the ſavages of *North America*, according to father ‡ *Hennepin*.

'Twou'd be needleſs to quote all the barbarous nations, to ſhew the conformity of their cuſtoms on this article; and to prove to the *Europeans*, that the delicacy of their complexion is much leſs owing to the climate, than to the effeminacy which they have inherited from their fathers, and tranſmit to their poſterity. The children of poor people, notwithſtanding the misfortunes their parents may labour under, grow ſtrong and robuſt, and are inur'd to labour and fatigue; whilſt the rich bring either weak or deform'd children into the world: like to thoſe tender plants, the culture of which gives inexpreſſible trouble, at the ſame time that they are a diſhonour to nature.

We juſt before mention'd the vigour of the *American* women. In ſome parts of *South America* they not only go to work immediately after their delivery, but even wait upon their husbands, who act the part of the lying-in women ‖. The antient *Spaniards*, and the *Tibarenians*, a people bordering on *Cappadocia*, had alſo this cuſtom.

* Mr. *Locke* has told us the great advantages of this way of hardning children, his words are theſe: "The "firſt thing to be taken care of, is, that children be not too warmly clad or cover'd, winter or ſummer. "The face, when we are born, is no leſs tender than any other part of the body: 'tis uſe alone hardens it, "and makes it more able to endure the cold; and therefore the *Scythian* philoſopher gave a very ſignificant "anſwer to the *Athenian*, who wonder'd how he cou'd go naked in froſt and ſnow. How, ſaid the *Scythian*, "can you endure your face expos'd to the ſharp winter-air? My face is us'd to it, ſaid the *Athenian*. "Think me all face, reply'd the *Scythian*. See his *Education*, Sect. 5.

† *Coreal*'s voyages to the *Weſt-Indies*, vol. 1.

‡ Collection of voyages to the *North*, vol. 5. That father relates, that the women retire to ſome private place, when the time of their delivery is at hand, and return afterwards to their work. *Cælius Rhodig.* lib. 18. cap. 22. *Lection Antiq.* relates ſomething like this, of a *Ligurian* or *Genoeſe* Woman, and quotes *Varro*, who aſſures us that the *Illyrians* in his time had the ſame cuſtom.

‖ *Cælius Rhodiginus* ubi ſup.

cuſtom. We could hardly think it poſſible that nations which lie at ſo great a diſtance from one another, ſhould have communicated ſo odd and unjuſt a cuſtom, which is ſo far from appearing to be founded in nature, that on the contrary, ſhe ſeems to dictate, that the husband ought to aſſiſt his wife, at a juncture, which is frequently fatal to our women. It would be impoſſible to juſtify this cuſtom, but by ſuppoſing that theſe women have a ſurprizing vigour, even in the delivery of their children. We muſt further ſuppoſe, that this vigour aſſiſts their natural activity; and that their exerciſe, which is infinitely more wholeſome than an indolence of ſeveral weeks, like that of our lying-in women, helps the *American* women to throw off thoſe uncleanneſſes which attend upon delivery. As for the other part of this cuſtom, I don't believe it can be accounted for in any reaſonable manner.

Theſe obſervations on the *American* women, oblige us to make a few more. Travellers aſſure us, that as ſoon as women have conceiv'd, they break off all commerce with their husbands *, which ſeems ſuitable to the dictates of nature. They tell us farther, that menſtruous women withdraw from ſociety; which agrees very well with that natural decorum, that men never fail to obſerve in their cooler moments. The deſign of nature is to create ſound and perfect creatures; but it is impoſſible for this to be done, during the periodical uncleanneſs of women. The *Jewiſh* religion, which agrees very well with the laws of nature, is no leſs exact in the obſervation of this cuſtom. But we ſhall wave a ſubject, which properly belongs to the province of the phyſician.

'Twou'd be more difficult to juſtify the conduct of the *Americans*, and their ſentiments, with reſpect to the plurality of wives: but then, a very ſtrong precedent immediately preſents itſelf in their favour, I mean the polygamy of the antient *Jews*. To this cuſtom we ſhall oppoſe an argument, which cannot be thought foreign to our purpoſe, *viz.* that we do not meet in polygamy with that conſtant and uninterrupted friendſhip, which ought to be reciprocal between man and wife; the affection that ought to reign in a family; nor the happineſs which a good father ought to procure his children. 'Tis impoſſible to defend the polygamy of the *Jews* by the divine laws, tho' examples ſeem to favour it. The laws of Chriſtianity are ſilent with regard to the plurality of wives; it wou'd nevertheleſs be eaſy to produce indirect prohibitions from that religion, founded on its morality, and that ſpirit of juſtice and humanity, which ſo viſibly diſtinguiſhes it. Theſe arguments are ſtrong; but the objection that might be made to them is not ſo; *viz.* that ſovereign princes ought to prohibit polygamy, for the good of their ſubjects, and to prevent domeſtick broils. This argument does not appear convincing enough, ſince both theſe things might be conſiſtent with polygamy. The ſcriptures furniſh but few inſtances of theſe domeſtick broils; that of the *Mahometans*, with few more. The latter take proper meaſures to ſecure inheritances, and to check the jealouſy and ambition of their women; to which may be added the unbounded authority of fathers and husbands, who take care that order be obſerved in their families, and don't ſuffer the members to oppoſe the will of the maſter of it. A ſtickler for polygamy will ſay farther, that tho' we were to ſuppreſs all that nature, corrected by virtue, dictates to mankind; and whatever the morality of the chriſtian religion inculcates particularly againſt polygamy, we ſhould nevertheleſs find, that 'twou'd be impoſſible ſtates ſhould be overthrown, and families ruin'd, by a multiplicity of wives: that provided, women were kept in a ſtate of ſlavery, and conſider'd as objects given to man for his pleaſure, and the propagation of his ſpecies; that they were treated as beings inform'd indeed with ſouls, but with ſouls greatly inferior to thoſe of men, this wou'd entirely prevent all domeſtick tumults in families. In fine, wou'd he continue, no more ſhou'd be allow'd them, than that imperious

† *De la Potterie*'s hiſtory of *North America*, vol. 2. *Coreal*'s voyages, vol. 2. The *Floridians* are ſo very ſqueamiſh, that they won't eat any thing their wives have touch'd whilſt they are big with child.

perious friendſhip which a maſter indulges a ſervant who pleaſes him. This is the notion which all nations that allow of polygamy have of women. 'Twou'd therefore be impoſſible to juſtify polygamy from the principles of religion; but let us endeavour to plead the excuſe of thoſe who argue for it from other principles. One wou'd imagine it was founded in nature, and that it allows us to compare women to fields, which are plough'd and manur'd. It will be ſaid, that one * man is able to cultivate ſeveral at the ſame time, to keep them in order, and to allow them all reaſonable attendance, and all this without doing the leaſt prejudice to himſelf, or the ſociety he is a part of. Such is the notion of the *Americans* †, and ſome other nations. But to wave theſe reflections.

The *American* women nurſe their own children, which is a duty that nature requires from all mothers. The *Jews* and *Germans* were formerly nurſes to their own children, as alſo the ancient *Greeks*, as is manifeſt from *Homer*, &c. nevertheleſs the cuſtom for women to ſuckle children that were not their own, became afterwards very common in *Greece* and *Rome*. We ſhall not ranſack all antiquity, to ſhew in what manner mothers us'd antiently to treat their children; enough has been already ſaid upon that head. ‡ Another remarkable cuſtom among the *North Americans*, is their faſtening their children to a board, wrought very ſmooth, and to wrap them up in a beaver's skin without either ſwathes or bedding, after the *European* manner; if they wrap them up in ſwadling-clothes, they are only ſwathes cut from large skins, which don't any way hurt the tender babes ||. The female ſavages take care to hold the children, that are thus bundled up, in ſuch a manner, that their heads lie much higher than their feet; and to prevent their excrements from prejudicing their health, they ſet the rind or ſhell of a birch-tree, which is made in the ſhape of a gutter, at a little diſtance from 'em, and this they fix in ſuch a manner, as to carry off all the filth that comes from 'em. Leſs care is taken of children in *South America*, ſince thoſe ſavages have no manner of uſe of ſwadling-clothes; but on the contrary, they give their tender limbs full liberty, by laying 'em ſtark naked on the ground, or in a hammock, till ſuch a time as they are able to go alone. Notwithſtanding the little care that is taken of them, we yet never

* The *Mahometan* law ſays, that 'tis not only poſſible, but that it ought to be ſo. One wou'd think that chaſtity, according to their principles, were a ſin againſt nature. One of their ſacred books ſays, "that in the day of judgment, the earth on which a man, who had always liv'd in a ſtate of continence, "was us'd to lay himſelf down, ſhall riſe up againſt him, and ſay, what crime had I been guilty of, that this "man, in oppoſition to the dictates of nature, ſhould have trod me under foot; I who labour'd inceſſantly "to the generation and production of beings?" This paſſage is too beautiful not to merit an interpretation, as agreeable to our paſſions, as conformable to the intentions of nature. The *Perſian* doctors teach, that the moment a youth begins to feel any emotions of luſt, he muſt immediately be indulg'd in it, by giving up a woman to his embraces; and that to ſooth the paſſion of love, is a meritorious action. In conſequence of this principle, they don't ſcruple to give a ſhe-ſlave or a concubine to the arms of a young lad, the moment they diſcover in him the leaſt tendency to copulation: whence it may be inferr'd, that he who makes ſuch a demand, commits no greater indecency, than if he were to ask for victuals when he is hungry. *See* Chardin's *voyages*, *vol.* 2. *p.* 257. Amſterdam *edit.* 1711. A circumſtance, continues *Chardin*, that is very particular in a conduct ſo worthy of nature unenlighten'd by reaſon, is, that *Mahometans* only are indulg'd in this privilege, and that 'tis lawful for them only to make uſe of concubines, or to have a plurality of wives. This maxim may indeed make a great number of converts to *Mahometaniſm*. They palliate this prohibition, with an argument that is rather waggiſh than ſerious: all religions, ſay they, have their auſterities and their pleaſures, which are inſeparable. The *Chriſtian* religion allows the drinking of wine to chear the heart, but will permit one wife only: that of the *Mahometans* allows a plurality of wives, and prohibits the uſe of wine.

† "A man that cultivates ſeveral pieces of ground, has a much greater produce, than if he were to plough "one piece only. Old women are conſider'd as lumber, and are employ'd in the moſt ſervile offices, as "long as they have any ſtrength left." Marriage among them is never the reſult of love, and ſeldom gives birth to it. *Coreal's voyages*, *vol.* 2. All the *American Indians* are great ſticklers for nature, and are of opinion, that ſhe muſt not be ſuffer'd to lie idle, which exactly tallies with the notion they have of the female world.

‡ *Hennepin*'s voyage into a country of greater extent than *Europe*. Collection of voyages to the *North*, vol 5. *Leſcarbot*'s Hiſt. of *New France*.

|| Let your ſons clothes be never made too ſtrait, eſpecially about the breaſt. Let nature have ſcope to faſhion the body as ſhe thinks beſt: ſhe works of herſelf a great deal better, and exacter, than we can direct her: and if women were themſelves to frame the bodies of their children in their wombs, as they often endeavour to mend their ſhapes when they are out, we ſhould as certainly have no perfect children born, as we have few well-ſhap'd that are ſtrait-lac'd or much tamper'd with. *Locke* on education, ſect. 11.

never meet with any of them who are either lame, crook-legg'd, or crump-back'd: ſo * true it is that the ſimplicity of nature, is often preferable to the over-fondling of an *European* mother. It may perhaps be objected, that our climate would not permit of childrens being treated after this manner: however, it cannot be deny'd, but that we truſt too little to nature.

The reflections we have now made, leads us naturally to the love which parents bear their children. † We are told, that the *Americans* carry this to a much greater height than the *Europeans*; eſpecially the *Greeks*, who us'd to expoſe theirs to the wide world; and the *Romans*, who always ſold their children, when they were not able to maintain them. We are aſſur'd, that the *Livonian* peaſants have the ſame cuſtom, but then they juſtify this uſage, which indeed at firſt ſight appears cruel and barbarous, by ſaying, that *their children meet with a much better fate among ſtrangers, being then no longer expos'd to the tyranny of the* Livonian *nobility*, whoſe chief characteriſtic is pride, and who treat their vaſſals worſe than they do their dogs. The *Americans* alſo love to have a great number of children; and tho' they probably may not, like the *Jews*, look upon a numerous offspring as a peculiar bleſſing from heaven, they yet think it anſwers the deſign of nature. We may generally obſerve, that men ſeldom doubt the truth of this laſt reflection: even thoſe who get children involuntarily, and whoſe ſole object in the commerce they have with women, is pleaſure, are yet oblig'd to let her take her own courſe. Perſons of either ſex, who give into theſe irregularities, rather hate than love their children; and 'tis this that creates an eternal ſtruggle between nature and honour; a ſtruggle that gives riſe to numberleſs diſorders, and which will laſt as long as the world. Nature is pleas'd that all thoſe, whoſe only aim is the gratification of their paſſions, ſhould meet with the puniſhment due to their criminal abuſe of her, by giving them children contrary to their expectations. Honour, which is only the effect of that probity that is engrav'd on the heart of every man, purſuant to whoſe dictates we are, in our ſerious reflections, oblig'd to confeſs, that every irregularity in life is a kind of violence to the laws of nature; deſtroys creatures, which ſhe can conſider no otherwiſe than as ſo many inſults put upon her by man. We think that 'tis this gives riſe to the cruelty of thoſe who deſtroy the offſpring of their unlawful embraces, or ſuch as are the fruits of the lewdneſs of both ſexes. As marriage among the *Americans* is a more unconfin'd ſtate than among us, it follows, that how ſavage ſoever they may appear in our eyes, they yet don't carry their inhumanity and barbarity to ſuch lengths, as to deſtroy the fruit produc'd by the commerce of man and woman. To carry this reflection further; intereſt, and the cares of life, do not bear that ſway among them as with us; they put themſelves to no manner of pain about marrying beneath themſelves; entirely free from any ſuch troubleſome notions, they marry when, and in what manner they pleaſe. The children they bring into the world are by them conſider'd as a help, whereas we often look upon them as a burden: ſo true it is, that in ſpite of all the boaſted delicacy of our manners, we in this reſpect deviate much more from the dictates of nature than the *American* ſavages; but this is not to be wonder'd at, when we conſider that their occupations are much fewer than ours; their way of life more conformable to the ſimplicity of nature; and their minds independant on the greateſt part of thoſe circumſtances, in which we make our happineſs to conſiſt. Experience juſtifies the truth of theſe aſſertions: we daily ſee that thoſe who are burthen'd with the feweſt cares, are much more careful of their families;

* Narrow breaſts, ſhort and ſtinking breath, ill lungs, and crookedneſs, are the natural, and almoſt conſtant effect of hard bodice, and clothes that pinch. That way of making ſlender waiſts and fine ſhapes, ſerves but the more effectually to ſpoil them. Nor can there indeed but be diſproportion in the parts, when the nouriſhment prepar'd in the ſeveral offices of the body, cannot be diſtributed as nature deſigns; and therefore what wonder is it, if it being laid where it can, on ſome part not ſo braced, it often makes a ſhoulder or a hip higher or bigger than its juſt proportion. *Locke* on education, ſect. 12.

† *Leſcarbot*'s hiſtory of *New France*.

families; and that ſuch as confine their happineſs to a few circumſtances, meet with numberleſs charms in that medium, with which nature is always ſatisfy'd.

We ſhall dwell but very little on thoſe exerciſes to which the *Americans* accuſtom their children. 'Tis well known that as ſoon as they are capable of running alone, they are taught only to handle the bow and the arrow, or a kind of club, with which they knock down their enemies: they are alſo taught to run and hunt. Theſe ſeveral exerciſes make 'em nimble and vigorous; they are very ſeldom troubled with thoſe diſeaſes, that ſeize the nerves of the *Europeans*; and nature, whoſe courſe they take care not to divert, by a ſoft or ſedentary life, which our children are ſo much indulg'd in, takes a pleaſure in indulging ſavages that extent of * body, and proportion of all the limbs, which a human creature ſhould naturally have. Beſides, 'tis certain that theſe people who owe but very little to nature, have learn'd by experience, that †exerciſe throws off numberleſs ill humours, which by their ſtagnating in the body, prevents the circulation of thoſe, which were deſign'd to feed it and give it growth. No one can doubt the truth of this aſſertion, it being manifeſt from the methods they employ, to cure moſt of the diſeaſes they are ſubject to. Beſides 'tis obſerv'd, that the number of people, who are both deform'd and ſickly, is very great in ſome parts of *Europe*, where the activity of the body is diſregarded; and that 'twould be no difficult matter to levy whole bodies of lame and crooked people. The antient *Greeks* alſo made frequent uſe of bodily exerciſes, particularly the *Lacædemonians*, who us'd to conſider all thoſe almoſt as infamous, who did not apply themſelves to gymnaſtic exerciſes in their youth; ſo that their women us'd to learn to wreſtle as well as the men. Children of five years of age were taught a tireſome ‡dance, which by theſe people was thought a proper introduction to military exerciſes. Theſe bodily exerciſes were not carried to theſe lengths among the *Romans*: in the infancy of their republick, its members were all either ſoldiers or husbandmen; but afterwards devoting all their thoughts to the conqueſt of the world, they ſcarce allow'd a few hours to the ſtudy of arts and ſciences, which they receiv'd but late from the *Greeks*: be that as it will, we may juſtly preſume they were more active than we are. As to the antient *Germans*, and other nations, of whoſe antiquity ſome footſteps are ſtill remaining, 'tis certain they brought up their youth much after the ſame manner as the *Americans*.

This is all the education the above-mention'd people beſtow on their children; they ſeldom have any regard to the cultivating the mind, a circumſtance ſo neceſſary to fit man for reflection, and to raiſe him above the brutes. They are wholly ignorant of the ſciences, and have no notion of any arts, but ſuch as owe their invention to neceſſity, to enable them to ſpend their lives with greater pleaſure. All thoſe ſlight principles they have preſerv'd with reſpect to the Deity, their original, and their condition in the next life; all thoſe duties of humanity, which they indulge only to their friends, and generally refuſe their enemies; all thoſe faint glimmerings of virtue they are obſerv'd to poſſeſs, and thoſe notions of equity, by whoſe informations they ſettle pretty juſtly the proper bounds between lawful poſſeſſion and uſurpation; all this reſults entirely from their imitation of their parents; an effect of that natural light, which is ſcarce ever extinguiſh'd in man, notwithſtanding we meet with ſome people towards the ſtraits of *Magellan*, who appear ſuch brutes, as would almoſt perſuade us that they were altogether deſtitute of it. But were it poſſible for us to ſpend a few months among theſe ſavages,

* 'Tis generally known, that the women in *China* (imagining I know not what *kind* of beauty in it) by bracing and binding them hard from their infancy, have very little feet. I ſaw a pair of *China* ſhoes lately, exceedingly diſproportion'd to the feet of one of the ſame age amongſt us; their women's ſhoes would ſcarce be big enough for one of our little girls. Beſides this 'tis obſerv'd, that their women are alſo very little, and ſhort-liv'd, whereas the men are of the ordinary ſtature of other men, and live to a proportionable age. Theſe defects in the female ſex in that country, are by ſome, imputed to the unreaſonable binding of their feet, whereby the free circulation of the blood is hindred, and the growth and health of the whole body ſuffers, *&c.* *Locke* on educat. ſect. 12.

‡ The *Pyrric*; ſo call'd from *Pyrrhus*, the inventor of it.

ſavages, we then ſhould ſoon find, that they are forc'd to obſerve a certain order, as well as precepts, which nature herſelf dictates to them, and which are only enlarg'd and improv'd by education. Though we juſt now obſerved, that the *Americans* neglect to cultivate the minds of their children, and to inſtil ſuch principles into them as may be of uſe in the well regulating of their lives; we ſhall nevertheleſs meet with ſome exceptions to this, in the ſequel, it being known that the *Mexicans* committed their children about fourteen or fifteen years of age to the care of their prieſts, in order to their being inſtructed in the knowledge of their religion, and the duties of civil ſociety; and alſo that the *Peruvians*, and ſome other *American* nations had certain principles of education among them.

We ſhall borrow from *Leſcarbot*, whom we have already made uſe of in ſeveral places, what relates to the naming their children. * This author tells us, that in *New France*, the eldeſt ſon goes by his father's name, with this difference only, that he adds a particle at the end of it, by way of diminutive. As for inſtance, ſays he, the eldeſt ſon of *Membertou* will go by the name of *Membertouchi*, which is as much as to ſay the little or young *Membertou*. The ſecond has whatever name his father pleaſes to beſtow on him; and if there be a third ſon, he is call'd by the name of the ſecond ſon, with a diminutive, as in the firſt; ſo that if the name of the ſecond is *Actaudine*, that of the third will be *Actaudinech*. This diminutive is ſo varied as to ſuit with the name to which it is joined. Thus in *Italian* of *Fanciullo* a child is made *Fanciullino* a little child; and of *Ragazzo* a boy, *Ragazzetto*. Whenever the father or elder brother dies, the ſurviving children change their names, in order to remove thoſe gloomy ideas, which would naturally ariſe at the mention of the name of the deceaſed. We ſhall obſerve by the way, that *Leſcarbot* cenſures thoſe who give chriſtian names to ſavages, and declares that 'tis direct prophanation, and to this purpoſe inſtances *Alexander the Great*, who would not ſuffer any one to be called by his name, whoſe virtuous actions did not render him worthy to bear it.

The *Braſilians* give their children whatever name firſt comes into their heads, or the name of whatever object is moſt agreeable to them. Thoſe which the *Mexicans* and *Peruvians* give their children, are ſomething like theſe. They have alſo ſome, by which they expreſs certain ſhining qualities, or conſiderable defects. We ſhall not take notice of ſuch as bear ſome affinity to the names of the antient *Hebrews*, which were often of uſe to revive the memory of ſome remarkable event. This is alſo obſerv'd to this day, in the names of the modern Eaſterns. As for the other obſervations, they might be made in general on all thoſe ſorts of names.

CHAP. V.

Of the American *languages*, &c.

THE *American* languages, in the ſame manner as ours, have peculiar provinces, bounds and revolutions; and even the † languages of different ‡ provinces, vary among them, as much as with the *Europeans*. Theſe languages muſt neceſſarily be ſubject to very ſurprizing and ſudden revolutions, if it be true that the *Canadan* dictionary, or vocabulary, compoſed by *James Quartier*, who made ſome expeditions

* Hiſt. of *New France*, *Book* 3. *chap.* 2. † *Leſcarbot's* hiſt. of *New France*. *Book* 3. *chap.* 7.

‡ *Leſcarbot* ſays, in the ſame province. One would think that by *Province*, he means a whole country, ſuch as *Virginia* or *Florida*. This diverſity of tongues muſt be much greater, if it be true that an interpreter muſt be made uſe of, in order for people to underſtand one another at thirty miles diſtance. *Hennepin. diſcov. of North America*, *pag.* 305. *Edit. Utrecht* 1697.

tions into that country about *anno* 1533. was not underſtood by the * *French*, that went to *Canada* in *Leſcarbot's* time, who made that obſervation eighty years after *James Quartier's* arrival in that country. Theſe ſudden revolutions muſt be aſcrib'd to the corruption which the *Europeans* have introduc'd in the *American* languages, and to the voluntary and often forc'd removals of theſe people, whoſe cantons and villages fall always to the ſhare of the ſtrongeſt, till ſuch time as theſe are drove out by others.

The *Peruvians* had formerly a language that was peculiar to the myſteries of their religion, and was underſtood by their prieſts only. 'Tis the ſame with ſeveral nations of our † hemiſphere, and this affectation extends even to thoſe things which relate to the ſciences, the ſecrets whereof they, as it were, lock up in a language that is unknown to the people.

We ſhall now preſent the reader with ſome obſervations on the *Canadan* languages, which are borrow'd from *Leſcarbot*. The *Canadans* cannot pronounce certain ſyllables or letters; but whether this be owing to inattention, or a vicious habit, which might poſſibly be rooted out by reflection, we cannot determine. 'Tis in this manner, they change V into B, F into P; and when the vowel U comes before another vowel, they pronounc'd it *Ou*. To this we may add, that every tongue has certain difficulties in its pronunciation, which a foreigner can never get over, but by an habitual attention.

The *French* and *Dutch* cannot pronounce the *Engliſh th* clearly; nor does the *German ch* give a *Frenchman* leſs trouble, particularly if a conſonant follow after; and the *Germans* have no better ſucceſs in pronouncing the *French* liquids ll *ll*. A perſon who has even made a foreign language pretty familiar to him, finds it often a very difficult matter for him, to keep himſelf from tranſporting, as it were, the particular ideas, and the turn of his native tongue, into the language he has learnt. But this is not all: we imprint, as it were, the peculiar character of our own nation, on the very accent and expreſſion of the language in which we diſcourſe. The *Dutchman* ſhall transfer the heavineſs and ruſticity that is natural to his country; the *German*, the harſhneſs and bluntneſs of his; the ** *Engliſhman*, the ficklenеſs of his nation; the *Spaniard*, his bravadoes; the *Italian*, his effeminacy; and the *Frenchman*, his haughtineſs. We may with great probability ſuppoſe, that the ſame genius is found in the *Weſt-Indians*.

The *American* languages furniſh us with two or three more obſervations. We find by the ſpecimens which travellers have given us of thoſe tongues, that the moſt unpoliſh'd are the leaſt compounded; the reaſon of which is very natural. The *Americans* may be almoſt compar'd to children, neither of them have ſtrength enough to deviate from the ſimplicity of nature; and this want of capacity or experience, obliges them to reduce their language to a ſmall number of terms and expreſſions, which may repreſent to the mind a variety of different ideas, according to the object that is ſpoken of. Thus ſeveral *American* ſavages give the name of *Sun of the night*, to the moon; and in like manner the *Jews* call'd the grave, *The houſe of the living*. The above-men-

* *Leſcarbot* obſerves in his *Hiſt. of New France*, *Book* 3. *chap.* 7. "That the ſavages of *Canada*, have "a particular language that is underſtood by themſelves only; which makes me, ſays he, doubt the truth "of what I ſaid, *viz.* that the language which was in *Canada* in *James Quartier's* time is no longer "uſed; for they ſpeak a language that is more familiar to us, which is mixed with a great many *Biſcayan* "words, in order to make themſelves the better underſtood.

† The inhabitants of *Siam* and the *Chineſe*. This is generally practiſed all over the *Eaſt-Indies*.

‖ As in *tranquille*.

** The fickle temper of the *Engliſh* is made part of their character, and ſome pretend to impute it to their climate; but in my opinion they would not appear more fickle than other people, were it not that they give themſelves leſs pains to bridle their tongues, and dare let the world ſee what they really are, *viz.* idle and courageous. And if it be objected that they change their conduct with reſpect to their princes, that may perhaps be, becauſe their princes, tired of reigning within due bounds, alter their meaſures, which obliges the people to change theirs in their turn, and this may ſometimes be the effect of prudence. Another proof that the *Engliſh* are not ſo fickle as is imagined, is, that advice never makes the leaſt impreſſion upon them; for when once they have taken a reſolution, which indeed they often do raſhly, they execute in the ſame manner. This is manifeſt from the great number of people that lay violent hands on themſelves, and their unequal marriages. *Letters on the* French *and* Engliſh *nations, by Mr.* Muralt.

mention'd *Jews* have a term which ſignifies both * to *open*, and *put off*, becauſe theſe two ideas have a near reſemblance to one another: by the ſame rule, a child who ſhould want his nurſe to pull off his gloves, or ſhoes, wou'd deſire her to open them.

This natural ſimplicity, alſo gives riſe to thoſe infinitives, which the *Americans* and children often imploy inſtead of the imperative mood and the preſent tenſe. In a word, 'tis to this ſimplicity we are to impute the want of articles and conjunctions, ſo common in the languages of the ſavages, and in the expreſſions of children who juſt begin to ſpeak.

We muſt make another obſervation on the radical or primitive words and monoſyllables. The radical words are, as it were the infancy of a tongue. This compariſon is manifeſt from the firſt † articulate ſounds form'd by children when they firſt learn to ſpeak, which are all monoſyllables; but no ſooner is ſpeech become a little more familiar to them, than they apply themſelves particularly to words of two ſyllables; but as for polyſyllables, they are a conſiderable time before they can be able to pronounce 'em.

Wou'd it be a paradox to advance, that children who ſhou'd be left to themſelves, (tho' they had before liv'd among grown people) and deſtitute of any means of converſing together, but by the help of thoſe few words, which they might have learnt, till the age of five or ſix years; wou'd of themſelves form a conciſe and ſimple language compoſed chiefly of words of one and two ſyllables! We believe that this remark will extend to ſeveral of the *American* languages. Theſe tongues have continued in a kind of infancy, which is owing to the little correſpondence they have had with the reſt of the world. In a word, both the ſimplicity of their languages, and that of their ideas, flow from the ſame original.

We don't find that the *Americans* had the uſe of letters. We ſhall take notice in their proper place of the hieroglyphicks of the *Mexicans*, and the *Guappas* of *Peru*, which were alſo uſed by ſeveral other nations of *South America*. Father *Hennepin* and ſome other travellers tell us, that the wild *Americans* wonder prodigiouſly how it can be poſſible for us, to communicate, by writing, our thoughts at a diſtance. They are perſuaded that it can be the effect of nothing but magic or witchcraft.

CHAP. VI.

Of the attire of the Americans.

ALL the *American* ſavages don't go naked, and there are very few of thoſe who do ſo, but what cover thoſe parts which modeſty would have veil'd: however, we are far from ranking baſhfulneſs among thoſe ideas ‡ which are called innate. 'Tis entirely the reſult of ‖ education and cuſtom, for nature has nothing immodeſt in her ſelf. Children

* פתח.

† When a man wants words to expreſs a ſurprizing noiſe, or ſome ſenſation with which he is affected, he generally endeavours to mimic the ſaid noiſe, and to paint his thought in inarticulate ſounds. Nature teaches us to deſcribe with the above-mentioned ſounds, the noiſe of the falling of an houſe, the confuſed murmurs of a tumultuous aſſembly, the countenance and diſcourſe of an angry man, and a thouſand other circumſtances. Inſtinct teaches us to ſupply the barrenneſs of our tongue, or the ſlowneſs of our imagination, by theſe inarticulate ſounds. Thoſe who have been concerned in the education of children are ſenſible of the care that is required to correct the propenſity they have to uſe theſe inarticulate ſounds, which are ever look'd upon as ill breeding. Men of no education, ſavages, and the common people, often make uſe of them as long as they live. *Du Bos, critical reflections on poetry and painting, Vol. 1. pag. 306.*

‡ See *Locke's* human underſtanding, *Vol.* 1.

‖ *Nor thoſe myſterious parts were then conceal'd,*
Then was not guilty ſhame, diſhoneſt ſhame
Of nature's works, honour diſhonourable;
Sin-bred, how have ye troubled all mankind
With ſhews inſtead, meer ſhews of ſeeming pure,
And baniſh'd from man's life his happieſt life,
Simplicity and ſpotleſs innocence. Milton Parad. loſt, book 4.

dren who never deviate from her, are not aſhamed to appear naked; nor do they in the leaſt bluſh at it: but no ſooner are they taught the conſequences of nakedneſs, and the idea which all men ought to annex to it, but immediately they are conſcious of what we call baſhfulneſs, and bluſh like their parents, or their maſters. Whence is it therefore, that certain ſavages who have not the ſmalleſt tincture of education, or the leaſt idea of politeneſs and civility, cover that part, which if unveil'd would be ſhocking to us? To this we anſwer, that this cuſtom may have been preſerv'd by long tradition, though time may have obliterated the cauſe of it. Their firſt anceſtors might probably have preſerv'd the remembrance of the diſobedience of the firſt man, which has made nakedneſs ſo immodeſt, that perſons of the leaſt chaſtity, ſeldom behold a naked object without bluſhing, as if ſuch a ſight was a real pain to them. Some ſavages are ſo unacquainted with the uſe of clothes, that they preſent themſelves before ſuch as are dreſs'd with as much ſimplicity and ignorance, as a child of three or four years of age would do. 'Tis not that they are in reality more unpoliſh'd than the reſt, but 'tis becauſe thoſe ideas have been ſooner extinguiſh'd in them, which other ſavages, though of as brutiſh a nature as themſelves, have yet been ſo happy as to preſerve by mere accident.

The antient *Picts* went ſtill naked in the time of the emperor *Severus*, but the correſpondence they afterwards had with the *Romans*, gave a ſofter turn to their manners, and the cuſtom of wearing clothes, which was afterwards introduced among thoſe people, was owing to the politeneſs and decorum with which the *Romans* inſpired them; for 'twas no way the reſult of neceſſity. The *Hotentots* of the *Cape of Good Hope*, and ſeveral other *African* nations, as alſo certain *Iſlanders* bordering upon *Aſia*, go ſtill naked. Their jetty hue, and natural dirtineſs ſerves as a kind of veil to one part, as colours do to the others. The time may poſſibly come, that theſe people will give into modes, and vary their dreſs as much as we do. The baſhful part of them, hang a piece of linnen cloth or skin before them, which is tied about them after their way; and thus equipp'd, they ſtrut about with as much vanity, as the proudeſt *European* in the fineſt dreſs. Let us not therefore imagine that the cuſtom of going cloth'd is the effect of reaſon and religion; wou'd it not be poſſible for a man to go naked, and be both rational and religious? and uſe our ſelves to view the human body in the ſimplicity of nature, in the ſame manner as we accuſtom our ſelves to look on nudities.

We don't however pretend to juſtify the cuſtom which the ſavages have of going naked; not to mention that the fair ſex wou'd loſe a great many charms, were they to imitate them; a man ought never to be a ſchiſmatic in things relating to cuſtom, which ſo far from being prejudicial to either religion or politeneſs, may be of ſervice to both.

Coreal tells us in his voyages to the *Weſt-Indies, vol.* 1. *pag.* 143. "That men in-"cloſe in a kind of caſe, what modeſty will not ſuffer to be reveal'd to ſight; "and adds; that in thoſe places which are not frequented by the *Spaniards*, "theſe caſes are ſet off with gold and pearls." Compare this place with another in *Brantome's lives of the ladies of gallantry of his time*, where mention is made of the uſe which ſome ladies made of certain knick-nacks.

Such ſavages of *North America* as are clothed, wear a cloak over their ſhoulders made of beaver skins, and ſew'd together; others wear only a bear's skin, or of ſome other wild beaſt, which they throw lightly over their ſhoulders. This is the plaineſt and moſt natural dreſs, and the firſt that was ever * us'd. Thoſe who cover themſelves with fea-

* ——— *Then pitying how they ſtood*
Before him naked to the air, that now
Muſt ſuffer change ———
——— *ſo now*
As father of his family, he clad
Their nakedneſs with skins of beaſts, &c.
Milton Parad. loſt, book 10. ſpeaking of *Adam* and *Eve*.

feathers dipp'd in a viſcous liquor, to faſten to their bodies, are one remove from this ſimplicity, and give into the vanity of dreſs. The *Canadans* faſten their skin-cloaks to their necks, ſo as generally to leave one arm bare; but they don't wear their cloaks in their huts, unleſs the weather be cold.

The women gird their cloaks about them; in winter both ſexes put warm ſleeves made of beaver skins to their cloaks. Their dreſs in this particular, differs but very little from that of the * antient *Germans*. Other ſavages cover themſelves with † a kind of mat. As to their legs, *Leſcarbot* relates, that the *Canadans, when they go a hunting, wear a kind of thick ſtockings which came as high as our ſplatter-daſhes; theſe they tie to their girdles, and the ſide outward, is filled with tags that have no points to them.* This part of their dreſs is ſomething like our pantaloons. They ſometimes, inſtead of ſtockings, wrap a piece of ſtuff round their legs, which is faſten'd under the thigh, and this they call *Mittaſſe*, as we find by a relation inſerted in the collection of voyages to the North, *Vol. 5.*

‖ Theſe ſavages go generally bare-headed, and with their ‡ hair hanging uncurl'd on their ſhoulders. The men ſometimes tie part of it over their foreheads, and let the reſt hang down; ſome let their hair grow, and others either cut it quite off, or burn it with certain ſtones made red-hot. Several northern nations let their hair fall down on one ſide, whisker-wiſe, and burn the other with the above-mentioned ſtones.

The nations to the ſouth of *Canada* burn it quite cloſe to their ears. The *Floridians* and ſome other ſavages bind them up like a horſe's tail; the men afterwards ſtick ſeveral feathers on it, as it were a plume; and the women, as we are told by *Leſcarbot*, put in a kind of three-pointed bodkin. Several of theſe people rub their hair with oil, in the ſame manner as the *Europeans* do with eſſence, after which they ſtick down or ſhort feathers of birds on their heads. This ornament is indeed a little whimſical, but is it in fact more ſo than the gold duſt of the antients, or the powder with which our modern ſops affect to whiten their hair, or their peruques?

We look upon the cuſtom of wearing long hair, ſo general among the *Americans*, as one of thoſe which nature herſelf dictates. It was formerly the practice of the *Gauls*, and the reſt of the *Europeans*. As for the *Gauls*, 'tis well known that one part of their country went by the name of *Gallia Comata*. We muſt indeed own, that it afterwards became a particular cuſtom; the *French* us'd to wear their hair very ſhort, and none but the kings of *France* of the firſt race, wore them very long. The cutting off the hair of any of the children of *France*, was in thoſe days a declaration, that he was diſabled from ever ſucceeding to the crown. Before the conqueſt of *China* by the *Tartars*, long hair was as much a mode among the *Chineſe*, as ever it had been among the *Old French*. They flatter'd themſelves, ſays *Maffæus*, with the notions, that the moment they expir'd a good genius would carry them up into heaven by the hair of the head. Their *Bonzas* indeed wear it ſhort, becauſe the quality they enjoy of privy counſellors of the deity, diſpenſes them from ſtanding in need of any ſuch aſſiſtance.

The antients us'd often to go bare-headed, and 'tis obſerv'd that the †† *Egyptians* never covered it, but when oppreſs'd with grief. The *Romans* obſerved that cuſtom in

* They us'd to cover themſelves with nothing but skins, and in ſuch a manner, that a conſiderable part of the body was left naked. *Cæſar's Commentar.*

† *Leſcarbot's* hiſtory of *New France*, *book* 3. *chap.* 9. ‖ *Leſcarbot.*

‡ ——————*and* Hyacinthian *Locks*
Round from his parted forelock manly hung
Cluſtring, but not beneath his ſhoulders broad:
She as a veil down to the ſlender waiſt
Her unadorned golden treſſes wore
Diſhevel'd, but in wanton ringlets wav'd
As the vine curls her tendrels——— *Milton*, ſpeaking of *Adam* and *Eve.*

†† The *Jews*, *Carthaginians*, &c. obſerv'd the ſame cuſtom. See *Solerius de Pileo.*

in the infancy of the common-wealth, but afterwards laid it aſide. This cuſtom was perhaps grounded on an opinion, which indeed appears reaſonable enough, *viz.* that air hardens the head, which advantage it would want, were it to be cover'd. If this be true, we are not to wonder that the * *Engliſh* butt ſo ſtoutly with their heads in boxing, ſince they generally go with it uncover'd from their very infancy.

Before we conclude this article, we ſhall borrow two or three obſervations from *Leſcarbot*, wherein he ſhews the conformity between the *Americans* and ſome other nations, with reſpect to the adorning of the head. "The *Goths*, ſays he, us'd to let "their hair hang down in large curls on their ſhoulders, as was before obſerv'd of "the *North-Americans*. The *Suabians*, a people of *Germany*, us'd to twiſt, knot "and faſten it to the top of their heads, as has been already related of the *Souriquois* "and *Armouchiquois*. The *Armouchiquois* differ in one reſpect from the *Souriquois* "and other ſavages, *viz.* that they pull up the hair that grows before by the roots, "and by that means are half bald, in which they differ from the reſt. *Pliny* on the "contrary informs us, that at the foot of the *Riphean* mountains, was formerly the "country of the *Arympheans*, who are the *Muſcovites* of our days; that both ſexes "among theſe people, us'd to be ſhav'd, and look'd upon the wearing of hair as a "badge of infamy." Thus a cuſtom that is approv'd in one country, is condemn'd in another.

CHAP. VII.

Of the Ornaments of the body.

THE *Americans* adorn their bodies with a kind of paint, but ſomething coarſer, and laid on with leſs art, than that of our ladies and ſops: however we may probably ſuppoſe, that the *Weſt-Indians* are partly prompted to it from the ſame motive, and that the plain, unaffected beauties of nature, do not always appear ſo engaging in their eyes as to pleaſe altogether, without ſome foreign aſſiſtance. Our ladies and ſops, when on the decline, do alſo paint themſelves, in order to repair the injuries made by debauchery and years: but the *Americans* do not carry their refinements to that exceſs, and employ colours merely as an ornament.

The cuſtom of painting is of antient date, and the *Jews* were reproached by the prophets upon that account. The *Romans* uſed ſometimes to paint themſelves, and even their deities, with a red colour. The *Ethiopians*, and ſeveral other *African* nations, did the ſame. The *Picts* were not ſatisfy'd with barely colouring, but uſed to † *matacher*, or paint their bodies with figures of all kind of animals, even from the moſt tender infancy. They were ſo much delighted with theſe ornaments, which in our eyes would appear ſo extravagant, that they could not for a long time be perſuaded to clothe themſelves, for fear of ſpoiling the fine paintings which adorn'd their bodies. The *Americans* have different colours for this purpoſe; as to the face, their complexion was frequently compos'd of blue, red, black and white; however they allow every one to follow his peculiar taſte. They alſo paint the head, the arms, the legs, and the thighs in the ſame manner; and in order to preſerve the marks of this painting during their ‡lives, they firſt ſketch the out-lines of it upon the ſkin, then prick them with a needle

* Mr. *Locke* ſpeaks in favour of this cuſtom—— "Our bodies will endure any thing that from the be-"ginning they are accuſtomed to; and therefore amongſt other things, I think that when nature has ſo "well covered a child's head with hair, and ſtrengthened it with a year or two's age, that he can run "about by day, without a cap, it is beſt, that by night a child ſhould alſo lie without one, there being no-"thing that more expoſes to head-ach, colds, catarrhs, coughs, and ſeveral other diſeaſes, than keeping "the head warm."

† This is the term made uſe of in *America* to expreſs that way of painting.

‡ Voyages to the *North*, vol. 5.

needle or a little ſharp bone, till the blood comes, and afterwards rub the places ſo prick'd with a powder, of the colour that is moſt to the guſto of the perſon who is thus embelliſh'd. The *Picts* * did the ſame with an iron inſtrument, but the *Goths* uſed to paint the body and face with vermillion.

Let us now take notice of ſome other ornaments, which are more whimſical and extraordinary than painting. The *Virginians* † ſtamp certain marks on their backs, which denotes the chief to whom they are ſubordinate. We find an inſtance of this among the *Romans*, the ſoldiers among whom were ſtamp'd with the imperial mark; which in the time of *Conſtantine the Great* was a croſs upon the ſhoulder. 'Twas a principle of zeal and devotion for the croſs of Chriſt, that prompted the primitive chriſtians to ſtamp it on their hands or arms: and in our days, very few go on pilgrimage to *Jeruſalem*, and viſit our Saviour's ſepulchre, but bring from thence a like teſtimony of their ſpiriritual enliſting under Chriſt's banners. The *Braſilians* have a way of cutting and flaſhing themſelves, which is unknown in *Europe*. "Such among them, ſays ‡ *Coreal*, as "deſire to be conſider'd as perſons of figure and reputation, and have devour'd a great "number of enemies, cut and flaſh their breaſts, and ſeveral other parts of their bodies, "and afterwards fill the wounds with a corroding black powder, that gives them a "hideous and frightful air. Any one who was to ſee theſe cuts at a diſtance, wou'd "take 'em for doublets cut and chequer'd after the manner of our anceſtors."

Tho' we have no example of this cutting and flaſhing among us, we yet cannot ſay the ſame of ſome other ornaments of the *Americans*. The difference between them and us, is, that in *Europe* theſe ornaments depend entirely on faſhion, whereas the *Americans*, who are leſs fickle, always diſcover the ſame beauties in their dreſs; and that becauſe, regardleſs of the cenſure or approbation of others, they only conſider what may pleaſe their ſenſes 'Tis from this principle that they employ ſuch colours, as naturally pleaſe the eye; that in their holidays they are delighted with the brighteſt; and are pleas'd with their cuts and flaſhes, as they are a mark of their bravery and valour. Tho' faſhion among us extends its power over colours, and varies them as it thinks proper, 'tis nevertheleſs certain, that the ſenſes will at laſt prevail, ſo that we are oblig'd to form the ſame judgment of them as the ſavages do. We ſoon, were honour concern'd in the caſe, might be brought to declare in favour of cuts and flaſhes, were our ſovereigns to publiſh a proclamation, by which all who ſhould not hack themſelves after the *Braſilian* mode, ſhould be conſider'd as infamous, and unworthy of the publick regard. We then ſhould ſoon ſee thouſands of people diſtinguiſh themſelves by their flaſhes; probably ſeveral of the moſt faint-hearted among us wou'd, when excited by punctilio, be as forward on this occaſion, as the moſt courageous. Such as wou'd be afraid of pain, would invent ſome method to hack themſelves, ſo as not to feel any; and when once they had got ſo far, we all ſhould embelliſh theſe cuts after the manner of the ſavages, and then it wou'd ſoon grow into a ‖ faſhion over all *Europe*. What we have here advanc'd is no ** paradox; mankind in general have a natural averſion for contempt. A certain glory and honour, which ſome of the moſt illuſtrious *Braſilians* annex'd to cutting and mangling, was alone ſufficient to make their deſcendants pay a blind deference to this odd cuſtom, the neglect of which, wou'd have brought 'em into contempt.

The *Americans* as well as the *Europeans* have ear-rings, bracelets and necklaces: but with this difference, that they are worn by both ſexes among them. The antients alſo

* ——————*Ferroque notatas*,
Perlegit exangues Picto moriente figuras. Claudian de bello Getico, v. 417.
† *Leſcarbot*'s hiſt. of *New-France*, book 3. cap. 11.
‡ Voyages to the *Weſt-Indies*, vol. 1. p. 188.
‖ He might have ſaid, a mode with all the ridiculous part of mankind.
** We may very well conclude from this, the folly there is in giving into every mode, without examining the reaſonableneſs of it. How unhappy is the man whoſe Felicity depends upon the caprices of others! The wiſe man, on the contrary, makes it his continual ſtudy to think and act conformable to the dictates of reaſon, and never to ſuffer himſelf to be carry'd away with the tide of cuſtom, tho' ever ſo rapid and violent.

alſo uſed to adorn their faces with jewels. The *Americans* have likewiſe pendants for the noſe and lips. The antient *Hebrews* uſed to wear rings on their * foreheads, and even on their noſes, which cuſtom prevails to this day in the *Eaſt-Indies*. The *Braſilians* bore a hole thro' the lower lip of their young children, thro' which they run a bone as white as ivory, by way of ornament; and ſometimes inſtead of a bone they uſe a jaſper-ſtone, or a falſe emerald, and often fix them in their cheeks. 'Twere needleſs to enumerate all the nations that uſe ear-rings, or thoſe who wear bracelets and necklaces. The *Americans* carry that cuſtom to a much greater length; for they embeliſh their legs and bodies with them, whereas we only wear them about the arm and neck; but they do not always adorn themſelves with pearls and emeralds. The *Braſilians* and ſome other nations eſteem prodigiouſly the ſhells and glaſs baubles, which the *Europeans* carry them. Some ſavages, when they cannot procure the above-mention'd gewgaws, make uſe of little pieces of copper, colour'd ſtones, and even fiſh-bones; but indeed this whimſical taſte, is infinitely preferable to that in vogue among the *Hottentots* of the *Cape of Good-Hope*, who garniſh themſelves with guts. Some nations of *Canada*, whom † *Leſcarbot* calls the *Armouchiquois*, "have, as he relates, a cuſtom "to fix on their wriſts, and on their legs above the ancle-bone, thin copper-plates, "ſomething like hand-cuffs; and to gird themſelves with copper tubes, each about the "length of one's middle-finger, all which are ſtrung together, about the length of a "girdle; which agrees exactly with the deſcription that *Herodian* gives us of the "*Picts*, whom, he tells us, girded their ‡ bodies and necks with iron, and look'd "upon this as a great ornament, and the mark of a very rich man; in the ſame manner "as other Barbarians valued themſelves on their gold."

Since we are diſcourſing of the ornaments of the head, we muſt not omit the frontlets of feathers of ſeveral colours, in great eſteem among the *Braſilians*; the tuft of feathers worn by the *Mexicans*, nor the crowns of elk's-hair painted of a red colour, and fix'd to a ſelvage, which the *Canadans* faſten upon their heads. The *Europeans* have formerly had theſe ornaments in no little eſteem; a man muſt be a great ſtranger to it, who does not know, that a plume of feathers was once look'd upon as a mighty ornament; and tho' the natural ficklenefs of the *French* has almoſt baniſh'd them from among them, they are not yet wholly laid aſide by ſome other nations of *Europe*. The Ladies for a long time wore feather-caps, and tufts of feathers, and they are not yet quite diſcarded; probably they will one day or other come in faſhion. Faſhions are laid aſide, and revive again over and over, for the truth of which, we need only appeal to experience.

The bird call'd the *Tochan* has little thin yellow and red feathers about its neck; theſe the *Braſilians* uſe as patches: they ſtick them on their cheeks with wax, but wear 'em only on holidays. It might be made a query, ſuppoſing our ladies were to put ſuch red feathers on their cheeks, inſtead of patches, whether or no they would look frightful? But the ſolution of this we ſhall leave to the fair ſex, to our ſops and finical fellows.

* *Gen.* xxiv. 47. † *Ubi ſupra*, chap. 12. ‡ *Herod.* book 3. chap. 47.

CHAP.

CHAP. VIII.

Of the Beauty of the Americans.

AS there are certain beauties which ſtrike equally on all men; ſo the deformity of a perſon may be ſo great, as to appear ſuch to all eyes. We do not think there can be any people in the world of ſo groteſque a taſte, as to admire the ſhape of a cripple, or that of a crump-back; or that any one could poſſibly be charm'd with the beauty of a man who was to have his mouth where others have their ears. 'Tis poſſible that we may not have a juſt idea of the proportions of animals; but 'tis impoſſible we ſhou'd loſe our ſenſes ſo far, as to admire a man whoſe head was to be as big as the reſt of his body, or a horſe, whoſe four legs were unequal both in ſhape and proportion: 'tis plain the beaſts themſelves abhor theſe deformities, ſince 'tis obſerv'd that they either ſhift or abandon whatever monſters they bring into the world. Let it not be objected, that the Author of nature might have created the whole ſyſtem of beings very different from what they are now; he certainly might have done ſo-if he pleas'd; but then ſuppoſing he had thought proper to make man naturally crump-back'd, he in that caſe wou'd have given certain proportions to that deformity, of which we have no notion, but whoſe beauties wou'd nevertheleſs have been as affecting and natural, as thoſe of a fine and eaſy ſhape.

We are of opinion, that thoſe ſavages who bruiſe the noſes of their children, or flat their heads, have not a juſt * idea of proportion; but we don't ſay the ſame of ſuch as love *little* foreheads, or red *hair*, *&c.* for this is not claſhing with the rules of proportion. As to the former, we know that the *African* blacks prefer flat-noſes and wide-noſtrils to large and *Roman*-noſes. We meet with people of the ſame, and even of a more depraved taſte, among the *Americans*. The *Braſilians* bruiſe the tips of their children's noſes, which odd way of deforming the moſt beautiful part of the face, with the holes they have in their cheeks, wou'd have no pleaſing effect on an *European* Eye. The inhabitants of *Miſſiſippi* have as extravagant ideas of beauty: they love mightily, ſays an anonymous traveller, ſuch † heads as are almoſt in the ſhape of a mitre. The particulars of his relation are too remarkable to be here omitted: "The "mother lays her infant on a board, which is cover'd with a piece of the skin of ſome "beaſt. A hole is made at the end of this board, where the head is plac'd, which "is lower than the reſt. Then putting the child, who is ſtark naked, upon it, ſhe "lays its head backward into this hole, when ſhe fixes a piece of clay on its forehead "and under its head, and binds it as tight as poſſible between two little boards. The "child ſcreams, looks black in the face, but the mother pulls the boards ſo tight, "till ſhe at laſt forces a white clammy liquor out of its noſe and ears. In this "ſituation it lies every night after, till ſuch time as the head is moulded into the "modiſh form."

'Tis obſerv'd that the ſavages of *North-America* are of a very dusky colour, or at leaſt of as olive a hue as the *Spaniards* and *Portugueze*. We are told, that this colour is compos'd of greaſe and oil, with which they rub themſelves, in order to ſecure themſelves againſt the flies and *Maringoins*, a kind of gnat; but we don't believe this to be the reaſon; for the *Samoieds* and *Groenlanders*, who inhabit a climate vaſtly colder than that of the *Canadans* and *Miſſiſippians*, and who conſequently are not ſo liable to be ſtung by gnats, are yet much more ſwarthy than the above-mention'd people. 'Tis ſurprizing that the *Americans*, who inhabit between the tropicks, ſhould not be

* *Beauty to no complexion is confin'd,*
'Tis in no face, but in the Lover's mind.

† Voyages to the *North*, vol. 5.

be as black as the *Africans*, ſince they both live under the ſame climate. Thoſe who aſcribe the blackneſs of the *Africans* to *Noah*'s curſing the poſterity of *Ham*, give ſuch a reaſon for it, as is tolerable only in a ſermon. To deſtroy it, we need only appeal to the teſtimony of the *Egyptians*, who bore the name of * *Ham* their progenitor, for many ages, and yet are but a little ſwarthier than the *Spaniards*. We chuſe rather to adhere to the reaſons that *Leſcarbot* gives us †: "The burning heats "of *Lybia*, that makes the inhabitants of it ſo black, are generated by the prodigious "tracts of land, over which the ſun ſhapes his courſe in his paſſage thither, whence "a more intenſe heat is always carry'd by the rapid motion (of the ſun) which is alſo "increas'd by the boundleſs ſands, that are very ſuſceptible of heat, and are the more "ſo, becauſe they are not water'd with many great rivers, as *America*, wherein are as "many rivers and brooks as in any part of the world; by this means they enjoy a "perpetual cool, and the country is made more temperate: the ſoil alſo being richer, "and imbibing the dew better, which falls in great abundance in theſe parts, and the "rains alſo. Moreover, the ſun, after he goes off from *Africa*, darts his rays ſo long "during his vaſt paſſage over the ocean, that he thereby draws up a great quantity "of vapours, which he afterwards lets fall on thoſe countries: whence it is that the "cauſe is very different with regard to the colour of thoſe two people, and the nature "of their ſoil." We cannot but think that the blackneſs of the *Ethiopians* and of the inhabitants of *Guinea*, &c. proceeds from the climate they inhabit, and the qualities which the ſperm, whence they are produc'd, acquires in thoſe countries, and which they afterwards preſerve from father to ſon.

Let us paſs from the complexion to the hair. The inhabitants of both *North* and *South-America* have generally ‡ black and long hair; but we are told, they are not ſo ſubject to grow grey as thoſe of the *Europeans*: they are indeed leſs addicted to riot and exceſs, nor ſo much conſum'd with the cares of life; circumſtances which haſten old ‖ age. We alſo are very whimſical in our taſte, with reſpect to the beauty of the hair: formerly we us'd to like that which inclin'd a little to carotty **, and now they are intolerable: the ††*Egyptians* alſo had an averſion to the yellowiſh and carrot-pated, and that becauſe the hair of *Typhon*, the ſworn enemy to *Oſiris*, was of that colour: and probably the expreſſion, *Typhon's hair*, might have been a term of reproach among them, as *Judas's hair* ‡‡ with us. However 'twou'd be pretty difficult to determine, whether the fair or the brown are moſt beautiful, becauſe they both have their merit. Some like the languiſhing charms of the fair, and others the ſprightlineſs and vivacity of the brown.

‖‖ *Qui dit brunette il dit ſpirituelle,*
Il dit auſſi vive comme un demon.

In *Engliſh* thus:
The *Brunes*, in wit, excel the fair,
And have a demon's ſprightly air.

But if we allow the deciſions of the antient poets, we muſt pronounce in favour of the **** fair. Beards are not in great repute among the ſavages: the *French* and moſt other

* *Leſcarbot*, ubi ſupra. † *Ubi ſupra.*

‡ The *Canadans* love black, ſtubborn hair, and make theirs ſhine with greaſe; they deſpiſe curl'd locks, and cannot endure to ſee men wear beards. *Motte le Vayer*, 145th letter.

‖ We are alſo told, that the ſavages don't grow grey as ſoon as the *Europeans*, and that becauſe they go bare-headed.

** This rule was not without exception; the *Romans* hated carotty hair as much as we do, as is manifeſt from *Martial*, who, in one of his epigrams, imputes it as a blemiſh to *Zoilus*. We are told that the *Jews* ſeem'd to like carotty hair, and 'tis pretended that king *David* had fair hair a little inclining to red.

†† *Cælius Rhodigin.* book 30. cap. 21.

‡‡ This is the opinion of the vulgar, who imagine that *Judas*, who betray'd our Saviour, was red hair'd.

‖‖ Mr. *Fontenelle* had declar'd in this manner, in the pretty verſes of his on the *Brunes* and the *Blondes*.

** The antient poets generally made their goddeſſes fair.

other *European* nations agree with them in this particular; for there are but very few *Europeans*, the *Switzers*, the *Friſons*, and the *Lutheran* doctors in *Germany* excepted, but are againſt wearing long beards; tho' the *Arabians* look upon them with the utmoſt awe and * veneration.

The antients lov'd large blue eyes; we don't much diſlike them, however we like large black eyes ſtill better. Wou'd it be believ'd, that eyes of a greeniſh caſt were formerly highly eſteem'd by the *French*; and that a people, whoſe taſte regulates that of all *Europe*, could have ever been ſo odd and whimſical in theirs? 'tis however matter of fact. Monſ. *de Coucy* praiſes green eyes in a † ſong of his making. But that taſte prevails no longer among us: the large black eye has triumph'd over the blue, the green, and the grey. However we don't much diſlike a black and ſparkling ſmall eye, call'd by us a *Chineze* eye, becauſe thoſe people have very little ones, tho' by the ſame rule we might as juſtly call them a *Tartarian* or *Scythian* eye. The ſavages of *North-America* have generally pretty large black eyes; but thoſe of *Miſſiſippi* are ſmall and agreeable.

The *Americans* are tall and well-ſhap'd, extremely nimble and active, which having already accounted for, it would be needleſs to repeat in this place. The ſavages who inhabit the mountains, are nimbler than thoſe that live in the plains and valleys; their food alſo contributes to their activity; but we may ſuppoſe that the air of the climate does likewiſe contribute very much to it. We depend as much on the ſoil as the trees and plants; if the bud from which we ſpring, is tranſplanted into another climate, it inſenſibly loſes its firſt qualities and acquires others. Theſe changes depend as much on the influence of the air, as an infinite number of other things. Were we to draw the *Miquelets* from their mountains, and people the marſhes of the low-countries with them, their deſcendants would in proceſs of time, be as heavy as the natives of the country: but if on the other ſide, we were to carry theſe latter into the *Pyrenees*, they would ſoon be as ſprightly as the *Miquelets*, and the *Flemings* their anceſtors wou'd not find in their deſcendants that obeſity, they ſo much delight in; and that extenſive corpulence, in which, tho' the mind has a greater room to range, is yet not better tenanted upon that account. But to carry this matter yet farther; the inhabitants of a country may be made to degenerate, by changing their government, polity, cuſtoms and religion. Thus the *Tartars* have deprav'd the cuſtoms of the *Chineze*, and the *Japoneze* thoſe of the *Chineze* their anceſtors. The chriſtian religion has occaſion'd numberleſs more changes in *Europe* than thoſe above-mentioned; nor has that of *Mahomet* occaſion'd leſs in *Aſia* and *Africa*. A proteſtant in his addreſſes to God, obſerves certain decorums which are not proper for a *Roman* catholic. Both of theſe at laſt accuſtom themſelves ſo much to their peculiar decorums, that they become as it were natural to them; and tho' they ſhould afterwards ſhift each other's religion, any one who ſhou'd examine both attentively, wou'd find that each of them would ſtill preſerve ſome tincture of their former notions. We have another very ſtrong inſtance to prove, that a nation may not only change their manners, but even their bodily qualities, as appears from ‡*Ammianus Marcellinus* and *Cæſar*. The former relates, that the *Gauls* are very tall, fair hair'd, have a white complexion, a ſtern look, a ſtrong and terrible voice, brave, great lovers

* Voyage to the *Holy Land*.

† *Leſcarbot* furniſhes us with the paſſage of this antient proficient in love:

Au commencier la trouvai ſi doucette,
Qu'onc ne cuidai pour li maux endurer,
Mes ſes clers vis & ſa fréche bouchette
Et ſi bel oeil vert, & riant & cler,
M'ont ſi ſurpris, &c.

The meaning of which is; That ſhe appear'd at firſt ſo beautiful in my eyes, that there's nothing I wou'd not have ſuffer'd for her ſake; but her roſy countenance, her ſweet lips, her green, rolling eye, have inchanted me to that degree, *&c.*

‡ Book 15. chap. 12. *Cæſar*, book 6.

lovers of wine, and very neat in their dreſs. * *Cæſar* deſcribes them as great lovers of novelty, fickle, and very ſuperſtitious. Would it be poſſible to diſcover the modern *French*, by the character theſe two hiſtorians have given of them? the *French* in general have loſt thoſe bodily qualities which *Ammianus Marcellinus* aſcribes to them. They are at this time of a middle ſtature, black hair'd, or of a brown or cheſnut colour, the complexion the ſame; a maſculine, but not a ſtern look, a ſtrong and reſolute tone of voice, that is no way terrible. They are ſober enough, and drink rather to excite mirth, which they are naturally inclin'd to, than purely for drinking ſake. However it muſt be own'd they have ſtill preſerv'd their neatneſs; their love of novelty, as is but too manifeſt from their † modes, and the fickle temper with which *Cæſar* reproaches their anceſtors: but were that emperor now living, he would clear them of being inclin'd to ſuperſtition, which ſurely the modern *French* can hardly be reproached with. As to politeneſs, an article in which the *French* are univerſally allowed to excel, *Cæſar* allows it to the *Gauls* of his time, and declares they were more ‡ polite than the ‖ *Germans*.

Hence 'tis manifeſt, that 'tis not impoſſible for a nation to change its manners and habits; as alſo for the deſcendants of an active and vigorous man to loſe all their vigour, which may be owing to the habit of mind they may have contracted, either from certain principles of religion; their compliance to the government; or their ſubmiſſion to that tyrant faſhion. Almoſt all nations, not excepting thoſe that lie moſt north, have undergone changes; and if the *American* ſavages have not been ſuſceptible to any, they owe that happineſs to their ſtrict adherence to nature. Entirely devoted to her, they ſeldom do any thing but in conformity to her dictates, and deviate but very little from the maxims ſhe inſpires; but then on the other ſide, they are as unpoliſh'd almoſt as brutes: they have neither the ſentiments, the diſtinctions, the ceremonies, nor the cuſtoms which in *Europe* are the genuine characteriſtics of a human creature. Would a ſavage but live and dreſs after our manner; be a polite debauchee, and ceaſe devouring his fellow-creatures, we then might rank him in the ſame claſs with our ſelves. Our very whims and exceſſes ſtill diſcover ſomething of the rational creature.

A *Cacique* who drinks out of a kettle with two handles, and quaffs it almoſt off at a draught; or who takes the firſt woman that pleaſes him for his wife, will ſtill be a *Cacique*; but a nobleman who empties ten flasks of wine at one ſitting, and goes to twenty diſorderly houſes in a night, does no way derogate from the dignity of a human creature.

* Book, 4 and 6.

†A foreigner that ſtays in *France*, is ſurprized at the perpetual changes which *Faſhion* cauſes in dreſs: He imagines he ſees a people who try it in all its varieties, without finding one that fits them, but in the end there's not one but does fit them. Every time they get a new faſhion, they affirm very ſeriouſly, and prove by good arguments, that 'tis more becoming, or more convenient than that they left off, and a man would almoſt believe there is ſome truth in it. But however at the end of an hundred changes, all from good to better, they return to the old faſhions, that is, after a great deal of motion, they find themſelves in the place from whence they ſet out. *Lettres ſur les François, par* Mr. *Muralt*.

‡ *Cæſar*, book 4.

‖ The moſt inconſiderable action, and the ſmalleſt motions of a *Frenchman* are embelliſh'd with politeneſs; he ſtretches out his hand, and draws it back politely; he offers it to a woman going from one room into another, and runs to do it, juſt as if the way was difficult or dangerous. He runs in the ſame manner to take up a glove, or a handkerchief fallen to the ground, with as much precipitation, as if he were to take them out of the fire; for there's ſomething more than barely taking up a glove, or an handkerchief—This is a play not much unlike that of the flies that paſs away their time in going under one another; or to ſpeak more honourably of the *French* politeneſs, I ſay that all the curious toys that come to us from *France*, and are admirably well wrought and finiſhed; all theſe trinkets in caſes, all theſe little moveables with their ſprings and hinges, are a compleat figure of the pretty people of that nation. *Muralt*'s Letters.

CHAP. IX.

Of the Exerciſes, &c. *of the* Americans.

WE will begin with dancing, which is perhaps as old as our grand progenitor. Though he himſelf might not have invented it, he probably might have ſeen the firſt rudiments of that art, and there is no room to doubt but that the immediate poſterity of *Adam* had acquir'd a good ear, which in proceſs of time regulated and meaſured the ſteps in that exerciſe. 'Tis even * probable that dancing was firſt invented in the infancy of the world, when man was not yet a prey to the cares of life; and in a climate whoſe fertility and excellent produce might naturally inſpire felicity and mirth. The antient *Hebrews* us'd to dance to the glory of the Creator, and the † *Pagans* in honour of their idols, as has already been obſerv'd in the diſſertation prefixed to this work. The *Eaſt-Indians* antient and modern, and the *Americans* made dancing a part of their religious worſhip. The *Floridians* dance by way of thanking the ſun, for any ſignal favour they may have received; the *Canadans* alſo addreſs their prayers to the Gods in dancing. In a word the *Virginians*, the *Mexicans*, the *Peruvians*, *&c.* have not only introduced dancing in their religious worſhip, but even the moſt frantick geſtures and motions, nor have the *Mahometans* themſelves excluded it their devotions.

From ſacred hiſtory, let us paſs on to prophane. The *Weſt-Indians* are of opinion, that dancing is a very healthy exerciſe, and for this reaſon often preſcribe very violent ones to their ſick. ‖ *Socrates* and ſome other antients had the ſame opinion with reſpect to this art. We have not any way leſſened the merits of it, but have rather carried it to an exceſs in the oppoſite extreme. It muſt be owned that dancing is now practiſed, rather in order to acquire a good air, and for the ſake of ſhining in aſſemblies, than from any view to health; be that as it will, 'tis now ſo much in vogue, that the want of it, would be looked upon as a ** defect. The †† ladies can hardly bear to hear it run down: they preſer the nimbleneſs of a caper, and the regular ſteps of a minuet, to the moſt ſolid arguments of a man of ſenſe, who has made no other uſe of them than to walk with. The ſavage *Americans* perform this agreeable exerciſe after their manner, and from the ſame motive with the *Europeans*, *viz.* to give pleaſure to their gueſts, to entertain thoſe they honour, and divert one another. As we are leſs nimble than they, we may reaſonably ſuppoſe they would carry that art to much greater perfection, were their motions but more exact and regular, they being not only very active, but have alſo a very good ear. The dances of the ſavages of *New France* are generally ‖‖ circular, and without ſhifting places; they dance very nimbly by ſtamping their feet on the ground, and afterwards raiſing themſelves up with a half leap. They clench their fiſts, and extend their arms upwards in a threatning poſture. Some of our country dances bear ſome reſemblance to this *Canadan* dance.

* *Lucian* tells us, that dancing was firſt invented by the goddeſs *Rhea*, and preſerved the life of *Jupiter* himſelf from the cruelty of his father *Saturn*, and that there were ſome *Theſſalian* ſtatues erected in his time to the honour of their beſt dancers.

† The *Romans* inſtituted an order of dancing prieſts under the name of the *Salians*.

‖ *Socrates*, whom *Apollo* pronounced to be the wiſeſt man, was not only a profeſſed admirer of dancing in others, but learned it himſelf when he was an old man.

** So much of dancing, at leaſt, as belongs to the behaviour and an handſome carriage of the body, is extremely uſeful, if not abſolutely neceſſary. *Cowley.*

†† *Cleomira* dances with all the elegancy of motion imaginable; but her eyes are ſo chaſtis'd with the ſimplicity and innocence of her thoughts, that ſhe raiſes in the beholders admiration and good-will, but no looſe hope or wild imagination. The true art in this caſe is, to make the mind and body improve together; and if poſſible to make geſture follow thought, and not let thought be employ'd upon geſture. *Spect.* N° 66.

‖‖ *Loſcarbot*, book 3. chap. 15.

dance. One of the dancers, probably he that leads it up, ſings alone, for they never ſing in chorus as in our brawls, except that the dancers break out into a kind of exclamation at certain intervals. We muſt not forget that dances make a part in their publick debates, and the moſt ſerious affairs of the council. Some nations of *South America* have a cuſtom ſtill more extraordinary; they proclaim war * againſt their enemies with a dance. The conformity we might here take notice of between the *Virginian* and *North American* dances, and thoſe of our own nation, would carry us to improper lengths, not to mention that it would be tedious.

Let us now make ſome mention of the ſinging of the *Americans*, which though it be altogether rude and artleſs, is yet apply'd to the ſame uſe as the reſt of the world make of it, *viz.* that of praiſing their Gods, and their great men, in diverting themſelves, and regulating the ſteps in their dances. Tho' we are pretty ſenſible that the ſongs of the ſavages are rude and inelegant; they yet are not unadorn'd with figures, and with flights; with expreſſions that differ from the common forms of ſpeaking; a myſterious and intricate ſenſe; inverſions of phraſes, ſallies that flow from what we call fire, and in a word all that wild enthuſiaſm which reſults from that poetical fury, which has impoſed on the bulk of † mankind in all ages, and made them fancy it to be the language of the Gods. But why ſhould not the ſavages have as great a ſhare of this frenzy as our ſelves? Are they form'd in a different manner from the inhabitants of our hemiſphere? Are not their organs the ſame as ours, or is the conſtruction of their brain different? And conſequently are they leſs ſubject than we, to that enthuſiaſm which gives life to poetry, and to that irregularity of imagination which poets themſelves have called a drunkenneſs, without perhaps conſidering at the ſame time the juſtneſs of the compariſon, or having judgment enough to conſider, that all who are delighted with theſe wild extravagancies, do in ſome meaſure reſemble drunkards. A mind thus form'd will run into poetry without the aſſiſtances of literature, or a long detail of incidents; but then it will require ſome culture in order to embelliſh nature, and give a poliſh to talents, which we muſt allow the *Americans* to poſſeſs, unleſs we will contradict all the teſtimonies of the *American* conquerors, and our moſt authentick relations on that head, who aſſure us the *Americans* are acquainted with poetry; that they compoſe ſongs in honour of their Gods and heroes, as the *Europeans* at this day, and the nations of antiquity, not excepting the *Scythians*, the *Cimbri*, the *Goths*, and *Germans*, *&c.* and in a word, that 'tis by the help of poetry they have preſerv'd the memory of ſeveral remarkable incidents, and many footſteps of their own hiſtory. This was even the practice in the firſt ages of the world, *viz.* in the time of *Orpheus*, *Linus*, and *Muſæus*, who perhaps were at the ſame time poets, prophets, and hiſtorians. Are we therefore to wonder that the firſt ages of the world ſhould be overſpread with a cloud of fictions, which, by the aſſiſtance of poetical enthuſiaſm, have, as it were, ſwallow'd up antient hiſtory, and robb'd us of the knowledge of that of our anceſtors? for the antient *Europeans* were everlaſting ſongſters, and uſed to throw every incident which they thought remarkable into inharmonious jingle, the better to tranſmit them to poſterity. We know that poetry has this ad-

* See what has been obſerved thereupon in the preface to the 4th vol. of *collection of voyages to the north*, and on the *Calumet* dance.

† It may not be improper to anſwer this accuſation, and ſhew the uſe of poetry to mankind, as we find it in Mr. *Welſted*'s writings. "Does not poetry inſtruct while it pleaſes?" Does it not inſtruct more powerfully too, through its ſuperior charm of pleaſing?—Does not poetry oblige as much as books of *Humanity*? Does it not give us the ſame profit and pleaſure, and that in a livelier and more indirect way? beſides that it impreſſes more ſtrongly on the memory whatever it inculcates, by the natural help of numbers. Moral writers recommend virtue, but poetry adorns it; the moraliſt gains his reader to approve of it; the poet to be in love with it; the one ſimply propoſes truth and virtue to us; the other ſhews them in a flood of light, and enforces 'em as it were with the power of inchantment. Is it not, laſtly, the privilege of poetry, that it moſtly gives us truer ideas, and always more elegant ones of the thing in queſtion, than any other ſort of writing? is there any thing, that ſo much poliſhes men's manners, or gives ſo fine an edge to their wit? is it not this which gives the ſtrongeſt tincture of good-nature to the heart? and does it not keep men in good humour with themſelves, and guard them from that gloomineſs which care and diſappointment are apt to ſpread over the ſoul? *&c.*—

advantage, and that cadence, rhime, and meaſure, are of great advantage to memory. We are of opinion, that the *Weſt-Indians* have experienc'd this as well as our ſelves, who to this day work up our prayers in rhime, for the uſe of children and the vulgar. As to what we juſt now obſerv'd, *viz.* that ſongs were the hiſtorical monuments of the antient *Europeans*, and of the *Americans* at this time, no one is ignorant of the advantages of ballads, which are particularly in vogue all over *France*; but then every one has not heard, that "* *Charlemain*, ſenſible of the advantages of this vulgar ſpecies of poetry, commanded " odes and ballads to be compos'd, —— in which the actions of their anceſtors were " contain'd, and gave orders for their being got by heart and ſung by children, in " order that they might be tranſmitted to lateſt poſterity."

The other employments of the ſavages, as formerly of the antient *Europeans*, were war and hunting. Thoſe who live on the ſea-ſhore, and on the banks of rivers, employ themſelves in fiſhing. The canoos of the latter were alſo us'd by the antients: they are made of skins ſew'd together; of oſiers, very neatly wrought; or of barks of trees, in the ſame manner as the *Egyptian* barks, which, according to †*Lucan*, were made of the ſame bark as the antients made their paper of. We may ſuppoſe, that the ark into which *Moſes* was put, when he was expos'd on the *Nile*, was a kind of canoo. The *Engliſh*, the *Saxons*, and the ‡ *Scotch* had oſier canoos lin'd with leather. *Leſcarbot* thinks that 'tis to the canoos we owe the poetical fiction of the Sirens ||. Perſons who ſaw theſe little boats at a diſtance, which were made to hold only one perſon, were ſimple enough to think the man and boat were a monſter, half man and half fiſh.

The *American* ſavages have neither walls nor gates to incloſe their dwellings; and in this they imitate the firſt inhabitants of the world. In *South-America*, not far from *Nova-Andaluſia*, each ſavage encloſes and marks out the limits of his land with a kind of ** net-work made of *Bexuco*, a ſort of cotton, and raiſes this wall to about half the height of a man. We are told that the *Indians* look upon the breaking or unravelling this net-work, as a very criminal action: a manifeſt proof they ſtill preſerve the principles of natural equity, even in that thick miſt of ignorance with which they are ſurrounded. The *Lacedæmonians* would not ſuffer their capital to be ſurrounded with walls, from a different motive; ſaying, that the bravery and valour of their citizens ought to be their only defence. The *Germans* and *Engliſh* were formerly ignorant of the uſe of brick and lime.

The confidence or ſincerity of theſe ſavages obliges us to make ſome obſervations on theft, which has not been conſider'd in the ſame light in all ages. Travellers aſſure us, that the *Americans* ſeldom filch from one another. Their little wealth, and the eaſe with which they procure the neceſſaries of life, prevent their giving into a crime, which the *Lacedæmonians* look'd upon as a *Legerdemain* trick, or rather as a remedy againſt indolence, and the †† antient *Germans* as an exerciſe proper to preſerve their youth from idleneſs: but the latter allow'd of no theſts but what were committed out of their own dominions. The *Americans* mayprobably be of the ſame opinion, for they don't ſcruple to plunder the *Europeans* and the reſt of their Enemies. Be this as it will, 'tis certain that theft is abſolutely contrary to the laws of natural juſtice, and 'tis ſurprizing the *Romans* ſhould have indulg'd this crime ſo far, as to allow it in certain feſtivals, call'd by them ‡‡ *Quadrigariorum luſus*. That hiſtorian indeed tells us, that 'twas done out of diverſion as it were, but then how many knaviſh actions were ſcreen'd under this veil! |||| The *Egyptians* had formerly a prince, leader, or captain of

* *Leſcarbot*, hiſtor. &c. book 3. chap. 15.

† *Conſeritur bibula Memphitis cymba papyro.*—— *Lucan*'s pharſal. book 4.

‡ *Quin & Armoricus peratam Saxona tractus*
Sperabat, cui pelle ſalum ſulcare Britannum,
Ludus & aſſiduo glaucum mare findere lembo. Sidon. Apollin. carmin. 7.

|| He might alſo have added of the Tritons and Nereids.

** *Coreal*'s voyage, vol. 1. p. 136.

†† *Julius Cæſar*, book 6.

‡‡ *Sueton.* in *Ner.* c. 16.

|||| *La Mothe le Vayer.* Letter 35.

of thieves among them, as at this time in *Paris*, and ſome other great cities. The above-mentioned author quotes another, who aſſures, that the dominions of the *Abyſſinian* monarch are infeſted with ſuch like wretches. However theſe examples don't give the leaſt ſanction to theft, and it would be a very unjuſt way of arguing, ſhould any one pretend to prove from thence, that theft is conſider'd as honourable by the *Egyptians*, the *French*, &c. On the other ſide, the *Japoneze* will not ſuffer any kind of theft, and puniſh it with ſo much ſeverity, that they may always leave their houſes open with ſafety.

We paſs on to the employments of their women: *Leſcarbot* begins by that of giving birth to *beautiful children*; and to this purpoſe is very particular in his exhortations to all ſuch women as go to inhabit *New-France*, whom he adviſes to be very prolific, and to bring forth *a great many children, who may ſing the praiſes of God.* He proves this employment from the etymology of the *Hebrew* * word, and ſhews, that God form'd woman, that living ground, with the ſame diſpoſitions as that we inhabit. The wives of the ſavages employ themſelves wholly in domeſtic affairs, ſuch as the care of the family, husbandry, *&c.* but they are not admitted into the publick councils, nor allow'd to eat with men. As the *Americans* cannot be accus'd of being jealous, neither can they in this reſpect be compar'd to the *Italians* and *Spaniards*, who exclude their women as much as poſſible from all ſociety with men; nor to the *Turks* and other eaſtern nations, who ſhut 'em up in ſeraglio's. We may therefore ſuppoſe that this is owing to the contempt they have for the ſofter ſex, which they certainly would not have, were they leſs ſavage. The *Gauls*, and even the *Germans*, deſcrib'd by the *Romans* as a rude clowniſh people, did nevertheleſs treat the fair ſex with greater curteſy and civility; for they admitted their wives into their entertainments and councils; and there were very few parties of pleaſure but their women bore a part in them. Since chriſtianity, the taſte for politeneſs and gallantry has been greatly improv'd. How many noble feats of arms, in honour of the ladies, do we meet with in the annals of our gay anceſtors! how many lances broke for their ſakes! how many terrible conflicts to defend their beauty! how many duels were fought to force every body for four or five hundred miles round 'em, to own the ſuperiour charms of their reſpective miſtreſſes! Notwithſtanding this, 'tis certain, that the politeneſs which was ſhewn the ladies on this occaſion, had ſomething ſavage in it. The faſhionable *devoirs* of our age with regard to the fair ſex, ſeldom extend ſo far as to oblige a man to venture the being run thro' the lungs for the ſake of his miſtreſs; and was any woman now-a-days ſo blind as to expect ſuch a piece of gallantry, ſhe very probably would run the hazard of growing grey in her old-faſhion'd notions. Politeneſs is more natural in this age, or to ſpeak more juſtly, 'tis now a beautiful varniſh for the greateſt irregularities. Our gallantry, being leſs affected and more fickle than that of our anceſtors, has thereby open'd a door to contempt and debauchery. Let us advance a paradox; the ſavage *Americans*, notwithſtanding all our boaſted underſtanding, do yet govern themſelves with greater uniformity.

We ſhall conclude theſe remarks with the ſubmiſſion which the *American* women pay their husbands. We meet with leſs of this among the *Americans* than with us. As they always confine themſelves religiouſly to their domeſtic concerns, they never once think of giving themſelves any airs, like our *European* wives; which certainly makes the married ſtate infinitely more happy. 'Tis obſerv'd, that thoſe marriages are generally happy, where every thing is kept within its due bounds, and each member thereof knows his proper employment: a family regulated on this foot, makes the wife neither ſuperior nor equal; becauſe the nature of the employments of the wife, are ſuch, as naturally ſpeak her inferior and ſubmiſſive. Such of our wives as have not ſeen

* *Nekebah*, that is to ſay, *perforata.*

ſeen the ſplendid part of the world, eaſily acquieſce with this principle of ſubmiſſion; but as for the reſt of them, they think ſubmiſſion becomes none but the wife of a *Topinambou*, or a *Hottentot*.

CHAP. X.

Of the Commerce between the two Sexes, and of the Marriages of the Americans.

THERE is no nation in the world, whoſe natural fierceneſs is not ſoftned by love. The moſt brutiſh Savages have their peculiar ſyſtems of gallantry, and a tenderneſs which the fire of love refines. In this caſe there is form'd between them a contraſt or oppoſition of ſoftneſs and ſeverity, which would appear as ridiculous in our eyes, as the ſight of our peaſants making love, tho' in reality neither of them is more odd or fantaſtical than that of our courtiers. The principle which gives riſe to love, is born among the Savages in the ſame manner as among us. In what manner ſoever this principle, which is the ſource of love, may diſcover itſelf either in the heart of a Savage, of an *European*, or of an old peeviſh fellow, the difference will be only in the manner of its revealing itſelf. The *Canadan* Savage who lies down at the feet of his miſtreſs, till ſuch time as the cruel maid condeſcends to blow out the match he preſents her with, does therein not act more contradictory to reaſon, than a very polite *European*, who dreſſes his miſtreſs in all the perfections of nature, and as eaſily ſtrips her of them the moment the fire of love is extinguiſh'd in his breaſt; or like the old churl in * *Moliere*, who after having made a declaration in terms ſuitable to his character, lays aſide all his natural peeviſhneſs to aſſure his miſtreſs,

Que ſon amour le touche au dernier point
Qu'il veut qu'il ait ſa recompenſe.

That is, He is paſſionately in love with her, and is reſolv'd ſhe ſhall reward his conſtancy.

But who afterwards finding himſelf deceiv'd, wiſhes not only his miſtreſs, but † the whole ſex at the devil. In a word, the *Europeans* and *Americans* are equally ridiculous on that head. An old *Iroquois* dances as gracefully, with his match in his hand, in preſence of a young girl of his own country, as an old gentleman among us careſſes a blooming maid of fifteen; and love wantons as elegantly in the heart of a *Boié* as in that of a prelate. Conſequently the old gentleman has no reaſon to laugh at the *Iroquois*, nor the prelate at the *Boié*: they ought to do each other juſtice, and allow that they differ only in the manner; but that nature is always the painter: they ſhould ſay to themſelves, that ſuch ideas as are raiſed by gallantry, delight us from habit, not by reaſon.

As to the *American* art of making love, 'tis plain from what has been ſaid, that we ſhould hardly ever give into that taſte. However 'tis confin'd to fewer rules, becauſe they go to the mark at once; but notwithſtanding that the ſimplicity of this art gives an eaſy opportunity of gathering roſes, yet thorns will ſometimes ſpring up at the ſame time. The *American* lover makes his advances to his miſtreſs, and ſhe, as among us, often draws up her own conditions. The only ſweetneſs which is here found, is, that they are generally

* *Ecole des Maris.*

† *C'eſt un ſexe engendré pour damner tout le monde,*
Je renonce à jamais à ce ſexe trompeur,
Et je le donne tout au diable de bon cœur.
In *Engliſh*,
'Tis a ſex form'd to damn all mankind.
I bid adieu to this deceitful ſex for ever,
And heartily wiſh them all at the devil.

leſs cruel than the *European* ladies, and we are firmly perſuaded that they have very little regard to decorum. *Cupid*, who here knows very well what he is about, attacks the *Americans* with no other weapons but thoſe of nature. They are ignorant of the art of bluſhing at their wounds, becauſe they don't know the leaſt immodeſty there is in it; they alſo are as little acquainted with the languiſhments and delays which cuſtom has introduced among us, in the different methods that are eſtabliſhed to heal theſe ſort of wounds; but as for them, they have immediate recourſe to the cure. The notion the ſavages have of a young maiden, whom they look upon as a free uncultivated piece of ground, that ought to be the property of the firſt comer, muſt naturally make the cure of theſe love-wounds more eaſily effected; and conſequently is a great obſtacle to that delicate gallantry which employs the moſt beautiful ſeaſon of life among us. But unhappily it is to this way of thinking, that we are alſo to aſcribe the terrible diſorders which happen but too frequently among the *Americans*, and the ſcandalous proſtitution of their marriageable women, which was carried to ſuch great lengths in certain * provinces of *Peru*, that the moſt diſſolute women, who had abandon'd themſelves to all kinds of luſt, ſooner got themſelves huſbands, nay much better men, than thoſe who had all the ornaments of modeſty. Several *Pagan* nations allow'd antiently theſe obſcenities, nor are they altogether laid aſide in the † *Eaſt-Indies*; and what is a thouſand times more to be lamented, is, that in chriſtian countries the ſhameful marks of theſe debaucheries, ſo oppoſite to the ‡ dignity of the religion which our Saviour came to eſtabliſh, are ſtill preſerv'd.

'Tis an eſtabliſh'd rule among all the *Americans*, as well as the *Europeans*, that whenever a man makes love to a girl with intention to marry her, he muſt firſt ask her father's conſent, for he is not allow'd to have her but on theſe conditions. The lover muſt alſo be induſtrious enough to maintain his family. The former cuſtom is agreeable to the law of nature, the latter is owing to the love which parents have for their children.

The name of Savages which we have given to theſe people, makes us falſly ſuppoſe that they muſt have ſtifled all theſe tender emotions. We may perhaps meet with ſome, who are ſo brutal as hardly to diſcover any ſuch ſymptoms; but then there are none ſo very unnatural as to have loſt them entirely. On the contrary, the *Americans* ſeem in general to deviate leſs than we do from theſe two cuſtoms. We have innumerable inſtances among us, of children who have withdrawn from the obedience which they ow'd to their parents, either from wantonneſs, or ſome other criminal motives; of young women carried off, and of others who get young fellows to ſteal them; of clandeſtine and ſcandalous marriages; of young people who marry tho' they have neither inclination nor abilities to procure themſelves a maintenance: but ſhould the reader ask, whether the Savages ever fall into theſe errors; our anſwer is, that we cannot tell. It would be a pretty difficult matter on this occaſion to ſtate ſuch bounds as might be juſt between the conduct of the Savages and that of the *Europeans*; however, if we may believe travellers, the Savage adheres more ſtrictly than we do to thoſe rules which nature here preſcribes. Let us ſay further, that they have leſs inducements to violate them than we, as they are not ſurrounded with a numberleſs multitude of agreeable and amuſing objects that dazle our eyes, and make us ſometimes almoſt forget the moſt common precepts of virtue, which are continually preſenting themſelves to our imaginations, and raiſe the moſt horrid conflicts in the ſoul, when nature and reaſon refuſe to obey their call, which at the long run encourages us to imitate thoſe among whom we live; a vicious inclination, whoſe tyrannical yoke we yet are

* *Hiſtory of the* Incas's *of* Peru.

† Travellers have told us, that there are certain houſes in *China* where curtezans are entertain'd, who have each their ſeparate cell, over the door of which, ſome emblematical ſentence is writ, deſcribing the age and beauty of the tenant, and alſo the price. *Petronius* tells us, that there were houſes of the ſame nature in *Rome* in his days——*video quoſdam inter titulos, nudaſque meretrices furtim conſpicientes tardè, &c.*

‡ Every one has heard of the places at *Rome*, &c. where the moſt infamous gallantry, and all the diſorders of licentious love are carried on.

are afraid to throw off, for fear of being expoſed to cenſure and † ridicule, which often attend thoſe who preſume to live in a different manner from their neighbours. We are told, that the grand art of politeneſs, is to ſhape our conduct after ſuch cuſtoms as have been long eſtabliſhed, and are practiſed by perſons of a diſtinguiſh'd rank; but then how many of theſe cuſtoms are pernicious, that only inflame the paſſions, and maintain an eternal war with thoſe duties which religion inſpires? Woe to the *Timon* who ſhall take it into his head to attack them.

Il faut parmi le monde une vertu traitable;
A force de ſageſſe on peut être blamable.
La parfait raiſon fuit toute extremité,
Et veut que l'on ſoit ſage avec ſobrieté.
Cette grande roideur des vertus des vieux ages,
Heurte trop nôtre ſiecle, & les communs uſages. Moliere's *Miſantrope.*

Thus engliſh'd,

The virtue which the ſocial life requires,
Is ſuch as ſoft benevolence inſpires:
But that which flows from a too rigid mind,
Juſtly deſerves a cenſure from mankind.
Reaſon, when perfect, keeps its proper bounds,
And claims a wiſdom no exceſs confounds.
That ſtubborn virtue on the mind beſtow'd,
Which fix'd in *Greece* and *Rome* its chief abode,
Offends the preſent age, and ſhocks the reigning mode.

The licentiouſneſs of the preſent age would furniſh us with an excellent commentary on theſe maxims.

Let us now ſee the notions the *Americans* have of the neceſſity of marriage. If the rules of politeneſs oblige us daily to ſoften the ſeverity of virtue, and allow us to prefer the practice of the world to the auſterities of wiſdom, 'tis not ſo with regard to women. Men have taken it into their heads, to make the fair ſex ſlaves to a duty which they call honour. This honour, not ſatisfy'd with forbidding them to extinguiſh the raging fire of love any other ways but in the marriage-bed, prohibits them alſo from diſcovering the leaſt deſire of entering into the married-ſtate, or declaring their paſſion in the uſual form; it obliges the weakeſt ſex to ſuppreſs the leaſt ſymptoms of the moſt violent of all paſſions. If there are any women in the world, who being inſpir'd with a greater boldneſs than the generality of their ſex, do ſometimes break thro' all reſtraints, and with an unparallel'd courage, freeing themſelves from the captivity of the tyrant honour, generouſly diſcover the ſentiments of their hearts; ſend challenges to their lovers; and not ſatisfied with captivating their hearts at the firſt onſet, are for ſeizing their perſons alſo; all ſuch examples as theſe will ever be look'd upon as ſo many bold deviations from thoſe rules of modeſty, which men have laid down for the conduct of the fair ſex: the ſmall number of theſe inſtances inhances their merit. But has every young woman reſolution enough to follow them, and don't we know that the ‡ ſublime is above all rules? vulgar ſouls dare not once depart from them, and the only refuge they have, is to conceal from the world all thoſe remedies they employ againſt love; to exclaim againſt the injuſtice of men; and cry out with *Amaryllis* in *Paſtor Fido*,

Que vôtre bonheur eſt extréme,
Cruels lions, ſauvages ours,

Vous

† There is a luſt in man no charm can tame,
Of loudly publiſhing his neighbour's ſhame:
On eagle's wings immortal ſcandals fly,
While virtuous actions are but born and die. *Dryden.*

‡ ——great ſouls from vulgar bounds depart,
And ſnatch a grace beyond the bounds of art. *Pope.*

Vous qui n'avez dans vos amours,
D'autre regle que l'amour même?
Que j'envie un ſemblable ſort!
Et que nous ſommes malheureuſes!
Nous en qui les loix rigoureuſes,
Puniſſent l'amour par la mort.

Traduction de l'Abbé Regnier des Marais.

Thus engliſh'd.

Ye bears that haunt the pathleſs grove,
Ye lions that in foreſts ſtray,
How happy is your ſtate in love!
Since you kind love alone obey.
But in our breaſts what torments reign!
When we reflect on woman's breath;
We, whom man's cruel laws ordain
For ſpotleſs love to ſuffer death.

The ſavages are undoubtedly more unpoliſh'd, but at the ſame time more human in this reſpect. Their ignorance of the rules of decorum, makes them indulge the liberty of *loving and declaring their paſſions; but here a maid ſeldom pines for love; her ſighs are anſwer'd, and her father, in compliance with the inſtitutions of nature, ſoon ſurrenders up his daughter into the arms of her husband. One circumſtance very much facilitates the marriages of the *American* women, which is, the little expence they are at to maintain their families. We have already obſerv'd, that a bride's father requires induſtry in a ſon-in-law, a little of which will go a very great way. The only implements a ſavage wants to procure him a livelihood, are, a bow and arrow: he dwells in a hutt; and the principal articles in his furniture, are a hammock and ſome beaver skins. Can we think that ſuch a ſettlement brings much care and trouble along with it? children are born; the family increaſes; theſe they bring up to labour. And till the children are able to ſhift for themſelves, they range the woods for their ſubſiſtence; and as all this only coſts them a little pains in hunting, they are ſure their arrows will procure 'em proviſion.

The preliminaries of marriage laſt ſix months at leaſt among the *Canadans*, and ſometimes a year; during which time the "lover, as *Leſcarbot* informs us, paints his face, "to make it more beautiful, and wears a new gown made of beaver's, otter's, or ſome "other kind of skin, *&c.*" But the *Braſilians*, who have leſs patience in their amours, leave no interval between love and marriage. As ſoon as a youth is of age to have any correſpondence with the other ſex, he is allow'd to look out for a wife; when he addreſſes himſelf to the young woman's parents, or in caſe they are dead, to her friends and neighbours. If they agree, the match is made, and ſhe immediately becomes his wife; but in caſe of a refuſal, he goes away, and makes choice of ſome other woman: however they don't ſtick to one only.

† The cuſtom of proſtituting their marriageable women, ſhews the vaſt difference there is between the taſte of the *American*, and the delicacy of the *European* husbands. The former have no regard for the virgin flower, ſo highly eſteem'd by the *Jews*, ſo much ſought after by our young libertines, ſo little known to phyſicians, and ſo difficult for a woman to keep. ‡ The *Eaſt-Indians* agree almoſt in taſte with the *Americans*

* O happy ſtate where ſouls each other draw, *&c.*

† We are aſſur'd, that the inhabitants of *Ceilan* courteouſly offer their wives and daughters to their gueſts; but they add, that he muſt be of ſuch quality as may entitle him to that honour! *La Peirere* tells us, in his account of *Iceland*, printed in the 1ſt vol. of the *collection of voyages to the North*, "that "the *Iceland* maidens offer themſelves as bed-fellows to all ſuch ſtrangers as are not married——and that "even their fathers preſent them to ſtrangers; that they think it a great honour when they get 'em "with child."——but a certain *Icelander* pretends that this is mere calumny.

‡ The antient *Thracians* did not believe that the gallantry of their maidens was any way criminal; but they were carefully watch'd, after they were married; and the violation of the conjugal faith was look'd upon as a capital crime.

cans on this head, as we ſhall ſee hereafter. A certain privilege of the lord of the mannor, which formerly prevail'd in ſeveral parts of *Europe*, proves that the vaſſal had not always the firſt fruits of his wife's virginity. "We are ‖ told, that this right or "privilege was upheld in *Scotland*, a long time after the eſtabliſhment of the chriſtian "religion in that kingdom; and that *Malcolm* II. found it a very difficult matter to re-"peal it: the wives were oblig'd to pay to the lord——a certain ſum of money. We "are alſo aſſur'd, that the gentry of *Savoy* and *Burgundy*, enjoy'd the ſame privilege "for many years; and that the prebends of the cathedral of *Lions* had alſo a finger "in the pye." Did the inſpirations of piety prompt thoſe people to yield to theſe eccleſiaſticks, what the *Eaſt-Indians* devote to the ſervice of their prieſts and idols? If every one was of * his opinion, who ſaid, that the getting of a maiden-head was porter's work, there might be ſome room to juſtify the cuſtom practis'd in both the *Eaſt* and *Weſt-Indies*; and it might be ſaid that the vaſſals had acted a cunning part, in leaving this flower for his lordſhip's cropping. The † *Turks* have a much better notion of the merit and ſcarcity of the lordly privilege: they are ſo far from indulging it to any body, that they flatter themſelves their wives will riſe perfect virgins at the reſurrection, and give them, at their firſt meeting in paradiſe, what they had taken from 'em when they were upon earth. To this odd cuſtom we may add that of hiring a woman for a certain limited time, which was formerly practis'd by the *Romans*, and at this day by the *Chineze*; tho' if duly conſider'd, this is no more than the fornication known to all nations, not excepting the chriſtians themſelves; the communities or ſocieties of women ‖‖ eſtabliſh'd in the kingdom of *Calecut* and ſome parts of *Braſil*; the trial and purchaſe of women ‡, indulg'd in ſome countries to thoſe who are not willing to enter into the bands of wedlock for life; the plurality of husbands, which, as we are told, is a ** privilege allow'd to ſome women in the *Eaſt-Indies*; and laſtly, the marriage of †† widows, condemn'd by the primitive church, notwithſtanding the precept of St. *Paul*, who

‖ *Biblicthcca Germanica*, vol. 1.

* This ſaying is generally aſcrib'd to our gay monarch, *Charles* II.

† So much the more ſcarce, that tho' a girl has not that forward dexterity of *Quartilla* in *Petronius*, ſhe yet may loſe *that* ſeveral ways, which gives the right of ſovereignty to the husband. There are very few but what are bit in this occaſion. "Some of whom, as *Brantom* obſerves, are nevertheleſs after-"wards entirely well ſatisfy'd, and firmly believe that they had, like brave and reſolute ſoldiers, made "the firſt onſet, and accordingly make their boaſts of it the next morning to their friends and com-"panions, and perhaps ſometimes to thoſe very men who had been before-hand with 'em; theſe laugh "heartily in their ſleeves, and with their miſtreſſes too, who applaud themſelves for having play'd their "cards ſo cunningly."

‖‖ The *Parthians* and *Lacedæmonians* obſerv'd the ſame cuſtom, nor did the wiſe *Cato* himſelf diſdain to give an example of it to the *Romans*, by lending his wife to his friend *Hortenſius* the orator. The Author of the *Letters hiſtorical and gallant*, tells us of an incident of much the ſame nature with this; and *Brantom*, in his *memoirs of the ladies of gallantry*, relates the ſtory of an antiquated husband, "who al-"low'd his wife to make love, and chuſe herſelf a *grand-vicar*, adviſing her only to pitch upon a diſcreet "and modeſt man; promiſing at the ſame time, to maintain as his own, all the children that ſhould "ſpring from this commerce: whereupon ſhe brought him two or three children, which the husband, be-"cauſe he ſometimes had a finger in the pye, fancied were partly his, and the reſt of the world were "ſilly enough to believe: thus both husband and wife were very well ſatisfy'd, and had a fine family "between 'em." Could we believe, that the wife *Solon* had himſelf preferr'd a law, *viz.* if a woman was not ſatisfy'd with her husband, ſhe might have recourſe to her parents, and make them ſupply her husband's impotency?

‡ In *Pegu*. The men here purchaſe women on condition of trying their humour, behaviour, &c. if they don't approve of 'em, the husbands are allow'd to ſend 'em back, after having had a taſte: the parents, who are the ſellers, take her back and return the money, but the taſter is oblig'd to keep the children he gets. The *Eſſenes*, a conſiderable ſect among the *Jews*, made a trial for three years together, whether the woman they intended to marry, was vigorous enough to bear children. *Joſephus*, book 2. chap. 12. of his war againſt the *Romans*.——It were to be wiſh'd, that there were not in *London*, &c. ſo many inſtances of parents who proſtitute their own children for a pecuniary conſideration.——See a moſt generous inſtance of a gay gentleman, who had compaſſion on an unhappy creature that was brought to him for this purpoſe, *Guardian*, N° 17.

** We are told that ſeveral *Naïres* of *Viſiapour* belong to one woman. But is it not a miſtake? The ſame cuſtom probably reigns among the *Naïres*, as among the noble *Venetians*, ſeveral of whom, as *S. Didier* tells us, club together to keep a girl between them.

†† This prohibition appears natural enough, for according to the length of man's life, we are not to expect the diſſolution of the marriage-tye till the age of 60 or 80 years, by the death of one of the parties; and what is love at that age, but a vain and uſeleſs fire? An old widow who marries again, is not in a condition to bring children into the world. What ſhould ſhe then do, but feed on penance in ſome convent let-

who ſays, *'tis much better to marry than to burn* (with the fire of concupiſcence) practis'd both in *Europe* and *Aſia*. Captain * *Quartier*, ſpeaking of the *Canadan* women, tells us, "that they never marry a ſecond time, but bewail the death of their husbands as "long as they live; ſmearing their faces with pounded charcoal and greaſe, which are "the characteriſtics of a widow: but as for the men, they are allow'd two or three "wives." Polygamy is eſtabliſh'd in all parts of *Aſia*, *Africa*, and *America*; but then is there not as much licentiouſneſs in this, as in thoſe husbands who have their kept miſtreſſes? If it be true, that there are more females born than males, the polygamiſts follow the order of nature, who has ſome deſign in all ſhe does. Theſe make ſome uſe of an infinite number of women, who otherwiſe would be altogether uſeleſs in the world. But nature may argue as ſhe pleaſes in this caſe; ſince the purity of the chriſtian religion muſt ever make us diſallow a plurality of wives. *Leſcarbot* is of opinion, that the ſavage *Americans* are chaſter than the people of our hemiſphere, and gives three reaſons for it; *firſt*, their going naked, eſpecially the head, from which part the ſeed ſprings; *ſecondly*, their abſtaining from ſpices, ſalt, and wine; and *thirdly*, the uſe of tobacco. If the *Americans* are chaſter than other people, 'tis owing to the little difficulties they meet with in love, of which the reaſon has already been given; to their marrying as ſoon as they feel the impulſes of nature; and to that variety of objects with which polygamy furniſhes 'em. Beſides, we ſhould contradict ourſelves were we to inſiſt on the chaſtity of the *Americans*, after having obſerv'd in what manner they proſtitute their young women; as alſo of what is related of ſeveral among them, who are ſaid to be very ſubject to that infamous diſeaſe which is the conſequence of looſe and diſorderly love. The † *Floridians* are ſaid to love in a ſhocking manner. Their girls have loſt their virginity by that time they are ten or twelve years of age. They employ perfumes ‡, diſtillations, fomentations, and other arts to force nature beyond her bounds. As for the women in *Florida*, they ‖ employ the juice of certain herbs to a uſe, mention'd by *Brantome's Ladies of gallantry*, and by *Venette* in his *Picture*.

The *Americans* (tho' perhaps we are to except ſome ſavages of *Terra Auſtralis*, whom travellers aſſure us, have no rule or order among them) never marry in three degrees of conſanguinity; a ſon with his mother, a father with his daughter, or a brother with his ſiſter. Their marriage-contracts, promiſes, and divorces, are barely verbal; and

let her then with a good grace bid adieu to all the fruits of love, and employ all her thoughts on the next world. The *Canadans* have a better rule, for no one among them will marry women after their nine and fortieth year. What is paſt is no more than an agreeable dream: *this laſt recollection of my paſt delights gives me a great deal of pleaſure*, ſays an old woman in *Brantome*, who was taking her leave of a male-friend of her's, before ſhe took the veil.

Felicité paſsée,
Qui ne peut revénir,
Tourment de ma penſée,
Que n'ai-je en te perdant perdu le Souvenir!

That is, O my paſt happineſs, that is to return no more! 'tis this caſts a gloom on every thought; why did I not, in loſing thee, forget I ever had been!

In *Canada* 'tis otherwiſe than in *Europe*, where the original ideas of nature are leſs blotted from the mind, or more ſtrictly adher'd to than among us. Our antiquated widows, *when*, to uſe the expreſſion of *Brantome*, *they have not ſix teeth left in their heads*, will yet marry again like ſo many young girls; and with one foot in the grave, make a laſt ſtruggle to force from *Hymen* what he is no longer oblig'd to furniſh 'em with. But the worſt of it is, that thoſe old matrons are ſo very vigorous and alert, that they often ſend their young husbands packing into the other world: but this does not prevent young fellows who live in a trading country, and have their fortune to make, from making love to old rich widows. We will conclude this obſervation, which perhaps is too ludicrous, by a very odd cuſtom, which *Brantome* tells us prevail'd in his time, in the iſland of *Chio*, *viz.* that every woman who was reſolv'd to die a widow, was oblig'd to pay a ſum of money, by way of tribute for her being untenanted, and this tribute was call'd *argomoniatic*.

* *Leſcarbot*, hiſt. of *New-France*.
† *Coreal's* voyages, vol. 1.
‡ *Leſcarbot*, ubi ſupra.
‖ *Ibid.* See the effect which the pomatum of one of the maids of honour had on the lips of a certain gentleman. *Rochefort's* memoirs.

and as for jointures, 'tis hardly known among them. *Solon* and ſome other *Greek* ſages, would not have any portions given with women; but then 'twas from a motive different from that of the *Weſt-Indians*. The indifference which theſe latter have for riches, is the ſole cauſe of their deſpiſing a bait, at which moſt of our *European* huſbands nibble; but *Solon*'s deſign was to preſerve the domeſtic peace and equality among his countrymen the *Athenians*. He was apprehenſive that the cuſtom of giving portions with their women, which undoubtedly was us'd by the greateſt part of their neighbours, would be the deſtruction of both.

Let us in the next place conſider the duties of their women. We ſhall not take notice of the husbandry of the *Americans*, which is generally the buſineſs of their women; nor of their family concerns, nor of the care they are oblig'd to take of their children. There is no country in the world in which the wife has not ſome part of this province, how odd and particular ſoever their cuſtoms may be in other reſpects. All we ſhall take notice of, is the conjugal fidelity which the ſavages oblige their wives to keep ſtrictly; tho' themſelves will not ſubmit to it. We are told, that the *American* women are pretty faithful to their husbands, and that all of them in general have the utmoſt deteſtation, and even puniſh with death, the incontinence of their married women; tho' at the ſame time, they don't much trouble their heads tho' their daughters are ever ſo gay, as has been already obſerv'd. 'Tis eaſy to conceive that this is a very natural notion, and it wou'd prevail equally among us, did not religion and reaſon correct our natures; at leaſt, if what the world calls honour, did not force us to conceal our irregularities. But to ſpeak out,——if it were poſſible to ſuppreſs theſe notions of honour, we ſhould immediately ſee thouſands of our girls turn ſavages, and wou'd ſeek for thoſe joys in a *Braſilian* celibacy, which they hope to find in a virtuous married life. Be this as it will, we are told that an *American* dates the time of his wife's virtue from the firſt day of their marriage, and then relies entirely on her fidelity; whereas among us, the greateſt debauchee would not willingly run the hazard of marrying a woman that had the leaſt blot in her reputation, whatever teſtimonies ſhe might have given him of her fidelity. But a ſavage argues in a quite different manner; his notions are, that as a young woman is a free agent, ſhe may make what uſe ſhe pleaſes of her body: but the moment ſhe has made a promiſe, ſhe is immediately the property of the man who is to take her for his wife; and ſhe has from that inſtant loſt the power which her liberty gave her. Such is the principle of the *Americans*, and 'tis on this perhaps that their jealouſy is grounded, which, if they really have any, differs vaſtly from that of the *Italians* and *Spaniards*, ſince the *Americans* have neither bolts nor grates to preſerve an honour, which all the ſtrong holds in the world would not be able to defend, in caſe a woman had once made a reſolution of getting rid of it; that they don't put their women under the guard of eunuchs; and that, in fine, they are unacquainted with a numberleſs multitude of arts, "which poor, jealous cuckolds, "as * *Brantome* calls 'em, put in practice, to bridle, ſhut up, perplex, and keep un-"der their eye their wives, for fear they ſhould launch out, tho' in vain; for when a "woman has once got that deviliſh crotchet into her head, the beſt remedy, the beſt "guard, a jealous husband can put over his wife, is to leave her at full † liberty." A ſavage has recourſe to divorce, the moment he has proofs of his being a cuckold; in

* *Memoirs of ladies of gallantry.*

† *Prior*'s rule for keeping a wife virtuous,

Receive her with extended arms,
Seem more delighted with her charms,
Wait on her to the park and play,
Put on good humour, make her gay:
Be to her virtues very kind,
Be to her faults a little blind:
Let all her ways be unconfin'd,
And put a padlock—on her mind.

in which caſe, we are told that the woman being at her own liberty, and become her own miſtreſs by this infraction of the marriage-contract, is allow'd to marry another husband. The cuckold muſt be very jealous indeed, who puniſhes the woman who has violated his bed, with death. A *French* man ſeldom has recourſe to divorce, much leſs does he attempt to kill his wife, which neither the laws of chriſtianity, nor thoſe of man do any way autho-rize; but 'tis neither a motive of religion, or a dread of the laws, that check the violence of his rage. He takes ſuch a reſolution as his free and fickle temper inſpires, and pays his faithleſs partner in the ſame coin, and has twenty intrigues; and indeed he acts a thouſand times more prudently in this than the *Italian Cornutos*, thoſe gloomy *Argus's*, who are eternally watching over the pretended cauſe of their diſhonour.

A Paris *ce n'eſt pas comme à* Rome;
Le cocu qui s'afflige y paſſe pour un ſot;
Et le cocu qui rit pour un fort honnête homme.
Quand on prend comme il faut cet accident fatal
Cocuage n'eſt point un mal.

The ſenſe of which is,

'Tis not at *Paris* as at *Rome*; for in the former place, a whining cuckold is look'd upon as an aſs; but one who laughs at his being ſo, paſſes for a very honeſt man. When a man behaves with temper under this circumſtance, cuckoldom is far from being an evil.

As to the duties which a husband owes his wife, they are not carried to any great lengths among the *Americans*. From what we juſt now obſerv'd, it does not appear that the condition of their wives is better than that of our ſervants: but the jealouſy above-mention'd makes the *Eaſt-Indian* women to be much more ſlaves than thoſe of *America*. Could any thing more dreadful have poſſibly enter'd into the mind of man, than a perpetual priſon where their women are ſurrounded, waited upon, and watch'd by a ſett of eunuchs, who are often frightfully black and ugly, where they are given up a prey to a thouſand criminal reflections, which * idleneſs gives birth to, and which would never ariſe were they to aſſociate with the reſt of the world. We muſt own that jealouſy loves to blind itſelf; the principles of chriſtianity oblige us to have certain regards for the fair ſex which are not obſerv'd in *Aſia*. The ſcripture has depriv'd us of the power of † life and death over women; it enjoins us to behave ourſelves with the utmoſt humanity towards them; and commands us to treat like a ſecond-ſelf, a ſex which the alcoran allows to uſe as a maſter does his ſervant. We are not ignorant, that we meet with many exceptions to the goſpel-injunction among us; and that ſeveral husbands treat their wives with more rigour and contempt, than the moſt odd and unaccountable *Turkiſh* husband could poſſibly do; that a great many others cannot perſuade themſelves that a wife who is married in preſence of the whole church, is any better than a good ſervant, who is ſolemnly bound to him for life; in a word, there are ſeveral, who not ſatisfied with keeping their wives in a perpetual ſtate of ſlavery, and to deny them every thing that may make life agreeable, take a pleaſure in expoſing them to the contempt of ſtrangers; rob 'em of that privilege which nature has given 'em of being reſpected by their children; and think it a kind of merit in making 'em the objects of ridicule: but the behaviour of theſe husbands is as much deſpis'd by men of honour, as that of coquets and female libertines. The principles of the chriſtian religion make us deteſt as much the cruelty of a husband, as the lewdneſs of a woman. The behaviour of the *Americans* is vaſtly more regular, and much more conformable to their notions. Travellers tell us, that

* This made *Laberius* ſay, that a woman when alone, has her head always fill'd with evil thoughts, *mulier quæ ſola cogitat, male cogitat.*

† The old *Romans* treated their wives with great inhumanity, which was owing to the rude ignorance that prevail'd in the infancy of the Republick.

that the friendſhip theſe men have for their wives, is not like that between equals; but that it may be compar'd to the friendſhip which a maſter ſometimes has for his ſervant, who is oblig'd to ſupport and protect him. They imagine them to be born for ſervitude, and that no more ſhould be indulged them, than the pardoning their faults. This friendſhip therefore ariſes only from the neceſſity the human ſpecies are under of ſatisfying the cravings of nature, and the indiſpenſible obligation of propagating it. We are told, that where theſe motives are not, their friendſhip immediately ceaſes, for which reaſon they conſider their old women as ſo much lumber. We muſt however own, 'tis very ſurpriſing, that notwithſtanding theſe principles, Coquets are as rare to be met with in *America*, as they are common in *Europe*.

We will conclude theſe obſervations with the notions which different nations have of baſtards. We make them in ſome meaſure reſponſible for the crime which thoſe who gave 'em life committed, and deſpiſe 'em as if they themſelves were guilty: but if all is true that is related of the proſtitution of the *American* women, baſtards in thoſe countries are not ſubject to thoſe diſagreeable diſtinctions: and yet we are aſſur'd, that ſome **American* nations are ſo jealous of keeping their blood pure and unmix'd, that they exclude from the throne the very perſon who among us would be the true heir; and on the contrary ſet the crown on the head of the ſiſter's ſon. The ſame is obſerv'd in other inheritances. But how ſhall we reconcile theſe notions? Be that as it will, the *Jewiſh* religion antiently excluded baſtards from the prieſthood, and the †chriſtian church has imitated them in this reſpect; but they don't meet with ſuch hard uſage in ſome other religions, and we are aſſured that the *Mahometans* look upon all ſuch children as their wives ‡ bring into the world during their pilgrimage to *Mecca*, as legitimate; that they are alſo adopted into the poſterity of *Mahomet*, and have the privilege of wearing a green turbant, as being the genuine off-ſpring of that prophet; ſuch an effect has devotion in the heart of a *Muſulman*: 'tis this makes one give a ‖ character of holineſs, to what at another time would raiſe the utmoſt fury of jealouſy. Some Chriſtians would perhaps go as great lengths as the *Muſulmen* on ſuch an occaſion. The antients had not always baſtards in abhorrence. The continual cuckoldom of their Gods have been particularly taken notice of, as alſo that heaven was peopled with baſtards during the time that the Pagan ſyſtem prevail'd in the world. 'Twas but reaſonable that the flaws in the birth of their Gods and Demi-gods ſhould plead an excuſe for thoſe of men; but ſo far from thinking worſe of themſelves for being of a doubtful original, ſome ** famous conquerors were reſolv'd to have themſelves look'd upon as the baſtards of ſome Gods; ſeveral great men among the antients have been willing to paſs for the baſtards of nymphs, or demi-gods; which in thoſe days was the ſame as if any one ſhould now ſay, the baſtard of ſome He or She-ſaint. Let us not omit the expedient the *Lacedæmonians* made uſe of, after having loſt the greateſt part of their men during their bloody wars with the *Meſſenians*. They ſent a body of ſtout young fellows to their wives: gave their unmarried women leave to lie with their ſlaves; and allow'd the firſt comers to cohabit with them in what manner they thought proper. If it be true, that the natural way of making love, is often more likely to give inhabitants to a ſtate, than marriage; we need not wonder that a race of baſtards which ſprung from the unlawful commerce of the *Lacedæmonians*, ſhould be powerful enough to lay the foundation of *Tarentum* in one of the fineſt ſpots of all *Italy*. The *Lacedæmonians* indeed ſent theſe baſtards packing, but they could not juſtly reproach them with their birth, or drive them out of their country. But our notions are different from

* In *Virginia* and *Canada*. They have the ſame cuſtom in *Cochin*, and in the kingdom of *Loxando* in *Africa*. See the preface to vol. the 4th, of *the collection of voyages to the north*.

† The Roman catholick church. For the proteſtants would not ſcruple to admit a baſtard into holy orders.

‡ A *Muſulman* ought not to have any commerce with his wife during the pilgrimage to *Mecca*. See *La Mothe le Vayer*, vol. 1. fol. edit. 43d letter.

‖ *Mahomet*'s deſcendants are rever'd as ſo many ſaints.

** *Alexander the great*, who gave out that he was the ſon of *Jupiter*.

from theirs; we think more juſtly than the antients, tho' at the ſame time we don't live with more regularity; we would not ſuffer recruits of baſtards to be raiſed among us; for ſuch levies would be very prejudicial, and depopulate whole provinces. 'Tis more prudent to bear the evil with patience; to ſay nothing, and mutually aſſiſt each other in the marriage-ſtate.

Le nœud d'hymen doit ôtre reſpecté,
Veut de la foi, veut de l'honnêteté.
Si par malheur quelque atteinte un peu forte
Le fait clocher d'un ou d'autre côte,
Comportés vous de maniere & de ſorte,
Que le ſecret ne ſoit point éventé.

The ſenſe of which is,

The tie of marriage claims reſpect, fidelity, and virtue. If unhappily either of the parties ſhould violate it in any manner, they muſt take care not to let it come to the notice of the world.

CHAP. XI.

Of the Diet of the Americans.

WE are neither to look for luxury or delicacy in the *American* diet. Their life is an image of that of the firſt inhabitants of the world; of thoſe ages when mankind fed only on roots, acorns, and fruits. We are no more to wonder how it is poſſible for them to live without a thouſand things which we make uſe of, than that we cannot bring ourſelves to abſtain from them. But to be more particular: the *Americans* did not know the uſe of bread before the *Europeans* came among 'em. They firſt uſed to dry roots, and afterwards grind or bruiſe them, and theſe they work'd up into a dough, of which they often made cakes. Whenever they went a hunting, on any incurſion, or to war, they uſed to bake their bread hard, like our biſcuits, to ſerve them in their journeys. The Savages have preſerved all theſe cuſtoms to this day. Some of theſe uſe Maiz, a kind of corn which they commonly eat parched; and 'tis in this manner that the * *Jews*, and ſeveral other nations of antiquity, always eat their corn. The food of the old *Romans* was almoſt as ſimple as that of the *Weſt-Indians*. The *Romans* in the infancy of their republick, liv'd as theſe latter on thick milk and roots, which were often baked on the aſhes with their † general's own hand: but they afterwards learnt the art of making bread, tho' it was many years after the foundation of the city.

The

* Ruth, chap. ii. ver. 14. *And* Boaz *ſaid to her, at meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar; and ſhe ſat beſide the reapers, and he reached her parched corn, and ſhe did eat, and was ſuffic'd.*

† *Caius Fabricius* was as eminent for probity and frugality, as his valour.——He refuſed the preſents which the *Samnites* ſent him. Their Embaſſadors, after having taken notice of all the favours their nation had received from him, ſince the concluſion of the peace, begg'd him to accept a conſiderable ſum of money which they were order'd to offer him, particularly as he wanted ſeveral neceſſary pieces of furniture, and had not an equipage ſuitable to his rank and great merit. Upon which *Fabricius* laid his hand upon his ears, his eyes, his noſe, his mouth, *&c.* and then ſaid to the Embaſſadors, *I ſhall never ſtand in need of any thing ſo long as I ſhall be able to command the ſeveral parts I juſt now laid my hand on; ſo that having no need of money, I ſhall never receive any from thoſe that want it themſelves.* All his plate conſiſted in a cup and ſalt-ſeller; and he would not allow the commanders of armies to have more than himſelf. He liv'd upon roots which he cultivated and dreſs'd with his own hands.

The reſt of the food of the *Americans* is compoſed of the fruits of the earth, fiſh, and fowl, and their only ſauce is hunger; for they are entirely unacquainted with ragouts, or any ſuch high-ſeaſon'd meats; we are even aſſur'd that the *North-Americans* are entirely ignorant of the uſe of * ſalt, which was ſo much eſteem'd by the antients, that they gave it the epithet of *divine*. The latter uſed it both at their tables and their altars, and would often make a meal upon a piece of dry bread and a little ſalt. The *American* Savages to keep their meat from ſtinking, either broil it over the fire, or dry it in the ſun; which is very much like the ſmoaking of fleſh, ſo much uſed in *Germany*.

As to the drink of the *Americans*, we muſt firſt conſider it in its greateſt ſimplicity. One drinks water out of neceſſity, and wine, or ſome other liquor for pleaſure. The moſt natural and only liquid our firſt progenitors were acquainted with, was water. Wine, and other ſtrong liquors were not found out till after the flood. However, they did not quite leave off drinking water after theſe artificial liquors were invented, and the very † Heroes themſelves often drank it at their meals, as appears from *Homer*. The *American* Savages do alſo drink mere element; but as this cold liquor has not the power of reviving the ‡ ſpirits; of inſpiring joy, or creating an ‖ appetite; 'tis no wonder they invented ſtrong liquors, which however are all very different from thoſe of *Europe*. As the *Caouin* of the *Braſilians* is a ſpirit drawn from *Maiz*, it may perhaps be ſomething like the ſpirit that is extracted from malt, or *Holland's* geneva, with which the vulgar in that country ſuddle themſelves, was not this *Braſilian* liquor made after a quite different manner. Be that as it will, the *Americans* drink to as great exceſs of their ſtrong liquors, as the people of our hemiſphere do of wine, *&c.* A *Braſilian* drowns all his anxiety, and finds an inexhauſtible ſpring of comfort in his *Caouin*, in the ſame manner as our tiplers do in their beer, wine, or other ſtrong liquors. A *Floridian* taſtes as much pleaſure in getting drunk with his *Caſiné*, as our ſailors do in ſuddling themſelves with *Holland's* gin; and the former ſhall ſtupify himſelf as compleatly in battle with this liquor, as our ſoldiers do with gun-powder ſteep'd in brandy, when they go upon an aſſault. The *Aſiaticks* make the ſame uſe of the juice of opium. It has already been obſerv'd, that the *Americans* are as great drinkers as many of our *European* nations; and if ** travellers are to be believ'd, a *Floridian* tipler would knock down the greateſt *German* or *Swiſs* bacchanal. They would conquer the greateſt tipling heroes of antiquity, notwithſtanding they uſed to drink out of bowls that were of ſo capacious a ſize, as immediately to knock a young fellow down; nor would be daunted at the ſight of the prodigious *Muſcovite* goblets, which a ſtranger is obliged to quaff off, and not leave a drop, tho' he were to ſink under the table after it; and if the *Virginian* and *Floridian Boiés* manfully make head againſt their *Caſiné*, the Clergy among us are no leſs valiant in triumphing over *Bacchus*. The *American* women are ſaid to be as great drinkers as their husbands; nor are our *European* women wholly free from that vice. The women in the north parts of *Europe* are ſaid to love ſtrong liquors: *Engliſh* women drink

* *Leſcarbot.*

† Nay, they were ſo very abſtemious, that very often when the army labour'd under a great drought, the Generals themſelves refuſed to drink any water when only a little had been found, as Mr. *Addiſon* has finely expreſs'd it, ſpeaking of *Cato*.

If ſome penurious ſource by chance appear'd
Scanty of waters, when you ſcoop'd it dry,
And offer'd the full helmet up to Cato,
Did he not daſh th'untaſted moiſture from him?

‡ *Wine whets the wit, improves its native force,*
And adds a pleaſing flavour to diſcourſe,
By making all the ſpirits debonnair,
Throws off the lees, the ſediment of care.

‖ We ſee however, that thoſe who uſe themſelves to drinking of water, generally enjoy a great fluſh of health, a chearful conſtitution, and a clear mind. See a pamphlet publiſh'd not long ago, wherein the ſeveral excellent properties of water are diſcover'd.

** *Leſcarbot, Coreal,* &c.

drink * punch and † ſtrong beer to exceſs: *Dutch* women are as fond of ſweet wine, brandy, *&c.* ‡ none of theſe look upon the frequenting of taverns as any way derogatory to their ſex. The ladies among the *French* no longer dilute their wine with water, but begin to accuſtom themſelves to the ſtrength of the juice of the grape; tho' the *Romans* for many years forbad their women the uſe of it, becauſe of its ſometimes fatal conſequence to their honour. 'Tis certainly a very difficult matter to preſerve virtue unſully'd amidſt the fumes of *Bacchus:* wine takes off the troubleſome veil of modeſty; gives life to love, and throws an agreeable ſhade over thoſe ſcruples, which temperance lays too much open. All the eloquence and wit of that love-declaration which is uninſpir'd with wine, is cold and languid, in compariſon of that intrepidity which wine raiſes in the ſoul.

Eſperés peu de vos diſcours,
L'amour ne cede pas toujours,
A l'ardeur la plus raiſonnable.
Souvent en beuvant de bon vin,
On trouve le plus court chemin,
Pour rendre la belle traitable.

That is, Don't flatter your ſelf, that you will gain your point by your amorous diſcourſes; love does not always yield to the moſt juſt and reaſonable paſſion. But wine frequently points out to us the ſhorteſt way, to make the fair-one kind and complying.

We muſt own, that the ſimplicity and unpoliſh'd manners of the ſavages, which conſequently muſt be ſo oppoſite to the politeneſs which is almoſt become natural to us, does not give us an advantageous idea of their manner of eating. They eat in a very ſlovenly manner on the ground, and with their fingers, without any cloth or covering whatſoever, and they never wipe either their mouths or hands. They often give to every gueſt his portion of the entertainment, ‖ as antiently among the *Greeks*. They are ignorant of the uſe of forks and napkins, but as thick milk is one of their chief diſhes, neceſſity has taught them to make ** ſpoons, which have a clumſy reſemblance to ours. †† Travellers tell us alſo of certain ſticks, which ſome of theſe nations eat with inſtead of forks, in the ſame manner as the ‡‡ *Chineze*. The *Americans* hardly knew the cuſtom of cutting their meat, for before the coming of the *Europeans* they us'd to tear it to pieces without any other ceremony. ‖‖ In ſome parts of *North-America* the maſter of the feaſt does not eat himſelf, but employs himſelf entirely in waiting upon his gueſts: in others, he ſings during the whole entertainment, and when he himſelf does not perform the part of choriſter, he ſubſtitutes ſome of his dependants to officiate for him. 'Tis plain, that all theſe cuſtoms are ſo very odd and barbarous, that one can hardly forbear looking upon 'em as ſavage: nevertheleſs there are as many odd cuſtoms to be met with in our hemiſphere. We are told that the **** *Chineze* don't aſſiſt at the entertainments they give; that the *Perſians* don't make uſe of knives, but ſet their meat ready carv'd before their gueſts. But to wave the cuſtoms of diſtant nations, let us look nearer home for inſtances of that ruſticity which we find among the ſavages. 'Tis not many years ſince the *Dutch* were unacquainted with the uſe of table-cloths and napkins:

* I believe the author has not hit upon the liquor; ſo far from it, that our *Engliſh* ladies abhor the very name of it. One who hated punch, call'd to her ſervant to bring her ſome water, a few lemons and a lump of ſugar, but above all not to forget brandy.

† This cannot be ſaid of any of our *Engliſh* women, but ſuch as are the mere refuſe and dregs of the Society.

‡ Here again the author is very much out.

‖ *Feithii* Antiq. *Homeri*, book 2. ** *Leſcarbot.*

†† Relation of *Louiſiana*. Collection of voyages to the *North*, vol. 5.

‡‡ *Le Comte*'s memoirs of *China*. ‖‖ *Leſcarbot*, ubi ſupra.

** *La Mothe le Vayer*, Letter 94. vol. 2. of the fol. edit.

napkins: a piece of blue linnen-cloth us'd to go round the table, and paſſing from hand to hand, ſerv'd to wipe the mouths and fingers of the gueſts. Theſe people were not acquainted with any other fork but their fingers, which alſo very often ſupply'd the place of knives and ſpoons. 'Tis true indeed, that the over-great neatneſs which the *Dutch* ladies are ſo fond of in their houſes, was partly the cauſe of the loathſome ſimplicity in their manner of eating: but this motive does not render the *Dutch* ſimplicity either more amiable or worthy of our imitation than that of the *Americans*. We ſhall by the way obſerve, that the * *Dutch* and other *European* nations have had their taſte with reſpect to eating, very much refin'd by the *French* cooks. The principles on which they were built, will not be laid aſide very ſoon.

The antients had their religious banquets; the ſavages have alſo theirs: in theſe they often treat on military affairs, and they are always accompanied with ſome religious ceremonies. Theſe feaſts are always heighten'd with ſongs in honour of their gods and heroes, intermix'd with imprecations againſt their enemies. We have now laid aſide all ſuch ceremonies, but will obſerve, that the † *Germans* us'd to treat of peace and war in their entertainments. We meet with nothing in our feaſts that has the leaſt affinity to that piety which is aſcribed to thoſe of the antients, unleſs it be the ſolemnity of certain days, which often excite us to eat and drink with our friends and companions from quite different motives than thoſe which religion inſpires: but after all, who can aſſure us that the religious feſtivals of the antients had much religion in them? Let us diveſt our ſelves of our blind prejudice with regard to antiquity, and no longer break out into enthuſiaſtic commendations of the virtues of our anceſtors. Antiently the preliminaries of the feaſt were devoted to the gods: they ſacrificed in their honour; libations were pour'd out before them, and prayers were offer'd up to them. A ſign of the croſs or *benedicite* are the preliminaries of ours. The grace which the *Germans* make uſe of, is juſtly proportion'd to the length of their meals.

In *Canada* the women don't ‡ eat with the men, but have a ſeparate apartment for themſelves. The ſame cuſtom is obſerv'd in *Spain* and *Italy*, but from motives which probably are unknown to the *Canadans*; but a *Frenchman*, who is a more reaſonable creature, and almoſt the only one that is born with an eaſy and unaffected freedom, does not value the fineſt entertainment in the world, unleſs it be heightned by the company of || women. The *Gauls*, their predeceſſors, had the fair ſex in equal eſteem; and the *Germans*, who are unjuſtly accus'd to love good wine only, were as fond of the converſation of women as the antient *Gauls*, and both theſe nations admitted them into their feaſts and councils. The antient *Romans*, who thought of nothing but the conqueſt of the univerſe, deſpis'd every thing that had not ſome relation to war, and treated their women and children in a very rigorous manner. Gallantry was not introduc'd among the *Romans* till they began to be ſoften'd with luxury; and their ladies did not grace their entertainments, till ſuch time as the *Romans*, who in proceſs of time

* What ſervice have they done in the world, but only in ſhortning the life of man and oppreſſing it with infinite diſeaſes? How finely does the excellent *Cornaro* inveigh againſt luxury!——Let us accuſtom ourſelves to eat only to ſupport nature; what is more than neceſſary for our nouriſhment ſows the ſeeds of ſickneſs and death: 'Tis a pleaſure for which we muſt pay very dear, and which cannot be either innocent or excuſable, ſince it may be ſo prejudicial to us. How many have I ſeen cut off in the flower of their days by the unhappy cuſtom of high feeding? how many excellent friends has gluttony depriv'd me of, who might ſtill have been an ornament to the world, an honour to their country, and have occaſion'd me as much ſatisfaction in enjoying, as I now have ſorrow in loſing 'em?——O unhappy *Italy*! doſt thou not perceive that gluttony and exceſs rob thee every year of more inhabitants than peſtilence, war and famine could have deſtroy'd! thy true plagues are thy frequent feaſtings.

† The antient *Perſians* had the ſame cuſtom. ‡ *Leſcarbot*, ubi ſupra.

|| As *Frenchmen* give too much into trifles, which makes them ſcarcely men, the women have too much boldneſs and are ſcarcely women. The continual commerce between both ſexes, is, as it were, an exchange of characters, which makes each ſex derogate from its proper character; but the women fall into a miſtake, and excel in a great many things that are out of their province: they ſing airs that are too licentious, and ſing 'em well: they drink at table, and they do it agreeably: they underſtand gaming as well as the men: they go a hunting with them, and come ſo near the men in every thing, that they are ſcarcely women. I ſpeak this of the ſex in general, for there are a thouſand exceptions. *Muralt*'s letters on the characters and cuſtoms of the *Engliſh* and *French* nations.

time were become vaſtly more polite, but leſs warlike than their anceſtors, had quitted the banners of *Mars*, to fight under thoſe of *Cupid*. The *Dutch* have their parties of pleaſure with women, but then they might as well be abſent; for nothing is more common than to ſee men and women ſeparated from one another in the ſame room. Both ſexes on theſe occaſions have their diverſions apart; and the lover ſhall take leave of his miſtreſs with as much gravity and reſpect, as if he was not acquainted with her. But the Savages don't withdraw from their women from any motive of reſpect, but merely from the contempt they have for 'em; 'tis an air of ſuperiority they aſſume over a part of the creation, which they imagine was made for their uſe only. 'Tis very probable that this principle of the *Dutch* might at firſt flow from the ſame original with that of the Savages of *Canada*. The clowniſh haughtineſs of this nation gives us room to believe, that the male part among them think themſelves vaſtly ſuperior to the women; and the rude notions they have of liberty, hardly allows them to pay any regard to thoſe laws of politeneſs with reſpect to the ladies, which are ſo ſtrictly obſerv'd by other nations. To prove in ſome meaſure what we have advanced in this place, let us conſider the ſignification of that word, which in *Dutch* ſignifies a married woman. It cannot be tranſlated into *French* but by the two words * *femme domeſtique*, in *Engliſh* a domeſtick woman or houſe-wife. But after all, it would be very unjuſt to affirm that the *Dutch* deſpiſe the fair ſex in our age: 'tis plain they do their utmoſt endeavour to conquer the prevailing character of their country: however 'tis certain that their manner of education makes their young men not ſeek after the company of the virtuous of the oppoſite ſex, becauſe they don't teach 'em to behave with politeneſs on theſe occaſions; the conſequence of which is, that they have no more notion of love than † Father *Philip*'s ſon had when he was twenty. In a word, we may affirm of this people in general, without affronting any particular perſon, who may be excepted from the national character;

‡ *Qu'ils ſont trés neuf hors la boutique,*
Et quelque peu d'Arithmetique.

That is,
They know nothing but juſt how to caſt up a ſum, and look after their ſhops.

On the other ſide, as their young women are but ſeldom admitted into the company of the other ſex, they are quite ignorant how to defend themſelves againſt their ſtratagems, and fall ſo eaſily into their ſnares, that 'tis plain they are but little acquainted with the ficklenеſs of mankind. 'Twould be difficult to name a country where the women are more unaffected and ingenuous in love; nor who more fondly perſuade themſelves, that when a young fellow is profuſe of ſoft expreſſions he certainly intends to marry them.

We are aſſur'd, that the *American* Savages are exactly obſervant of every duty of humanity. As they don't thirſt after riches, they mutually partake of whatever they may have got by hunting, and their other proviſions, nor are ever ruffled by thoſe cares, which in other nations diſturb the tranquillity of mankind; and which fill them with ſo much dread whenever they think of futurity, that we may juſtly apply to them what the *Chevalier de Cailli* has obſerved of a covetous fellow,

Qu'ils veulent avoir dequoi vivre aprés leur mort.
That they are reſolved to lay up ſtore to ſubſiſt upon after death.

" The Savages, ſays ‖ *Leſcarbot*, whom we have quoted ſo often, obſerve that mutual " love and charity to one another, which was laid aſide the moment the words *meum* and " *tuum*

* In *Dutch*, *Huiſvrou*.
‖ *Hiſt. of* New-France.
† See *Les Contes de la Fontaine*.
‡ *Ibidem*.
Whatever the author has obſerv'd of the *North-Americans*, may be apply'd to thoſe of the *South*.

" *tuum* were known among us. They obſerve the laws of hoſpitality, the diſtinguiſhing " characteriſtic of the antient *Gauls*, who uſed to force ſtrangers and travellers to come " into their houſes, and accept of whatever proviſion they had." We may juſtly ſay in praiſe of the *French*, that they exactly copy after the hoſpitality of the antient *Gauls*; for no nation in the world diſcovers more humanity for ſtrangers. The *Germans* have inherited this laudable character from their anceſtors, and which was ſo religiouſly obſerv'd by the firſt inhabitants of the world, that they ſtrove to rival each other in their kindneſs and benevolence towards ſtrangers and travellers. 'Tis alſo ſaid, that the ancient *Greeks*, and afterwards the *Romans*, uſed always to keep part of whatever was left at meals for ſtrangers. Charity to ſtrangers was alſo ſtrongly inculcated by the *Jewiſh* law.

Whenever the Savages of *North-America* aſſemble on any private or public affair, they open their debates with a pipe. 'Tis certain that tobacco is as much uſed in *Aſia* as in *America*. 'Tis one of the greateſt delicacies of the *Turks*; nay, their paſſion for it is ſo great, * that ſometimes *Turks* impaled alive, ſhall, as they writhe on the ſtake, beg a pipe of tobacco of travellers as they paſs along. This weed has been known in *Europe* about † 150 years, ſince which time it has been in very great ‡ repute, and has gain'd itſelf a reputation among us, that will probably laſt as long as the world. The *Engliſh* and *Dutch* eſpecially, ask their gueſts to take a pipe. We ſhall make no further reflections on the merit of a weed that is a friend to wine, and an agreeable help to the meditations of the learned. *Leſcarbot* tells us, that the Savages of *Canada* will ſometimes live for a week together on tobacco.

CHAP. XII.

Of their Diſeaſes, and their methods of curing them.

THE *Americans* often cure their diſeaſes by violent exerciſe. This method is very agreeable to nature, which, by the motion of the body, throws off a thouſand noxious ſuperfluities; breaks thoſe groſs particles which clog the blood, and by giving it its neceſſary fluidity, enables it by its circulation, to diſſolve thoſe groſs humours which before corrupted it. Theſe principles are founded on nature; a deſire of prolonging life and preſerving health inſpire us with them; but ſtill they are the product of repeated trials, which both we and the *Americans* have made uſe of. 'Tis certain that ‖ bodily exerciſe alone would cure more people than all the preſcriptions of the moſt able phyſicians, were it not for our luxury, and did not the fear of death ſink our ſpirits in ſickneſs. The continual exerciſe of our working people preſerves them from a thouſand infirmities to which they would be infallibly ſubject, had they leiſure to be ſick. We are therefore not to wonder, that the *Americans* are more healthy and robuſt than we, ſince they uſe ſo much exerciſe.

The *Floridians* have the uſe of vomits as well as the *Europeans*, but ſeldom employ them except in violent diſeaſes. They lance all thoſe parts that are troubled with the rheumatiſm. The *Braſilians* and thoſe of *New-Andaluſia* alſo uſe vomits; but they cure

* *Thevenot's* Voyages.

† We read that the great Sir *Walter Raleigh* firſt brought tobacco into *England*, who is ſaid to have ſmoaked a pipe of it upon the ſcaffold, immediately before his execution.

‡ *Philips* has beſtow'd a fine encomium upon tobacco, in his beautiful poem upon *Cyder*.

‖ *The firſt phyſicians by debauch were made,*
Exceſs began, and ſloth ſuſtain'd the trade.
By toil our old fore-fathers earn'd their food,
Toilſtrung the nerves, and puriſy'd the blood.
But we their ſons, a pamper'd race of men,
Are dwindled down to threeſcore years and ten.
Better to hunt in fields for health unbought,
Than fee the doctor for a nauſeous draught.
The wiſe for cure on exerciſe depend,
God never made his work for man to mend.

Dryden.

cure rheumatic pains by rubbing. 'Tis probable, that the extreme heat of the day, and the great coolneſs of the night, in the ſouthern climes, may have taught theſe people the good effects of rubbing. "However ridiculous, ſays *Coreal*, the *American* "manner of curing diſeaſes may appear to us, we yet muſt ſuppoſe that they are "grounded on ſome juſt reaſons." The *Braſilians* preſcribe a long courſe of abſtinence to their patients, which they authorize by that true aphoriſm; *the beſt way to cure diſtempers is to ſtarve them out.* The *Americans* alſo ſweat their ſick. Our phyſicians, both antient and modern, have work'd all theſe different practices into a ſyſtem, which mere experience has eſtabliſh'd among ſeveral nations in different parts of the world. The *Peruvians* employ'd only ſimples in curing their ſick; but in defluxions and other external diſeaſes, they made uſe of natural or artificial fires, as was antiently the practice of the *Egyptians*, who not only made uſe of it to heal defluxions, but even diſeaſes of a ſtill more dangerous nature. The *Moors* alſo uſe fire in their diſeaſes, particularly to cure the head-ach.

Every one knows that perſons of the ſtrongeſt conſtitutions are liable to dangerous diſeaſes; that a ſingle atom may be the cauſe of incurable evils, and that we are * all naturally ſuſceptible of numberleſs infirmities. We need but caſt an eye on the anatomical deſcription of a human body, to be ſenſible that the vigour of man, his capacity, knowledge and underſtanding, hold, as it were, but by a thread; and that the mechaniſm of the ſeveral ſprings by which he moves, are vaſtly more wonderful than thoſe of the moſt † perfect watch. 'Tis this delicacy in his conſtruction, that has given occaſion to thoſe ſayings, *viz.* the tranſition from health to ſickneſs is imperceptible; life and death are contiguous; that we bring death into the world with us.

‡ *Qu'il commence à mourir long tems avant qu'il meure,*
Qu'il perit en détail imperceptiblement.
In Engliſh,
That he begins to die a long while before he really dies:
That ſome portion of him dies away inſenſibly.

To conſider man in this ſtate of miſery, there will be juſt room to wonder how it is poſſible for him to bear up for even but fifty years againſt a numberleſs multitude of cares and fatigues: he yet deſpiſes 'em; lays himſelf open to them; and bravely ſtruggles with the evils which ſurround him, and ſpins out his life beyond the narrow bounds which are ſet to it. 'Tis not to phyſic that he owes his ſtrength, but to a ſeries of unperplexing cares; to that uniform courſe of life, and that tranquility and eaſe which we are but too apt to deprive our ſelves of, in ſpight of thoſe ideas which nature inſpires, and ſo plainly points out to the *Americans*; and in a word, to that diſregard of wealth which is ſeldom found but among ſavages. Travellers inform us, that they prolong life to an ‖ hundred and upwards, by theſe methods. ** *Leſcarbot*, after having related that the ſavages of *North-America* generally live to an hundred and forty, or an hundred and ſixty years of age, adds, that the *ſavages of* New-France *have all their teeth in the moſt*

* *Totus homo à natura morbus.*

† The body of a living man differs as much from that of a dead one, as a watch or any other *automa* (that is, any kind of machine that moves of itſelf) wound up, having in itſelf the corporeal principle of thoſe motions for which it was inſtituted, with all things requiſite for its action; and the ſame watch, or other engine, when it is broken, and the principle of its motion ceaſes to act.
Des Cartes paſſions of the ſoul, *article* 2.

‡ *Des-Houlieres.*

‖ *Lewis Cornaro* was an extraordinary and admirable inſtance of a long Life, for he liv'd an hundred years healthful in body and ſound in mind——By his ſobriety and the regimen he obſerv'd in his diet, he corrected the infirmities he had contracted by intemperance in his youth; and by the ſtrength of his reaſon, moderated his inclination and propenſity to anger. So that in his old age he had as good a conſtitution of body, and as mild and even a temper of mind, as before in the flower of his youth he was infirm, and apt to fly out into a paſſion.——He died calmly and without any pain, being upwards of an hundred, at *Padua*, where he reſided. *Monſ. de Thou.*

** Hiſtory of *New-France.*

moſt advanc'd age: whereas we have generally loſt ours by that time we are fifty; nor do we ſeldom ſee above ſixty winters. Neither the courts of princes, nor great cities, can furniſh us with many inſtances of perſons that live to fourſcore; but we meet with many of that age in the country, in the woods and mountains, where cares, paſſions, and deſtructive pleaſures do not ſo eaſily invade. In the north parts of *Europe*, the mountains of *Switzerland*, and ſome provinces of *France*, we meet with perſons who live to a very advanced age; however the oldeſt among theſe are young, in compariſon of the vigorous old age and long life (if travellers may be credited) which the *Americans* attain to.

The Medico-prieſts among the ſavages often employ ſpells and enchantments to cure their ſick. We have a ſett of wretches among us, who impoſe upon the credulity of the vulgar, much after the ſame manner as theſe *American* impoſtors. The * *Enſalmiſts*, or rather *Anſelmeſts*, pretend to cure wounds by muttering over a few words: the *Saluеurs*, or *Saluters*, make the *Spaniards* believe they have the ſame power, by uttering St. *Catherine's* name; others in *Italy* heal the bite of a ſerpent by the virtue of St. *Paul's* name, and others by that of St. *Huber*. 'Twere needleſs to run over the numberleſs ſuperſtitious practices, which have been employ'd in healing diſeaſes; ſome of them are laid aſide, others ſtill ſubſiſt, and are in great credit with the vulgar; and no ſooner will theſe ridiculous cuſtoms be deſtroy'd, but new ones will immediately ſucceed. The antients alſo gave into theſe follies, and we now laugh at them; but the *Americans* might as juſtly reproach us with others of the ſame ſtamp. The † ſavages ſometimes diſplay their patience and reſolution with great oſtentation. They lay lighted coals on their arms ‡, and make inciſions in the fleſh, *&c.* To wave many inſtances of this nature, the hiſtory of the diſcovery of *America* furniſhes an ‖ eternal monument of the bravery and courage which theſe idolatrous people diſcover'd, in the midſt of the cruel torments the zeal of the *Spaniards* made them ſuffer, in order to bring them over to the chriſtian religion. The penances, the auſterities and diſcipline of *Mexico*, *Peru*, *Virginia*, &c. are found in the antient and modern forms of worſhip. But what is moſt remarkable, is, the diſcipline of theſe young ſavages; but the probation of the capuchins is not leſs ſo; and if we look among the *Mahometans*, we ſhall meet with crouds of devotees among them, who ſuffer for the glory of God and *Mahomet*. The antient *Lacedæmonians* us'd to try the patience of their children before the altar of *Diana*; their boys of 15 or 16 years of age us'd to whip themſelves, ſtark naked, in preſence of the chaſteſt of all the Goddeſſes, till the blood followed the ſtroke. The antient *Perſians* us'd to make all who were candidates for a ſeat in the college of the *Magi*, undergo a very long and ſevere probation; one of the leaſt was that of fire and water.

* *Naudé's* apology in favour of great Men accus'd of magic. Edit. 1712.
† *Leſcarbot*, ubi ſupra.
‡ *Coreal* and others.

‖ An eternal monument of the *Spaniſh* cruelty and barbarity, and the natural reſult of their ſuperſtition and bigottry. Horrible ſurely muſt be the degeneracy and impudence of thoſe men, that cou'd perpetrate ſuch villanies under the mask of religion. Condemn'd may they ever ſtand in the annals of the World, and branded with an eternal mark of reproach!

CHAP.

CHAP. XIII.

Of the Civility of the Americans, *their Virtues and Vices.*

THE *American* Savages have not that ſhowy politeneſs, which cuſtom obliges the modeſt *Europeans* to obſerve towards one another; they are ignorant of that exchange of complements, and that agreeable, but tranſient affability, which are the two ſources from whence flow all the miſtaken judgments we are apt to make with regard to the character of thoſe we converſe with.

They are ignorant of every thing we call decorum, and lay the leaſt reſtraint imaginable on the impulſes of nature; they neither have that reſervedneſs, that neatneſs, nor that diſcretion which the arts of politeneſs inſpire us with; and have but a very imperfect knowledge of the reſpect which is to be obſerv'd among equals, or between maſter and ſervant. Theſe ſeveral qualities cannot be very ſuitable to a way of life, in which ſocieties are form'd rather from neceſſity than pleaſure. To which we may add, that theſe are never acquir'd but in the commerce of the world; by frequenting perſons to whom we owe a certain deference, either on account of their age, their rank, or their being foreigners, or ſtrangers. The *American* Savages, who look no further than the providing themſelves with the neceſſities of life, which nature never carries to the leaſt exceſs, have no notion of thoſe regards which give riſe to dependance among us. In a word, if we except the ſubmiſſion they pay to their reſpective Chiefs; the reſpect they pay their elders; and that of children for their parents; we may affirm, they deſpiſe all thoſe principles on which politeneſs is founded.

Savages may be juſtly compar'd to children; the natural ideas of both are not ſatisfied but with ſuch things as authorize their independance; and they freely give up every thing that puts 'em to the leaſt reſtraint. From thence we may draw theſe maxims, that the more independant a people live, the leſs they are apt to give into politeneſs; that pride and ruſticity are generally the conſequences of a republican government; and, on the contrary, that the ſubordination which is eſtabliſh'd in monarchical governments, heightens and improves politeneſs. Such as are acquainted with the manners of our modern republicans, and are well read in the hiſtories of the commonwealths of antiquity, will not look upon theſe maxims as paradoxes.

We don't pretend to comprehend the *Mexicans* and *Peruvians* under the general character we have here given of the reſt of the *Americans*. The hiſtory of thoſe two nations furniſhes us with many ſhining inſtances of their politeneſs; which, tho' it be different from ours, is yet not leſs valuable upon that account, ſince 'tis founded on the ſame rules on which our ſo much boaſted *good breeding* is eſtabliſhed. The *Mexicans* uſed to ſoften the ruſticity which is ſo natural to children, by education; they faſhion'd their inclinations, * taught them modeſty and civility, and even the very gait they ſhould have in walking; they uſed to correct the errors and lapſes of youth, and check the progreſs of the infant paſſions. Nor were the *Peruvians* leſs careful in forming the minds of their youth. Both thoſe nations maintain'd a ſubordination which is very eaſily borne with, when founded on a birth which providence has allotted us, or a rank which it aſſigns us, when it is no way influenced by tyranny. Without this ſubordination, men have no real regards for each other, and that becauſe they all naturally aim at a proud and inſolent equality. This is manifeſt in ſome countries, where the moſt worthleſs and inſignificant fellow ſhall cenſure the conduct of

* *Hiſt. of the conqueſt of* Mexico.

of * kings, and haughtily compare himſelf to the moſt illuſtrious perſonages of his country; and the only title he has to do all this, is his vaſt and ample poſſeſſions, which ſuſpend the judgment of his fellow-citizens; but were he once ſtript of them, he would appear as rude and unpoliſh'd in their eyes as the moſt ſavage *American*.

† The Savages of *New-France* don't obſerve any of thoſe preludes which are practiſed among us at our viſits. As for theſe, they go at once where they are to viſit; ſit down the moment they are got in; begin to ſmoak, and give the pipe from one to another, till it has gone round. The *Germans* and *Flemmings* make the glaſs circulate in the ſame manner as the *Americans* do the pipe. They all drink round out of the ſame glaſs, and he who gives the treat, drinks firſt; however their people of faſhion begin to lay aſide this cuſtom. The *Floridians* at their firſt coming into aſſemblies mutually ſalute one another, obſerving firſt to pay their compliments to the principal man, and the moſt aged perſons in it. We obſerve the ſame order in our ſalutations.

We ſalute perſons who ſneeze, and often compliment them with ſome propitious wiſh at the ſame time. The antient Pagans had alſo this cuſtom; and Incas ‡ *Garcilaſſo de la Vega* relates, that the ſame was obſerv'd in *Florida*.

The Savages have the ſame principles of virtue and vice as we. This is an inconteſtible propoſition. No one doubts but that an *American* infant, and that of an *European*, when juſt born, are directly upon the ſame level, and that God deſign'd 'em equally for reaſonable beings; but ſtill we cannot forbear to make a wide difference between them and us. Nay, we have almoſt gone ſo far as to conſider 'em of another ſpecies. Let us endeavour to root out a prejudice, which at the diſcovery of *America*, occaſion'd the death of many millions of its inhabitants; and which but too much authoriſes us at this day, to violate the laws of humanity, with regard to their poſterity. We meet with illuſtrious inſtances of valour and bravery in the hiſtory of the diſcovery of this part of the world: *North-America* exhibits an intrepidity and courage, which are not the ſmalleſt branches of heroic virtue; in a word, all theſe people have the utmoſt dread of reproach, and that infamy which attends on baſe actions. "They are, ſays *Leſcarbot*, prompted to laudable "actions from a principle of honour, becauſe he who performs any gallant action, is always "honour'd, and is ſure to gain reputation." But then on the other ſide, it muſt be own'd, that they are ſubject to a vice which is the very reverſe of magnanimity, I mean revenge; this all the *Americans* in general are but too fond of, and of that kind of it which degenerates into brutality: but ſtill there is a kind of generoſity in it; for they exerciſe it only againſt man, and that becauſe he has ſtrength to oppoſe it; but ‖ then it never breaks out againſt their women and children, who are made ſlaves for life; which alſo was the practice of the antients.

The *Peruvians* cauſed the firſt principle which nature dictates to man, *viz.* that of doing as we would be done by, to be ſtrictly obſerved in all parts of their empire. We have already given inſtances of this natural equity, which is engrav'd, as it were, on the hearts of all men. The *Americans* obſerve the moſt inviolable fidelity to one another, and ſtrengthen the bands of their ſocieties with ſuch a noble and diſintereſted ſpirit, as is not often met with in other parts of the world. Stratagems, over-reachings, and perjury, all which are the effect of the natural pride of man, are reſerv'd only for their enemies; for we have a natural propenſity to exclude from their natural rights, all ſuch as are not of

* The ſurpriſing ſucceſs of the *Romans* did not fail to ſwell their pride, and inſpire 'em with that haughtineſs which they preſerv'd even to the time of their ſubjection. Their miniſters would often make a monarch tremble, tho' ſurrounded with all the pomp and majeſty of his court: they deliver'd themſelves in thoſe places in a menacing, terrible, and haughty tone. The formidable and triumphant fortune of their Republick ſpake through their mouths; and their grave, conciſe, and ſententious manner of delivery, declar'd the unlimited power of their nation. Such Kings as had the ill-fortune to come under their yoke, no longer govern'd but under ſuch reſtrictions as the *Romans* were pleaſed to preſcribe to 'em.——This haughtineſs in the body ſoon ſpread itſelf into the ſeveral members, and from the general deſcended to the particular. A citizen of *Rome* would not have ſmooth'd the ruggedneſs of his brow in the preſence of the greateſt monarch. *Eſſay on the* Roman *Hiſtory*.

† *Leſcarbot*, ubi ſupra. ‡ *Hiſtory of the Conqueſt of* Florida. ‖ *Leſcarbot*, ubi ſupra.

of the ſame ſociety with ourſelves: but this propenſity, which is found more eſpecially in war-time, does not reign with equal violence in all. Be that as it will, 'tis probable that from this diſpoſition of mind, may ariſe our contempt of foreigners and their cuſtoms; and thoſe injurious forms of ſpeech which the *French* themſelves have not yet laid aſide: ſuch as theſe, *he's a* German; *he takes me for a* German; *he's as heavy as a* Swiſs. We muſt indeed own that theſe expreſſions hit the characters of theſe nations very exactly; but then might not a *German* as juſtly retort, in caſe he were to give the idea of a man of a fickle and wavering temper, by ſaying, *that he's a* Frenchman?

The *Americans* abhor covetouſneſs. Inſenſible to all thoſe pleaſures and uneaſineſſes which ariſe from wealth that has been amaſſing many years, their only care is to procure ſuch proviſions as may ſuffice for the ſupport of life; but all beyond this they look on as ſuperfluous. 'Tis obſerv'd, that in their barterings with the *Europeans*, they generally purchaſe ſuch things as are uſeful; and if travellers may be credited, they eſteem 'em much more than we do. One, among the reſt, obſerves on this occaſion, that they value things only in proportion to the uſe they *think* they will be to them; whereas among us, the value of things depends often on fancy and caprice, and a miſtaken *eclat* that only ſooths our vanity. However 'tis certain, they are as vain and proud as the *Europeans*; but then it breaks out in a quite different manner, and their ideas are leſs deprav'd.

They love to beſtow gifts, and ſeldom viſit one another without making and receiving preſents. But for their temperance and ſobriety, they cannot be applauded on that account. We have already obſerv'd how ſubject they are to drink to exceſs, nor are they leſs moderate on the article of eating. Theſe are the particulars we thought worthy of notice, with regard to the virtues and vices of the Savages. To have ſaid more, would be needleſs, and have even made the truth of what we ſhould advance on that head, very much ſuſpected. We affirm, that they follow nature more cloſely than we; but then they are born with the ſame paſſions; and theſe will, perhaps, diſplay themſelves one time or other. Let them be once ſurrounded with all thoſe dangerous objects which deprave our judgments; when if they continue proof againſt temptation, we then may juſtly ſay, that nature has been kinder to them than ſhe has been to us.

CHAP. XIV.

Of the American *Husbandry.*

WE have but few obſervations to make on this head. Theſe people don't till their ground as we do. † "They turn it up with wooden hooks, (or rather ſharp-"pointed pieces of wood) grub up all the weeds that come in their way, and burn them "as they lie on the ground. They employ the aſhes of theſe weeds to fatten the ſoil, "which cuſtom is alſo practiſed in ſeveral parts of *Italy*. They alſo manure the ſoil with "fiſh-ſhells; which being done, they make little clods of earth, and ſet them about "two foot diſtance from one another, and in the month of *May* they ſow their corn here-"in, in the ſame manner as we do our beans, ſetting up little ſticks, and putting four "corns, at ſome diſtance from one another, in the hole, and ſet beans between every bed "of corn. Harveſt being over, they hoard their corn in pits, which they dig on the ſide "of ſome hill, in order that the water may run from them, and line theſe pits with "matting. This they do, becauſe their houſes have no apartments above ground, nor "cheſts to put it in; the corn thus hoarded, cannot be either ſpoil'd, or devour'd by rats "or mice.

"Se-

† *Leſcarbot, ubi ſupra.*

" Several nations of our hemiſphere, continues the ſame Author, have kept their corn in " pits: which *Suidas* takes notice of; and *Procopius* tells us, in the ſecond book of the " *Gothic* war, that when the *Goths* were beſieging *Rome*, they often fell into pits, in " which the inhabitants uſed to hoard their corn. *Tacitus* alſo mentions this cuſtom " among the *Germans*; and, without going any further, corn is hoarded in the ſame " manner in ſeveral parts of *France* at this day." At ſowing-time, their old men aſſemble the people, in order to plough or dig up the ground, and at the ſame time prepare for mirth and feaſting, as was formerly practiſed, and is ſtill the cuſtom of all nations.

CHAP. XV.

Of the Wars of the Americans.

THE *Americans* never war with one another, either from a principle of covetouſneſs or ambition, but from a kind of punctilio which will not ſuffer either party to yield, and generally for injuries received, which are tranſmitted from father to ſon like an inheritance. This warlike temper may perhaps be as antient as the firſt ſettlement of the *Aſiaticks* in *America*. Here follows what we think may be advanced on this head, Man is born a free agent, and with an averſion to reſtraint; but at the ſame time he loves to triumph over his fellow-creatures: he cannot bear a competitor, and yet loves to meet with emulation; he has no ſooner found one, but not ſatisfied with diſputing for precedency, he is reſolv'd to conquer; and when once he has conquer'd, he does all in his power to humble his rival. And where are theſe rivals to be met with! Heaven is out of his reach; the beaſts are not capable of diſputing with him on the ſubject of honour: Man is therefore obliged to ranſack his own ſpecies for ſubjects capable of exciting his emulation. This is the ſource of the continual wars which reign among the *Americans*. If we carefully examine the diſputes, the punctilios of honour, the petty-wars, and hatreds of children, we ſhall find 'em owing to the ſame principle. Their quarrels ariſe from emulation, they deſpiſe, humble, and mortify the vanquiſh'd. This latter recovers himſelf, ſhakes off the yoke, and revenges his cauſe. The * quarrel becomes a ſerious affair, when emulation is ſucceeded by hatred. 'Tis alſo to this jealous emulation, the natural effect of the pride of man, that we are to aſcribe the love the antient *Greeks* had for war. They were ſo much prejudiced in its favour, that they look'd upon this propenſion as the greateſt of all the virtues; and the better to diſcover the veneration they had for it, they borrow'd from the name of the god of war the † word that ſignifies the excellence of goodneſs. They were always arm'd, even in their entertainments, their recreations, and on thoſe ſolemn feſtivals which were inſtituted in honour of their gods; and never loſt ſight of that delightful emulation, which was the peculiar characteriſtic of the antient heroes of *Greece*. The *Americans*, in whom that heroic virtue which we are pleaſed to venerate in the *Greeks*, and even in the *Romans*, is

* All this ſhews the great neceſſity of forming the mind by education. Mr. *de Crouſaz* has expatiated finely on this ſubject in his treatiſe on that ſubject, vol. 1. p. 9. his words are theſe: Education is of the utmoſt importance to children; every thing is of the higheſt concern in an age, which all are negligent of cultivating. The habits of men give the deciſive ſtroke to their probity and imperfections, their happineſs and miſery; every one has his own, and each man knows which are the moſt predominant. Theſe habits take root in our tender years, they grow up and get ſtrength even to old age, and we ſeldom are able to eradicate them entirely. If it were poſſible for us to call up in our minds all the circumſtances that had paſs'd in the dawn of our lives, we there ſhould find the true cauſes of all thoſe ſecret inclinations which govern the man; of thoſe averſions which give riſe to all our prejudices; of thoſe whims and caprices which we wonder at ourſelves for being ſo implicitly ſubject to; of that inequality of temper that degrades us; and of thoſe taſtes which we cannot poſſibly juſtify. Every thing is new to children; every thing raiſes their attention and admiration: a mere nothing ſhall delight, or frighten them; every object makes the deepeſt impreſſion on their tender brain.

† Ἄριστος, excellent; from ἄρης, a *Greek* name of the god *Mars*. See *Feithii Antiq. Homeri*, book 4.

is leſs conſpicuous, are always arm'd. The ſame genius has been alſo obſerv'd in the warlike nations of *Aſia*, and in the antient people of the north. In a word, would one not be apt to imagine that the *Spaniards* were deſirous of preſerving the ſhadow of a cuſtom, which their progenitors the *Cantabers* and *Iberians* were as fond of as the warlike nations of antiquity. 'Tis well known how zealouſly the modern *Spaniards* wear their ſwords by their ſides, and that the meaneſt artificer of that country makes it the characteriſtick of his nobility.

The *Americans* in general are always prompted to war from motives founded on the law of nature, *viz.* the making of repriſals. If their countrymen, their friends, their relations, been cut to pieces, they muſt be revenged. The old men are their orators; theſe ſpirit 'em up to war, give the ſignal for marching, and never fail, as they march along, to inſpire the warriors with a thirſt of revenge. 'Tis well known that the *Greeks* had the ſame cuſtom, and that verſes conſiſting of exhortations to fight manfully, and deſpiſe death, were ſung as the prelude to the battle. Muſic was of ſuch a nature as to cauſe the ſame effects as poetry.

We * are told that the ſpeeches of the *Braſilians* laſt ſometimes ſix hours. Some nations of *New-France* have a whimſical way of trying the fate of war: they make their † women attack 'em, and fight reſolutely againſt them, as if the battle were againſt ſo many men; if the females are victorious, 'tis a good omen; but if the men come off conquerors, 'tis a mark of their ill-ſucceſs. The *North-Americans* denounce war by ſending back the Calumet, and thoſe of the *South*, by not accepting the dancers they ſend 'em. We ſhall take notice of all the ceremonies of the Calumet in another place. Thoſe who take back the rejected Calumet, withdraw as ſoon as the warlike dance is ended, and go off unmoleſted by the enemy, who never offer to violate the law of nations. May not theſe ceremonies be juſtly compar'd to ours, of proclaiming war by heralds, and by ſound of the trumpet? *&c.*

The engagement is firſt begun with ſhouts, the ſame as among the moſt civiliz'd nations. We are told, that the antient *Lacedæmonians* did juſt the contrary, and began the battle with the utmoſt coolneſs, and with a profound ſilence. The *Braſilians* play on a kind of flute made of the leg-bones of their priſoners. The ſight of theſe bones, and the ſound of this fatal inſtrument, ſerve equally to raiſe the courage of theſe people, of whoſe inexpreſſible obſtinacy we have ſeveral inſtances among chriſtian nations. The ſavage warriors are never allow'd to take quarter, and they are under ſtill greater obligations to die with their weapons in their hands, and after having cut to pieces great numbers of their enemies. Their courage is not a tranſient fury, that yields to a ſlight oppoſition; nor is it a fire that blazes one moment, and the next is extinguiſh'd; all which is the reſult of a violent hurry of the ſpirits, which afterwards ſinking too ſuddenly, leaves the ſoul a prey to reflections, that ſet death before it in its moſt dreadful ſhapes. They are invincible, unleſs come upon by ſurprize, and never yield, unleſs they are ſo wounded, as to be depriv'd of the power of periſhing manfully in their own defence. They fight with equal intrepidity to prevent their dead from falling into the hands of their enemies. The antient *Greeks*, who were almoſt as fierce and ſavage as the wild *Americans*, left their enemies a prey to beaſts, after having maim'd them; but to prevent theſe inſults, they uſed to fight for the ſlain, when they had no other way to reſcue them; and if there were any princes or generals among theſe, they uſed to redeem their dead bodies with money. A cartel was often drawn up between both parties for the burying of the ſlain, which cuſtom has been obſerv'd in all ages by civiliz'd nations. We are told that the Savages of *North-America* kill all ſuch as are able to make any ‡ reſiſtance; whereas thoſe of the *South* carry their priſoners along with them in order to ‖ fatten, and afterwards eat 'em, which is perhaps a kind of ſacrifice, or at leaſt a religious ceremony. Several nations of antiquity ſacrificed their enemies

* *Coreal.* † *Leſcarbot.* ‡ *Leſcarbot, Coreal, Hennepin*, &c.

‖ Several travellers tell us, that the *Americans* are not ſuch great cannibals as the *Spaniards* and *Portugueſe* would make 'em paſs for.

enemies to their gods; which cuſtom was alſo obſerv'd by the *Mexicans*, the *Peruvians*, and *Floridians*, as travellers aſſure us. We meet with ſome inſtances of this religious havock in the ſcriptures: ſuffer us to give this name to the methods which the *Jews* took to extirpate the *Canaanites*, and other unbelievers. God was pleaſed to have it ſo for his glory; and as the *Canaanites* acted in the ſame manner in honour of their idols, he commanded the *Jews* to make uſe of theſe repriſals. We ſhall not take notice of the other reaſons which Divines give to juſtify this proceedure.

The *Braſilians* make him their Leader or Cacique who has kill'd the greateſt number of enemies. If * *Leſcarbot* may be credited, who ought to have been very well acquainted with a country in which he had liv'd for ſo many years, the heads or commanders of Savages of *Canada*, arrive at this honour by an hereditary ſucceſſion of valour; that is, the ſon is choſen to fill up his father's employment, in caſe he be as brave; but if he degenerates, they chuſe another. Some faint traces of this antient cuſtom is preſerv'd to this day among ſome nations of the old world. As for the Savages, 'tis very probable their governments may be founded on the following natural maxims: *viz.* "That the Chief ought to owe "his dignity to thoſe only who have conſented to be his ſubjects; that nothing but his "abilities and courage can qualify him for that office; that the moment his capacity be-"gins to fail, he muſt ſubmit himſelf to another Chief." Theſe maxims are admirable in a ſtate that is wholly founded on perpetual wars; in this caſe, the neceſſity they are under of defending themſelves, determines them intirely to make choice of a judicious and brave man; but this method might be of dangerous conſequence in the *European* ſtates, where the boundleſs views of the moſt artful politicks, and the innumerable ſprings of faction and cabal, would ſoon throw thoſe nations into a ſtate of diſcord and miſery, and perhaps into an anarchy, that is much more to be dreaded than the government of a prince, who wants the qualities requiſite in a monarch. Among us, war gives riſe to a body abſtracted from politicks, which is the reaſon why its employments are elective: but in the firſt ages of the world, men made no difference between the general and the king; ſo that power neceſſarily devolv'd on the moſt valiant. This power was unlimited in caſe of war, but had bounds preſcribed to it in their councils and domeſtick affairs. A judicious author has finely obſerv'd, that † *Agamemnon* was oppoſed at the council-board, but that when he led the *Greeks* into the field, he commanded in an abſolute manner. The *Britons*, before the *Romans* had made a deſcent into their iſland, choſe commanders to lead 'em into the field; reſerv'd the political government of the ſtate to the aſſemblies of the people; and uſed to go arm'd to theſe aſſemblies, which might probably have a great affinity to thoſe of the *Canadans* and *Iroquois*, both in the manner of going to, and holding them. Some people of *Germany* had antiently the ſame cuſtom; however they at the ſame time elected a prince or king, who was no more than general of the army, (*Dux*;) and in order to prevent him from doing any thing at home that might be prejudicial to the ſtate and the publick ſafety, the chief among the people uſed to inſpect all his actions with a watchful eye, and preſided in all their publick aſſemblies, in the ſame manner as the old men among the ſavage *Americans*. The *Floridians*, tho' they are govern'd by Chiefs who are inveſted with a more abſolute authority, have almoſt the ſame cuſtom among them; ſince, as travellers tell us, thoſe Chiefs are always the greateſt warriors of their nation.

The Arms of the *Americans* are a bow, arrows, and a club; for by this name we may call the *Tacape* of the *Braſilians*, and the *Iroquois* and *Canadan* bludgeons. Theſe weapons are almoſt as old as the world, and were the only ones uſed in the firſt ages of the world. All theſe nations go ‡ naked into the field, but they carry a large ‖ ſhield along with them, that covers the whole body after the manner of the antient *Gauls*; among whom, "ſuch of them as could not ford the rivers, got upon their ſhields, which ſerv'd 'em inſtead "of

* *Hiſtory of* New-France. † *Feith. Antiq. Homeri*, book 2. ‡ *Leſcarbot*, ubi ſupra.
‖ Thoſe of the *Braſilians* are broad, flat, and round, like the bottom of a drum. *Coreal.*

" of boats. Each of them has, beſides theſe ſhields, his wooden club, his quiver at his " back, and his bow in his hand, and walks with a kind of dancing ſtep ;" and inſtead of enſigns and ſtandards, they carry aloft * the hair of ſuch enemies as they have knock'd down in their wars. *La Potterie*, in his hiſtory of *North-America*, tells us, " that " they generally carry their curtezans along with 'em into the field, to amuſe their " young men, and to baniſh from their minds the remembrance of their having left their " country." Tho' our idea of the merit of the heroes of antient *Greece* be ever ſo great, we yet ſhall take the liberty to compare 'em to the warriors of *Miſſiſippi* and *Canada*. They always carried their concubines and miſtreſſes along with 'em into the field, in the ſame manner as the *Iroquois* and *Hurons* ; and theſe concubines were generally priſoners of war.

The ambuſcades and skirmiſhes of theſe Savages has a great affinity with the *Tartar* way of fighting. Of this ſome notice has already been taken at the beginning of this diſſertation. The *Parthians* and *Maſſagetes*, *&c.* uſed to fight antiently after this manner. As ſoon as the battle is ended, the combatants return home with great haſte and precipitation, and cut off the hair of the ſlain ; but they don't do this to their priſoners, till after having firſt made 'em ſuffer the moſt inexpreſſible torments, which always concludes with an action of the moſt horrid cruelty, call'd by them, the † *drinking the broth of their enemies*. And indeed, they drink the blood of their enemies ‡, and give it their children to drink. *The taking off of the hair*, is to take off the skin of the head with the hair along with it, call'd in *Engliſh*, *ſcalping* ; theſe they preſerve as ſo many monuments of their bravery, and he who brings off a great number of ſcalps, is look'd upon as a compleat warrior. Were we to take the Scripture in a literal ſenſe, we ſhould find that the *Jews* were as proud of carrying off the fore-skin of a *Philiſtine*, as an *Iroquois* in carrying off the ſcalp of a *Canadan:* be this as it will, the antients did not content themſelves with killing their enemies, for they afterwards cut off their heads ; return'd to the camp with this trophy of their victory ; ſometimes carried thoſe heads hanging at the breaſt-leathers of their horſes, and afterwards hung 'em in a ſolemn manner on the gates or walls of their temples. They often embalm'd them, and preſerv'd them very carefully, to ſhow theſe teſtimonies of their valour to their friends. The *Boiens* uſed to take the ſkulls of their enemies, after having clear'd 'em of the brains, and adorn 'em with gold or ſilver, in order to make drinking-bowls of them. All theſe cuſtoms ariſe from the ſame principle, *viz.* that of eternizing their valour, or rather 'tis that ferocity and ſavageneſs to which the *Greeks* and *Romans* have given the name of virtue.

CHAP. XVI.

Of the Love of one's Country.

THE love which a virtuous man has for his country, is not always the reſult of reaſon or duty: we are not to imagine, that every time we think on our native country, all our regards are employ'd on the happineſs of the government; the advantage of our ſovereign, and the preſervation of our countrymen. This affection, which

* This bears ſome affinity to the cuſtom of the *Turks*, who have a horſe's tail for their ſtandard.

† *La Potterie*, as above.

‡ We ſee the great averſion the *Romans* had to this cuſtom, by what *Saluſt* obſerves of *Catiline*; his words are theſe : Some ſaid at that time, that *Catiline*, in order to prevent the conſpirators from betraying one another, and to unite 'em the more firmly together, by making them aſſociate together in a moſt horrid action, preſented to each of them a cup fill'd with wine mix'd with human-blood; and that after having taken an oath, they all drank a little of it; and that he then open'd his deſign to 'em. As for my part, ſays that author, I don't know what to ſay of it; and tho' this circumſtance is ſo very flagrant, I yet cannot give any good account of it.

which was ſo much eſteem'd by the antients, as to be rewarded with ſtatues, is very often no other than *a * phyſical or natural charm, which, as it were, binds us down, and fixes us to that ſpot of ground on which we firſt ſet our foot.* 'Tisthe effect of education, of cuſtom, and complexion; a conſequence of that prepoſſeſſion which our bodies receive from tranſplantation, which like plants, cannot ſuit themſelves to every climate, and even often grow weaker, and loſe their good qualities in a foreign ſoil. 'Tis certain that many people are troubled with what the *French* call *la maladie du pais, or the diſeaſe of one's country*, which is a hankering a man has always to it; but the worſt circumſtance is, that this diſeaſe is generally attended with an indiſpoſition of mind, which the fineſt arguments cannot cure, and which triumphs over all the preſcriptions of the ableſt phyſicians.

We find in the moſt ſavage people certain characteriſticks, that form a rational love for one's country, and by which this hankering after their country is diſcover'd. The antients furniſh us with excellent inſtances of the former; nor is modern hiſtory leſs fruitful of examples equally remarkable: and if we caſt our eye on the *Spaniſh* conqueſts in *Mexico* and *Peru*, we ſhall there ſee people ſacrificing their lives and fortunes for the love of their country, and fighting with all the intrepidity with which a ſoldier can poſſibly be inſpir'd, who is brave but undiſciplin'd, and who abhors the hateful tyranny of thoſe cruel conquerors. Why therefore ſhould we not be as juſt to the *Americans* as we are to the *Greeks*, the *Romans*, the *French*, the *Swiſs* and the *Dutch*, and to all thoſe whoſe fame has been immortaliz'd by our hiſtorians, for the glorious ſtruggle they made for liberty and their country's ſake. The *Americans* were inform'd with the ſame ſpirit of bravery as the *Europeans*; born as free as our ſelves, they were not under any obligations to deliver up their liberty and properties into our hands. Could it be poſſible for us to be ſo unjuſt as to aſcribe to a ſavage brutality, the glorious actions which the *Americans* perform'd for the good of their country? *Don Antonio de Solis*, author of the hiſtory of the conqueſt of *Mexico*, owns that the *Mexicans* made the braveſt ſtruggles, and diſcover'd the utmoſt efforts of bravery and patience in the glorious defence they made for their country. Add to this the heroick ſpeech which the emperor *Guatimozin* made to *Cortez* after the loſs of his empire, which has all the ſpirit, the greatneſs of ſoul we ſo much admire in our own heroes. The *Peruvians* did not ſubmit to the *Spaniſh* yoke, till after having fought with the utmoſt reſolution, and made the ſtouteſt reſiſtance, notwithſtanding the civil wars which at that time rag'd in the bowels of their country. The *Chilians* have for theſe two hundred years maintain'd continual wars for the ſake of their liberty, and the *Floridians* are not yet ſubdued. There is no doubt but we ſhall meet ſome genuine characteriſticks of one's country's love, even among the moſt ſavage *Americans*. The brutality of the natives of *Braſil, Paraguay, New-Mexico*, the river of *Amazons*, &c. conceals as ſolid principles under it, as thoſe by which we are actuated.

As to that other love for one's country, which rather deſerves the name of ſickneſs or infirmity, men of ſenſe will never pretend to conſider it as a virtue. 'Tis on the contrary a very dangerous indiſpoſition, which makes us cenſure unjuſtly the moſt valuable things, prompts us to deſpiſe the moſt laudable qualities in foreigners, and is apt to raiſe the moſt unjuſt prejudice in us againſt their ſenſe and underſtanding. A man who is infected with this diſeaſe, is no longer a reaſonable creature. He is diſguſted and diſſatisfy'd with every thing: the trees, the plants, the fruits of all other regions are every way inferiour to thoſe of his native country. He tells us that a foreign ſoil depraves and corrupts nature; that they deprave themſelves: that the elements do there contract quite different qualities, and ſuch as are always noxious; that the air is infected with the moſt pernicious influences; the manners are odd and whimſical, and the cuſtoms extravagant and ridiculous. They will ſcarce allow a foreigner the privilege

* *La Mothe le Vayer*'s miſcellanies, 77th letter.

lege of being a reaſonable creature. Every thing that is not of their native growth is clowniſh, barbarous and frightful. Whole nations, not excepting the moſt learned, cannot forbear giving into this abuſe. The *Greeks* and *Romans* gave the epithet of *barbarous* to all but themſelves. The *Chineze* boaſt themſelves to be the only knowing people in the world. When the *Spaniards* firſt began their conqueſts in *America*, the *Mexicans* were prodigiouſly aſtoniſh'd at the induſtry and valour of thoſe new-comers, and imagined that politeneſs and knowledge were confin'd to *Mexico* only. * The *Engliſh* haughtily boaſt of their own merit, to the prejudice of that of foreigners; and contemn the manners and cuſtoms of other nations, and even take a pleaſure in aſſuming an air of ſtrangers among their very neighbours. The *French* themſelves are pretty near of the ſame character, and 'tis well known that they are as blindly fond of their own peculiar cuſtoms as the people above-mention'd. All nations prefer their own country to any other in the world; and how barren and unfruitful ſoever it may be, 'tis yet inexpreſſibly beautiful in their eyes. Many a man is delighted with the croaking of frogs in his native fens, whoſe ears, were he at ſome diſtance from his country, wou'd be grated with the muſick of the nightingale. Another enjoys the utmoſt ſatisfaction tho' ſurrounded with wolves and bears, the tenants of his mountains, and is more delighted with the clowniſhneſs of his † Canton, than with the ingenious politeneſs of the *French*. One wou'd imagine, that ſuch people are ſomething a-kin to thoſe wild plants, which will not thrive out of their muddy bogs, or mountains. After all, if the ‡ ſavages of *Groenland*, notwithſtanding the kind treatment and civility they met with at the king of *Denmark*'s court, cou'd not yet forbear regretting the poverty of their native country; or keep them, tho' at the hazard of their lives, from attempting to re-viſit the frozen || regions: we are not to wonder that people who travel and poliſh themſelves by dealings and converſation with foreigners, ſhould yet preſer their barren fields to thoſe of their neighbours, tho' ever ſo ſmiling and fruitful; that they ſhould chuſe to inhabit among rocks, and under everlaſting ſnows, rather than in the neighbourhood of vines and orange-trees; in a word, that they ſhould fondly applaud themſelves at home for the heavineſs of their complexions, and ſo coolly preſer it to that ſprightlineſs of genius ſo much eſteem'd by other nations. We naturally love to form

* Mr. *Muralt*, the author of the letters upon the *Engliſh* and *French* nations, is pleaſed to make ſome apology for the former: his words are as follow. "Their pride (or if I dare make uſe of the uſual term) "their inſolence is neither ſo extravagant nor ſo general as people are apt to imagine.——I have not ob- "ſerv'd any inſolence among them towards foreigners, at leaſt in the common affairs of life: ſo that I "cannot ſee any reaſon for diſtinguiſhing them from other nations upon that account: and generally ſpeak- "ing, their behaviour is far from being either ſo harſh or diſagreeable as moſt people imagine."

† The above-mention'd Mr. *Muralt* is of opinion, that the *Swiſs* have greatly corrupted themſelves by frequenting the *French*: his words are as follow. "If by the unpoliteneſs and ruſticity the *Swiſs* are "reproach'd with by the *French*, is meant their manner of doing and ſaying all things naturally, and "anſwerable to their own proper and eſſential character; if they term ſimplicity the incapacity of coun- "terfeiting or diſguiſing; of attempting to deceive or impoſe on others by borrowed qualities, it is a "freſh eulogy given them.——The clowniſh, unpoliſh'd commonwealth of our anceſtors, gives "the idea of a fabrick rais'd out of unwrought fragments of a rock, that hath both majeſty and ſolidity. "That of this day, tho' our nation ſtrives to embeliſh it with the utmoſt ſplendor and politeneſs, repre- "ſents nothing but paint and varniſh to the imagination; and I am perſuaded, that the cuſtoms, man- "ners and characters of our anceſtors, had more real decency and decorum in them, than the manners and "characters we now affect."

‡ *Collection of voyages to the north*, vol. I. "'Tis obſerv'd that the *Swiſs*, whom we look upon as the "heavieſt people in *Europe*, tho' they nevertheleſs have ſeveral fine genius's among 'em of all profeſ- "ſions, do yet diſcover a weakneſs in this reſpect.——The greateſt part of ſuch of them as quit their wild "and barren cantons, to travel into *France* or elſewhere, are troubled with a diſeaſe which they call "*Heimvei*.——The ſole deſire of returning to their country makes 'em ſo weak and conſumptive, that they "endanger their lives, if they dont re-viſit their poor cottages and barren mountains." *La Mothe le Vayer*, vol. II. *folio* edit. 77 letter.

|| I have read ſomewhere, that two *Hottentots*, or inhabitants of the *Cape of Good Hope*, who are a very ſlovenly people, that garniſh themſelves with guts, being put on board a ſhip in order to be brought into *England*, were inconſolable at the thoughts of leaving their native country. One of them, I think, died in the paſſage; the other came into *England*, and was treated with the utmoſt civility and candor. They cloth'd him in an *Engliſh* dreſs, and gave him all the baubles to pleaſe him, that his countrymen are delighted with, but all to no purpoſe, for he was continually regretting his native woods and mountains. After he had learnt a little *Engliſh*, he us'd to roll himſelf along the ground, and cry out, *Coree* (for that was his name) *home go, home go*. When they found that he pin'd, they ſent him back again to his own country. He had no ſooner ſet his foot aſhore, but he run ſwiftly, in the greateſt tranſports imaginable, to his countrymen, and in a little time recover'd his former vigour of body and conſtitution.

form to ourſelves the moſt advantageous ideas of our birth, our character, and our condition; we do our utmoſt to make foreigners ſenſible of our pretended advantages, and endeavour to aſſume a ſuperiority over them, as far as the laws of decorum will permit. Such perſons as have never ſeen any other country but their own, have generally this weakneſs. A young *Frenchman* that has not yet ſeen the world, will tell us that *France* is the moſt potent empire in the world; he fondly imagines that every knee muſt ſubmiſſively bow to his monarch; whenever he ſpeaks of the advantages of his country, 'tis in the moſt pompous and emphatical terms: and ten to one but he calls upon the * *Topinamboux* and *Margajats* as witneſſes to the truth of what he advances.

CHAP. XVII.

Of the Traffick of the Americans, *their Law-ſuits, Slaves,* &c.

THE *Americans*, and particularly the ſavages, don't employ money in their commerce; it conſiſts wholly in barter, as was the cuſtom in the infancy of the world, when thoſe arts were not known, which avarice has ſince invented to enrich the trader. Antiently the *Eaſt-Indians*, and ſeveral other nations, knew no other way of trading than this. † *Lycurgus* himſelf enacted a law among the *Spartans*, which tended to make gold and ſilver much leſs neceſſary than in our days.

We don't find that the *Americans* have any notion of what we call pleading and the wrangling of the bar, and conſequently have no occaſion for lawyers, and ſuch like vile agents of the injuſtice of mankind. The *Mexicans* us'd to determine all civil affairs by the authority of a tribunal, from which there was no appeal. Every ſentence was conciſe, and deliver'd *vivâ voce*; both parties were preſent, and always brought their arguments and witneſſes along with them, ſo that the cauſe was immediately diſpatch'd. There was no other method of delaying a ſuit, but by appealing to the higheſt tribunal, and here the king preſided in perſon. Thrice happy country! where he who pleaded for his own againſt an uſurper, was not expos'd to loſe his ſuit, by the ſtudied quibbles of ſuch as pretended to defend his right. Nor was juſtice adminiſtred with leſs diſpatch in *Peru* than in *Mexico*. The *Floridians* have recourſe to umpirage, and the deciſion of their Caciques; from theſe there lies no appeal. We are alſo told, that the ‡ *Turks* are not plagued with the captious formalities of our laws; and that there are more lawyers in the city of *Paris* only, than in the whole extent of the *Ottoman* empire. In ‖ *Perſia* every one pleads his own cauſe, not excepting the very women, and they have neither ſcriveners, lawyers nor counſellors. 'Tis true indeed that their law-proceedings are pretty much embaraſs'd, but then they have the advantage of not being perplex'd with long-winded wranglers, who very often make no other uſe of the moſt juſt cauſe, than to fill their own pockets. Whence is it therefore that chriſtians, who profeſs a religion which is founded chiefly on juſtice and moderation, ſhould diſcover a greater ſpirit of †† wrangling than all the people above-mention'd? is it the reſult of their ſuperior underſtanding, which makes them more ingenious and ſubtle? But is not this caſt of mind owing rather to the mixture of laws and cuſtoms which were form'd in *Europe*, by that of a numberleſs multitude of barbarous nations, who invaded them from the *North*?

The

* Imaginary characters in *Moliere*'s plays.
† *Feithii antiq. Homer.* book 2.
‡ Voyage of *Loir*, cited by *La Mothe le Vayer*, vol. 2. of his miſcellanies, letter 109.
‖ *Chardin*'s voyages, vol. 6. edit. in 12*mo*.
†† A *Spaniſh* proverb ſays, that the *Jews* ruin themſelves at their paſſover, the *Moors* in their Marriages, and the *Chriſtians* in their law-ſuits. *La Mothe le Vayer*, vol. 2. *fol.* edit. letter 38.

The *Americans* have no other ſlaves than their captives, in the ſame manner as the nations of antiquity. The latter us'd often to ſell them, and this was a very conſiderable branch of their traffick: the *Americans* never do this; but keep 'em in their ſervice, and upon occaſion give 'em their liberty, or adopt 'em into their families. Nevertheleſs theſe ſlaves are generally ſacrific'd to their revenge, and perhaps the miſerable havock they make of thoſe unhappy wretches, their priſoners, muſt be conſider'd as a kind of ſacrifice, as has been already obſerv'd. * We are told that the inhabitants of the iſland of *Chio*, were the firſt people among the antients, who travelled into foreign countries to purchaſe free people, not priſoners. To which the *Greek* hiſtorian adds, that theſe avaricious merchants drew down the anger of the gods upon themſelves, being cut to pieces by thoſe very ſlaves whom they had depriv'd of their liberty. Such of our people as carry on this traffick at this day, and go to *Africa* for Negroes, which they afterwards ſell in the *Weſt-Indies*, have juſt reaſon to dread the ſame fate.

CHAP. XVIII.

Of their Burials, &c.

HOW odd and ridiculous ſoever the various methods of bewailing the dead, eſtabliſh'd in different parts of the world, may appear to us, 'tis certain nevertheleſs, that 'tis grounded on a juſt, a rational, and natural principle. No man can forbear beſtowing this laſt teſtimony of his affection on ſuch as have been united to him, either by the tyes of conſanguinity or friendſhip; but then the tranſports of this grief are the effect of complexion or inclination. The idea which men afterwards form'd to themſelves of the ſtate of mankind after death, whether from tradition or religion, may probably have occaſion'd the adding of ſeveral things to complexion and inclination; at leaſt might have made this juſt, this reaſonable grief, grow up into a national cuſtom. We believe that this is what chiefly gave riſe to all ſuch funeral rites as are known to us, not excepting the moſt ridiculous. We ſhall endeavour to make good theſe aſſertions, by inſtancing the genealogical proofs, as it were, of two cuſtoms obſerv'd in ſome funeral rites. We are aſſur'd, that 'tis a cuſtom among certain nations for people to cut off their hair in token of their ſorrow; to ask the deceas'd why they left the world; and to enquire of them in the moſt ſerious manner, whether they had not every thing they wanted in this life; whether care had not been taken of them; what was the ſubject of their grief, *&c.* Probably this cuſtom may have had its riſe from what follows: ſome perſon of diſtinction having loſt a perſon who was dear to him, gave himſelf up to tears and affliction; ſtripp'd himſelf of all his ornaments, and in the height of his affliction tore his hair, addreſs'd his plaints to the deceas'd, chang'd his wailings to invectives, was again mov'd with that affectionate tenderneſs which always breaks out in the firſt ſenſations of grief; addreſs'd the deceas'd in a variety of tones, and would almoſt force him to tell the reaſon of his death. No one will diſpute but that ſorrow is naturally violent, and is the reſult of a friendſhip equally ſo; but then 'tis of a very vivacious nature, and is not ſatisfy'd with dumb paſſions. We before took notice, that the above-mention'd was a perſon of ſome rank; this circumſtance alone was enough to raiſe him a multitude of imitators, ſubjects and ſervants, who copy'd his tears, cut off their hair out of friendſhip for him; and directed their moan to him, *&c.* We are not to forget, that as the perſon lamented, and his chief mourner, are both people of diſtinction, there might be celebrated for his ſake an annual ſolemnity, exactly reſembling the violent, the natural affliction before deſcrib'd. This

* *Feithii antiq. Homeri*, book 3.

This ceremony being imitated by others, grew inſenſibly into a cuſtom. If to this we add thoſe notions with which ſuperſtition generally heightens all * ceremonies relating to the dead, and thoſe which the moſt ignorant nations have imbib'd with regard to the immortality of the ſoul; we may by that means probably trace the original of ſeveral cuſtoms, that are altogether as whimſical as that of asking a dead perſon why he left the world.

† The ſavages of *North-America* bewail the dead, and keep their corps by them. The author juſt now quoted tells us, that they uſe a kind of balſam to keep the body from rotting: but a more ‡ modern writer alſo takes notice of a kind of red-lead which they ſpread over the face of their dead, which balſam is by them called *the oil of animals*. 'Twou'd be needleſs to take notice of the antiquity of embalming, and its uſe among the *Egyptians*, *Jews*, *Peruvians*, &c. Theſe *Americans* alſo bewail their dead for ſeveral days together, and ſing funeral ſongs in their praiſe: this part of the ceremony is perform'd by their old women and the relations of the deceas'd; which cuſtom was alſo obſerv'd by the *Romans*, who uſed to hire old ‖ women to weep on theſe occaſions, and had certain ** funeral ſongs, which were acompanied with flutes. Among the *Greeks*, their funeral ſolemnities were ſung by men only; but the *Jews* heighten'd their ſongs, tears and lamentations, with faſtings, ſackcloth and aſhes. The *Romaniſts* and *Lutherans* ſing alſo at their funerals. We leave to relations and friends that tribute of tears which they owe to nature or tenderneſs; 'tis even with ſome †† ſatisfaction that we behold the tears which flow only from decency, tho' they appear as natural as the former, in thoſe affectionate impulſes which ariſe in the ſoul at the ſight of a perſon who while living was united to thoſe who mourn him by a variety of relations. 'Tis not our buſineſs to paſs a conſtruction on thoſe tears, which frequently are deceitful; have been ſo common in all ages; and which women can ſo eaſily command. Some of theſe ſhall break out into the utmoſt tranſports of grief, as naturally as if they had really lov'd. ‖‖ We are told, that the ſorrow of the women of *Gaſcogne* and *Languedoc* is, as it were, a ſpring, that is very productive of new and out-o'the-way fits, which dries up two or three days after the deceaſe of the perſon bewail'd: theſe fits exhibit themſelves in tears, groans, exclamations and ſobs. The ſhe-friends of the inconſolable woman mix their tears with her's: they weep becauſe they ſee others do ſo, and ſigh as bitterly as if they were really afflicted: the concert of ſighs and tears echoes thro' all the neighbourhood, and while the harmony laſts, the particular virtues and good qualities of the deceas'd are the grand topicks of converſation. The natural ſprightlineſs of the inhabitants raiſes a thouſand tender images in their minds, which, from the ſame cauſe, die away as ſuddenly: the afflicted woman is ſoon able to give conſolation to thoſe who ſympathiz'd with her in her ſorrow.

Some *American* ſavages ſmut their faces with black, in token of their grief; the *Jews* us'd to put aſhes on their heads; the heroes of *Homer* and *Virgil* roll'd themſelves up and down in the duſt, and cover'd their heads with it. The *North-Americans*, during the ſolemnity of mourning, don't cut off their hair, but affect to expreſs their affliction by going in a very poor dreſs. The *Greeks* us'd alſo to wear dirty, thread-

* Mr. *Poſe* has beautifully expos'd the emptineſs of all theſe cuſtoms.

What tho' no friends in ſable weeds appear,
Grieve for an hour, perhaps, then mourn a year;
And bear about the mockery of woe
To midnight dances, and the publick ſhow?
What tho' no weeping loves thy aſhes grace,
Nor poliſh'd marble emulates thy face, &c.

On the death of an unfortunate lady.

† *Leſcarbot's* hiſt. of *New-France*. ‡ *La Potterie's* hiſt. of *North-America*.

‖ *Præfice*. ** *Næniæ*.

†† Compaſſion proper to mankind appears,
Which nature witneſs'd when ſhe lent us tears,
To ſhew, by pitying looks, and melting eyes,
How with a ſuffering friend we ſympathize.

‖‖ *Leſcarbot*, *ubi ſupra*, gives a very pretty deſcription of the grief of theſe women.

thread-bare clothes, but then they cut off their hair, and threw it on the corps, which cuſtom is ſtill obſerv'd by the women of *Florida* at the death of their husbands, whereof notice will be taken in the ſequel. The *Egyptians*, the *Jews*, and ſeveral other *Aſiaticks*, uſed to tear their garments in token of their ſorrow: the firſt did not cut their hair off, but then they uſed to daub their faces; abſtain'd from ſeveral ſorts of food during ſeventy two days; never waſh'd themſelves, or took any kind of pleaſure, but wept continually during that ſeaſon. The *Mexicans* employ'd ten days in ſolemnizing the funerals of their dead, and the antient *Thracians* three days after their death. We quote theſe inſtances to ſhew the affinity between the funeral rites of the *Americans* and thoſe of other nations; but it would be needleſs to be more particular on that head, ſince we ſhall be obliged to take notice of 'em afterwards.

The *Americans* burn or bury with their dead, whatever they made uſe of in their life-time, and even part of their wealth: the *Mexicans* and *Peruvians* uſed alſo to furniſh their dead with domeſticks, to keep them company, or wait upon them in the next world. In *Homer* *, *Achilles* cauſes weapons to be laid on the funeral pile of his dear *Patroclus*; puts twelve young men to death for his ſake; gives him dogs, horſes, and every thing he thinks may be agreeable to him in the next life. The ſame cuſtom was alſo obſerv'd by the antient *Gauls*, the inhabitants of *Great-Britain*, and the *Germans* †.

The *Jews* and *Chriſtians* bury their dead, which cuſtom is of great antiquity, and was practis'd before that of burning, and 'tis obſerv'd that the *Romans* us'd it in the infancy of their common-wealth. The *Americans* in general bury their dead, but the *Braſilians* ‡ ſet 'em upright in pits dug in the ſhape of a cask, which are generally made in their *Aldeas*. The antient *Romans* and ſome other nations, us'd frequently to bury the dead in their houſes and gardens, whence, as *Servius* tells us, aroſe the cuſtom of worſhipping the houſhold gods, to which the antients gave the name of *Lares*: it was nevertheleſs enacted by the laws of the twelve tables, that the *Romans* ſhould bury their dead out of the city ||. The *Braſilians* have another remarkable cuſtom, which is to ſing in honour of the dead every time they paſs by their graves: this is a kind of comemmoration which theſe ſavages make of their dead.

The ſavages of *Canada*, of *Miſſiſippi* and ſeveral other nations of *South-America*, preſent giſts to their dead, which cuſtom is much the ſame with that of ſeveral nations of antiquity, who carried with great liberality to their dead, whatever they thought might be agreeable to them in the next world.

* *Feithii antiq. Homer.* book 1.

† We are told that theſe people buried with their dead whatever they had been poſſeſs'd of; not for them to make uſe of in the next life, but that nothing might be left, which might put the living in mind of them, and of the loſs they had ſuſtain'd. In *New-France* the ſavages are not allow'd to once mention the name of a perſon deceas'd; and they look upon every thing of this nature as an affront.
La Motke le Vayer's miſcellanies, letter 97.

‡ *Leſcarbot*, ubi ſupra, *Coreal's* voyages.

|| *Coreal*, ubi ſupra.

CHAP. XIX.

In what manner the Americans *tranſmitted any memorable Incident to Poſterity.*

WE have aſſerted that the *Americans* are ignorant of the art of writing; however we are aſſur'd that the inhabitants of *New-Spain*, particularly thoſe of *Jucutan*, made books with leaves of trees, and therein either writ down, or repreſented their memorable events. We there ſaw their method of dividing time; the idea they had of the courſe of the ſtars, and their knowledge in phyſicks: we may therefore ſuppoſe, that their paper was ſomething like that of the antient *Egyptians*. The deſtructive zeal of the *Spaniſh* monks and prieſts, who took every thing they did not underſtand, for ſome magical operation or ſuperſtitious practice, made them condemn all thoſe precious monuments to the flames; ſo that 'tis impoſſible to know preciſely, what affinity thoſe books bore to ours. What we may affirm with greater certainty, is, that they conſiſted of hieroglyphicks and paintings, under which, hiſtorical events and the phænomena of nature, were repreſented. We ſhall take notice of the *Mexican* year in the ſequel of this work, and ſhall now only give a general idea of theſe characters, or hieroglyphical paintings. Thoſe people, to point out the year when the *Spaniards* enter'd *Mexico*, painted on a wheel, which among them is the emblem of the revolution of the year, a man, clothed after the *Spaniſh* manner, with a hat on his head; but as this way of repreſenting thoughts, did not give an idea of the ſeveral circumſtances, they ſupply'd this defect, by learning by heart ſeveral pieces of poetry or proſe, compoſed by their learned men. Theſe pieces were as ſo many commentaries to their hieroglyphicks, and were learnt by heart from father to ſon, and by this means were tranſmitted to poſterity.

As to the *Peruvians*, they had neither letters nor characters after the manner of the *Chineze*, nor figures as the *Arabians*, nor hieroglyphicks after the manner of the *Egyptians*. However, they had ſome notion of painting, but then it was after a very rude and artleſs manner. They had in general no other regiſters or memorials than oral tradition, and the *Quappas* or *Quippos*. Theſe *Quippos* were ſtrings made of cotton or guts, with other ſtrings ty'd to them, and knots at certain diſtances, and of different colours, according to the incidents they had a mind to repreſent; and were made either larger or ſmaller according to the events they were deſirous of repreſenting. 'Twou'd be a difficult matter to conceive all that theſe ſtrings repreſented, or how far it aſſiſted the memory. Suffice it that we ſay they ſerv'd them for annals, codes, laws, rituals, ceremonials, *&c.* and that, with theſe ſtrings, knots, and colours, they made as many different combinations, as we with the letters of our alphabet. Theſe *Quippos* were kept by certain publick officers, call'd *Quippocamaios*, whoſe employment bore ſome affinity to thoſe of our notaries and ſecretaries of ſtate.

The *Peruvians* alſo made uſe of little ſtones, which they threw into the ſhape of a wheel, when they wanted to learn any thing by heart, and remember any remarkable incident; tho' this did but ill ſupply the place of writing, it yet ſhews what ſurprizing inventions the human mind is capable of.

At the time when *America* was diſcover'd, thoſe *Peruvians*, whom the *Spaniſh* miſſionaries converted to the chriſtian faith, were taught the principles of religion by theſe little ſtones laid in the ſhape of a wheel, one of which expreſs'd the *Credo*, another the *Paternoſter*, a third the *Ave*, *&c.*

Let us next conſider the order in which the *Mexican* characters, or rather hieroglyphicks were rang'd. Theſe were often diſpoſed in a circular manner, from bottom to top, or from the center to the circumference. All theſe ſeveral methods have no affinity with the way of writing uſed by the *Romans*, the *Greeks*, the *Hebrews*, or *Chineze*.

A

SUPPLEMENT

To the preceding

DISSERTATION,

IN WHICH

The RELIGIOUS CEREMONIES of the *Americans* are explain'd.

The Religion of the Savages of Hudſon's-Bay, *&c.*

WE are ſo little acquainted with the north parts of *America*, and the accounts we meet with of it are ſo very uncertain, that 'twould be almoſt impoſſible to give a rational deſcription of the religion of its inhabitants. Here follows what we have been able to collect on that head: The ſavages about *Hudſon's-Bay* have no diſtinct principles of religion, and [a] every one, as a traveller has told us, who has given a pretty exact deſcription of that bay, forms to himſelf a god according to his own fancy, to whom he addreſſes himſelf in his neceſſities, as when he is ſick,—*&c.* But this is ſaying little or nothing. We are not better acquainted with the notions which the ſavages of the *Straits of Frobiſher*, and thoſe of the coaſts that lie to the north-weſt of *Europe*, have form'd to themſelves of the Deity; they may perhaps be the ſame as thoſe of the reſt of the ſavages of *North-America*: but as we are not able to give an exact account of their idolatry, it were better to be ſilent on that head, than to entertain the reader with idle fictions.

La Potterie, in his *hiſtory of North-America*, *vol.* I. 1722. obſerves very juſtly, that the licentious and vagrant life of the ſavages, prevents their attaining to the knowledge of the true God. This reflection is juſt, and is verify'd by the conduct of the libertines among us. "However, continues the ſame writer, [b] the ſavages are not in-"ſenſible to the good or ill fortune that happens to them: they ſeem to have a prin-"ciple ſomething like that of the *Manichæans*, by their acknowledging a good and "evil ſpirit: they give the name of [c] *Quichemanitou* to the god of proſperity; 'tis to "him they fancy themſelves indebted for every ſuccour, and that he preſides over all the "happy effects of nature." The evil ſpirit they call *Matchimanitou*, who is an enemy to the happineſs of mankind; they imagine that 'tis he afflicts 'em, and to him they aſcribe all the evils they ſuffer. They believe the ſun to be the good, and the moon to

[a] Relation of *Hudſon's-Bay*, in the *collection of voyages to the north*, vol. 6. 1ſt edition.

[b] This is meant only of the inhabitants of the moſt northern parts of *America*, who trade with the *Engliſh* and *French* for beaver and other skins.

[c] *Manitou* is the name that all theſe people give to a genius, which they believe reſides not only in ſuch beings as have life, but even in inanimate things. They worſhip this genius in every thing that ſtrikes their ſenſes. A bird, an ox, a bear, an arrow, have each their *Manitou*; every ſavage has his particular *Manitou*, whom he looks upon as his tutelar deity: which opinion is agreable to that of ſeveral nations, ancient and modern, who believ'd that every man had his familiar or genius, who preſided over him all his life-time. "They ſet it forth in their huts, and ſacrifice dogs or other animals to it. The warriors "(*Ilinois*) carry their *Manitou* in a mat, and are perpetually invoking it, to give 'em victory over their "enemies. The *quacks*, that is, their jugglers, addreſs themſelves alſo to their *Manitous*,&c." See *Father Mareſt the miſſionary's letter to the Ilinois. Collection* 11*th of curious and edifying letters.*

to be the evil principle, which has ſome affinity with the opinion of the antients, who aſcrib'd evil and [a] pernicious effects to the moon. The ſavages in queſtion ſeem to look upon the ſun as the ſovereign maſter of the univerſe. They offer him tobacco inſtead of incenſe, which they call [b] *ſmoaking the ſun.* Here follows their manner of performing a religious ceremony to which, we believe, we may give the name of *incenſing.* 'The chiefs of the families aſſemble by day-break at the houſe of one of their principal men: the latter lights the *calumet*, offers it thrice to the riſing-ſun, and waving it with both his hands according to its courſe, till he comes to the point from whence he firſt begun, he addreſſes his prayers at the ſame time to the ſun, implores his protection, beſeeches him to direct him in his undertakings, and recommends all the families of the canton or province to his care. After which the chief ſmoaks in the *calumet*, and preſents it to the aſſembly, in order that every member of it may ſmoak the ſun in his turn.

It may not be improper, before we proceed further, to give a deſcription of the *calumet* in this place. [c] "'Tis a kind of very long [d] pipe made of red ſtones, adorn'd "with the heads of [e] wood-peckers and of a kind of ducks that perch upon trees. "The head of thoſe birds is of the fineſt ſcarlet in the world, and is beautify'd with "fine feathers." In the middle of the tube, or body of the *calumet*, they hang or fix certain feathers, taken from the wings of a bird, which they call *kibou*, a kind of eagle. They always dance the *calumet* before they undertake any conſiderable enterprize. Father *Hennepin* gives us a much more accurate deſcription of this inſtrument: [f] "The *calumet*, ſays he, is a great ſmoaking-pipe of red, white or black marble. "'Tis pretty much like a poll-ax; has a very ſmooth head, and the tube, which is a- "bout two foot and a half long, is made of a pretty ſtrong reed or cane, ſet off with "feathers of all ſorts of colours, with ſeveral mats made of woman's hair, variouſly "interwoven: to this they fix two wings, which makes it ſomething like *Mercury's* "*caduceus*, or the wand which embaſſadors of peace held formerly in their hands. "They thruſt this reed thro' the necks of *huars*, which are birds ſpeckled with black "and white, and about the bigneſs of our geeſe, or thro' the necks of the above- "mention'd ducks.——These ducks are of three or four different colours. Every "nation adorns the *calumet*, as cuſtom, or his own fancy ſhall ſuggeſt. The *calumet* "is a paſſport to all who go to the allies of ſuch nations as ſend it.——'Tis a "ſymbol of peace, and they are univerſally of opinion, that ſome great misfortune "would befall any perſon who ſhould violate the faith of it. 'Tis the ſeal of all "undertakings, of all important affairs, and publick ceremonies." *La Hontan* relates, that the [g] tube of the *calumet* is four or five foot long, and the body of "this pipe is "about eight inches (in diameter, I ſuppoſe) and the bowl in which the tobacco is "laid, three."

But to return to the religion of theſe people: the ceremony of *ſmoaking the ſun* is never perform'd but on important occaſions; for they addreſs themſelves, in their common worſhip, to their *manitou*, which they carry always along with them, and which is commonly given them by their jugglers. *La Potterie* tells us, in his firſt volume of the hiſtory of *North-America*, that certain ſavages who live towards the north coaſts,

[a] They aſcrib'd to *Pluto* the god of hell, and to *Proſerpine* his wife, who according to the opinion of the antients is the ſame as the moon, the direction of every thing that was tranſacted between the earth and the moon: theſe two nocturnal deities were the faithful depoſitaries of our evils.

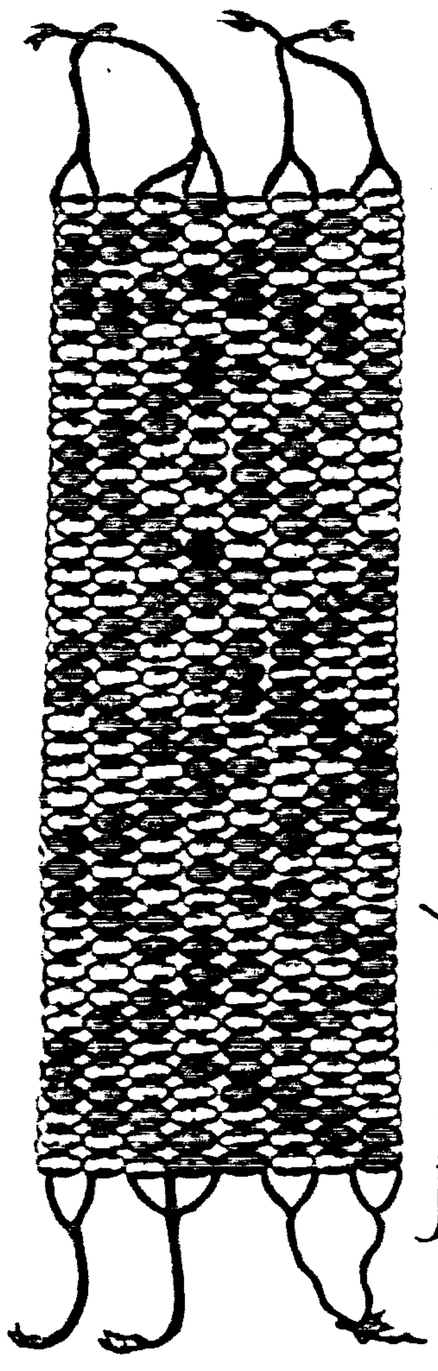
[b] *La Potterie*, ubi ſupra. [c] *Ibid:*

[d] *La Hontan* relates in his voyages, that *calumet* is a *Norman* word, deriv'd from *chalumeau*, or pipe: the *Romans* introduc'd it in the firſt voyages they made to *Canada:* the *Iroquois* call it *Ganandoë*, and the other ſavages *Paogan.* All relations agree that the ſavages of *North-America* have the utmoſt veneration for the *calumet:* that they look upon it as a myſtery, and as a preſent made by the ſun to mankind. Further mention will be made of it when we come to give an account of the warlike ceremonies of the *Americans.*

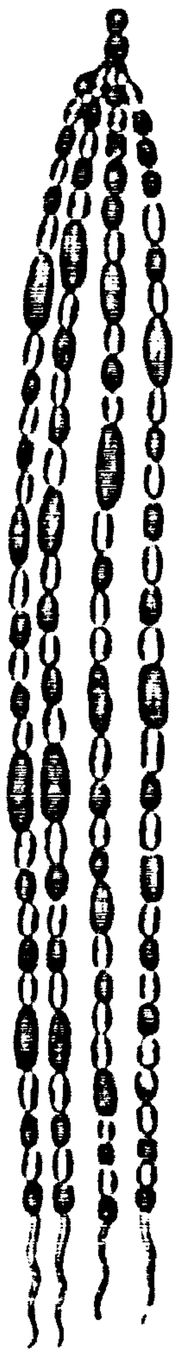
[e] See *the hiſtory of* Virginia.

[f] *New diſcoveries into* North-America. *Utrecht*, 1697.

[g] *Vide* the figure of the *calumet.*

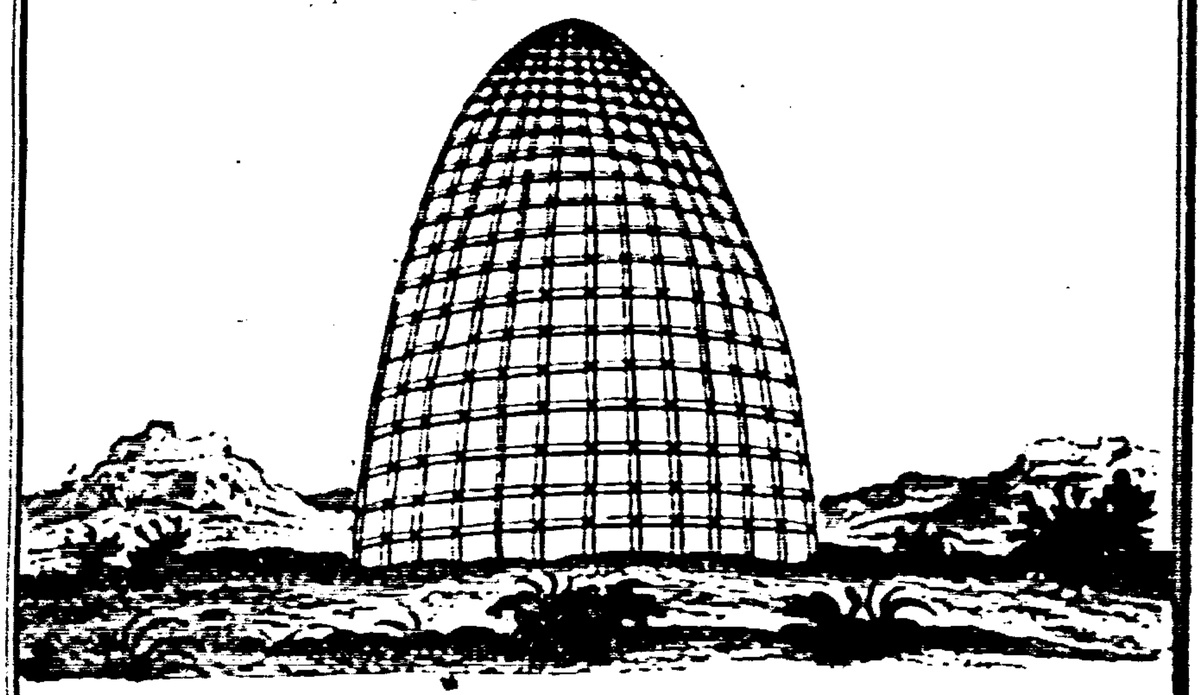


Colliers de porcelaine.

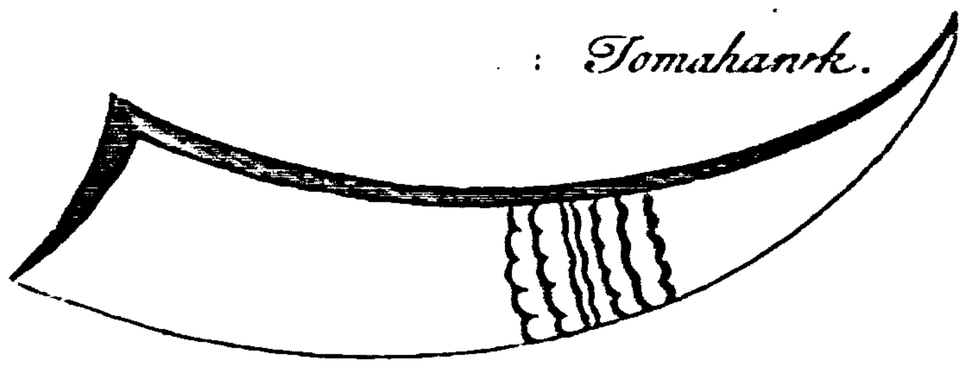


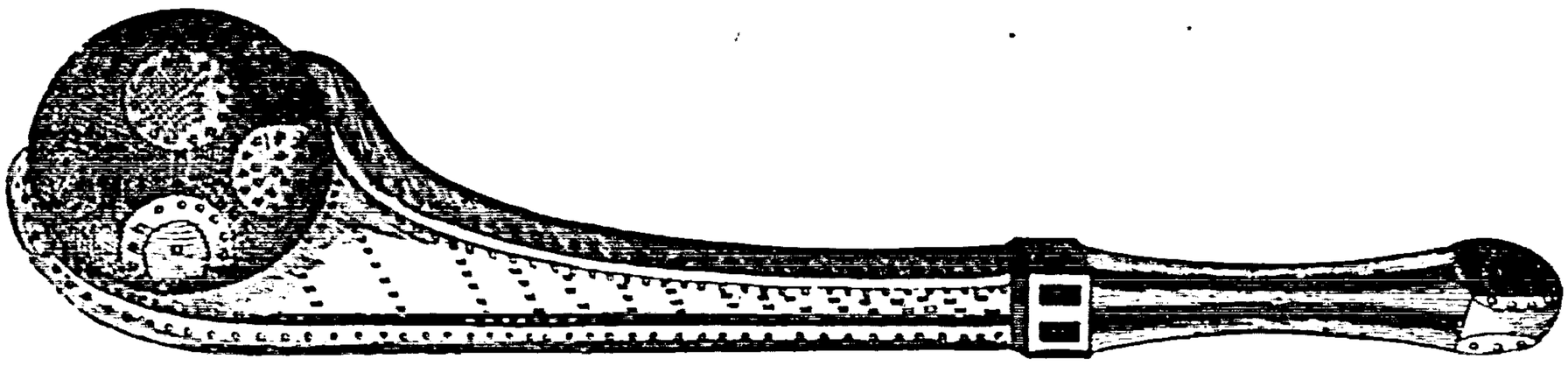
Branches de porcelaine.

Cage pour HUSCANAWER les Novices.

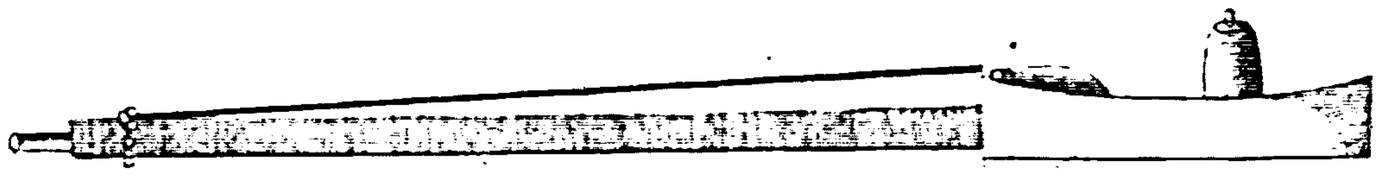


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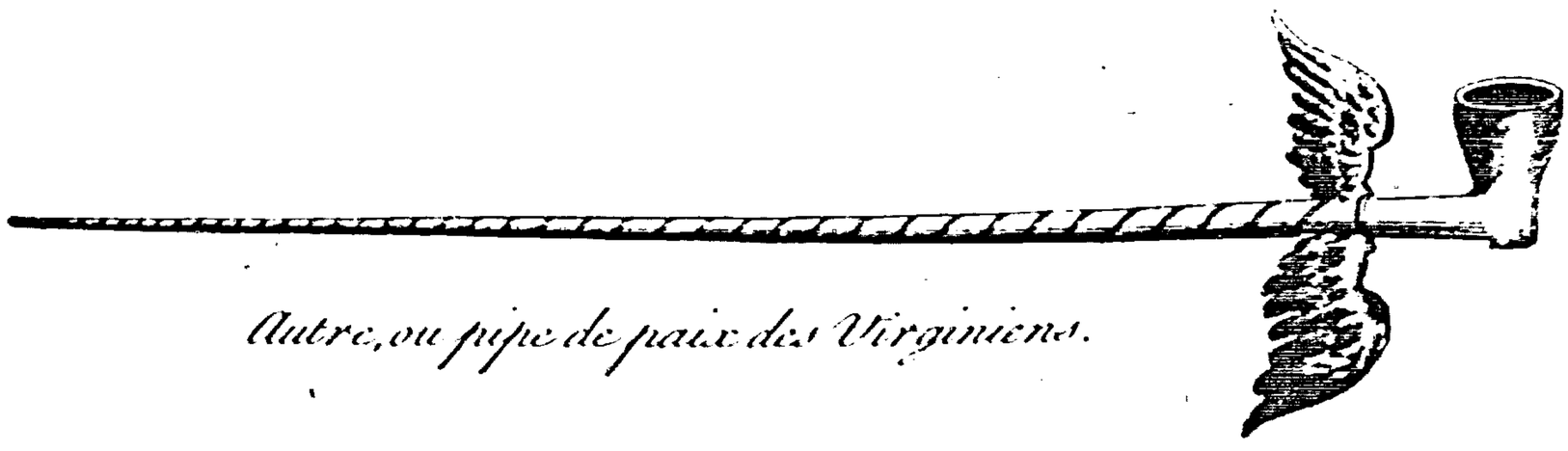




Caſſe tête.



Calumet de paix.



Autre, ou pipe de paix des Virginiens.

coaſts, are of opinion, that ſtorms are rais'd by the ſpirit of the moon's lodging itſelf in the bottom of the ſea: to pacify it therefore, they ſacrifice to it the moſt valuable things they have in their canoo, and throw every thing into the ſea, not excepting their tobacco. This ſacrifice is heighten'd with ſinging, and certain ceremonies which they think efficacious in driving out this evil ſpirit.

To know the iſſue of any affair they addreſs themſelves to their jugglers, who pronounce their oracles with great ceremony, and in a manner that is artful enough. The juggler fixes poles in the ground, and thereon raiſes a circular hutt, which he ſurrounds with the skins of *caribous*, or other animals, leaving a hole at the top wide enough for a man to paſs thro': here the juggler ſhuts himſelf up alone; where he ſings, ſheds tears, tumbles up and down, torments himſelf, invokes, breaks out into imprecations, exorciſms, asks the *Matchimanitou* what is his pleaſure; who anſwers him with a thundring noiſe; all which is conſonant to the high idea mankind in general have form'd to themſelves of the divine majeſty. This idea makes them believe, that the gods muſt neceſſarily deliver themſelves with a mighty noiſe, and always throw nature into ſome confuſion. When *Homer*'s *Jupiter* contracts his brow, heaven muſt tremble; does he put forth his voice? all the elements are in diſorder. Immediately the juggler's enthuſiaſm breaks out in a murmuring noiſe, like that of a rock falling, when all the poles or ſtakes are ſhaken with ſo much violence, that one would imagine all was coming to the ground. 'Tis in the midſt of theſe ſacred agitations that the juggler pronounces the oracle. This account is borrowed from *de la Potterie*.

The Religion of the nations that inhabit the coaſts of Miſſiſippi, *of the* Canadans, *of the Savages of* Terra Nova, *of the* Iroquois, *&c.*

IF father [a] *Hennepin* may be believ'd, there is not one true religious notion, or any regular worſhip among theſe ſavages. The bulk of their religion conſiſts in a ſett of *confus'd notions, and a kind of veneration for the ſun, whom they acknowledge, but in appearance only, for the author and preſerver of all things.* Whenever the *Nadoueſſans* and *Iſſatis* ſmoak, they look up to the ſun; and as this planet is, at the ſame time, the only object that raiſes any devotion in their minds, the moment they have lighted the *calumet*, they preſent it to him, and beſeech him to take a whiff or two. Theſe people, and all the inhabitants of the coaſts of *Miſſiſippi*, pay no other worſhip to the ſun, than the faint teſtimonies of that gratitude which we owe to the ſupreme Being. They offer to him the firſt-fruits of all they take in hunting, in their commanders hutt, who undoubtedly makes his advantage of the oblations which his ſubjects devote to that planet. As ſoon as they perceive day-break, they waſt the firſt cloud of ſmoak that comes from their *calumets* towards the ſun, at the ſame time mumbling over certain words, which probably are their firſt morning oriſons. They afterwards ſmoak towards the four quarters of the world. We are told that the [b] ceremonial habits of ſome of theſe nations have generally two ſuns painted on them, and that wild oxen, ſtags, ſerpents, *&c.* are repreſented on their bodies.

The above cited friar gives us a more particular account of the religion of theſe nations, and of the principles on which it is founded, in his *third relation of* Louiſiana, entitled, *A voyage into a country larger than* Europe. Here follows the ſubſtance of what he ſays: "The greateſt part of theſe ſavages believe the world to have been "created; that heaven, the earth, and men were made by a woman, who, toge-"ther

[a] *New diſcoveries into* North-America.
[b] Hennepin's *Voyage into a country larger than* Europe. Vol. 5. *of collection of voyages to the north.*

" ther with her ſon, preſides over the world. This perhaps may be the reaſon, continues " father *Hennepin*, why theſe ſavages deduce their genealogies by females. The ſon is " the principle of every thing that is good, and the woman the cauſe of evil: how- " ever, they are of opinion, that both are in an equal ſtate of ſupreme felicity. That " the woman, being big with child, fell down from heaven, and drop'd on the back " of a tortoiſe, who ſav'd her from ſhipwreck." Methinks one may diſcover, in this whimſical ſyſtem, ſome faint idea of the facts contain'd in the hiſtory of the fall, as related by *Moſes*. " Other ſavages of the ſame continent are of opinion, that the world " was created by a Spirit, to which the *Iroquois* have given the name of *Otkon*, thoſe " of *Virginia*, *Okée*, and other ſavages who inhabit the mouth of *St. Lawrence's* ri- " ver, *Atahauta*; and that one *Meſſou* reſtor'd it after the flood.——They tell us, that " as *Meſſou* was one day hunting, his dogs loſt themſelves in a great lake, which hap- " pening to overflow, ſoon ſpread itſelf all over the earth.——They add, that by the " help of ſome animals, he reſtor'd the world with this land. The ſavages who in- " habit the head of *St. Lawrence's* river and *Miſſiſippi*, tell us, that a woman de- " ſcended from heaven, and hover'd ſome time in the air, ſeeking where to reſt her " foot: that the tortoiſe offer'd her his back, which ſhe accepted, and choſe that place " for her reſidence: that afterwards the filth of the ſea gather'd itſelf about the tor- " toiſe, and inſenſibly expanded itſelf to a great extent of ground.———However, as " this woman did not delight in ſolitude, a ſpirit deſcended from above, who finding " her aſleep, drew near to her: that the reſult of this approach was her being with " child; that ſhe was deliver'd of two ſons, who came out of her ſide. When the " children were grown up, they exercis'd themſelves in hunting; and as one of 'em " was a much more skilful hunter than the other, jealouſy ſoon occaſion'd diſcord: " they liv'd together in an irreconcileable hatred. The unskilful hunter, who was of " a very ſavage temper, treated his brother ſo ill, as forc'd him to leave the earth, and " withdraw to heaven. After he had thus withdrawn himſelf, the ſpirit return'd again " to the woman, and from this ſecond interview a daughter was born, who is the grand " parent of the *North-Americans*." The reader may find ſome affinity between this fiction and the ſtory of *Cain* and *Abel*, as related by *Moſes*.

We meet with a ſyſtem of the creation, according to the notions of the ſavages, in *de la Potterie's* hiſtory of *North-America*, that differs pretty much from the above-mention'd: " The ſavages are ſtrictly of opinion, that they came originally from beaſts, " and that *Michapous* is the name of the God who created heaven. They have ſome " idea of the flood, and believe that the world began at that time; that *Michapous* " created heaven, and afterwards created all the animals that were on floating woods " and groves; with theſe he made a *caieu*, which is a kind of bridge, and continued " ſeveral days upon it without any ſuſtenance.———*Michapous* foreſeeing that all " theſe creatures could not live long on this bridge, and that his work wou'd be im- " perfect, in caſe he did not take care to ſecure 'em from misfortunes, and from being " ſtarv'd,—and having at that time command over the heavens only, he found himſelf " oblig'd to addreſs himſelf to *Michiniſi* god of the waters, and wou'd have borrow'd " ſome land of him, in order to ſettle his creatures on it; but *Michiniſi* was not inclin'd " to grant him his requeſt. *Michapous* ſent the beaver, the otter, and a kind of rat, one " after another, to ſearch for earth at the bottom of the ſea, but none of 'em brought " any thing, the rat excepted, and ſhe only a few particles of ſand." *Michapous* made a prodigious advantage of this ſmall quantity of ſand, ſince it ſerv'd him for a leaven to ſwell it up to a high mountain. The fox was deſir'd to walk round and round this mountain, *Michapous* aſſuring him that his perambulations wou'd extend that piece of ground, the fox went round it for ſome time, in order to enlarge the terreſtrial globe, but he was ſoon weary, ſo that *Michapous* finiſh'd the reſt. The notions the ſavages have of ſeveral phænomena of nature, ſuch as earthquakes, thunder, light-

lightning, *&c.* are equally extravagant. Some of them are very whimſical with regard to the origin of beaſts and the creation of man, which they tell us ſprung from the [a] putrefaction of the firſt animals that *Michapous* deſtroy'd, becauſe of the diſcord that reign'd ſo much among 'em. The new created men invented the bow and arrow, which they employ'd againſt the beaſts. It happen'd on a day, that one of 'em being ſeparated from the reſt, diſcover'd a hutt; here he found *Michapous*, who gave him a wife, and eſtabliſh'd the ſeveral duties to be obſerv'd between 'em: man had hunting and fiſhing allotted him for his part; ſpinning, dreſſing the victuals, and all the affairs of the houſe were the woman's province. *Michapous* drew up marriage-articles for the companions of this man, all of them to the ſame tenor. He gave every one of them away in marriage with his own hand, inveſted them with a power over beaſts, telling 'em he had created them to die, but that after death they ſhould go into a delightful place. Men liv'd in a ſtate of felicity and contentment for ſome ages; but as mankind were prodigiouſly multiply'd, they were oblig'd to ſearch for new countries to hunt in. At length diſcord and jealouſy began to ariſe among the hunters, and to this they aſcribe the origin of wars.

The ſame author informs us, that the ſavages have banquets in honour of *Michapous*, and that they are oblig'd to eat the victuals to the very bones, which they conſecrate to *Michapous* and the *Genii*. If the gueſts don't eat up all that the maſter of the feaſt has ſet before 'em, 'tis a bad omen for him, and he is to expect a great many croſſes in all his undertakings. He tells us that they ſacrifice dogs to the ſun.

Champlain tells us, in his travels, another opinion of ſome ſavages of *Canada* concerning the creation, *&c.* They tell us that there is one only God, creator of all things: that after he had form'd all nature, he took a certain number of arrows, planted them in the earth, and from thence drew man and woman; an original ſuitable to the character of thoſe people who live only for the ſake of deſtroying one another by wars. They believe in a *quaternity*, that is to ſay, a divine Eſſence comprehended under four perſons, *viz.* God who is the father; the ſon; the mother; and the planet of the ſun; and that this mother is the original of evil.

Otkon, call'd *Okée* by the *Virginians*; and *Atahauta*, call'd *Manitou* by the *Canadans*, &c. are names which probably may expreſs the ſame idea in the different languages of thoſe nations. 'Tis the univerſal Spirit that gives being and motion to matter; 'tis the firſt cauſe, of whoſe power and faculties the ſavages have form'd certain very confus'd notions. But cou'd we expect to meet with even ſo much reaſoning as this in ſavages, ſince, if father *Hennepin* is to be credited, they have never made the leaſt uſe of their reaſon in any thing relating to religion? and that, as he tells us, they are even *incapable of making the moſt common and trite arguments on this ſubject.* He nevertheleſs aſſures us, *that they have ſome confus'd notions of the Deity. The ſavages*

[a] This is ſomething like the thought in *Virgil*'s fourth *Georgic*, of bees being form'd from the putrefaction of the carcaſs of a young bullock.

A ſteer of two years old they take, whoſe head
Now firſt with burniſh'd horns begins to ſpread:
They ſtop his noſtrils, while he ſtrives in vain
To breathe free air, and ſtruggles with his pain.
Knock'd down he dies; his bowels bruis'd within,
Betray no wound on his unbroken ſkin.
Extended thus, in his obſcene abode
They leave the beaſt; but firſt ſweet flowers are ſtrew'd
Beneath his body, broken boughs and thyme,
And pleaſing caſſia, juſt renew'd in prime.

———— ———— ———— ———— ————

The tainted blood in this cloſe priſon pent,
Begins to boil, and through the bones ferment;
Then, wondrous to behold, new creatures riſe,
A moving maſs at firſt, and ſhort of thighs;
Till ſhooting out with legs, and imp'd with wings,
The grubs proceed to bees with pointed ſtings. *Dryden's Virgil.*

ſavages who inhabit near Miſſiſippi *acknowledge the ſun to be God; others, a Genius who preſides in the air: ſome look upon heaven as a divine Being*, &c. *The ſouthern nations ſeem to believe in an univerſal Spirit: they imagine that all things, not excepting the inanimate, are inform'd with a ſpirit.* They offer up vows and prayers to them; they invoke the rivers, the floods, and thoſe dreadful caſcades, which in the relations of *Miſſiſippi* and *Canada* are call'd *falls*: they accompany theſe invocations with offerings, conſiſting of a few beaver skins, which they hang on the branches of a tree near the water-fall. If they happen to meet with any torrent or water-fall in their way, they throw into it a gown made of beaver skins, with tobacco, china, *&c.* By this ſacrifice, they flatter themſelves they ſhall draw down the bleſſing of the ſpirit that inhabits the flood. Their prayers conſiſt in ſupplications to the ſpirit of the water-fall, that he wou'd give 'em good ſucceſs in hunting; in beſeeching him to ſuffer 'em to re-croſs it without [a] danger; in imploring its protection againſt their enemies, and its aſſiſtance in their intended revenge. They are no ſooner return'd from their expedition, but they ſacrifice ſome priſoners in its honour. "They "neverthleſs, continues the ſame father, have no outward ceremony of religion that "gives the leaſt indication of their paying any worſhip to the Deity. We find nei"ther ſacrifices, temples, prieſts, or any marks of religious worſhip among 'em.—— "All their belief is, that an univerſal ſpirit inſpires 'em with every thing [b] they ought "to do:" that he directs their thoughts and dreams; nay, to ſuch lengths do they carry it, that if they fancy themſelves inſpir'd to kill a man, or to commit any other wicked action, they don't believe it would be a crime to put their inſpirations in execution. The contradictions in all the reflections which this father makes with regard to the religion of the *Miſſiſippians* are but too manifeſt. What does he call the paying religious worſhip to any deity? if they believe there is an univerſal Spirit that governs the world, and pervades all beings, as well the inanimate as thoſe that have life; if they imagine themſelves bound to follow his inſpirations; that they are to truſt in him, and offer up prayers and ſacrifices to him, what can we call this but a worſhip, and religious ceremonies?

Theſe people have their jugglers or mountebanks who pronounce their oracles, interpret their dreams, which they look upon as ſo many orders and admonitions from God; they foretel things that are to come to paſs; and [c] boaſt that rain, calm or ſtormy weather, fruitfulneſs, and good ſucceſs in hunting, is intirely under their direction. We may believe that they want neither cunning or evaſions to defend the impoſture when the event does not correſpond to the prediction. We ſhall not make any further reflections on their juggling, which is exactly the ſame with what has been already obſerv'd on that head.

We are aſſur'd that theſe ſavages aſcribe a reaſonable ſoul to ſeveral ſorts of beaſts, and that they have a peculiar veneration for the bones of elks and beavers. They fancy that the ſouls of thoſe beaſts come to ſee how their bodies are treated; that they afterwards acquaint both the living and the dead with it: that if theſe animals happen to be ill treated, they will not ſuffer themſelves to be any longer taken either in this world or the next. We may naturally believe that the ſkill and ſubtlety of theſe

animals

[a] This notion agrees with that of the antients, who imagin'd every river and fountain to have its god, nymph, *&c.* *Horace* has addreſs'd himſelf to his fountain, *ode* 13. *book* 3.

Blunduſia's *ſpring, more clear than glaſs,*
That bubbles thro' the riſing graſs:
Thee wine ſhould ſweeten, crowns adorn,
But now a wanton ridgling dies
A pious humble ſacrifice,
His flowing blood ſhall paint the riſing morn, &c. Creech's Horace.

[b] This principle is very like that of the quakers among us, who have an overflow of Light, which ſhines within them ſo powerfully, that it dazles their eyes, and dances 'em into a thouſand vagaries of error and enthuſiaſm.

[c] *Hennepin*, ubi ſupra.

animals was what gave riſe to this notion. We will conclude this account, of the idolatry of theſe people, with a circumſtance worthy their ignorance, and that weakneſs of mind, which is inſeparable from the cloud with which they are ſurrounded, and that is, the belief they have in [a] prodigies, and their fear of thunder. Some of theſe, ſays father *Hennepin*, in the place juſt quoted, always carry the skeleton of a crow along with them, and affirm that their lives are in its power; others have an owl, the ſhell of ſome ſea-fiſh, or a bone; they nevertheleſs are frighted at the ſcreeching of an owl, and look upon it as an ill omen. We may ſuppoſe that this is not their familiar ſpirit.

The *Natches*, who are a people of *Miſſiſippi*, have had a kind of temple from time immemorial, in which a fire is kept continually burning by a prieſt, whoſe office it is to take care of [b] the temple. This edifice is dedicated to the ſun, from whom they pretend the family of their chief is deſcended. The *Tenſas* or *Taenſas* have the ſame object of religious worſhip: theſe people alſo dedicate to it temples, altars, prieſts with a fire, which, like the *Natches*, is kept burning in his honour. 'Tis well known that this perpetual fire repreſented the ſun among ſeveral nations of antiquity [c]. Whenever the moon is in the wane, they carry a great diſh by way of ſacrifice, to the gate of the temple, fill'd with their greateſt dainties, and theſe their prieſts offer to this deified planet.

We ſhall preſent the reader with the deſcription of one of thoſe temples of the ſun, as we find it in the author of *the relation of Louiſiana*, under the name of the *Chevalier de Tonti*, printed in *the collection of voyages to the North*, vol. 5. "They tell us "that it is ſurrounded with a high wall: the area between 'em forms a kind of court, "for the people to walk in: upon this wall a great number of ſpikes are ſet, on the "ſharp ends of which they fix the heads of their enemies, or of the greateſt criminals. "Over the front is laid a great log, rais'd very high, ſurrounded with a great quan- "tity of hair, and garniſh'd with a number of ſcalps, like ſo many trophies. The "inſide of the temple is no other than a [d] *nave*, which is painted or varicolour'd all "round the top, with a great number of different figures. In the middle of the tem- "ple they make a great fire-place, by way of altar; they always burn three great "logs, laid end-ways, which two prieſts with white hoods ſupply with fuel. 'Tis "round this flaming altar that all the congregation offer up their prayers with ſur- "prizing howlings. The prayers are three times a day, at ſun-riſe, at noon, and at "his ſetting. A cloſet is made in the wall, which they call the tabernacle of the God. "Two eagles with extended wings hang in it, and look towards the ſun." This deſcription gives us a pretty tolerable idea of the religious worſhip of the *Miſſiſippians*. Would one imagine it were poſſible that devotion ſhould exhibit itſelf in ſo much pomp on the banks of a river, where one wou'd expect to meet with no other than brutiſh and ruſtic ſavages! but then is not this deſcription merely fabulous?

[c] The *Canadans* give the name of *Great Spirit* to that ſupreme Being whom the other ſavages acknowledge to be the *Univerſal Spirit*. Theſe people argue very logically, if we are to give credit to a traveller who has borrow'd the pen and character of

[a] This opinion ſtill prevails but too much among us.

[b] See *collection of voyages to the North*, vol. 5.

[c] The *Romans* had their holy fire, the preſervation of which was committed to the veſtal virgins. *Numa* fancy'd it to be the principle of all things.——The veſtals were oblig'd to keep this fire with all the care in the world; and if it happen'd to go out, 'twas thought impiety to light it at any common flame, but they made uſe of the pure and unpolluted rays of the ſun. Every year, on the firſt of *March*, whether it had gone out or not, they always lighted it a-new.

Kennet's Roman antiquities, chap. 6. part 2.

[d] The *nave* in a church ſignifies the ſpace which is ſeparated from the choir and the ſides that ſurround it, in which the congregation generally ſtands.

[e] *De la Hontan*'s travels.

of a degraded [a] monk. He tells us, that "they prove the exiſtence of a ſupreme Being "from the frame of the univerſe, which leads us to a ſuperior and almighty Being; "whence it follows, that man was not made by chance.——They worſhip this ſupe- "rior Being after the moſt abſtracted manner imaginable, which they explain as fol- "lows.———As the exiſtence of God is inſeparable from his eſſence, he muſt com- "prehend all things, appear in all things, and give motion to all things. In fine, this "God is all we ſee, all we comprehend; who, as he exiſts without bounds, without limits, "or a bodily ſubſtance, ought therefore not to be repreſented under the figure of an "old man, or any other ſhape, how beautiful, great and extenſive ſoever: for which "reaſon they worſhip him in every thing they ſee. This is ſo true, that whenever "they ſee any thing that is beautiful, curious, or ſurprizing, eſpecially the ſun and "other ſtars, they cry out in this manner, O *Mighty Spirit!* we ſee thee in all things. "Thus they acknowledge a creating Being, under the name of *The Great or Mighty* "*Spirit*, or the maſter of life, whenever they reflect even upon the moſt trifling "things." Wou'd it be poſſible to paraphraſe better, or juſtify more ingeniouſly, the obſcure and doubtful manner in which we are told theſe ſavages expreſs their belief with regard to the firſt principle of nature? Nor does he make 'em argue with leſs ſubtilty on the myſteries of the chriſtian religion. He has put into their mouths all the ſcruples and difficulties that cou'd poſſibly enter into the head of the greateſt free-thinker, who was endeavouring to ſap its very fundamentals.

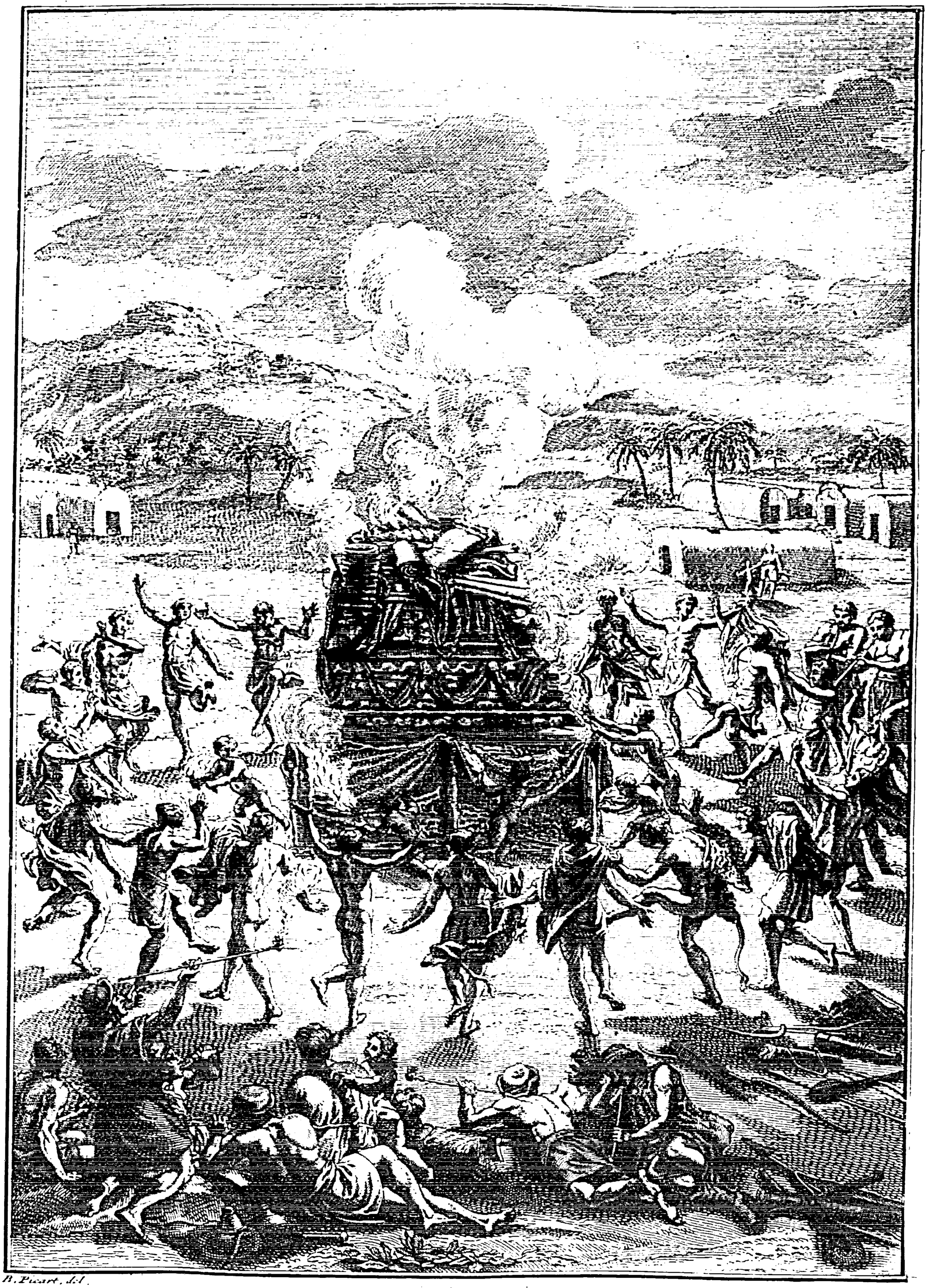
The Sacrifices and Adorations of the Canadan *Savages.*

WE have already obſerv'd that the ſavages of *Canada*, and thoſe of *Hudſon's-Bay*, &c. give the name of *Kitchi-Manitou* to the great Spirit. They aſcribe to him every thing that is good, as on the contrary they attribute to that evil genius, whom we have already mention'd under the name of *Matchi-Manitou*, every thing that is evil: but beſides theſe, they eſtabliſh good or evil *intelligences* or ſpirits in every thing that to them appears wonderful; and give to all things their preſiding good or evil genii, as they appear to them either uſeful or noxious. *La Hontan* tells us, that they rank gold and ſilver in the number of the latter; which notion is pretty juſt. They are eye-witneſſes to part of the care and trouble the *French* give themſelves to heap up wealth; but what wou'd they not ſay, were they to ſee the ſordid avarice of ſome of our *Europeans?* *La Hontan* tells us, that the [b] ſavages never ſacrifice living animals to *Kitchi-Manitou*; but burn in his honour goods, for which they trade with the *French*, the value whereof is ſometimes upwards of fifty thouſand crowns. Here follows the deſcription which that traveller has given us of the whole ceremony: They chuſe a clear and ſerene day for the performing of it; when every ſavage brings his offering and lays it on the pile. Afterwards, when the ſun is at the meridian, the young *Canadans* ſurround the pile with lighted barks of trees, in order to ſet fire to it. The warriors ſing and dance till the ſacrifice is conſum'd, at the ſame time that the old men addreſs themſelves to *Kitchi-Manitou*, and preſent at intervals their lighted *calumets* to the ſun. The ſongs and dances laſt during the whole day, and the homage of the *calumet* from the riſing of the ſun to its ſetting, obſerving to worſhip him at his riſe, his meridian, and his ſetting. The figure repreſents the ſacrifice of the *Canadans* in honour of *Kitchi-Manitou*.

We

[a] Monſ. *Gueudeville*, a *quondam* Roman catholick, author of the diſſertations which compoſe the *Hiſtorical Atlas*, and of ſeveral other works. This degraded monk has interſpers'd the greateſt part of his writings with jeſting and buffoonery, not excepting the travels of *la Hontan*, which he imagin'd wou'd be more diverting upon that account, tho' often at the expence of truth. If the ſavages reaſon as juſtly as he makes 'em do, one would be apt to think that they had ſtudied the evaſions and ſubterfuges of the logic of the ſchools.

[b] Nevertheleſs the ſavages of *Miſſiſippi* ſacrifice priſoners to the Genii, which they believe preſide over the waters, as was before obſerv'd.



B. Picart. del.

LE GRAND SACRIFICE des CANADIENS à QUITCHI-MANITOU ou le GRAND ESPRIT.

We ſhall now preſent the reader with their form of prayer. They ſupplicate the *Great Spirit*, or *Kitchi-Manitou*, whom they acknowledge to preſide over their lives, to protect them againſt the wicked, to grant them his favour, to preſerve the ſtrength and bravery of their warriors, to ſtrengthen the ſpirit of their old men, and to inſpire them with good counſels; to increaſe and preſerve their families, to protect their children againſt wicked ſpirits and from the hands of the wicked, in order that they may one day prove the pleaſure and conſolation of their aged parents. They beſeech him to ſhed his bleſſings on the harveſt, on the villages, and the hunters; to teach them his will in dreams, and after death to waſt 'em to the region of ſouls.

The ſubject of their ſongs is the praiſes of the beauty of the works of nature, the goodneſs of God, their victories, and the defeat of their enemies. The women addreſs ſpeeches to the riſing-ſun, and preſent their children to him at the ſame time. At his ſetting the warriors come out of their villages to dance the *Grand Spirit* dance: however there are no fix'd days for the ſacrifices and the private dances. Theſe particulars are borrow'd from *la Hontan.*

We are perſuaded that a long reſidence, and repeated inroads for ſome years into the north parts of *America*, wou'd procure us a clearer, more exact, and more regular account of the religion of thoſe nations; but then the traveller muſt reſolve to lay aſide all his prejudices; muſt have a greater ſtock of learning and underſtanding than thoſe generally have who ramble up and down the world; muſt be inform'd with a capacity able to diſcover the original of the principles of the ſavages, and above all, muſt have patience and mildneſs to argue and diſcourſe with them. However brutiſh and ſavage the above-mention'd people may be, 'tis yet manifeſt, that they are not atheiſts, and that their prodigious ignorance does not obſtruct their going back to a firſt cauſe, ſuperior to theſe genii, which they imagine to inhabit all beings. We are aſſur'd, that 'tis a very difficult matter to convert them to chriſtianity, and that they continue fix'd in their notions, unable to reliſh the myſteries of the chriſtian religion, to which they liſten with an indifference capable of confounding the zeal of a choleric devotee. They often alledge much the ſame reaſon for their refuſing to embrace the principles of chriſtianity, as an idolatrous prince in the *Eaſt-Indies* did, to the archbiſhop of *Goa*; whoſe words were as follows. *Had God deſign'd me for a chriſtian, I ſhould have been ſo from my very infancy* [a].

We are aſſur'd that there is hardly the leaſt mark of religious worſhip among the ſavages of *Terra-Nova.*

Marriage-Ceremonies of the Inhabitants of Hudſon's-Bay, Miſſiſippi, *and* Canada.

AN [b] author who has given us a relation of *Hudſon's-Bay*, tells us, that its ſavage inhabitants marry as many wives as they can maintain; that they alſo have the cuſtom of marrying their wives ſiſters, from an opinion they have of their agreeing better together than ſtrangers. Another [c] author aſſures us, that the inhabitants of *Louiſiana* have the ſame cuſtom, and that nothing is more common than to ſee four or five ſiſters married to the ſame man. She that firſt happens to be a mother, enjoys certain prerogatives, which conſiſt in being exempted from ſeveral domeſtic cares. As to the preludes of marriage, a ſavage that is in love with a woman, does not commonly ſpin out the time of his courtſhip to any length: the moment his breaſt is inflam'd, he reveals his paſſion, and in order to obtain the object of his wiſhes, he gives an entertainment to

[a] *Hiſtory of the chriſtianity of the* Indies, by Monſ. *de la Croze*, book 4.
[b] *Collection of voyages to the North*, vol. 6. [c] *Ibid.* vol. 5.

to her family, and makes her father ſome preſent; and no ſooner has he obtain'd their conſent, but he takes her home to him, without haggling for her portion.

Father *Hennepin* has been more exact and particular upon the marriage of thoſe people: he tells us, "that their marriage is not a civil contract: the husband and "wife never marry with an intention of binding themſelves to each other for life; "they cohabit together ſo long as they agree, but the moment domeſtic broils begin "to ariſe, they ſeparate from one another without the leaſt formality." They marry their daughters very young, and tho' the wife is not old enough to have any commerce with her husband, ſhe yet ſuperintends her domeſtic affairs, while the husband goes a hunting, and brings what he kills to her father. They often marry without any amorous formality; they have no love toyings, no converſation, no wanton careſſes to create an acquaintance before they tye the gordian knot, which often is fatal in other places. Let us ſuppoſe for inſtance, a ſavage man and woman together, who never ſaw one another before, and that one of them ſhall ſuddenly have a deſire of being married; the party thus prompted will immediately paſs over all the formalities which ought to be obſerv'd on thoſe occaſions. The amorous ſavage will, without the leaſt ceremony, ask the perſon he deſigns for his wife, if ſhe has a mind to have him; and ſhe anſwers at once yes or no, without conſulting [a] her friends. To this reciprocal conſent ſucceeds a kind of ceremony, which we may conſider as the effect of the modeſty of the female ſavage, and of her future œconomy; which is, that in the evening of the wedding-day the bride takes her ax, goes and cuts down wood in the fields, and afterwards makes it up into a load, then lays it on the ground before the door of her future husband's hutt, and ſits down near her lover, who makes no other compliment than *that 'tis time to go to reſt*, and a little after ſlips to bed to her. Father *Hennepin* adds, that the friendſhip of thoſe ſavages is very fickle and wavering, and that whenever they happen to meet after falling out, they look upon one another with the utmoſt coldneſs and indifference. Whenever they ſeparate, the wife ſometimes carries away her clothes and furs, and ſometimes only takes a piece of ſtuff to make a petticoat, and a blanket. The children follow their mother, who takes care to provide for 'em, becauſe the poſſeſſions of every family, or of every *tribe* ('tis thus father *Hennepin* expreſſes it) are in common. Some indeed follow their father; but thoſe ſavages who ſeparate themſelves from their wives, generally leave the children with them, and tell 'em that they don't believe them to be their own. This is natural enough, if it be true that they are as eaſy and complaiſant as they are ſaid to be: at leaſt it appears by what *Hennepin* has related of them, that they have no great affection for the conjugal yoke, and that they ſeparate themſelves from their husbands without any reluctance. Nor are the men more juſt on that head; when a ſavage is out upon an inroad he ſhall hire a woman for ſome days, or weeks, which does not any way diſguſt her parents, becauſe they get furs by this cohabitation. The lawful wife, or which is more proper, the firſt wife, keeps the houſe, and ſows the corn, whilſt the other is roving up and down the country with her husband: but as ſoon as he is return'd home, he ſends back his fellow-traveller with preſents, and returns to his domeſtic wife, unleſs it happens that the charms of the former ſhould efface all the beauties of the latter. We muſt not omit that the wife has the ſame privilege, and that ſhe is allow'd to make herſelf amends during her husband's abſence. Notwithſtanding the account that has been given of the opinion theſe ſavages have of marriage and of conjugal fidelity, it yet meets with ſome exceptions. As we have ſome people among us that are mere ſavages upon that head, they in like manner have thoſe among them who obſerve ſtrictly all the duties of a married life, and who do not look upon it as a yoke, but a ſtate of felicity. In a word,

we

[a] The reader may obſerve that this contradicts what was obſerv'd page 41. line 21. *&c.* but after all, we don't pretend to anſwer for all the contradictions that are to be met with in the relations which travellers give us of the religions in *America*.

we meet with husbands in *Canada* who love their wives with the utmoſt tenderneſs.

The [a] moment a man has made ſome preſents to the parents of his future ſpouſe, ſhe becomes his property; and 'tis a purchaſe he has made. It ſometimes, tho' very rarely happens, that the parents take back their ſon-in law's children, and return them the preſents they had receiv'd. We have already obſerv'd in the foregoing diſſertation, that thoſe people have very little propenſion to jealouſy: nevertheleſs ſome ſavages are as jealous as the *Italians*, and puniſh the infidelity of their wives with great ſeverity. One of theſe husbands ſhall cut off his wife's noſe or ears, nay put her to death, which is attended with no other conſequence than his being oblig'd to make a preſent to the parents of the deceas'd, in order, we are told, to dry up their tears.

[b] Such ſavages as are bred up to war, don't marry before five and twenty or thirty, for fear of deſtroying their vigour by cohabiting with women: thoſe who have any commerce with them before that age, are look'd upon as a kind of cowards, or at leaſt as a ſett of people that are not fit either for war or hunting. But the reader is not to imagine they are chaſter becauſe they live in a ſtate of celibacy. The *Canadans* are of opinion, that a perpetual chaſtity occaſions vapours and pains in the back; ſo that a young warrior, who is deſirous of preſerving his health, [c] muſt *run the match* once a week.

[d] Here follows an account of thoſe *Canadan* amours as we find it in *la Hontan*. They never mention their paſſion to the ſhe-ſavages in the day-time, but ſay that the night is more ſuitable to amorous blandiſhments. [e] "As ſoon as a young man, after having "paid two or three viſits to his miſtreſs, imagines that ſhe looks upon him with a pro-"pitious eye, he behaves as follows, in order to be fully convinc'd of it. We are to "obſerve that the ſavages live in a kind of equality agreeable to the ſentiments of nature, "(which makes them not ſtand in fear of thieves and domeſtic enemies) for which reaſon "their hutts are open day and night. Two hours after ſun-ſet, the ſlaves take care to put "out the fire before they go to bed. Then the young ſavage goes into his miſtreſs's "hutt, wrapp'd up in a great many clothes, when he lights a kind of match at the "fire.... and afterwards draws near her bed. In caſe ſhe puts out the match, he lays "himſelf down by her, but if on the contrary ſhe wraps herſelf up in the bed-clothes, "he retires; for this is a ſign that ſhe is not pleas'd with his viſit." This is the *match*, the ceremony whereof is repreſented in four compartments.

The ſame author aſſures us, that theſe amorous ſhe-ſavages drink the juice of certain roots to prevent conception, or cauſe abortion; for if a young woman ſhou'd happen to have a child, ſhe wou'd never meet with a husband; conſequently they muſt be very nice artiſts to miſcarry when they pleaſe. "The moſt ſingular circumſtance, continues "the ſame author, is, that they give their lovers leave to ſit down by 'em on the bed, "only to talk with them a little; but if, among the ſeveral moments they ſpend toge-"ther, one ſhould happen to be more agreeable than the reſt, they won't ſcruple to "grant their lover the laſt favours. The reaſon of this is——the reſolution they have "taken of not being ſubject to their lovers."——Which cuſtom juſtifies what we have already advanc'd with regard to the notion theſe people have of the freedom of their women in that ſtate of independance which precedes marriage.

When-

[a] Father *Hennepin*, in the *collection of voyages to the North*, vol. 5.
[b] *Hennepin*, ubi ſupra; and *de la Hontan*.
[c] This is the term by which they expreſs the nocturnal rambles of the *Canadan* lovers. *La Hontan*.
[d] We have omitted all the ornaments and rhetorical flouriſhes with which the Baron has ſtuff'd his relation, becauſe there is room to believe he had no other guide herein than his wild imagination. It will therefore be much ſafer to give credit to ſuch a writer as father *Hennepin*, whoſe plain and unaffected narration is more perſuaſive than all the ornaments of a monk, who takes pleaſure in diſguiſing the truth.
[e] *La Hontan* ſpeaks.

Whenever a *Canadan* ſavage, after having made himſelf famous by his warlike exploits atchiev'd againſt the enemies of his country, takes a reſolution of marrying, he draws up a leaſe for a certain term of years. They wou'd look upon a contract for life as the moſt grievous puniſhment, or an intolerable ſlavery. The ſavage therefore looks out for a wife ſuitable to him, after which both parties agree together, and communicate the intended marriage to their relations, who aſſemble in the hutt of the moſt antient perſon among them: there they make an entertainment, after the *Canadan* faſhion, on the day appointed, when they meet together with joy and ſatisfaction, ſing, and dance the marriage-dance. After theſe diverſions the bridegroom's relations withdraw, the oldeſt four excepted, when the bride, accompany'd with four antiquated ſhe-relations, preſents herſelf at one of the doors of the hutt, where the moſt decrepid of the bridegroom's four kinſmen comes to receive her, and leads her to her future conſort, to a place, where they are both made to ſtand upon a mat. A wand is preſented to them, which each of them holds by the end, whereupon the old men make a few very ſhort ſpeeches. The bride and bridegroom alſo ſpeak to one another alternately, having ſtill hold of the wand; they afterwards break it into ſeveral pieces, and diſtribute 'em to the ſeveral witneſſes. This ceremony being over, the bride is led out of the hutt, and the young maidens who waited for her at the door, conduct her back to her father's houſe, where her husband is oblig'd to viſit her, till ſuch time as ſhe has made him a father. When this happens, ſhe packs up her things, leaves her father's houſe, goes home to her husband, and cohabits with him as long as the marriage ſubſiſts.

La Potterie, author of *the hiſtory of* North-America, vol. 2. relates ſeveral other curious circumſtances in his ſecond volume upon this head. Whenever, ſays he, an Innamorato is ſure that his miſtreſs loves him, he addreſſes himſelf to his father, or his neareſt relation, who takes upon him to go and viſit his miſtreſs's father in the night-time. He awakes him, lights his pipe, and preſents it to him, and at the ſame time demands his daughter. When they are come to an agreement, the young man's father aſſembles all his relations, and declares to them his intention of beſtowing his ſon in marriage. Theſe relations bring as many things into his hutt, as they are able to beſtow, by way of portion for the young ſavage. His mother carries part of the goods to the young woman's hutt, and at the ſame time the bride's mother declares to her daughter that ſhe has married her to ſuch a one. The maiden muſt not offer to retract, 'tis even an honour to her to conſent at once: and from a ſtrange abuſe, continues the ſame author, the fathers, mothers, and eldeſt brothers, are allow'd to proſtitute ſuch a young woman, becauſe, ſay they, her body is not her own, but her relations. She nevertheleſs bewails her virginity, as he tells us [a] in another place. Having receiv'd her preſents, ſhe diſtributes 'em among the whole family, notifying to 'em at the ſame time, the new alliance. Every one gives ſomething towards the bride's portion. The bridegroom's mother and ſiſter alſo bring preſents to the bride, whom they equip in a very ſplendid manner on her wedding-day: this ſplendid dreſs, as they call it, is the having their hair perfum'd with bear's greaſe, and a good beaver's skin over their ſhoulders. In this geer ſhe goes to her mother-in-law's, who ſtrips her of her ornaments, and gives her others in exchange, together with a great kettle; when ſhe goes back again to her father's, where ſhe is again undreſs'd. Her mother gives her a certain quantity of maiz which ſhe carries to her husband, who undreſſes her a third time; when the two families divide all the preſents of the portion among themſelves.

The continence of the new-married man is very exemplary; he carries it to that length as to forbid himſelf for ſix months acceſs to a fort, which he has had the glory of conquering. However the *Canadan* laws allow him to conſummate the marriage four days after the ſolemnity; but he is perſuaded his abſtinence is an authentic teſtimony of the great affection he has for his wife, and wou'd have it imagin'd, that he had no other views, than to reflect an honour on himſelf by this alliance. The above-mention'd author

[a] *Ibid.* vol. 1.

author has expreſs'd himſelf pretty nearly in theſe words; 'tis he is to anſwer for the truth of it, or for the flouriſhes with which he may have embelliſh'd it. "At the end "of the year, continues the ſame author, the wife returns perhaps to her mother's hutt, "who now becomes the proprietor of all her ſon-in-law's poſſeſſions, as alſo of what-"ever he gets either in hunting or fiſhing. The husband not finding his wife at home, "and imagining ſhe is gone to her mother's, goes to the hutt at a time when he thinks "the whole family are aſleep; but the young woman's father and mother are upon the "watch, while ſhe, after all theſe preliminaries, is faſt aſleep by the fire-ſide, or pre-"tends to be ſo. The husband is no ſooner come into the hutt, but he knows the "fire was made upon his account; whereupon he ſits down by his wife. Then his "father-in-law riſes up with an air of coldneſs and indifference, fills his pipe, and gives "it him to ſmoak. His mother-in-law brings him a diſh of meat, and ſets it at his feet, "when he begins to eat, but does not utter a ſyllable." In a word, he continues two years with his father-in-law, during which time whatever he gets either in hunting, fiſhing, or by trade, belongs to his mother-in-law, as was before obſerv'd. [a] Here follows the way of life which the new-married couple are immediately oblig'd to lead. Decency does not permit 'em to ſpeak to one another in the day-time, unleſs it be to break out into injurious reproaches. The modeſty and baſhfulneſs of the ſavages demand expreſsly this conduct: As ſoon as the two years are expir'd, the ſon-in-law leaves his father-in-law, and then his wife and he ſet up houſe-keeping together, unleſs he has thoughts of taking a ſiſter-in-law for his ſecond wife. "The husband is not allow'd to "marry any woman but what he receives from the hands of the relations of his fa-"ther-in-law, who, if he pleaſes, may give him his other daughters in marriage; but "in caſe he has no more, the mother-in-law adopts ſome of her ſhe-ſlaves in favour of "her ſon-in-law, or gives him one of her nieces." We are told that intereſt gave riſe to this cuſtom. "The mother-in-law has all her ſon-in-law's poſſeſſions, and ſince if he "were to marry a ſecond wife in another family, the mother of the latter would have "the ſame right as his firſt wife's mother," it has been thought proper to check in ſome meaſure the inconſtancy of the ſavage husbands, by obliging them to marry only the daughters in one family, when they are deſirous of having ſeveral wives at once. We meet with ſomething like this in the ſtory of *Jacob*, who not only married *Rachel* and *Leah*, but even their ſervants. The firſt wife has certain privileges above the reſt, which occaſions jealouſy among the women, and is the cauſe of domeſtic quarrels; but the common husband bears all with the utmoſt patience, and is not a little proud of it, imagining that the jealouſy of his wives is a teſtimony of their affection.

We next proceed to the conſequences of marriage. The [b] ſavages of *New-France* preſer girls to boys, and affirm that they are the ſupport of a family. A menſtruous woman withdraws from ſociety, all the fires in her hutt are put out; they clean the fire-place; throw out all the aſhes that were on it; and ſtriking fire with a flint, light up a new one. This woman is oblig'd to live retir'd for a week together in a hutt tha thas no manner of communication with the reſt. The reſt don't drink at the ſtream ſhe has taſted, they never draw any water out of it, and ſhe ſets certain marks which diſcover the condition ſhe is in. When a girl finds her periodical diſtemper coming upon her for the firſt time, ſhe ſecludes herſelf for thirty days from all ſociety, except that of thoſe women who tend her, during which ſhe ſmears herſelf with coal. The moment a woman is with child, ſhe breaks off all communication with her husband, till ſuch time as the child is two years old; and when the time of her delivery draws near, they prepare a hutt for her, in which ſhe continues thirty days [c]; and if ſhe lies in of her firſt child, forty. All theſe cuſtoms have ſome affinity with the *Jewiſh* law. As to that which prohibits the man and woman from cohabiting together till the child is

[a] La Potterie's *hiſtory of* North-America. [b] *Ibid.*

[c] *La Hontan* tells us, that they obſerve a kind of purification which laſts thirty days, if they are deliver'd of a ſon, and forty if of a daughter.

is two years old, 'tis too reaſonable to conceal its merit from the reader; and in caſe it be true, the ſavages are not very brutiſh on that account. The ſame author adds, than when the life of a child-bed woman is in danger, they carry her into the hutt in which ſhe uſually lives; but after her recovery, or in caſe ſhe happens to die, they pull down the hutt, and ſet it up in ſome other place.

Barrenneſs is one of the chief cauſes of divorce among the *Americans*, tho' they are allow'd to quit one another whenever they pleaſe. *La Hontan* tells us, that the *Canadans* generally give a week's notice before-hand, when they give the moſt ſpecious reaſons they can poſſibly invent, in order that their ſeparation may appear in ſome meaſure conſiſtent with good manners and civility. But in general, ſays he, theſe ſavages are not ſo very prying, and the only reaſons they give, is ſome pretended diſtemper; a deſire of eaſe, or a tranquility neceſſary for the recovery of their health. Thrice happy cure! the preſcription whereof is of too great a price in *Europe* to be as eaſily made uſe of there as in *America*. 'Tis however certain, that this remedy would be of vaſt ſervice to us, as 'tis productive of uncommon felicity. In *Canada*, when a husband and wife are reſolv'd to quit one another, the ceremony made uſe of on that occaſion is as follows: They bring into the hutt where the marriage had been celebrated, all the little pieces of the wand which had been made uſe of on that occaſion; theſe they burn with ſolemnity, which compleats the divorce without ſtrife or diſpute. The women have the ſame freedom of marrying again as the men; however, a kind of decorum forbids their ruſhing into the arms of a ſecond husband during the life of the firſt. When the husband and wife quit one another, they divide the children equally between 'em; for children, ſays *la Hontan*, are the treaſure of the ſavages. If there is an odd one, it always falls to the wife's lot.

The two compartments repreſent the marriage and divorce of the *Canadans*.

When a woman has ſeen fifty, ſhe never meets with another husband; the *Canadans* thinking it very ridiculous to marry a woman who is too old to bear children. When once a woman is upon the decline, ſhe has nothing charming in their eyes. What courſe ſhould thoſe women take, who find themſelves deſpis'd becauſe they grow old? I anſwer, they might conceal, by art, their age from the world: but in caſe their ſincerity will not ſuffer 'em to impoſe upon the other ſex, it muſt be own'd that they carry it to much greater lengths than our *European* ladies. An old woman of *Canada*, that has ſtill got a colt's tooth in her head, will adopt ſome priſoner of war, and keep him for her private uſe. We may naturally ſuppoſe that this ſlave is not one of the moſt contemptible ſons of *Mars*; be that as it will, 'tis natural to believe he is not ungrateful, and that he exerts himſelf to the utmoſt, to ſhew the deep ſenſe he has of his obligations to a paſſion which gives life to all men, and lengthens his own.

Of the Jugglers, and their manner of treating the ſick, &c.

ALL the ſavages above-mention'd are very healthy, and are free from a great number of diſeaſes which attack the *Europeans*. *La Hontan* tells us, that the ſmall-pox and pleuriſies are very rife among the *Canadans*; but as they are very vigorous and robuſt, when a man goes off the ſtage at ſixty, they ſay he died young; becauſe they often live to an hundred, and even upwards. A [a] writer whom we have quoted before, and who has given us a relation of *Hudſon's-Bay*, tells us, that the inhabitants of it enjoy a very vigorous old age. But when their vigour is quite exhauſted by age, they make choice of a voluntary death, the manner of which is as follows: The decrepid old man makes an entertainment after his manner, to which he invites his

[a] In the *collection of voyages to the North*, vol. 5.

CEREMONIE. NUPTIALE du CANADA.

MANIERE dont les PEUPLES du CANADA font le DIVORCE.

R. Pinart. del.

his family, and addreſſes himſelf to 'em all in a diſcourſe, the ſubject of which turns upon concord and the intereſts of his family. He then makes choice of that child who is moſt dear to him, and gives him a rope, which he ties courageouſly about his own neck, and deſires him to ſtrangle him, ſaying at the ſame time, that he looks upon himſelf no other than a burden to the world. The *Maſſagetes* us'd antiently to do the ſame piece of ſervice to their old relations. The ſavages of this *Bay*, continues the ſame author, eſteem it a happineſs to die in a decrepid old age: they feed themſelves with the thoughts of having a ſecond birth in the next world, at the age of children who ſuck at the breaſt, and that they ſhall then live in eternal youth: but that they ſhould meet with a contrary fate in the next world, were they to die young; in which caſe they would be born again old and infirm. This ridiculous notion might probably have been grounded on an opinion antiently receiv'd by the antient *Jews* and ſeveral other nations, *viz.* that long-life is the gift of heaven, that it is the reward of virtue, and that the gods puniſh thoſe who have not liv'd a life of virtue, by the infirmities with which they afflict 'em in this life, and afterwards by death.

[a] Sweating is one of the moſt common remedies which theſe people make uſe of. They have ſeveral ways of ſweating, but that which is practis'd by the inhabitants of the upper part of *Miſſiſippi* is too remarkable not to be mention'd: They make a hot-bath, into which the patient goes ſtark naked, with others as naked as himſelf, whoſe buſineſs it is to rub him. This bath they cover with the hides of wild bulls, flint-ſtones, and pieces of rock red-hot. The patient thus ſhut up in the bath, is oblig'd to keep in his breath every now and then, and while the juggler is ſinging as loud as he can bawl, thoſe who are in the hot-bath ſing alſo while they are rubbing him.

They cure diſeaſes of the legs and thighs by lancing the parts infected, with a knife made of ſtone or iron. Theſe inciſions are afterwards rubb'd with bear's oil, or the fat of ſome other wild beaſt. They alſo have an antidote to expel the poiſon of ſerpents, and make a potion that is good againſt agues.

All thoſe who go by the name of *Jugglers* act in the double quality of prieſts and phyſicians, which dignity they cannot attain to, till after having undergone a probation, [b] the manner of which is as follows: "They ſhut themſelves up in a hutt during "nine days[c], and are allow'd no other ſuſtenance than water: the novice holding a kind "of gourd-bottle in his hand, full of pebble-ſtones, with which he makes a continual "noiſe, invokes the ſpirit; beſeeches it to ſpeak to him, to admit him into the num-"ber of the phyſicians; the whole accompanied with the moſt terrible cries, howlings, "diſtortions and agitations, till he puts himſelf out of breath and foams at the mouth "in the moſt frightful manner. As ſoon as this hurly-burly, which is interrupted only "by a few moments of ſleep, that at laſt ſeizes him, is ended, on the ninth day he "comes out of his hutt——when he boaſts his having diſcours'd with the ſpirit, and "of having receiv'd from him the gift of healing diſeaſes, laying ſtorms, and changing "the ſeaſons." Father *Hennepin* adds, that nothing can be more dreadful than the cries and diſtortions of theſe jugglers, at the time of their practiſing their pretended enchant-ments. 'Tis certain that they carry it on with great skill and cunning: but in general, the cures they may perform by the help of theſe legerdemain-tricks, appear rather to be owing to chance, than to any skill they have in diſeaſes. However 'tis certain, they are acquainted with ſeveral phyſical herbs; nor is the uſefulneſs which ariſes from their repeated diſcoveries in ſweating, lancing, and rubbing, to be deſpis'd. 'Twould be as

[a] *La Hontan* gives another deſcription of the place where the ſavages of *Canada* ſweat: "Tis, ſays "he, a kind of oven cover'd with mats, skins, &c. in the center of it they put a porringer of burning "brandy, or great ſtones made red-hot, which raiſes ſo intenſe a heat, as immediately throws them "into a ſweat." They never let a week paſs without ſweating, and make no ſcruple of throwing themſelves in the winter-time into the water or ſnow, when they are all over in a ſweat.

[b] Deſcription of *Louiſiana*, in the *collection of voyages to the North*, vol. 5.

[c] A nine-days continual faſting does not appear very probable.

as unjuſt to aſſert that they perform no cures at all, as to affirm that the ſmall number of perſons they cure, is not more than ſufficient to ſupport their credit.

A juggler, ſays *la Hontan*, is a kind of phyſician, or rather quack, who having cur'd himſelf of a dangerous diſtemper, is ſilly enough to fancy himſelf immortal, and that he is endow'd with the virtue of healing all kinds of diſeaſes, by his diſcourſes with good or evil ſpirits.——Every one laughs at theſe jugglers behind their backs,—and looks upon 'em as madmen who have loſt their ſenſes by ſome violent fit of ſickneſs; they are nevertheleſs permitted to viſit the ſick, whether it be to divert 'em, or to ſee theſe tumblers jump, ſcream, howl, *&c.*———All this hurly-burly ends with their deſiring an entertainment of a buck, or of large trouts for the company, who are very merry on theſe occaſions.

This juggler makes a viſit to the patient, and examines him very carefully, promiſing at the ſame time to caſt out the evil ſpirit, when he immediately withdraws alone to a little tent pitch'd for that purpoſe; here he ſings, dances and howls like a goblin: he then comes and ſucks the patient in ſome part of his body, and drawing ſome little bones out of his own mouth, tells him that he has taken them out of his body; that he muſt chear up, ſince his diſtemper is but a very ſlight one, and that, to be the ſooner cur'd, he muſt ſend his ſlaves — to hunt the elk and ſtag — on which his cure depends. The arts which our quacks in *Europe* make uſe of, in order to maintain their credit with the vulgar, are almoſt as groſly ſtupid. We muſt not omit one remarkable circumſtance [a], which is, that in caſe the juggler has not wit enough to invent reaſons to juſtify his patient's death, they often make no difficulty to kill him upon the ſpot.

La Potterie relates in his hiſtory of *North-America*, that this quackery opens with a banquet, and that their old men aſſiſt at it; the phyſician comes into the aſſembly with a bag on his ſhoulders, in which he puts his medicines, having a gourd-bottle in his hand, with a ſtick run thro' it, which ſerves for a haft; he then ſings upon the ſubject of his medicines, beating time with his gourd-bottle, which is fill'd with little ſtones. On a ſudden the whole aſſembly are ſeiz'd with enthuſiaſtic fits, ſo that nothing is heard but the mingled noiſe of voices and gourd-bottles. Then the phyſician takes out his drugs, breaks out into ſome invocations, and begins to ſing again, ſtill continuing in the moſt violent agitations. The juggler afterwards draws near the patient with as haughty an air as the moſt able phyſician, turning ſeveral times round the patient in cadence, the aſſembly ſinging at the ſame time. He afterwards touches every part of the patient's body, and examines it with the attention of a man who really is, or would be thought to be a profound artiſt; after which he tells him very gravely, that he has a ſpell in ſuch a part of his body, that he muſt throw it out, that he is going to endeavour at it, that the diſeaſe is a very difficult one, and that he muſt perform a great many operations in order to compleat a cure. The relations of the patient liſten to the ſentence of this *Æſculapius*, rely upon his honeſty, and beg him to do all he can for their kinſman. They then ſing upon the ſubject of the wound, or the part infected, and bring a great kettle, in which they put the preſents that are made to the medico-prieſt; who wholly employ'd, in outward appearance, on the methods he muſt take to cure his patient, either meditates, or ſeems to do ſo, on what medicines will be expedient for that purpoſe. But now recovering himſelf from a kind of lethargy, he tells 'em that he has found out the diſtemper, which they believing, abandon the patient entirely to his care. After he has heartily tortur'd him by the medicines which he applies outwardly or inwardly, and by the violent agitations he throws him into, he then tells the company he either is, or is not cur'd. A cunning juggler, tho he does not cure his patient, is not at all deſpis'd upon that account, nor loſes any of that eſteem which his art had gain'd him; for he extricates himſelf by aſcribing his ill ſucceſs to the patient's

ill

[a] Relation, *&c.* ubi ſupra.

JONGLEUR qui vient guerir un MALADE.

ESCLAVES qui pleurent le MORT.

Les PARENS demandent au DÉFUNT la cause de sa MORT.

B. Picart. del.

ill ſtate of health, the power of the ſpell or charm, and the will of the ſpirits, who, ſays he, do all they can to deſtroy my work.

This juggling trade is very beneficial; nor is that of the quacks in *Europe* leſs ſo. *La Potterie* tells us, that the *Ilinois* and the ſouthern nations have the moſt able jugglers among them. Theſe ſavages boaſt their being able to kill an enemy tho' at two hundred leagues diſtance; for which purpoſe they make a figure of him, and therein ſhoot an arrow juſt oppoſite to the heart. Others take a flint ſtone about the bigneſs of a pidgeon's egg, and make a ſpell thereon, affirming that one of the ſame kind is form'd on the body of their enemy.

We are told of another remarkable kind of juggling, which is as follows: Whenever a patient fancies he is bewitch'd, or that the juggler perſuades him he is ſo, the latter goes to the patient's hutt, ſurrounded with a company of his young diſciples; they then extend the patient on the ground before the juggler, upon the skin of a beaver, or of ſome other beaſt. The phyſician feels every part of the patient's body with his hand, till he comes to the ſore part, on which the pretended ſpell has been thrown: then one of the juggler's diſciples lays the skin of a roe-buck, made into ſeveral plaits, upon the afflicted part, after which the phyſician throws himſelf with the utmoſt violence on the bewitch'd perſon, ſucks his blood, foams at the mouth, beats his own back, nor does he ſpare that of the patient, whom he beats from top to toe, in order to drive out the charm, which indeed he at laſt effects. The juggler then ſhews to the whole aſſembly the ſpell, which he had convey'd ſlily into his mouth, or into the plaits of his skin. However 'tis not always proper to produce the charm at the firſt ſignal, the juggler muſt have the art to vary the operation; and indeed it is ſometimes repeated, but without ſucceſs: however 'tis ſometimes at the expence of the patient; but the ſame maxim prevails among them as with us, *viz.* that 'tis better the patient ſhould ſuffer than the art.

Some of theſe jugglers give out certain ſecrets or charms, which are uſeful in war or hunting. *La Potterie*, who is not always to be depended upon, becauſe of the inaccuracy of his relation, tells us, that the moſt eminent jugglers are either lame or crook-back'd: that they ſometimes oblige the patient to run thro' flames and fires of the village: that in order to heal their ſick, they preſcribe dances, in which the men and maids proſtitute themſelves; that they plunge the patient naked into the water or ſnows, in the depth of winter.

They conſecrate, in ſome meaſure, the medicines they make uſe of; the ceremony whereof is perform'd in a very myſterious manner. They lay them on a skin, ordain a ſolemn feſtival, and dance round them a whole night long. We may naturally ſuppoſe that they have much efficacy after this. This being done, the juggler puts all the ſacred medicines again into his bag.

The odd geſticulations of theſe jugglers are very well expreſs'd in the firſt compartment of the plate repreſenting the funeral rites of theſe nations.

Funeral Rites of the Canadans, Miſſiſippians, *&c.*

FAther *Hennepin* tells us, in his *New Diſcovery of a vaſt Country*, &c. printed at *Utrecht* in 1697, that the *Nadoueſſans* bewail thoſe who fall in war, in order to ſtir up their countrymen to revenge, and till ſuch time as they have ſatiated it. The Relation printed under the name of the Chevalier *de Tonti*, in the fifth volume of the *Collection of Voyages to the North*, tells us of a people in *Miſſiſippi*, who fall into tears at the ſight of a foreigner. The reaſon of this is, that they fancy their deceaſed friends or relations are only gone a voyage, and are always expecting their return; and hope to meet with them among theſe foreign travellers. We are likewiſe told that they

weep much more at the birth, than at the death of their children; they conſidering their birth, as an entrance into a ſtate of miſery and affliction.

They believe in tranſmigration, and the immortality of the ſoul. Some Savages are of opinion that they paſs into the ſouls of certain animals; others, that they ſhall enjoy a ſecond life, (provided they have fought courageouſly, and led a life of virtue) in the ſociety of a nation that live in the utmoſt felicity, and have a prodigious quantity of game; but if on the contrary they have led ill lives, they muſt expect to riſe in the midſt of an unhappy nation, who have no kind of game, and conſequently cannot divert themſelves with hunting. We find in the deſcription of *Louiſiana*, printed in the fifth Volume of the *Collection of Voyages to the North*, that the *Caciques*, or Chiefs of the *Natches*, pretend to be deſcended from the ſun, and that they ſhall return to it after death. *Hennepin* tells us, that the nations who inhabit near *Miſſiſippi* and *Canada*, fancy "that "the ſoul does not quit the body immediately after death: that they bury with the "deceaſed his bow, his arrows, ſome corn, and meat, in order that he may not want "proviſions before he arrives at the region of ſouls; and as they give a ſoul to every "ſenſible object, they tell us that men hunt the ſouls of beavers, elks, foxes, *&c.* "after death." That rakets alſo have ſouls, otherwiſe it would be impoſſible for the hunters to make uſe of them in paſſing over the ſnows in the next world; thoſe of their bows and arrows are uſeful to them in killing beaſts; thoſe of hooks and nets in fiſhing, *&c.*

[a] It may not be improper to give a ſpecimen of theſe abſurdities, which probably flow from the notion they have of an univerſal genius, as was before obſerv'd. They alſo are of opinion that departed ſouls have ſociety for ſome time among the living, and partake in all their rejoicings; for which reaſon they leave them a portion of what they had at their banquets.

They bury their dead with as much pomp as poſſible; they dreſs them, paint their faces and bodies with different colours, after which they [b] lay 'em in coffins made of the barks of trees, the outſide of which they make exceeding ſmooth with light pumice-ſtones. They then ſet up a palliſade round the tomb, which is always raiſed ſeven or eight foot from the ground.

We before took notice of the banquets theſe ſavages make for their phyſicians and ſick people. They alſo make entertainments for their dead, which are every way ſuitable to the circumſtances that occaſion them. Every thing is ſad and mournful: the parents of the deceaſed keep a deep ſilence, and will not allow dancing or ſinging. All the gueſts on theſe occaſions make preſents to the parents, which they throw at their feet, making at the ſame time a little compliment after their way. *This*, ſay they, *is to cover him; that, to make a butt for him, or to ſurround his grave with a palliſade*, &c.

Their women wear a mourning habit for a year together, during which they are not allow'd to take any diverſion. The father and brother of the deceaſed husband take care of the widow. *La Hontan*, on the contrary, relates, that widowhood among the *Canadans* laſts no longer than ſix months: "During which time, if either of the ſur-"viving parties dreams two nights together of the deceaſed husband or wife, they poiſon "themſelves with the utmoſt coolneſs and deliberation. But if the widower or widow "dreams

[a] Fame and glory come too late, when they find nothing of us to crown but our aſhes. Alas! of what uſe will thoſe things be to us, which we muſt ſee and hear, when we have neither eyes or ears. We laugh at the cuſtom of certain barbarous nations, who lay in the graves of their dead, the weapons they had made uſe of in their life-time; and at the ſame time commend thoſe who fatigue the brain in order to be admir'd by poſterity; as if thoſe organs of our bodies, by which we convey to ourſelves the thoughts of others, were not as compleatly deſtroy'd as the reſt; and that 'twas not equally neceſſary to be animated with life to hear a panegyric, as to make uſe of a ſpear or ſhield. *Weekly Medley*, N° 44.

[b] *La Potterie* tells us, that they cover the body with barks of trees, over which they throw earth and ſtones, and ſurround the whole with ſtakes to prevent wild beaſts from rooting it up. But theſe funeral rites are not uſed except in villages, for when they die in the open country, they lay 'em in a coffin made of barks of trees, which they lodge between the branches of the trees, or ſet them on four pillars.

PUBLICK REJOICINGS of the NATIVES of CANADA whilst their DEAD are carried to the GRAVE.

REJOUISSANCES des PEUPLES du CANADA, pendant que l'on porte le DÉFUNT, a la Calumet de RTS.

FUNERAL PROCESSION of the NATIVES of CANADA.

CONVOI FUNEBRE des PEUPLES du CANADA.

B. Picart. del.

C. Du Bosc. sc.

" dreams but once of the deceaſed, they ſay that the ſpirit of dreams was not very certain
" the deceaſed was unſatisfy'd with being in the *region of ſouls*, ſince he is but juſt gone
" there, and does not dare to return again." They then think themſelves no longer oblig'd to keep the deceaſed company; and indeed it is but juſt they ſhou'd expect a ſecond ſummons on ſuch occaſions; and tho' they were not to viſit the deceaſed till after the tenth, 'twould ſtill be acting a very friendly part.

Several of theſe nations ſolemnize feſtivals in honour of the dead. They take their bones out of the graves, and convey 'em into others, having firſt adorn'd them with skins, and a kind of china-necklaces: all this, ſay they, is of uſe to comfort and relieve the deceaſed. Theſe feſtivals are celebrated annually, but not on any fix'd day, as *La Potterie* informs us. They ſend deputies to one another to ſolemnize theſe anniverſaries. In a word, the *North Americans* perform very ſcrupulouſly whatever may reflect an honour on the memory of the deceaſed. They weep over their graves, they groan, ſay prayers, and make preſents to the ſurviving relations, in order, ſay they, *to dry up their tears*. They have particular ceremonies for the children of ſuch perſons as are dear to 'em: they wrap their bodies in a skin painted with ſeveral colours, and afterwards carry 'em to the grave on a kind of ſledge: but they don't make any preſents to the relations of theſe children, but on the contrary have ſome gifts made to them, in order *to dry their tears*. We are not to omit that the corps is very well equipp'd. *Hennepin* tells us that they have new ſhoes on, a ſteel to ſtrike fire with, an ax, china-necklaces, a calumet, a great kettle, meat, tobacco, and an earthen-veſſel full of *ſagamite*, or milk thicken'd with corn. If the deceaſed was a warrior, they dreſs him in a military habit, and give him his bow and arrows; the ſouls of the latter never fail to follow their maſters; nay, thoſe of all their utenſils, not excepting the ſouls of their very kettles which the warrior had made uſe of in his life-time, and are greatly delighted to ſerve him in a delicious country, which they ſay lies to the weſt of 'em, and is inhabited by immortal hunters: for the only notion they have of this paradiſe, is, that they ſhall hunt in it to all eternity. This ſenſual notion prevents their comprehending thoſe which we form to ourſelves of the joys of heaven. If after having very calmly liſtned for a conſiderable time to what is objected with regard to that inactivity, or rather uſeleſſneſs of the ſenſes after this life, we ſhould ask, if they don't think our notions of paradiſe more conformable to reaſon than their own, they would anſwer, that *they have their paradiſe*, and *we ours*. Shall it be ſaid after this, that the wild *Americans* improve in the chriſtian religion? Wou'd not a Miſſionary loſe ſome of that patience which is the greateſt ornament of our religion, whenever a ſavage ſhould ſpeak to him in this manner: [a] *You have not ſenſe enough to ask us what are our notions of a place, ſo much above* [b] *our heads, whither 'tis impoſſible for any man to aſcend? Canſt thou ſhew us, by the ſcripture thou mention'ſt to us, any man who came from above; and the manner how he aſcended thither? If the ſouls of thy countrymen go to heaven, 'tis very happy for them; but as for us, we don't go thither after death, but paſs into the regions of ſouls*, &c. 'Tis not the ſtrength of the arguments that confounds the Miſſionary's reaſon, but the want of ſome handle, if I may be allow'd the expreſſion. 'Tis impoſſible to diſpute with a ſavage from revelation, if he does not give any credit to it. And if they diſpute with him from nature, how ſhall they inſtill faith into him by the bare aſſiſtance of human reaſon? This would be an attempt above the power of man; 'tis therefore only in the power of the Holy Ghoſt; 'tis he, would the Miſſionary ſay, works the miracle of our converſions. *La Hontan* gives us ſome other particulars concerning the funeral rites we juſt before quoted from *Hennepin*. " When a ſavage dies,
" they dreſs him as handſomely as poſſible, (*La Potterie* tells us, that they anoint his body all over, and alſo his hair with the oil of beaſts) " and then the ſlaves of his relations
" come

[a] *Hennepin.* [b] Heaven.

" come and bewail his death: but that the mothers, ſiſters, or brothers of the deceas'd
" don't diſcover the leaſt token of ſorrow. They ſay that he is very happy in being
" out of the reach of ſufferings, for——they believe that death is a paſſage to a better
" life. As ſoon as they have dreſs'd the corps, they ſet it on a mat, as tho' he were
" living. His relations ſet themſelves round about him, after which they all make a
" ſpeech to him; they repeat to him all his noble exploits, and the glorious atchieve-
" ments of his anceſtors, when the laſt who ſpeaks addreſſes himſelf to him as follows:"
(If the baron has not embelliſh'd his relation with ſeveral flights of fancy, we muſt be
forc'd to own, that a *Canadan* panegyriſt gives a judicious turn to every thing, and that
his thoughts are witty enough.) " Thou art now, ſays the ſavage orator, ſitting in the
" midſt of us; thou haſt exactly the ſame ſhape as one of us, thou neither wanteſt arms,
" a head, or legs: nevertheleſs thou now ceaſeſt to be, and doſt begin to evaporate
" like the ſmoak of this pipe. Who was it that ſpoke to us two days ago? 'twas not
" thee, otherwiſe thou would'ſt ſtill continue to ſpeak; 'twas therefore undoubtedly
" thy ſoul, that is now in the great region of ſouls, in company with thoſe of our na-
" tion. Thy body which we ſee before us, will in ſix months be what it was two
" hundred years ago. Thou neither feeleſt or ſeeſt any thing, ſince thou thy ſelf art no-
" thing: nevertheleſs, becauſe of the friendſhip which we had for thy body, when thy
" ſoul animated it, we beſtow upon thee theſe marks of our veneration, *&c.*

" Theſe ſpeeches ended, the male relations go out to make room for thoſe of the
" other ſex, who pay the ſame compliment to the corps. They afterwards ſhut him
" up for twenty hours in the hutt of the dead, during which they dance and have en-
" tertainments, [a] altogether unſuitable to the occaſion. The twenty hours expir'd, the
" ſlaves carry him on their ſhoulders to the place, where they ſet him on ſtakes ten
" foot high, bury'd in a double coffin of bark, in which they lay his weapons, ſome
" tobacco, pipes, and *Indian* corn. As theſe ſlaves carry the corps, the relations of
" both ſexes accompany it all the way dancing, while other ſlaves load themſelves with
" the baggage, which the relations preſent to the deceas'd, and lay upon his coffin.
" The ſavages of the *Long River* burn their bodies, keeping them firſt in little vaults,
" till there is a conſiderable number of them, when they burn them all together, which
" is done without the village in a place appointed for that purpoſe. The ſavages have
" no mourning, and never make an eſpecial mention of the dead, that is, they never
" call them by their names. They laugh at us whenever they hear us talk of the
" fate of our relations, kings, generals, *&c.*

" Whenever a ſavage dies, his ſlaves marry other ſhe-ſlaves, and become free. They
" adopt the children that reſult from theſe marriages, and look upon 'em as children
" of the nation, becauſe they are born in their villages, and country; nor is it juſt,
" ſay they, that they ſhould labour under the ſame ill fate with their fathers, or be
" born ſlaves, ſince they themſelves did no way conſpire in their own begetting. The
" ſame ſlaves go daily and offer ſome pipes of tobacco at the foot of their maſter's
" coffin, as a teſtimony of gratitude for their enfranchiſement."

La Potterie tells us, that whenever a child dies among the ſavages of *Hudſon's-Bay*, the father or mother cut off ſome of its hair, which they make up into a bundle like a doll, and ſet it in the fineſt part of their hutt, together with their moſt valuable goods. The child's mother mourns twenty days, and pours forth her grief to the friends of the family, who come and viſit her. The husband makes an entertainment for 'em, gives 'em tobacco to ſmoak, and they in return make preſents to him. The friends are oblig'd to eat every thing that is ſet before them, but the afflicted father does not touch a morſel, but ſatisfies himſelf with the ſmoak of his tobacco.

The

[a] *Hennepin* ſays the very contrary, as was juſt now obſerv'd. *De la Potterie* agrees better with father *Hennepin* than with *la Hontan* in this circumſtance.

The ſame author relates, that thoſe who are preſent at the burial, ſtrip the body, which is their perquiſite; and in caſe the deceas'd left nothing behind him, the relations are oblig'd to make up the deficiency. They mourn by not cutting off or greaſing their hair; by not taking the leaſt care of their perſons, and wearing nothing but tatter'd clothes. The parents wear mourning for their ſons: the ſons mourn for their father, and the daughters for their mother.

The manner how the Savages of Canada *and* Miſſiſippi *hold their Councils.*

La Hontan tells us, that their councils are compos'd of the old men of the nation, who are all upwards of ſixty. The cryer gives notice of their meeting, by proclaiming it aloud in every ſtreet in the village, when the old men aſſemble in a hutt, deſign'd for that purpoſe. Here they ſeat themſelves in the form of a rhombus, when having debated upon what is to be done for the good of the nation, the ſpeaker goes out of the aſſembly: upon which the young people make a ring round him, himſelf ſtanding in the center. They afterwards liſten very attentively to the debates of the old men, crying at the end of every period, *that's well.*

The myſterious ceremony of the *calumet*, which is as it were the ſeal of all their debates, is the reaſon of our giving their councils a place among their religious ceremonies.

Their Dances.

THE ſame reaſon obliges us to ſpeak of their dances in this place. *La Hontan* tells us, that they are of ſeveral kinds; that of the *calumet*, the leader's dance, the war dance, the marriage dance, and that of the ſacrifice. All theſe differ in the movement, and the capers, and have their peculiar beauties, but that of the *calumet* is the fineſt. This is uſed when they are deſirous of receiving ſtrangers handſomely, or at the reception of embaſſadors. If theſe embaſſadors or foreigners come by land, they are oblig'd to ſend a meſſenger to the village, to give notice of their bringing the *calumet* of peace, when ſome young people advance forward, and range themſelves in an oval form. The foreigners advance forwards; they all dance together and make another oval round the officer who bears the *calumet*; this dance continues half an hour, after which they conduct the foreigners to the banquet. But in caſe they come by water, they are oblig'd to ſend a canoo to the village, with the *calumet* of peace fix'd in the prow like a maſt. The village ſends out another canoo to meet the ſtranger.

Ceremonies of War uſed by the Canadans *and* Miſſiſippians, &c.

WE ſhall open theſe ceremonies with the deſcription of that of the *calumet*. The *American* ſavages have their *calumet* of war and that of peace, which *Hennepin* tells us are diſtinguiſh'd by the difference of the feathers. Whenever a people whoſe herald has left the *calumet* with another people, is attack'd by an enemy, that which has receiv'd it, is oblig'd to ſtand by the invaded nation. In caſe a mediator, in the heat of

of the battle, preſents the *calumet*, there immediately follows a ſuſpenſion of arms: and in caſe both ſides accept of it, and ſmoak out of the *calumet*, a peace is immediately concluded, and every man returns home: but tho' one ſide ſhould refuſe it, they would not thereby violate the right which the ſavages aſcribe to that inſtrument, and which is the ſame among them as the law or right of nations with us. *La Potterie* tells us, that by its red plumage, aſſiſtance is ſignify'd; white and grey mix'd, ſignify a ſolid peace, and an offer of aſſiſtance, not only to thoſe to whom the *calumet* is preſented, but alſo to their allies. A *calumet* that is red on one ſide, and white and grey mix'd on the other, is a double characteriſtic of peace and war at the ſame time: peace to thoſe towards whom the white and grey ſide is turn'd, and war to that people towards whom the red pointed.

The *calumet* dance is always a prelude to all great enterprizes among the ſavages. This dance ſtrengthens alliances; prepares to war; is a mark of the publick joy, the ſame as bonfires among us, after ſome ſignal victory, or on ſome prince's birth-day, *&c.* In a word it anſwers to our ball, for the *Canadan* ſavages often give ſuch foreigners as they have a mind to diſtinguiſh, the diverſion of the *calumet*, in like manner as we entertain with a ball.

Here follows the deſcription of the *calumet* dance, which *La Hontan* and other travellers call the *war dance*. 'Tis perform'd in a hutt in winter-time, and in the open air in ſummer. They then ſurround the ball-room with branches of trees, and ſpread a great mat made of bull-ruſhes, painted with ſeveral colours, and place on this mat, which ſerves for a carpet, the *Manitou* or tutelary deity of the perſon who gives the dance. They place the *calumet* to the right-hand of this god; for this feſtival is celebrated in his honour, or 'tis he at leaſt that preſides at the ceremony; and they raiſe round the *calumet* a trophy of bows, arrows, clubs and axes. After having thus diſpos'd things in their order, and a little before the dance begins, that is to ſay, as the aſſembly grows more and more numerous, they go and ſalute the deity. This homage conſiſts in perfuming him with tobacco. The fineſt voices are allow'd the beſt ſeats, and the reſt range themſelves in a ring under the trees, all ſitting upon their poſteriors. One of the chief in the aſſembly takes up the *calumet* in a very reſpectful manner, and holding it in both his hands, dances in cadence, himſelf dancing at the ſame time, obſerving always to keep time with his fingers. All the motions of the *calumet* are odd and whimſical, and have perhaps their meaning. They ſometimes ſhew it to the aſſembly, then preſent it to the ſun, and often hold it towards the ground; they extend its wings as if they were going to ſet it a flying; laſtly they bring it near the mouths of thoſe preſent, as if they were going to give 'em the *calumet* to kiſs. This is the firſt act of that rejoicing, which we may call a religious feſtival. They afterwards have a combat, to which they are animated by the ſound of drums or a kind of kettle-drum; and the voices ſometimes ſing in chorus with the warlike inſtrument. Then the ſavage who has the *calumet* in his hand, invites ſome young champion to take up the weapons that are hid under the mat, and challenges him to fight with him; when the young warrior taking his bow, his arrows and ax, attacks him who has the *calumet* in his hand. The combat is fought in cadence, when the *calumet*, which at firſt ſeem'd to quit the field, is declar'd to be victorious. They were certain that fate wou'd declare in its favour. The third act of the ceremony, relates entirely to the conqueror of the young warrior. He relates his military atchievement to the aſſembly, ſtriking with a club upon a poſt that is fix'd in the center of the circle, at the concluſion of every incident, as *la Hontan* aſſures us; and when he has no more to ſay, the preſident of the aſſembly makes him a preſent of a fine robe of beaver skin, after which the *calumet* is given into the hands of another ſavage, and from thence to a third, and ſo on till the whole aſſembly have perform'd the ſame ceremony. If the *calumet* is danc'd upon account of an alliance, the preſident concludes the ceremony by preſenting the *calumet* to the deputies of the nation with whom the alliance is made.

Theſe ſavages declare war by ſending back a priſoner to the nation with whom they intend to be at variance, giving him at the ſame time an ax, the haſt of which is painted red and black, with orders to give it to his country-men. They ſometimes ſend back three or four priſoners, but firſt make them promiſe not to ſerve in that war. The proclamation of war opens with a banquet, to which the [a] general of the enterprize invites all his friends. This is a banquet-council, which poſſibly may bear ſome affinity to thoſe of the antient *Germans*. *Hennepin* tells us that they ſometimes make ten or twelve entertainments before their ſetting out. Be that as it will, the general communicates his deſign to the aſſembly, and the meaſures he intends to follow to put it in execution. This preliminary to his enterprize is accompany'd with the ſongs and dances of the Calumet. He there fixes the day of ſetting out, and the place of rendezvous. They generally make choice of the night, the better to conceal their march; but when it is to be general, the preparations are made with great pomp and ſplendor. They make entertainments, and offer ſacrifices; the wives and maidens are order'd to proſtitute themſelves, the better to engage their warriors to exert themſelves for their country. Finally, they beſtow extraordinary honours on thoſe heroes, and reward them beforehand by gifts and preſents, for all the ſcalps which they promiſe themſelves they ſhall carry off from the enemy.

La Hontan tells us, that the ſavages of *Canada* begin to enter into the field at twenty years old, and never bear arms after fifty. From twenty to fifty they go by the name of *warriors*. Theſe *warriors* never go upon any enterprize without firſt conſulting their old men, and are oblig'd to propoſe all their deſigns to them. The old men debate thereon, after which the ſpeaker goes out of the council-hutt, and declares the reſolution that was taken in it, in the manner juſt mention'd.

They are two or three months in making their warlike preparations. The general [b] ſings military ſongs every night, faſts once every two days, does not eat with the reſt, prepares a ſolemn feaſt before his ſetting out, to which all the warriors of the canton are invited; hangs great kettles and porcelane-necklaces on the poles of his hutt, gives and receives preſents. Before he goes into the field, he makes a ſpeech to the old men, in which he declares to them pretty near the time when he intends to make his excurſions. He then begins to march, and ſings the ſong of *death*. This ſong is made up of all the terms that fury can poſſibly dictate. One of the ſofteſt expreſſions in it, is, that he abandons his body to the chance of war. We are told that he ſings and faſts every day till night, to the time of his performing his enterprize: then his face is ſmutted with black, and thoſe of his ſoldiers much after the ſame manner, in [c] order, ſay they, that their enemies may not ſee them grow pale with dread. He eats alone. Some ſavages of *Canada* have a ſolemn feſtival the day after their ſetting out, by which they implore their *great ſpirit* to grant them a propitious return. Here follows the ſubſtance of the deſcription of it, as we find it in the relation of a traveller, who was himſelf an eye-witneſs thereof, and was undoubtedly very well acquainted with the ceremonies and cuſtoms of thoſe nations. " The [d] day after the ſetting out, ſays he, (of the *Miamis*) " a ſolemn feſtival was celebrated, purpoſely that the great ſpirit might grant them a " happy return. They erected an altar, on which they placed their gods; theſe were " bear's

[a] If the general marches, his cryer publiſhes throughout the village, the day he intends to give the war-feaſt, when all who have a mind to be his gueſts, have their diſhes carried to the general's hutt. The aſſembly being met, the general goes out into the publick ſquare, having his club in his hand, and follow'd by his warriors, who ſeat themſelves round him. Immediately ſix ſavages, each bearing a war-like inſtrument, that has ſome reſemblance to a kettle-drum, come and ſquat themſelves down at the foot of the pole or ſtake fix'd in the center of the circle. At the ſame time the general looks ſtedfaſtly on the ſun, all the warriors do the ſame; when he makes a diſcourſe, or rather prays, to the great ſpirit: afterwards the ſacrifice is offer'd up. *La Hontan's Voyages.*

[b] Every warrior has his *war-ſong*, which he may ſing, provided he has made one campaign. *La Hontan.*

[c] *Hennepin's Voyage*, &c.

[d] *La Potterie's Hiſtory of* North-America. The deſcription that is here given, is taken from his relation *only*; for which reaſon, part of it is printed in *italick*.

" bears skins made up like ſo many idols, whoſe heads they had ſmear'd over with " green earth. As every zealot *paſs'd along before theſe deities*, he bent the knee in " a ſuitable manner. The jugglers, and *the reſt of that order*, held their phyſical and " juggling bags in their hands; affirming, that they mark'd out all thoſe whom they " were reſolv'd to have die in the field; and *ſome were ſeen at that time who pre-* " *tended to fall down dead*; but the jugglers applying a certain medicament to their " lips, ſeem'd to raiſe 'em, by giving them a very hearty ſhake. They made " ſeveral groteſque and ridiculous poſtures; they danc'd to the ſound of gourd-bottles " and drums; *they divided themſelves into two bands, one of which charg'd, while* " *the other ſtood upon their defence*, the warriors being arm'd with otter and adder " ſkins. Theſe skins, ſaid they, mark'd out all thoſe for death on whom the lot fell: " *but by a contrary effect gave life to ſuch as were friends. The maſter of the cere-* " *monies, walking with great gravity between two old men and two women, went* " *himſelf, and proclaim'd to the whole village the time fix'd for the ceremony; lay-* " *ing his hands on all he met in his way, as it were to give them his bleſſing;* " *upon which all who receiv'd it, threw themſelves proſtrate on the ground, embraced* " *his knees, imagining, without doubt, that after this they ſhould have a much greater* " *ſhare of the grand ſpirit's favour. Afterwards there was nothing ſeen but pious* " *and ſacred dances; and nothing heard but dogs bemoaning the rigour of fate in their* " *dumb language, by which they were condemn'd as victims, to appeaſe the wrath of* " *the grand ſpirit, and to draw down his bleſſing upon the people. In fine, thoſe* " *poor animals were ſacrificed.* After this, the jugglers endeavour'd to raiſe, that is, " *to bring out of their trances, certain perſons who lay as dead, who, upon their* " *recovery danced apart by themſelves, while others counterfeited the dead in their* " *turn. Men, women, and children died higgledy-piggledy, and roſe again in the* " *like manner; and their jugglers acted their parts in dying and riſing again, like the* " *reſt. The trances were ſucceeded by miracles. Some ſwallow'd ſticks a foot and a* " *half in length, and others ſwan's and eagle's feathers. They firſt died, then a juggler* " *raiſed them, and afterwards they danc'd to thank the gods.*" Theſe ceremonies laſted five days ſucceſſively. They withdrew in the night to their hutts, or ſome ſuch place, and the next morning they return'd in proceſſion to the place of public reſort in the village, when this piece of devotion concluded by preſents which the people made to the jugglers.

The warriors carry their wives and concubines with 'em into the field. When they draw near the territories of the enemy, they detach ſome ſcouts, to prevent the main body from being ſurpriz'd. After they have ended their enterprizes, in which they generally attack their enemies by thruſts and puſhes, or by lying in ambuſcade, they take off the ſcalps from the dead, and break out into what they call the *mournful ſhout*. They even give the enemy notice, running away at the ſame time, as faſt as their legs can carry them, to come and bury their dead; for theſe ſavages, tho' they may appear to our eyes to be diveſted of all pity and compaſſion, are nevertheleſs of opinion that 'tis one of the duties of humanity to bury [a] the dead immediately. In this manner the *Ilinois* and other ſavages of *Canada* treat the *Iroquois*, according to *la Hontan*. All theſe

[a] Among the *Romans*, the covering a dead body with earth, was look'd upon as a very meritorious action. So *Horace* on the death of *Archytas*:

If thou may'ſt happen on the dreary ſhores
To find the object which this verſe deplores;
Cleanſe the pale corps with a religious hand,
From the pollating weed, and common ſand;
Lay the dead hero graceful in a grave,
The only honour he can now receive.

— — — —

So may juſt heaven ſecure thy future life,
From foreign dangers, and domeſtic ſtrife, &c. Prior.

theſe ſavages divide the priſoners they take among their reſpective families; but a ſurprizing circumſtance is, that theſe captives who are expoſed in a public manner, each having a wand ſeven or eight foot in length in his hand, and ſet off with tufts of white feathers, ſing all the time the reſt are reſolving upon their fate, tho' they are almoſt ſure of being ill-treated and inſulted by their enemies. The reader may conſult the account which *Hennepin* gives us of this matter, and what will be mention'd on this head in the enſuing article.

[a] As they return from their expeditions, they make their court very aſſiduouſly to the chief leaders. As ſoon as the night draws on, and that they are going to incamp, the young warriors dance the *Calumet*. The captain to whom they pay this homage, ſends a warrior of his own family; and this officer makes them ſmoke one after another in his *Calumet* of war. We call it a homage, tho' it may poſſibly be an act of humiliation. *Hennepin* relates, "that the ceremony was every day cloſed by thoſe whoſe relations "had been kill'd in war. They took ſeveral arrows, and laying them croſs-wiſe, pre-"ſented them by the ſharp end to their leaders, weeping bitterly at the ſame time."

The commander keeps a kind of open table during the time that the war laſts, at which the principal ſavages are preſent. Here they dance after dinner, and while one part of the aſſembly is dancing, the tears and groans of thoſe are heard whoſe friends or relations loſt their lives in the field. This ceremony, which at firſt ſeems to be a public rejoicing, changes afterwards into a whimſical intermixture of joy and cruelty. Theſe ſavages unite tolerably well certain paſſions, which one would be apt to think incompatible.

The Manner how theſe Nations treat their Captives.

AS ſoon as a priſoner is bound, he [b] ſings his *death-ſong*, becauſe he knows 'tis a thouſand to one if he be pardon'd. When the campaign, or rather the inroad, is ended, the ſavages return to their village. In drawing near to it, they break out as many times into the dead ſhout as they have loſt men; and when they are come pretty near home, they ſing the *mournful ſong* as many times as they have kill'd enemies. In the mean time, their youth of twelve or fifteen years of age make a lane, and are all arm'd with clubs to beat the priſoners with; they repeat their blows as ſoon as the warriors have made their entry, and that the ſcalps of their enemies appear, which are the trophies of their warlike exploits. The next day the council meets to make a diſtribution of theſe unhappy wretches, who are always beſtow'd on ſuch wives as have loſt their husbands, or ſuch young women as have loſt their fathers.

[c] After the diſtribution, thoſe who thereby become their maſters, have the liberty of treating them as they pleaſe, and may either kill or ſave them. They take care to feed them well, and even give them every thing that is moſt [d] delicate in its kind, in order that they may have ſtrength enough to ſuffer death with bravery and reſolution.

We have already obſerv'd, that the death of theſe captives is a kind of ſacrifice, which is manifeſt from the ſentence that is paſs'd on the condemn'd. *La Hontan* tells us, that when a woman to whom a priſoner has been allotted, is reſolv'd to put him to death, ſhe tells him, that as her father, her brother, or her husband, has no ſlave to aſſiſt or wait upon him in the *region of the dead*, he muſt therefore ſet out immediately for that purpoſe. The perſon to whom we are oblig'd for the *death-ſong*, and who was himſelf an eye-witneſs

[a] *Hennepin's New Diſcovery.*

[b] The ſong is in this taſte. "I am brave and intrepid; I am not afraid of any kind of death, for I "am a warrior, and deſpiſe the moſt dreadful torments: all thoſe whom they terrify, are daſtard ſouls "and cowards, and are worſe than women. The brave don't value life. May rage and deſpair ſeize my "enemies! Let me devour 'em! Let me drink their blood! &c." We are oblig'd to an inhabitant of *New York* for this ſong.

[c] *La Potterie*, ubi ſupra.

[d] *La Potterie*. *Hennepin* in his *New Diſcovery*.

witneſs to what he relates, adds, that they often ſpeak thus to the ſlave condemn'd to die; *Thou muſt die to appeaſe the ſoul of him thou haſt kill'd.* The *Iroquois* dreſs up thoſe captives they condemn to the flames, as pompous as poſſible. After they have fatned him for a conſiderable time, as was before obſerv'd, he is adorn'd with porcelane-necklaces from head to foot, and led to the ſtake.

After ſentence has paſs'd upon him, he is tied to the ſtake, when they burn his body with iron inſtruments, during which he ſings the death-ſong. The unhappy wretch diſcovers a moſt ſurprizing conſtancy under theſe torments; for he is not ſeen to ſhed one tear, and indeed were he to do ſo, they would reproach him with his want of courage: he poſſeſſes himſelf to a wonder in the midſt of his torments; laughs at his executioners, and tells them they don't underſtand their buſineſs. [a] When they have tortur'd him in the moſt grievous manner, they take off his hair together with the skin, which they leave hanging on his ſhoulders; this being done, thay lay a porringer full of burning ſand upon his head to ſtop the bleeding. He then is looſed from the ſtake, which they call beſtowing life on the priſoner, when they bend him towards that ſide where the ſun ſets, (the reſt pelting him with ſtones as he goes along) for the ſavages place the region of ſouls to the weſt, as was before obſerv'd. Then they cut and mangle his fleſh, he being ſtill alive; and when he is dead, they all run in the night-time, and beat up and down with their clubs; in order, ſay they, to drive out the ſoul of the priſoner, who probably may have hid itſelf, to revenge the torments and inſults they had inflicted on his body. Some days after the execution, a ſolemn feſtival is made, during which they invite each other to entertainments. They are ſure not to omit ſinging and dancing; but this feſtival was chiefly inſtituted for the diſtribution of the ſcalps of ſuch priſoners as they had taken or kill'd in war. The warriors tie to the ſcalp a porcelane-necklace, repreſenting the body of the perſon kill'd.

It frequently happens that a woman to whom a priſoner is given as a ſlave, yielding to the ſoft emotions of pity, gives him his life, delivers him from the bonds of ſlavery, and captivates him with thoſe of love. Whatever may have been the motive of his having life granted him, he muſt yet be reſtor'd to that liberty, which the ill ſucceſs of war had depriv'd him of, in a ſolemn manner. They adopt him; and for this purpoſe, they carry him to the water-ſide, in order to waſh him, the women and young girls ſtill bewailing the death of the ſavage he ſucceeds: but the men ſing the war-ſongs, and cover the body of the adopted perſon with a new robe of beaver skins; after which he is number'd among the relations of that family, on whom he had been beſtow'd in the diſtribution of the plunder. [b] This ceremony is alſo call'd, *delivery*, or *child-birth*. They celebrate this ſolemnity by an entertainment, at which time the priſoner is adopted either as ſon, brother, uncle, couſin, or nephew, according to his age or quality.

Cœlius Rhodiginus tells us, but without quoting any authority, that the antient *Scythians* uſed alſo to ſcalp their enemies.

We ſhall cloſe this article with a cuſtom which muſt naturally inſpire 'em with a prodigious deal of courage, and that is their never allowing their priſoners to be exchang'd. " As ſoon as they are taken priſoners, ſays *la Hontan*, their relations and their whole " nation look upon 'em as dead, unleſs they happen to have been ſo much wounded ---- " that it was impoſſible for 'em to kill themſelves; in this caſe they are receiv'd, *provided* " *they have been able to reſcue themſelves out of the hands of their enemies:* whereas " were the former to come, they would not be regarded, even by their own relations, nor " even meet with one ſingle perſon that would look upon 'em."

Super-

[a] *La Hontan* obſerves, that the priſoners are treated much more cruelly, when there are proofs of their having kill'd women and children. If it appears that they have kill'd men only, their vengeance goes no farther than the ſhooting them with guns or arrows.

[b] *Hennepin's* Voyage to a country bigger than *Europe*.

Superſtitious Ceremonies of thoſe Nations, before they go a hunting.

[a] HEnnepin has given us a deſcription of this ceremony, as practis'd by the *Iroquois* and *Miſſiſippians*. A few days before theſe people ſet out to hunt the wild bull, their old men ſend out five or ſix hunters to thoſe places where the chaſe is to be. When the hunters are got there, they dance the *calumet*, with as much ceremony as if they were among ſome of their confederate nations; and at their return, they expoſe publickly for three days ſucceſſively, ſeveral great kettles ſet off with feathers. During theſe three days a woman of diſtinction walks in proceſſion with the caldron at her back before a great number of hunters. The company is headed by an old man, who, with great gravity carries a piece of cloth, or ſomething like it, by way of ſtandard or enſign. *Hennepin*, who aſſures us that he himſelf ſaw this proceſſion paſs along, relates, that "this old man made the hunters or warriors halt three or four "times, to bewail the death of thoſe wild bulls they flatter'd themſelves they ſhould "kill. At the laſt halt, the old men in the company ſent out two of their beſt hunters "as ſcouts, to look for wild bulls. They whiſper'd them in the ear at their return, "before they begun the chaſe. They then lighted up bull's dung dry'd in the ſun, "and prim'd, as it were, their *calumets* with this new fire, which they preſented to "thoſe hunters who had been out upon the ſcout, in order for 'em to ſmoak. The "ceremony ended, an hundred men went behind the mountains, and the ſame number "march'd another way, in order to ſurround the bulls, *&c.*"

Before a young hunter goes to the chaſe for the firſt time, he is oblig'd to keep a religious faſt, to which he prepares himſelf with the care and attention that is generally obſerv'd by thoſe who go thro' a ſtate of probation in any order ſoever, when they are juſt growing up to manhood. This faſt continues three days, during which the novice is oblig'd to daub his face over with black, and imagines it to be a homage he is bound to pay the great Spirit. He preſerves a piece of fleſh from every deer, in order to devote it to him; and theſe pieces are ſo holy, that no other ſavage but the hunter dares to touch them, not even altho' he were almoſt ſtarv'd.

Their Vows.

ALL relations are ſilent upon this head of devotion Here follows the only inſtance we meet with of that kind. [b] Whenever there happens a great ſcarcity of victuals, they promiſe the great Spirit, that a portion of the firſt beaſt they kill ſhall be given to one of the moſt conſiderable of their nation, as a teſtimony of the love they bear it; and that they will not eat any of that animal before the diſtribution is made. The above-mention'd author adds, "that they ſometimes keep the beaſt two months," till ſuch time as they meet with a perſon of diſtinction to whom they may give the *devoted morſel*; if the beaſt ſhould ſtink or rot during that time, they burn it, in order to offer it in ſacrifice. Such as don't make any vow to gain the favour of the great Spirit, at leaſt take care to recommend themſelves to the protection of their *Manitou*. They preſent a lighted pipe to him thrice, break out into lamentations, beſeech him to hear 'em, and recommend their perſons and families to his protection. Mournful ſongs bear a part in this religious ceremony.

The

[a] *Voyage into a country bigger than* Europe, in vol 5. of *collection of voyages to the North.*
[b] *La Potterie*, ubi ſupra.

The Heraldry and Hieroglyphicks of the Savages.

WE preſume the reader does not ſuppoſe the ſavages are very well skill'd in heraldry; but as *la Hontan*, has thought proper to give the name of coats of arms to certain rude and ill-ſhap'd figures, which thoſe people paint on the trees, as ſo many monuments of their victories, and which poſſibly they revere as deities, we ſhall alſo call 'em by that name, and deſcribe them as follows. Whenever a party of ſavages has gain'd a victory over their enemies, the conquerors, at their return into their country, peel the bark from the trees to the height of five or ſix foot in all places, where they halt, and then paint on the naked trunk ſeveral groteſque images, which are either ſo many figures that repreſent ſymbolically, or hieroglyphically, the character they aſcribe to themſelves, or elſe the images of their tutelary genius. Theſe images are made of coal, ground and beat to powder in fat or oil.

Theſe nations alſo expreſs their thoughts by hieroglyphicks. *La Hontan* furniſhes us with ſome inſtances to this purpoſe, ſuch as the following: The arms of *France* with an ax and ſeveral tens over them, ſignify that the *French* have *rais'd the ax*; that is to ſay, have proclaim'd war, and fought againſt them with as many warriors as there are tens in the figure.

Of their Year.

THE year [a] among the *Hurons* and ſeveral other nations of *Canada* and *Miſſiſippi*, is compos'd of twelve [b] ſynodical lunar months, but with this difference, that every thirty moons they paſs over a ſupernumerary one, which they call the *loſt moon*. All theſe lunar months have names ſuitable to 'em. They give the name of the *worm moon* to the month of *March*, becauſe thoſe inſects begin to diſcover themſelves at that time; that of the *moon of plants* to the month of *April*; the *moon of ſwallows* to that of *May*, and ſo on. The *Flemmings* have the ſame form of ſpeech in their tongue: The month of *February* is by them call'd [c] *the month in which they lop or prune the trees*; the month of *April*, [d] that *in which the meadows are fit for mowing*. We muſt here explain what we before mention'd of the *loſt moon* of the ſavages. [e] Let us ſuppoſe *March* to be their thirtieth lunar month, and that thus it ends the revolution of thirty months, in that caſe there will be a *loſt* or intercalary *moon* between *March* and *April*, after which the month of *April* will be reckon'd as the firſt of the ſynodical revolution of thirty months. This we believe is the only explication that can be given to *la Hontan*'s relation. Inſtead of reckoning by weeks, a calculation never us'd by the ſavages, they compute time from the firſt to the twenty ſixth of their lunar months; which comprehends juſt as much time as is between the inſtant in which the moon begins to diſcover the edge of its half-face in the evening (theſe are *la Hontan*'s words) till her almoſt diſappearing in the morning. This is what they call the *month of illumination*: "As for inſtance, a ſavage will ſay, I ſet out the firſt of *the ſturgeon month*, which is the "month of *Auguſt*, and I return'd the 29th of *the month of Indian corn*, *i. e.* that "of *September*; the day following, which was the laſt, I lay by. Nevertheleſs as "there ſtill remains three days and an half of *dead moon*, which is their manner of "expreſſing themſelves, during which time 'tis hid from their ſight, they give them "the

[a] *La Hontan.*

[b] This is a term in aſtrology: a ſynodical month is the ſpace of twenty nine days and a half, which the moon employs from the time of her being once with the ſun under the ſame degree of the zodiack, till her meeting with him again under another degree. *Robault's* phyſicks.

[c] *Snoeimaand.* [d] *Graſmaand.* [e] *La Hontan*, ubi ſupra.

" the name of naked days." 'Tis evident that this way of meaſuring time is very troubleſome and intricate. They compute their artificial day and night by a quarter, ahalf quarter, half, three quarters, ſun-riſing and ſetting, day-break, and twilight. But if it be objected that this way of computing cannot be exact, in ſuch parts of the year when neither the ſun nor moon appear in their horizon, *la Hontan* anſwers, that repeated experience, and an extreme attention, which the *Europeans* are ſeldom capable of, becauſe of the great diſtraction of their thoughts, teach them to know exactly the hour either in the day or night-time, tho' the weather be never ſo cloudy.

Of their Memorials, when they treat upon any affair.

THESE people expreſs their thoughts by hieroglyphicks, as was before obſerv'd: but when they treat upon any very important affair, they make uſe of necklaces, [a] made of porcelane beads, or pieces of black and white ſhells cut long-wiſe, ſtrung and rang'd in ſuch a manner, as to compoſe a variety of figures that look pretty enough. Theſe necklaces are two foot long, and about three or four inches broad. They in ſome meaſure ſupply the want of writing, whenever any treaty or ſuit of law is to be determin'd, *&c.* Theſe their warriors uſe as bracelets and girdles, and put them over white ſhirts. The reader will have a better idea of the uſe of theſe necklaces, by reading the negotiations of the *French* or *Engliſh* with the ſavages, as related by travellers. Suffice it to obſerve, that every necklace contains either a point to be treated on, or ſome remarkable circumſtance: as for inſtance, if they are to treat with a nation with whom they were before at variance; or if they are to communicate any affairs to an ally, they ſend him as many necklaces as there are affairs in agitation. One of theſe ſhall ſignify a piece of intelligence, another a compliment of condolance, a reconciliation; ſhall ſhew that they enter into a deſign, and are reſolved to ſhare in ſuch an enterprize, *&c.*

Religion of the Inhabitants of Cibola, *of* New-Albion, *of* New-Mexico, California, *&c.*

IF we may give credit to the relation of fryar *Mark of Niſa*, whom *Antonio de Mendoſa*, viceroy of *Mexico* ſent with ſome other *Spaniards* to diſcover the north coaſts of *America*, ſcituated on the *South-Sea*, the government of *Zuny* or *Cibola* is ſo well regulated, that we can ſcarce conſider thoſe people as ſavages. They dwell in cities, in which are ſeveral houſes built of ſtone; the form of their government is ſuch, as diſcovers that they are not entirely ignorant of thoſe circumſtances that conduce to the maintaining of order and regularity: but nevertheleſs, the little religion they ſeem to have, is vaſtly odd and whimſical, if we are to give credit to what *Francis Vaſques* relates, *viz.* that the people of *Cibola* pay no adoration to any thing but water, " becauſe, ſay they, it contributes to the growth of corn and other food; which is a " proof of its being the only ſupport of life."

The famous Sir *Francis Drake*, who made ſo many expeditions in the ſixteenth century, diſcover'd *New-Albion*, ſcituated on the *South-Sea*, in the 38th or 40th degree of north latitude. He imagin'd he diſcover'd ſome footſteps of religion in the inhabitants of that coaſt. He ſaw ſome women tearing their cheeks, bewailing and inflicting a variety of tortures on themſelves, all which, he thought, was ſome indication of religious worſhip. He had the honour to ſalute the king or *cacique* of the country and

[a] *La Potterie*, ubi ſupra. *Vide* the repreſentation of theſe necklaces.

all

all his court. Their dreſs and ornaments, which conſiſted of feathers, rabbit skins, and lays of colours, whimſically daub'd over the body of the king, and thoſe of his courtiers, were not able to tempt *Drake*, in whoſe favour the king of *New-Albion* offer'd to abdicate his crown. His majeſty ſet it on the head of that illuſtrious *Engliſhman* with his own hand, put the royal chain about his neck, and heighten'd the whole ceremony with a ſong; but all to no purpoſe: Sir *Francis* refus'd the kingly dignity with as much generoſity, as the *New-Albion* monarch had offer'd it to him. The reader may poſſibly ask, what traces of religion could be diſcover'd in this ceremony? but that muſt be demanded of *Drake* himſelf. He tells us, that thoſe ſavages mixing among his people, wept, groan'd, and tore their faces, making their offerings at the ſame time; and that his companions endeavour'd to make 'em underſtand that religious worſhip was due to the true God only. In the whole he does not inform us, what it was in which the worſhip of the ſavages conſiſted. 'Twould be very difficult to form any ſolid notions from conſequences drawn from a few ſigns, which are generally fallacious.

All that can be ſaid on the religion of the ſavages of *New-Mexico*, is, that they worſhip idols. If the reader goes on to enquire, we will tell him, that the devotees among the idolaters have their oratories, where they worſhip the devil; here they offer meat to him for his ſuſtenance. They dedicate to him chapels, which are built on an eminence [a]: 'tis here the devil goes generally to divert and repoſe himſelf, whenever he is forc'd to ramble from one city to another. 'Tis to be obſerv'd, that travellers ſave themſelves from entring into abundance of particulars, by bringing in the devil in all the notions which idolaters form to themſelves of the ſupreme Being. This is the ſyſtem of *occult qualities* in religious matters. The ſavages of the province of *Los Quires* ſeem to worſhip the ſun, the moon and ſtars: this conjecture is grounded on the repreſentation of thoſe heavenly bodies painted on their tents and pavilions. We are told in general, that all theſe people hold a very ſtrict correſpondence with the devil.

Ferdinand Alarchon imagining that the *Californians* ador'd the ſun, made uſe of a very unapoſtolical method to bring them over; but after all, his buſineſs was to get his king new ſubjects and to increaſe the number of good chriſtians. He declar'd to 'em, that he was ſent by the ſun to exhort them to peace and unity. Some *Indians*, who ſuſpected the truth of his miſſion, ask'd, why he had delay'd to ſend him ſo long? To which he reply'd, *that he was too young*: which anſwer was perfectly well adapted to a ſavage. The concluſion of the conference was, that they acknowledg'd him to be the ſon of that planet. This pretended ſon, in order to encreaſe the number of the elect, rais'd a wooden croſs, and commanded his companions the *Spaniards* to adore it, as an example for the imitation of the infidels. To theſe he preſcrib'd the time and manner of adoration. As we may take it for granted that he had obſerv'd they worſhipp'd the riſing-ſun in the morning, he told 'em that they were to worſhip the croſs at the ſame hour. [b] Father *Picolo* relates, in his *account of* California, that he could not diſcover *the leaſt form of government, or hardly any marks of religion or regular worſhip* among that people. "They worſhip the moon, and cut their hair (I cannot affirm, continues the "ſame author, whether it be in the wane) in honour of their Deities. This they "give to their prieſts, who apply it to ſeveral ſuperſtitious uſes."

[a] *Purchas.*
[b] *Collection of voyages to the North*, vol. 5.

Marriage-Ceremonies, and other Cuſtoms of the Indians of New-Mexico.

[a] THeſe Savages are polygamiſts. We are told that the inhabitants of *Cibola* marry but one wife. Thoſe of *California* will not allow their maidens to keep company with men. They puniſh adultery with death. The widowhood of their women laſts ſix months, after which they are allow'd to marry again.

The *Californians* and their neighbours have youths among 'em whom they oblige to go in womens apparel: theſe adminiſter to the moſt infamous uſes. They are prohibited marriage, and they carry this laſcivious cuſtom to ſuch horrid lengths, that when the youth whom they proſtitute in this manner, happens to die, his brother is oblig'd to ſucceed him in the ſcandalous office. Theſe miſerable wretches make a duty of this obſcenity, which we have deſcrib'd in as modeſt terms as the ſubject would admit of; and in return are maintain'd by the charity of the publick, and beg their bread from door to door. The reſt of the *Indians* of *North-America* give into the ſame irregularities, and conceal the ſhame of thoſe they abuſe under the name of Hermaphrodites.

The *Indians* of *Cinalva* adopt perſons into their families in the ſame manner as the *Nadoueſſans* and other nations of *North-America*. They thruſt a little ſtick down the throat of the perſon who is to be adopted, which forces him to throw up violently whatever he has got in his Stomach; and this they call regeneration.

[b] Whenever any of them fall ſick, and that his life is thought in danger, they immediately dig a grave. The moment he is dead, they burn him, together with his houſe and all his effects: they bury his aſhes, and throw a certain kind of duſt over his grave, with which thoſe who revere his memory make a ſtrong liquor, which they drink to great exceſs. The *Californians* alſo burn their dead, with all that belong'd to them. This odd cuſtom alone plainly ſhews that theſe ſavages are perſuaded of the immortality of the ſoul.

Religion of the Virginians.

WE ſhall begin this deſcription with a piece of hiſtory, which may be of uſe in proving the greatneſs of ſoul of thoſe people whom we call Savages. [c] *Oppechancanough*, emperor of the *Virginians*, falling unhappily into the hands of the *Engliſh*, Sir ..... *Berkley*, governour of the *Engliſh* Colony, intended to ſhow him publickly to the people. The *Virginian* prince, whoſe eyes were ſo much weakned by old age, that he was forced to make uſe of one of his ſubjects to open them for him, hearing a great croud of people about him, cauſed them to be open'd immediately. The ſight of ſo great a multitude threw him into a rage, whereupon he bid 'em in a haughty tone, ſend for the governour, whom he reproached with his ill-treatment, and told him with a diſdainful air, " That if fortune had made him his priſoner, he would not have expoſed " him ſo baſely to the ſcorn and deriſion of his people." We have mention'd this incident, as it may be of uſe to juſtify the *American Indians*, with regard to ſeveral groſs and childiſh ideas, which ſome travellers have imputed to them, not only in religious matters, but even with reſpect to the moſt common notions of decency and decorum.

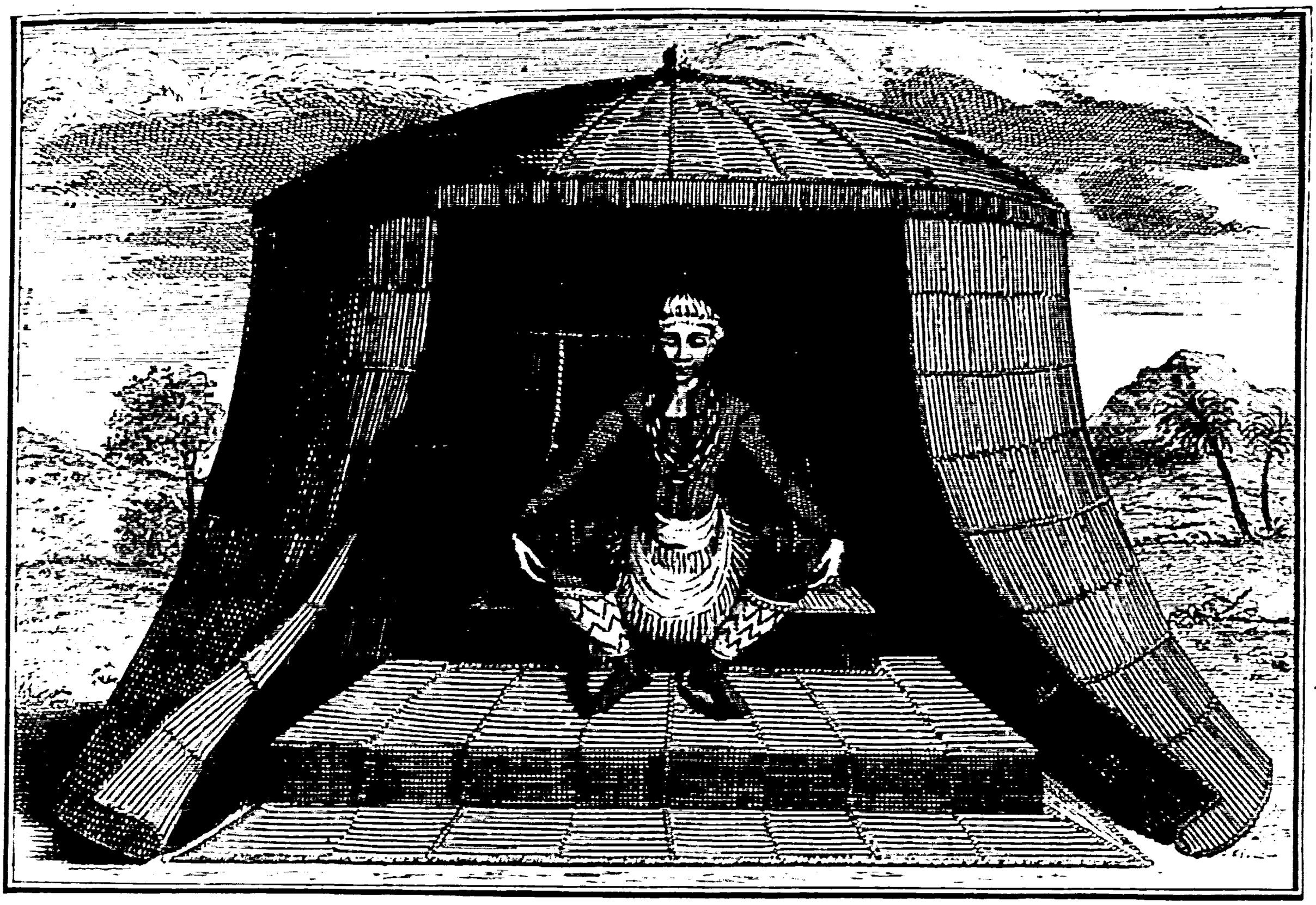
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[a] See *Purchas*. [b] *Purchas*. [c] *Hiſtory of* Virginia, *Edit. of* 1706.

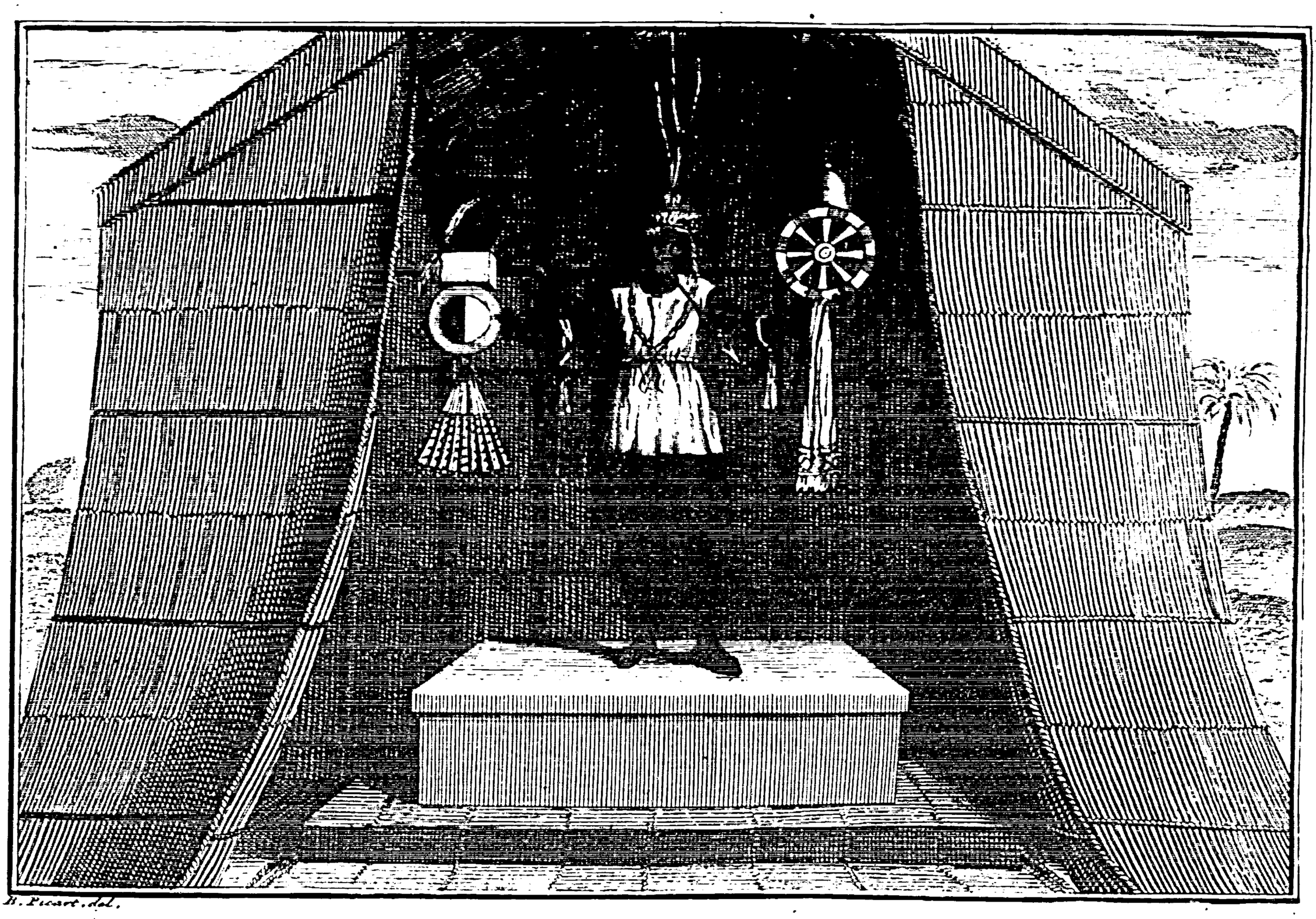
[a] Here follows what a native of *Virginia* has written concerning the religion of the *Virginians*: "These *Indians*, says he, look upon those to be guilty of sacrilege, who "reveal the principles of their religion." Whence we are to infer, that in case their neighbours entertain the same opinion, we are not to wonder, that it is impossible to reconcile the assertions which we meet with in travellers who have writ of those countries; or that a traveller should contradict all that had been written by one who had visited those regions before him. A very little attention will be sufficient to discover that they often ascribe to the same people, ideas that are directly contradictory, and ever confused; the reason of which is, because they are able to get but a superficial knowledge of things, swallowing them down in a hurry, without once examining them; but at the same time they strenuously maintain, that they are capable of giving a most authentic relation. "One day, continues the above-cited author, we met with the *Quioccosan*, "or temple of the *Indians*, at a time when every body was assembled to consult upon "dividing those lands which the *English* had given them. Overjoy'd to meet with so "happy an opportunity, we resolv'd not to lose it. After having remov'd from the gate "of the temple, twelve or fifteen great logs of wood with which it was barricaded, "we enter'd it, and saw nothing at first but the bare walls, and a fire-place in the middle. "This house was about thirty feet long, and eighteen feet wide, and had a hole in "the roof to let out the smoak. The gate of the temple was at one end of it. On the "outside, and at some distance from the building, stakes were set up quite round it; "the tops of which were painted, representing men's faces in relievo. We did not find "one window in all the temple, nor any place for the light to enter in at, except at the "door, and the hole of the chimney. We observ'd farther, that at the end, over-"against the door, there was a separation made of matting work'd very close together, "that inclosed a place about ten feet in length, and which did not let in one single ray "of light. At first we could hardly prevail upon ourselves to attempt to enter into so "dark a place, but at last we ventur'd in, and found in the midst of this enclosure, a "place surrounded with stakes, at the top of which were great shelves, from thence we "drew three mats that were roll'd up and sew'd together; on one of which some "bones were laid, on an other an *Indian* hanger, call'd by the *Virginians* [b] *Tomahawk*. "They had tied to one of these *Tomahawks* the waddles of a turkey-cock painted red "and the two longest feathers of his wing hung at the end, tied on with a string of "about five or six inches in length. In the third mat was some inlaid-work, which we "took for the idol of the *Indians*. This inlaid-work consisted of a piece of wood "three feet and a half in length, having a notch at the top, for the setting in of the "head, with semicircles about the middle which were nail'd on four inches from the "edge, representing the breast and belly of that statue. Underneath was another board, "not above half so long as the former, and which they fastned there with pieces of "wood, that being set in on every side, stood out about fourteen or fifteen inches from "the body, and which, as we imagin'd, made the bending in of the knees whenever "they set the image together. We also found in this mat, some pieces of red and "white callico, and rolls made for the arms, thighs, and legs, which they folded over "the knee.

"'Twould be very difficult to get the sight of one of those images at this time, because "the *Indians* are extremely careful in concealing them from public view. We put "the clothes of the above-mention'd image upon the circles to make up the body; to "which we fix'd the arms and legs, in order to form some idea of it: but the head and "the magnificent bracelets with which they generally adorn it, were not there, or at "least we could not find 'em. When this image is clothed in all its ornaments, it must "needs have a very venerable aspect in this dark place, in which the light is let in only "by

[a] *History of* Virginia. [b] *See the Figure.*



KIWASA IDOLE des VIRGINIENS.



B. Picart. del.

Le DIEU des VENTS, autre Idole des VIRGINIENS.

" by raiſing one of the mats of the partition, from the gloomy light that comes in at the " gate, and the hole of the chimney of the temple. This gloom ſerves to heighten the " devotion of theſe ignorant people: but one circumſtance which is of great ſervice to " them in carrying on the cheat, is, that the chief magician enters unperceiv'd by any " one, alone on one ſide, and moves the image up and down, whilſt the prieſt ſtands " among the people on the other ſide, to hinder any perſon from being over-curious, " under the penalty of incurring the cenſures and indignation of the deity."

The *Virginians* have given ſeveral names to this idol. 'Tis call'd by ſome *Oka*, by others *Quioccos*, or *Kiwaſa*. Theſe names may poſſibly be ſo many epithets, which they vary according to the ſeveral functions they aſcribe to this deity, or the different notions they may form to themſelves of it in their religious exerciſes, and common diſcourſes. " Moreover, continues the above-cited author, they are of opinion that this idol " is not one ſole being, and that there are many more of the ſame nature, beſides the " tutelary gods." They give the general name of *Quioccos* to all theſe *Genii*, or Beings; ſo that we will particularly apply the name of *Kiwaſa* to the idol in queſtion.

The engraver has not here repreſented the idol *Kiwaſa* in his temple; but has placed him in the open air in a hutt built of mats, and on a kind of ſeat or altar, call'd by the *Virginians*[a] *Paworance*. Theſe ſavages conſecrate chappels and oratories to this deity, in which the idol is often repreſented under a variety of ſhapes. They even keep ſome of theſe in the moſt retir'd part of their houſes, to whom they communicate their affairs, and conſult them upon occaſion. In this caſe they make uſe of them in the quality of tutelary gods, and 'tis they who ſhower down bleſſings on their families.

Theſe idolaters often repreſent *Kiwaſa* with a pipe in his mouth; and what is more, he really ſmoaks, for the pipe is lighted. But the truth is, that a prieſt conceals himſelf dextrouſly behind the idol, and ſmoaks the tobacco. The darkneſs with which the god is ſurrounded, prevents their ſeeing the ſmoaker, or the people from detecting him; for were they to diſcover him, they would no longer pay the reverence due to their ſpiritual directors. The Gods of the inhabitants of our hemiſphere have ſweated, groan'd, and wept juſt after the ſame manner.

Kiwaſa often manifeſts himſelf in oracles or viſions. They conſult him before they go a hunting, and for matters of leſs importance. As caprice is, among theſe ſavages, the effects of the inſpirations of a god; if at any time when they are hunting, the ſpirit moves them to play, they immediately reſolve upon playing, becauſe they think that God has commanded it, and that their wills ought to be immediately dependant upon his, even on the moſt trifling and ridiculous occaſions. Whenever they want to conjure him up, four prieſts go to the temple of the god, whom they raiſe by the power of certain words, of whoſe ſignification the people are entirely ignorant. Then *Kiwaſa* appears under the figure of a handſome man, having on the left ſide of his head a tuft of hair, which deſcends to his feet; and appearing thus equipp'd in the air, he haſtens forthwith to the temple. Immediately he begins to walk up and down it in great agitations; but he grows calm on a ſudden, and orders eight more prieſts to be ſent for: when the aſſembly is met, he declares his will to them; which being done, he again ſets out on his journey for heaven.

The *Virginians* worſhip alſo the ſun. At day-break the devotees of both ſexes go faſting, and waſh themſelves in a running ſtream. The ablution continues till the ſun appears, nor do they ſuffer their children of ten years of age to omit this religious duty. He is no ſooner above the horizon, but they offer him tobacco. The deity which is here repreſented with the idol *Kiwaſa*, is another object of the adoration of the *Virginians*. The winds and ſeas are all under his direction, and the ſeveral appendages about his image are all emblematical.

Theſe

[a] *Purchas.*

Theſe idolaters are not ſparing of either offerings or ſacrifices to their gods, and the moſt trifling ſubject of fear, furniſhes them with an occaſion of ſmoaking either [a] fat or tobacco in honour of thoſe deities, whom they imagine are ever prepar'd to oppreſs them. " [b] Whenever they go a journey they burn tobacco, in order to *obtain the* " *aſſiſtance of the ſun.*——Whenever they croſs a lake or a river, they throw tobacco " into it, or the moſt valuable thing they have, in order that the ſpirit who they be- " lieve preſides in thoſe places, may grant them a ſafe paſſage over. Whenever they " return from hunting, from war, or any other conſiderable enterprize, they offer " part of their ſpoils, of their beſt tobacco, of their furs, their colours with which they " paint themſelves, nay even fat, and the beſt of their game. The antients had part " of theſe cuſtoms among them.

" They have alſo *ſome ridiculous traditions.* There is a rock on that ſide where " the water-falls of the river *James* lie, on which are plainly ſeen ſeveral marks that " appear to have been made by the foot of a giant, and are about five feet diſtant from " one another. The *Indians* are of opinion, ---- that one of their gods having walk'd " on this rock, left the print of his feet in it."

We have already obſerv'd, that the *Virginians* make uſe of emblematical figures. " They often erect pyramids and ſtone pillars, which they paint and adorn after their " manner: they even pay 'em all the outward marks of religious worſhip, not as thoſe " which are offer'd to the ſupreme Being," but in quality of his repreſentatives; becauſe they employ them as ſymbols and hieroglyphicks of the Sovereign of all things: they honour his Majeſty before the ſign, or repreſentative; they honour it in the ſign, tho' at the ſame time they don't honour the ſign itſelf. 'Tis in the ſame view, " that they " keep certain ſtone-baskets, under which ſome character of the Deity is undoubtedly " repreſented. They offer ſacrifice to rivers and fountains, and that becauſe their con- " tinual flowing is an emblem of God's eternity.

" They erect altars in all thoſe places that are remarkable for ſome incident.——But " there is a private altar, to which they pay a greater honour than to any of the reſt. " The high altar, before the arrival of the *Engliſh* in *Virginia,* was ſcituated in a place " to which thoſe people gave the name of *Uttamuſſak:* the principal temple of the " country was in the ſame place, which was at the ſame time the metropolitan ſeat of " the prieſts. There were alſo three large houſes, each ſixty feet long, all fill'd with " images. 'Twas in theſe religious houſes that they uſed to preſerve the bodies of " their deceas'd kings, for which the natives had ſo great a veneration, that none but " kings and prieſts were allow'd to enter them. The people were never admitted into " them, nor dar'd even ſo much as to approach thoſe ſanctuaries without the per- " miſſion of the former. The high altar was of ſolid cryſtal of three or four inches " ſquare.——On this altar they uſed to ſacrifice on ſolemn days." And as mankind in general are eaſily perſuaded that every thing which is employ'd in any myſterious affair, cannot fail of diſplaying itſelf by ſome diſtinguiſhing characteriſtic; let us not omit " that this cryſtal was ſo very tranſparent, that the grain of a man's skin might be ſeen " through it; 'twas moreover of ſo prodigious a weight, that unable to draw it any " further, they were oblig'd to bury it in the neighbourhood," to conceal it from the *Engliſh.* We have inſtances of this miraculous weight in the religions of our hemiſphere. How much pains, how much labour was employ'd to conquer the reſiſtance of the god, demi-god, and other ſubalterns of the deity, whoſe ſtatues were reſolutely bent not to ſtir from their places? Among the extraordinary prerogatives which *Homer* has beſtow'd ſo liberally on his gods, he was particularly careful not to omit weight.

We before took notice that the *Virginians* give the name of *Paworances* to their altars; " which is the reaſon of their having ſo much veneration for a bird who is con- " tinually

[a] The *Virginians* uſe it inſtead of incenſe.
[b] *Hiſtory of* Virginia.

PRÊTRE de la VIRGINIE vû du côté droit.

PRÊTRE de la VIRGINIE vû du côté gauche.

B. Picart. del.

MAGICIEN de la VIRGINIE.

" tinually repeating that name.———They ſay that that bird is the ſoul of one of " their princes.——They add further, that an *Indian*—having kill'd one of thoſe birds, " paid dear for his raſhneſs; for he diſappear'd a few days after, and was never heard " of more.———Whenever they come near a *Paworance* as they are travelling, they " never fail to inform the young People in their company, on what occaſion and at what " time it was built; exhorting them at the ſame time, to pay all due reſpect to the " altar." Thus do theſe oral inſtructions perpetuate among theſe people the tradition of the miracles of their gods, the wonders of their religion, and the doctrine which it teaches.

The Notions the Virginians *have of the Deity, the Creation,* &c.

THE author from whom we have extracted the above-mention'd particulars, tells us, " That the *Virginians* acknowledge a God that delights in doing good, whoſe " habitation is in heaven, and whoſe kindly influences ſhed themſelves upon the earth: " that he is eternal; enjoys a perfect happineſs and tranquility, and is ſupremely per- " fect, and, *what is worſe, he is ſupremely indolent.* That he ſhowers down his bleſ- " ſings upon men, without choice or diſtinction, or without troubling himſelf with their " affairs." That he leaves 'em entirely to their free-wills, whilſt he himſelf continues in a ſupine [a] indolence, out of which all the worſhip they pay him is not able to recover him. That 'tis to no purpoſe to pray to him, ſince nothing is capable of moving him.

This ſyſtem does not hang well together, and poſſibly may have been falſely related by thoſe who have written on the religion of theſe ſavages. We have already taken notice, when we mention'd [b] *Kiwaſa*, that the *Virginians* imagine themſelves to be immediately inſpir'd by him in all their thoughts; whence it follows, that he acts upon their wills, and conſequently concerns himſelf with what men do. Be that as it will, finding they have nothing to dread from the indolent and inſipid goodneſs of their God, they endeavour to procure the favour of an evil genius, who is of an infinitely more active nature. We cannot ſay, whether they imagine him to be his ſubject, his equal, or his lieutenant; or whether it be him they call *Oka* or *Kiwaſa:* 'tis certain however, " that they pay this evil ſpirit a very zealous homage, which very much " reſembles the worſhip the ſavages of *Miſſiſippi* and *Canada* pay their evil genius. " The *Virginians* tell us, that 'tis he who concerns himſelf with the affairs of this " world; 'tis he, ſay they, viſits us, ruffles the air, and raiſes ſtorms, *&c.* and him we " appeaſe with ſacrifices."

Some other [c] people of *Virginia* have a notion that God, whom they ſuppoſe to be eternal, having made a reſolution to create the world, firſt form'd a ſett of ſubaltern gods,

[a] " *How the vaſt maſs of Matter, Nature, free*
" *From the proud care of th' med'ling Deity,*
" *Doth work by her own private ſtrength, and move,*
" *Without the trouble of the Gods above.*
" *For how, good Gods, can thoſe that live in peace,*
" *In undiſturb'd and everlaſting eaſe,*
" *Rule this vaſt All, their labouring thoughts divide*
" *'Twixt heaven and earth, and all their motions guide;*
" *Send heat to us, the various orbs controul,*
" *Or be immenſe, and ſpread o'er all the whole?* &c.
" *Or hide the heavens in clouds, whence thunder thrown,*
" *Does beat their own aſpiring temples down?*
" *Or thro' vaſt deſarts breaks th' innocent wood,*
" *Not hurts the bad, but ſtrikes the juſt and good.* Creech's Lucretius, *book* 2.

[b] We read in *Purchas*, that they adore the devil under the name of *Oka* or *Kiwaſa*.
[c] *Purchas*.

gods, to whom he afterwards committed the government thereof, after having made uſe of their aſſiſtance in creating it. After this he created the ſun, the moon and ſtars, whoſe degree and quality is inferior to that of the other gods. The firſt thing thoſe gods created was water, out of which they form'd all creatures, both viſible and inviſible. Woman was created before man, and ſhe had commerce with one of theſe creating gods. This is the origin of mankind.

Their Prieſts, Soothſayers, Diſcipline, &c.

THE figure repreſents a prieſt and a ſoothſayer. "The [a] ſacerdotal veſtment is "like a woman's petticoat plaited, which they put about their necks, and "tie over the right ſhoulder; but they always keep one arm out, to uſe it upon occa- "ſion. This cloak is made round at bottom, and deſcends no lower than the middle "of the thigh: 'tis made of ſoft well-dreſs'd skins, with the hair outwards.

"Theſe prieſts ſhave their heads cloſe, the crown excepted, where they leave only "a little tuft, that reaches from the top of the forehead to the nape of the neck, and "even on the top of the forehead. They here leave a border of hair, which, whether "it be owing to nature, or the ſtiffneſs contracted by the fat and colours with which "they dawb themſelves, briſtles up, and comes forward, like the corner of a ſquare "cap.

"The magicians or ſoothſayers alſo ſhave their heads cloſe, and leave only a tuft "upon it. Over their ears they wear the skin of a bird, whoſe feathers are of a dark "colour; and dawb themſelves with ſoot, or ſomething like it, in the ſame manner "as the prieſts. They hang an otter-skin at their girdle for modeſty ſake, and clap "its tail between their legs. They alſo tie a pocket to it, which hangs upon the thigh, "the bottom whereof is adorn'd with a little long fringe, or tagg'd points."

We are aſſur'd that the *Virginians* have a great veneration for their prieſts; "and "that the latter endeavour to procure it, by dawbing themſelves all over in a very "frightful manner; dreſſing themſelves in very odd habit, and tricking up their hair "after a very whimſical manner." Every thing they ſay is conſider'd as an oracle, and makes a ſtrong impreſſion on the minds of the people: they often withdraw from ſociety, and live in woods or in hutts, far remov'd from any habitation. They are difficult of acceſs; and don't give themſelves any trouble about proviſions, becauſe care is always taken to ſet food for 'em near their habitations. They are always addreſs'd to in caſes of great neceſſity: as for inſtance, they beſeech 'em to ſend rain, or to help 'em in finding out any thing they may have loſt: they alſo act in quality of phyſicians, becauſe of the great knowledge they are ſuppos'd to have of nature. In fine, peace or war is determin'd by their voice, nor is any thing of importance undertaken without firſt conſulting them.

"The ſoothſayer is the prieſt's aſſociate, not only in the tricking part, but alſo in "the profits ariſing from thence, and they ſometimes officiate for one another.

"The religious ſervice is perform'd in a general tongue, underſtood only by the "greateſt men of the nation, and anſwers in ſome meaſure to the *Latin*." As witchcraft makes a very conſiderable part of the religion of the country, we ſhall preſent the reader with a deſcription of it, as we find it in the above-mention'd *Hiſtory of* Virginia. "The *Virginians*, ſays that author, employ witchcraft on ſeveral occaſions; neither "are they ſparing in their ſacrifices to the wicked ſpirit. Every ſeaſon of the year "they offer to it the firſt-fruits of their fruits, of their birds, fiſh, cattle, plants, roots, *&c.* "and repeat their offerings every time they have any extraordinary ſucceſs in war, "hunting or fiſhing.

"Captain

[a] *Hiſt. of* Virginia, ubi ſupra.

" [a] Captain *Smith* happening to fall into their hands, they employ'd a piece of witch-
" craft or charm upon this account, which was as follows: The buſineſs was to know
" if he were well or ill affected towards them, and if any more *Engliſhmen* were to
" come into their country. Early in the morning they lighted a great fire, round which
" they drew a circle of meal; after which a man, whom we are to ſuppoſe was the
" chief-prieſt or magician, drew near the fire, making ſeveral very frantick geſtures at the
" ſame time. He was cover'd with a skin, and had a crown of feathers with weaſel
" and ſerpents skins upon his head. Thus equipp'd, he began the invocation with a
" thundring voice, ſinging magical airs, in which he was ſeconded by ſix other prieſts.
" They repeated the airs ſeveral times, and theſe were no ſooner ended, but the prieſts
" laid a few wheat-corns upon the ground, and the high-prieſt threw fat and tobacco
" into the fire. After this they drew two other circles. The prieſts took ſticks and
" laid 'em between the wheat-corns, which were rang'd about five in a row, and this
" ceremony laſted three days."

[b] Thoſe ſoothſayers pretend alſo to lay ſtorms, to effect which, they go to the water-ſide, where they addreſs themſelves to the water with a hideous noiſe, accompanied with invocations and ſongs; after which they throw tobacco, pieces of copper, and ſuch like trifles into the midſt of the water, in order to appeaſe the Deity who preſides over it.

The *Virginians* have been accus'd of ſacrificing young children. Captain *Smith*, who was wrong inform'd of the circumſtances of this pretended ſacrifice, which is no more than a probation that all ſuch go through as are devoted to the myſteries of religion, has given us the following deſcription of it. [c] They painted white fifteen of their beſt-ſhap'd boys, who were about twelve or fifteen years of age: theſe they carried before a numerous aſſembly of prieſts and people, all of them painted ſo artfully, that a painter could not poſſibly have done better. " The *Werowance*, which is the name the *Vir-*
" *ginians* give to their princes, preſided in this aſſembly. The ſeveral members of it
" held gourd-bottles and boughs in their hands. The ſavages ſpent the whole morning
" in dancing and ſinging round the young boys: in the afternoon they were all fifteen
" ſet under a tree, and were ſo rang'd as to have a double lane of people, arm'd with
" bundles of ſmall cane, between them. They then choſe five young men, who went
" ſingly, and took out one of thoſe boys and led him thro' the lane, and ſhielded them,
" tho' at their own coſt, and with a ſurprizing patience, from the multitude of blows
" which they ſtruck with their ſticks. During this cruel exerciſe, the mothers of the
" lads weeping and groaning bitterly, were preparing mats, skins, moſs, and dry wood
" for their funeral. After this ceremony they pull'd down the tree, broke the trunk
" of it to pieces, lopp'd off the branches and boughs, and therewith made garlands to
" crown them, and dreſs'd up their hair with the leaves of the tree they had fell'd.
" 'Twas impoſſible to know what became of the children; but they were thrown
" one upon another into a valley, where the aſſembly made great rejoicings. Several
" queſtions being ask'd the *Werowance* with regard to this pretended ſacrifice, he an-
" ſwer'd, all thoſe children were not dead, but that *Oka* ſuck'd the blood from the
" left breaſt of ſuch as were fallen to his ſhare, till they expir'd; that the five young
" men kept the reſt in the deſart for nine months, not allowing them to converſe with
" one individual perſon during that time. 'Tis from among theſe youths, continued he,
" that we chuſe our prieſts and ſoothſayers."

The author of the *Hiſtory of* Virginia thinks, the reaſon why theſe medico-prieſts endeavour to perſuade the people, that *Oka* ſucks the blood from the left breaſt of ſuch children as fall to his ſhare, is, in order that if any of the novices ſhould die under the rigors of their probation, the prieſthood may not ſuffer upon that account. He adds,

[a] This is partly borrow'd from *Purchas*. [b] *Purchas*.
[c] Extracted from *Purchas*, and the *Hiſtory of* Virginia.

adds, that Captain *Smith* gives an imperfect deſcription of the diſcipline which all thoſe are obliged to undergo, who aſpire at the dignity of the prieſthood, or who are ſo far ſpurr'd on by emulation, as to endeavour to be one day receiv'd into the number of their great men. This the *Virginians* call *Huſcanawer*: here follows the deſcription of that ceremony, as we find it in the *Hiſtory of* Virginia. "'Tis generally celebrated "once every fifteen or ſixteen years, unleſs it ſo happens, that their youth are capable "of being receiv'd oftner into it. All theſe are oblig'd to go through this diſcipline, "before they can be receiv'd into the number of the great men, or *Cockarouſes* of the "nation.—The principal men of the place where the ceremony is to be perform'd "make choice of the beſt-ſhap'd, and moſt ſprightly youths among them — for their "*Huſcanawes*. — Any one who ſhould refuſe to undergo that diſcipline, wou'd not "dare to live among his countrymen. They at firſt perform ſome of thoſe ceremonies "related by *Smith*, the chief of which is retirement.———They ſhut them up for "ſeveral months together, and give them no other ſuſtenance during their ſolitude, "than the infuſion or decoction of certain roots that turns the brain. And indeed this "liquor, which they call *Wiſoccan*, together with the ſeverity of the diſcipline, makes "theſe novices raving mad: *they continue for ſome time in this condition.* In the "mean time they are ſhut up in a ſtrong place, built for that purpoſe. — [a] This in-"cloſure is made in the ſhape of a ſugar-loaf, and is open like a lattice to let in the "air. — Not above a month ſince, thirteen youths were *huſcanawed* there, and ſet "at liberty." Here theſe novices quite loſe their memory; they forget their poſſeſ-ſions, parents, friends, and even language. "When theſe medico-prieſts find that the "novices have drunk *Wiſoccan* enough, they leſſen the quantity by degrees, till ſuch "time as their ſenſes are return'd: but before this happens, they carry 'em about to "their own cities or *villages, poſſibly to make 'em known again to the people.* The "young men, after having paſs'd thro' their ſevere diſcipline, dare not ſay they remem-"ber the moſt trifling particulars, for fear of being *huſcanawed* a ſecond time, for "then they are ſo ſeverely handled, that few eſcape with their lives. A novice is "oblig'd to grow deaf and dumb, and muſt pay afreſh for every thing he learns.

"Whether theſe youths really loſe their memories or not, 'tis certain they pretend "not to know any thing of what they had learnt before, and that they are attended "by their guardians till they have learnt all over again.——In a word, they begin to "live again, after having been dead as it were; and become men, by forgetting they "had formerly been children. — The trouble which thoſe guardians put themſelves to "is ſo very great, and they are oblig'd to obſerve ſo religious a ſecrecy during the "whole courſe of this ſevere diſcipline, that thoſe who acquit themſelves worthily of "this charge, are thought to have perform'd the moſt meritorious action that can be "wrought. 'Tis alſo a ſure way of riſing to great preferment. But then on the other "ſide, they may depend upon their being ſoon ſent out of the world, ſhould they ne-"glect but the moſt inconſiderable circumſtance in their duty. The author of this "relation adds, that thoſe who were *huſcanawed* in his time, were handſome, well-"ſhap'd, ſprightly boys, from fifteen to twenty or five and twenty years of age, and were "look'd upon as rich. This, continued he, made me [b] at firſt imagine, that the old "men had invented this ſtratagem in order to engroſs the poſſeſſions of their young "people, ſince 'tis certain that they ſhare them among themſelves, or employ them, "*as they pretend,* on ſome publick uſe.——The *Indians* pretend, that the ſole mo-"tive of their employing theſe violent methods, is in order to free their young people "from the dangerous impreſſions of infancy, and from all thoſe prejudices which they "contract before reaſon is capable of gaining the aſcendant. They affirm, that being then

[a] See the figure.

[b] Like the Jeſuits, who when they meet with any very rich young ſtudent in the ſeminaries, employ all the artifice and inſinuations poſſible, to allure him into their ſociety, in order to enjoy his poſſeſſions.

Vol. 3.



B. Picart. del.

Les VIRGINIENS, adorent le FEU, et se rejouissent, apres avoir été delivrez de quelque danger considerable.

" then at liberty to follow the dictates of nature, they are no longer liable to be de-
" ceived by cuſtom or education; and are thereby the better enabled to adminiſter juſtice
" uprightly, without having any regard to the tyes of blood or friendſhip." The antients had the ſame opinion of their initiations, and thought that they clear'd the underſtanding and rectify'd the ideas: the moderns give pretty much into the ſame notion; but it would be dangerous, and at the ſame time to no purpoſe, to make the application in this place.

Their Feſtivals and Devotion.

HERE follows what the above-mentioned author has obſerv'd on this head; " We don't find that they have any ſtated times, or fixed days on which they " celebrate their feſtivals, but that they regulate them only by the different ſeaſons of " the year. As for inſtance, they celebrate one day at the arrival of their wild birds, " another upon the return of the hunting ſeaſon, and for the maturity of their fruits: " but the greateſt feſtival of all is at harveſt-time. They then ſpend ſeveral days in " diverting themſelves, and employ moſt of their amuſements, ſuch as martial dances, " and heroic ſongs."

After their return from war, or eſcaping ſome danger, they light fires, and make merry about them, each having his gourd-bottle or his little bell in his hand. They all, men, women and children, often dance in a confus'd manner about theſe fires: one wou'd be apt to imagine that this is their chief devotion. Some travellers pretend that they pay a religious worſhip to fire on this occaſion; be that as it will, 'tis this ceremony which is repreſented by the figure.

Their devotions in general conſiſt only of acclamations of joy, mix'd with dances and ſongs, except that in ſeaſons of ſorrow and affliction theſe acclamations are chang'd into howlings. The prieſts preſide at this ſolemnity, dreſs'd in their ſacerdotal ornaments, part of which are the gourd-bottle, the petticoat above-mentioned, and the ſerpents or weaſels skins, the tails of which are dexterouſly tied upon their heads like a *Tiara* or triple-crown. Theſe prieſts begin the ſong and always open the religious exerciſe, to which they often add incantations, part of the myſteries whereof are comprehended in the ſongs above-mentioned. The noiſe, the geſtures, the wry-faces, in a word every thing contributes to render theſe incantations terrible.

We ſhall here obſerve, that one of their religious acts is the throwing the firſt piece of whatever they eat at their meals into the fire. But let us ſay a word or two more of their dancing. We muſt conſider it as relative to this article, ſince it makes ſo great a part of the worſhip of the *Virginians*, that 'tis not eaſy to diſtinguiſh the ſacred from the prophane. " They have two different kinds of dancing, according " to the author of *the Hiſtory of* Virginia, *viz.* 1*ſt*, either ſingle, or at moſt in ſmall " companies; or 2*dly*, a great number together, but without having any regard either " to time or figure. In the firſt kind one perſon only dances, or two or three at moſt. " In the mean time the reſt, who ſeat themſelves down in a ring, ſing as loud as they " can ſcream, and ring their little bells. Sometimes the dancers themſelves ſing, dart " terrible and threatning looks, ſtamp their feet againſt the ground, and make a thou-" ſand antick poſtures and wry-faces. The other dance conſiſting of a large company, " is perform'd round ſtakes ſet in the form of a circle, adorn'd with ſome ſculpture; " or round about a fire, which they light in a convenient place. (The figure repre-" ſents this ceremony.) Every one has his little bell, his bow and arrow in his hand. " They alſo cover themſelves with leaves, and thus equip'd immediately fall a dancing. " They ſometimes ſet three young women in the midſt of the circle.

" They light fires every night, and dance and ſing about them:" Theſe are the places of rendezvous of all ſuch as have a mind to divert themſelves. The deſcription of a

ball, which the hiſtorian, who has furniſh'd us with theſe particulars, has copied from a more antient traveller than himſelf, ſhews, that the *Virginians* have ſome taſte for this diverſion.

Their Ceremonies of Peace and War, and Hieroglyphics.

THE *Virginians* uſe the *Calumet* in the ſame manner as the Savages above-mentioned. Here follows the deſcription of the ceremonies obſerv'd in their reception of foreigners. " The *Werowance*, accompanied with his people, goes to " meet the foreigners at ſome diſtance from his place of reſidence; deſires 'em to ſit " down on mats which his attendants bring with them for that purpoſe; and invites 'em " at the ſame time to the ceremony of the *Calumet*, which is follow'd by a ſhort con- " verſation. They then go to the habitation of the *Werowance*, who gives order for " the waſhing of their feet, treats them, and afterwards diverts them with ſongs and " groteſque dances. When the time for going to reſt is come, they make choice of " two of their moſt beautiful young women to attend upon——the ambaſſador or the " principal foreigners. Theſe young women undreſs him, and the moment he is in bed " they ſteal ſoftly into it, and lie down on each ſide of him. They wou'd even think " they had violated the laws of hoſpitality, were they not to ſatisfy all his deſires; and " this is ſo far from caſting a blemiſh on their reputation, that the reſt of the young " women envy them for what, in their eyes, is the greateſt honour that could be done " 'em. But this is granted to none but foreigners of the firſt diſtinction."

As ſoon as peace is concluded, they bury a *Tomahawk*, as a teſtimony that all their enmity is at an end; and this is what the *Canadans* call *burying the ax*. They often plant a tree over the *Tomahawk*, to ſhow that their mutual friendſhip will flouriſh like a tree.

" When they are upon the point of making war, the *Werowance* conſults the prieſts " and ſoothſayers; aſſembles the chief men of the nation, and holds a general council[a]. " The young men in theſe aſſemblies, particularly in caſe they expect a war, paint them- " ſelves all over with white, red, black, and ſeveral other colours intermix'd. As for " inſtance, they dawb over half their face with red, and the other half with black " or white. They draw great circles of different colours round their eyes, with mon- " ſtrous whiskers, and a thouſand other groteſque figures all over their bodies. To make " themſelves ſtill more terrible, they ſtick either feathers, down, or the hair of ſome " wild beaſt, into the wet paint. Thus equip'd they go to the council, and the mo- " ment they are arriv'd fall a dancing, with arrows or the *Tomahawk* in their hands. " At the ſame time, they chaunt forth the glory of the nation and the brave exploits " of their anceſtors; making ſigns with their *Tomahawks* that they are going to make " a great ſlaughter of their enemies."

They ſeldom fight on plains, but endeavour to ſurprize their enemies, and cut 'em to pieces in ſome ambuſcade, like the *Canadans* and the *Iroquois*. The above-mentioned writer tells us, " that they ſpare neither man, woman, or child, to prevent their " revenging themſelves;" which would make their cruelty greater than that of the other nations of *North-America*.

Their manner of expreſſing their thoughts has ſome affinity to hieroglyphics; as for inſtance, they make uſe of certain repreſentations of birds, quadrupeds, or other things to expreſs certain ideas; and 'tis to theſe that *la Hontan* has given the name of *Coats of arms*. When they are on a journey, or in war, " they paint certain marks on their " ſhoulders, to diſtinguiſh themſelves from other nations. Theſe generally mark them- " ſelves

[a] *Hiſtory of* Virginia.

" ſelves with one, two, or three arrows, which one nation ſhall paint with the point " upwards, another the point downwards, a [a] third croſs-wiſe, *&c.*" One of their idols marches along with them in war, and they ſing as they advance to the combat.

Their Marriages and the Education of their Children.

WE are aſſur'd that the " [b] *Indians* of *Virginia* look upon marriage as a very " ſolemn act, and that the vows they then make are thought to be ſacred and " inviolable.——The husband and wife are allow'd to live apart if there is not a good " harmony between them; nevertheleſs divorces are look'd upon as ſcandalous; and " the parties ſeldom carry their quarrels to ſuch a length as to quit one another.—— " When they puſh things to theſe extremities, all the tyes of marriage are diſſolv'd, " and both parties are allow'd to marry again,——each takes thoſe children he likes " beſt,——and if the parties concern'd cannot agree about it, they divide the children " equally, and the man chuſes firſt."

The *Virginians* obſerve alſo to withdraw their women from ſociety, whenever they are attack'd with certain maladies. We before took notice of the licentiouſneſs of the young women of *Canada* and *Miſſiſippi*, but travellers would perſuade us that the women of *Virginia* are vaſtly more modeſt. " Tho' the young female *Indians* are ſaid to pro- " ſtitute themſelves for a trifle, ſays the author of *the Hiſtory of* Virginia, I yet cou'd " never find any room for that accuſation; ſo that I believe 'tis mere calumny. The " *Indians* diſown this cuſtom, tho' they look upon their young women as miſtreſſes of " their own perſons, and that they can diſpoſe of themſelves as they pleaſe. Moreover I " know that if one of 'em happens to have a child, her reputation is loſt as long as " ſhe lives; and that ſhe will never be able to get a husband afterwards." How will it be poſſible to reconcile this apology for the modeſty of the *Virginians* with what was ſaid in the foregoing page? We are told that the men are apt to be jealous. If that be true, his honour will not be more ſecure upon that account. Tho' a husband were to lay aſide all other cares, and employ himſelf in that only, he may depend that he would have work enough cut out for the reſt of his life. " 'Tis probable that " the excluding the children of their princes from the ſucceſſion, and the devolving it " upon thoſe of his brother by the mother's ſide, in caſe he has any, or in default of " that, to his eldeſt ſiſter's children, may reſult from their jealouſy; becauſe they think " the woman's ſide to be always the leaſt liable to impoſture: but the males in the " ſame degree of conſanguinity are preferr'd to the ſucceſſion before the women, tho' " the latter are preferr'd before ſuch males as are in a more diſtant degree of conſan- " guinity."

As to their children, " they plunge them into cold water the moment they are born." They educate them much after the ſame manner as the *Canadans* and other Savages of *North-America*, from the time of their being grown up a little big, till they arrive at the ſtate of manhood.

Their Medicaments, &c.

'TWOU'D be needleſs to repeat that their prieſts are phyſicians. 'Tis a happineſs for *Europe*, that our clergy have not yet taken it into their heads to join the cure of the body to that of the ſoul. The *Virginians* cure by ſweating, all ſuch diſeaſes as ariſe from ſudden colds or exceſſive heats. They ſuck ſores, lance wounds, and

[a] *Purchas.* [b] *Hiſtory of* Virginia.

and apply fire to tumours "by the means of a ſtick of light wood, which being con-
" ſum'd to a coal, burns as fierce as a red-hot iron. They run the other end of the
" ſtick into the fleſh, and make an inciſion, which they keep open till all the pectant
" humour is run out of it——They alſo make a little cone ---- with a kind of
" rotten wood, by applying the baſe to the affected part; to which fire is ſet, till the
" whole is burnt, and that they have made a real iſſue."

The prieſts ſtudy the qualities of plants, but conceal this ſcience, and the art of curing diſeaſes from the people. They rank this knowledge among their myſteries, and are of opinion, that it ought to be communicated to thoſe only who are deſign'd for the prieſthood; and ſay, that God would puniſh them were they to diſcover their medicaments. We ſhall not give a particular account of the ſeveral medicaments they make uſe of, becauſe it would be going out of the bounds of our deſcription; but we muſt not omit, that the application is made with a great many wry-faces, diſtortions, ſongs, howlings, all which prepoſſeſs the patient and the ſpectators in favour of the phyſician. *Could it be poſſible for this noiſe, this diſorder, to be the work of a mortal? 'tis undoubtedly God who is the agent.* Probably theſe people argue in this manner on that occaſion.

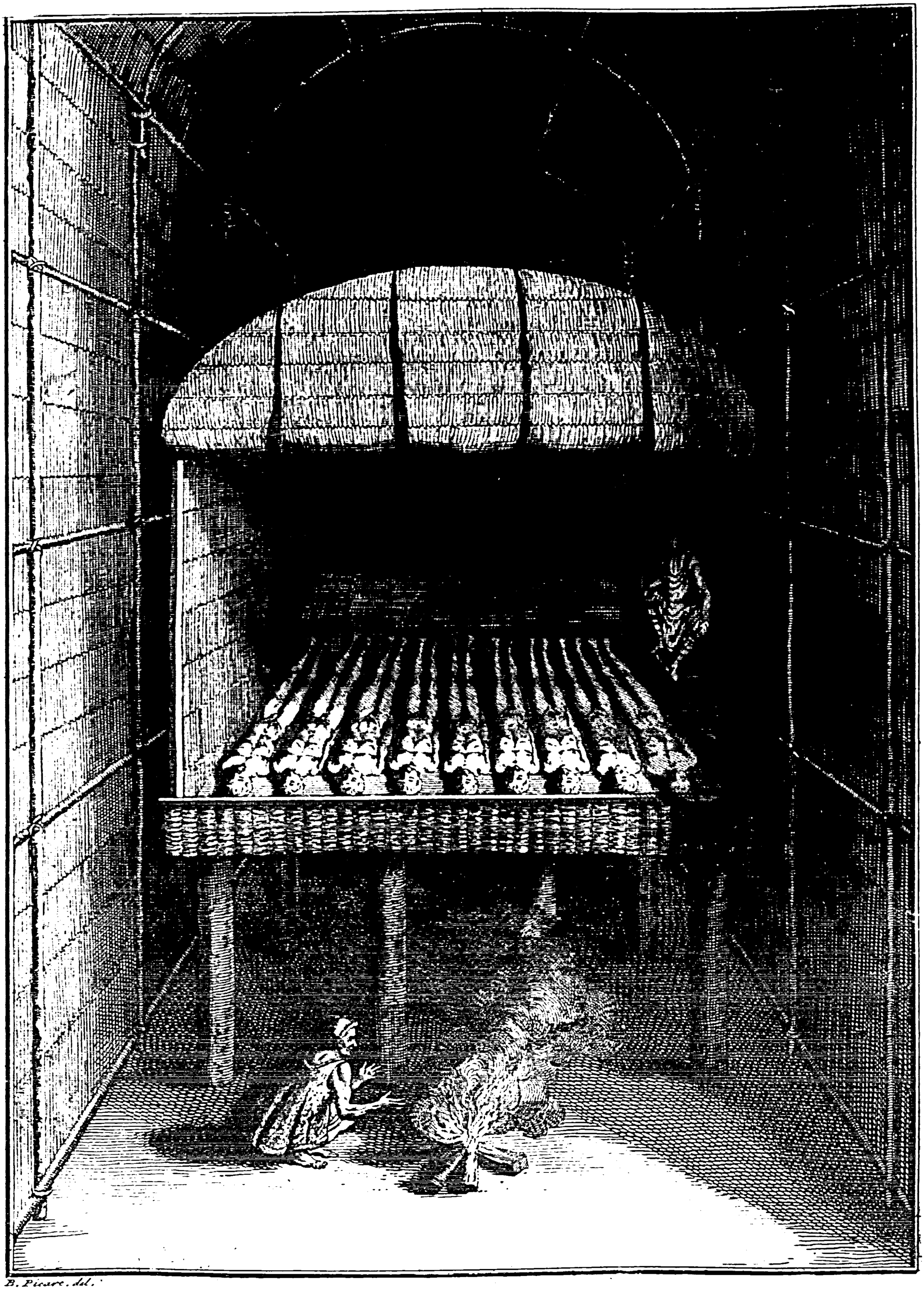
The method of their ſweating the ſick is the ſame as that of the *Miſſiſippians*, to which we refer the reader.

Their Funeral Rites, and Opinion with regard to the State of the Soul after death.

WE ſhall begin by thoſe ceremonies which are obſerv'd with regard to their ſovereigns. "The *Virginians* preſerve religiouſly the bodies of their kings and
" of their chiefs, in the following manner. They firſt cut the skin all down the back,
" and take it off whole, if poſſible: they afterwards take the fleſh from the bones,
" without hurting the nerves, to prevent the joints from diſuniting: they then dry the
" bones in the ſun, which they afterwards ſet again in the skin, having firſt taken
" care to moiſten it with oil or fat, which keeps it from rotting. After the bones are
" fix'd in the skin in their proper places, they fill up the hollows very dexterouſly with
" very fine ſand, and ſew it up in ſuch a manner, that the body appears as entire as
" if they had not taken the fleſh from it. After the corps has been prepar'd in this
" manner, they carry it into a place made for that purpoſe, and lay it upon a great
" piece of wood matted over, that is [a] raiſed a little from the ground, which they cover
" over with a mat to keep it from the duſt. They expoſe the fleſh which they have
" taken from the body to the ſun, by laying it on a hurdle; and when it is thoroughly
" dried, they put it up into a basket ſew'd up very cloſe, and ſet it at the feet of the
" corps. They place an idol of *Kiwaſa* in theſe ſepulchres, which they ſay looks
" after thoſe bodies." A prieſt watches day and night in this mauſolæum by a lighted fire, and 'tis there that he acquits himſelf of ſome pious duties which he imagines affect the deceas'd in ſome meaſure. If he himſelf does not give credit to it, 'tis certain he impoſes the belief of it upon the people. The figure repreſents the order the bodies lie in, and the ceremony of the prieſt.

Private perſons are not interr'd after the ſame manner, but are buried in pretty deep graves, their bodies being firſt wrap'd up in skins or mats, which they afterwards ſet upon poles, together with the beſt of their effects, and cover the whole with earth. After the burial of the bodies, the women put their faces in mourning; for this name we may give to that colour with which they dawb themſelves, made of coal ſteep'd in a certain

[a] 'Tis a ſcaffold nine or ten feet high. *Purchas.*



B. Picart. del.

TOMBEAUX des Rois de la VIRGINIE.

certain quantity of oil, prepar'd for that purpoſe. In this condition they howl and mourn for four and twenty hours ſucceſſively.

They believe the immortality of the ſoul, and that it will be either happy or unhappy after this life, according to its good or evil actions. Their hell is a [a] great ditch, which they place at the extremity of the univerſe, where the ſun ſets. 'Tis there the wicked ſouls are to burn without having the leaſt mercy ſhewn them. [b] Others ſay, that they hang between heaven and earth. They add, that the truth of theſe torments are confirm'd to them by the dead themſelves, who from time to time bring them an account of what paſſes in the other world, as they formerly did to us, and ſtill do to this day in ſome countries. They call this hell *Popoguſſo*. The *Werowances* and prieſts never fail of going into a paradiſe, which they alſo place towards that part where the ſun ſets, and behind the mountains. 'Tis there that thoſe happy ſouls rejoice to all eternity; and in what ſhould this rejoicing conſiſt, but in their being crown'd with feathers; in having their Faces dawb'd over with certain odd colours; and in being peaceable poſſeſſors of certain trifles, the moſt conſiderable of which are pipes and tobacco, where they dance and ſing with their anceſtors. Such is the object of their immortality. The whole indeed is very trifling, and yet they exclude the common people from the advantages of it, and do not allow any but their prieſts and great men, to enjoy the benefit of riſing again after death.

Their Year and Records.

"THEY compute the [c] number of their Years by that of winters, which they "call *Cohonk*, from the noiſe of the wild geeſe that come only in winter in "thoſe parts. They divide the year into five different ſeaſons: the firſt is when the "trees ſhoot forth or flouriſh in ſpring; the ſecond is when the ears of corn are grown "and fit to parch; the third is ſummer; the fourth harveſt; the fifth winter. They "count their months by lunations, without having any regard to the number that are "in a year;" and call them, according to the *Canadan* cuſtom, by the names of ſuch things as are remarkable in thoſe lunations: "as for inſtance, they have the moon of "ſtags, of corn, the firſt and ſecond moon of *Cohonk*, &c. They don't divide their "days into hours; but make three portions or parts of it, which they call the aſcent and "deſcent of the ſun.

"They calculate by units, tens, hundreds, *&c.* and as to their tranſmitting to po-"ſterity the memorials of events or affairs of civil life, they uſe certain ſtrings, which are "ſomething like the *Quippos* of the *Peruvians*. They alſo employ certain pieces of "wood on which they make notches, *&c.*

Religion of the Floridans.

"THE [d] inhabitants of *Florida* are idolaters, and acknowledge the ſun and moon "for deities, whom they worſhip without offering them either prayers or ſa-"crifices. However they have temples; but the only uſe they make of them is to "bury their dead, and to lodge the moſt valuable part of their wealth in them. They "alſo ſet up the ſpoils of their enemies at the gates of theſe temples, by way of trophies." This is all the account the *Incas Garcilaſſo de la Vega* has given us of the religion of the *Floridans*. We may juſtly compare them to thoſe idolatrous nations of antiquity, who

[a] *Purchas.* [b] *Ibid.* [c] *Hiſtory of* Virginia.
[d] *Hiſtory of the Conqueſt of* Florida, *by* Garcilaſſo de la Vega.

who worſhipp'd whatever they thought odd or ſurprizing, if it be true that the *Floridans* were ſo ſuperſtitious as to adore a pillar which Capt. *Ribaut* had erected upon an eminence, with the arms of *France*, when he diſcover'd that part of *North-America*. They offer'd ſacrifices to it; crown'd it with flowers, and dreſs'd it up with garlands and feſtoons; in a word they omitted no kind of homage.

The *Floridans* worſhip the [a] devil under the name of *Toia*, or rather that evil principle whom they ſet in oppoſition to their ſupreme deity. Firmly perſuaded, that it is impoſſible for this laſt Principle to do them any hurt, becauſe of his great innate goodneſs, they only bend their endeavours to appeaſe the other, who, they ſay, torments them in a very grievous manner. [b] The devil makes inciſions in their fleſh, terrifies 'em in viſions, and from time to time appears to them, to force them to ſacrifice men in his honour. In caſe the devil does not give himſelf the trouble to act on theſe occaſions, the prieſts have nevertheleſs the intereſt of the people too much at heart, to be wanting in the duty they owe him. We may therefore with great probability ſuppoſe, that they themſelves are the evil genius, and that they more than make up for that imaginary malice which the fear of the *Floridans* cauſes 'em to aſcribe to it.

[c] Another author has given us the following account of the religion of the *Carolinans*. "They adore one ſole God creator of all things, to whom their great pontiff offers "ſacrifices; but they don't think that the affairs of men deſerve his care. They ſay, "that he commits the government of this lower world to ſubordinate and inferior "deities: *i. e.* that he leaves it to the adminiſtration of good and evil ſpirits, to "whom the prieſts of an inferior order offer ſacrifices and other devotions."

The Savages that inhabit about the mountains of *Apalache* worſhip the ſun, as author of life and creator of nature. One would think they had preſerv'd ſome footſteps of the flood; for they ſay, that the ſun having retarded his ordinary courſe for 24 hours, the waters of the great lake *Theomi* overflow'd in ſuch a manner as to cover the tops of all the higheſt mountains, that of *Olaimy* excepted; which the ſun preſerv'd from the general inundation, becauſe of the temple he had built thereon with his own hands, and which the *Apalachites* afterwards conſecrated as a place of pilgrimage, where it was uſual for them to pay their religious homage to that planet. All ſuch as could ſhelter themſelves in this place, were preſerv'd from the deluge. The four and twenty hours expir'd, the ſun recover'd his firſt ſtrength, and commanding the waters to retire back to their juſt limits, ſcattered the vapours which they had ſpread over the earth. 'Tis in acknowledgment for this memorable deliverance, that the *Floridans* call'd *Apalachites*, have thought themſelves oblig'd to worſhip the ſun. Here follows the manner how they ador'd him, and the particulars of that worſhip.

The Worſhip which the Floridans *pay to the Sun; their Feſtivals, Temples,* &c.

WE ſhall begin by the worſhip of the *Apalachites*. Their religious ſervice conſiſts in ſaluting the riſing-ſun, and ſinging hymns in his praiſe. They pay him the ſame homage every evening. Beſides this, they ſacrifice to him, and offer ſolemn perfumes in his honour, four times every year, on the mountain of *Olaimy*: but as they don't offer any bloody victim to this planet, becauſe they look upon it as the parent of life; and that they think that he who beſtows it on creatures, can ſcarcely delight in a worſhip which deprives 'em of it; we can hardly give the name of ſacrifice to the offerings which they make to it, ſince they conſiſt only of perfumes which they burn; in

[a] *Leſcarbot. Purchas.* [b] *Purchas.*
[c] *Deſcription of the* Engliſh *colonies*, in the collection of ſeveral voyages, printed at *Paris* in *4to.*

in preſents which they make the prieſts; and in ſongs which they ſing in honour of the glorious planet of the day. The eve of the feſtival appointed for the offering of perfumes, the prieſts withdraw into the mountains, the better to prepare themſelves for this ſolemn act of the day following; the people are ſatisfy'd if they get there before day-break. Fires are burning all night-long upon the mountain; but the devotees don't dare approach the temple, or rather grotto, which is dedicated to the ſun. The [a] *Jouanas* only are allow'd acceſs to the religious edifice, and 'tis to them that the devotees intruſt their gifts and oblations, which the *Jouanas* afterwards hang on poles which are fix'd on each ſide of the gate, where they remain till the ceremony is ended; after which, they diſtribute them according to the donor's will.

The moment the ſun begins to ſhine, the *Jouanas* ſing forth his praiſes by falling ſeveral times upon their knees, after which they throw perfumes into the ſacred fire that is lighted before the gate of the temple. Theſe two acts of worſhip are follow'd by a third no leſs eſſential. The prieſt pours honey into a ſtone made hollow for that purpoſe, and which ſtands before a ſtone table; and ſcatters about the ſtone a conſiderable quantity of maiz half bruis'd and clear'd from its chaff. This is the food of certain [b] birds, whom the *Floridans* tell us ſing the praiſes of the ſun. Whilſt the prieſts are burning the perfumes, and ſinging to the honour of that planet, the people proſtrate themſelves and pay their devotions. The ceremony concludes with ſports, dances and diverſions, and the moſt eſſential part of the feſtival ends at noon. Then the *Jouanas* ſurround the table, repeating their ſongs and acclamations; and when the ſun begins to gild the edges of the table with his rays, they throw all the perfume they have left into the fire. The ceremony does not quite end here. After the laſt oblation of perfumes, ſix *Jouanas* choſen by lot ſtay by the table, and ſet at liberty ſix birds of the ſun, which they had brought in cages in order that they might act their part in the ceremony. After the myſterious deliverance of theſe birds, follows a proceſſion of devotees, who come down from the mountain with boughs in their hands, and go to the entrance of the temple, into which they are introduced by the *Jouanas*. Laſtly, the pilgrims waſh their hands and faces with a ſacred water. Such is the deſcription of this ceremony, which we have borrowed from an [c] author who had extracted it from the relations of two *Engliſhmen*.

The temple conſecrated to the ſun, and to its worſhip by the *Floridans* of *Apalache*, is a ſpacious grotto, made by nature in the rock, on the eaſt-ſide of the mountain. We are told that it is two hundred feet long, and of an oval form; that the arched-roof riſes an hundred and twenty foot in height, and that there comes in light enough by a hole which goes quite thro' the top, to illuminate the grotto.

Garcilaſſo, in his hiſtory of *the conqueſt of* Florida, gives a deſcription of another temple of the *Floridans* of *Cofaciqui*, which ſeems to have been uſed only as a burying-place for the great men of the country. The *Spaniards* found in thoſe temples great wooden trunks or cheſts, that were plac'd round the walls on benches rais'd two foot from the ground. "In theſe trunks the dead bodies were laid, which were em-
"balm'd in ſuch a manner, as not to caſt forth any offenſive ſmell. There were alſo
"leſſer cheſts, and reed baskets very curiouſly wrought. The little cheſts were fill'd
"with men and womens clothes, and the baskets with pearls of all ſorts." The temple of *Talomeco* was the burying-place of the *Caciques* of the country; the deſcription which *Garcilaſſo* has given us thereof, juſtly merits to be inſerted in this place.
"The temple of *Talomeco*, which is the burying-place of the *Caciques*, is, ſays he,
"above an hundred paces long and forty wide; the walls are of a height proportion-
"able to it, and the roof is very much rais'd, to ſupply the defect of the tiles, and
"to give the greater ſlope to the waters. The roof is made of very ſlender reeds,
"ſplit

[a] The name of the *Floridan* prieſts.
[b] They go by the name of *Tonatzulis*.
[c] *Rochefort* in his *Hiſtory of the* Antilles.

" ſplit in two, with which the *Indians* make very handſome mats that are like the ruſh
" carpets of the *Moors*. Five or ſix of theſe carpets, laid one upon the other, keep
" the rain from piercing thro, and the ſun from coming into the temple; in which
" particular they are imitated by their common people and neighbours, who employ
" their mats to the ſame uſe. Upon the roof of this temple a variety of ſhells of dif-
" ferent ſizes are ſet, and ſeveral fiſhes rang'd in a very beautiful order. But 'tis ſcarce
" poſſible to think whence they were brought, ſince thoſe people live ſo far diſtant
" from the ſea, unleſs we ſuppoſe they took 'em out of the rivers with which that
" province is water'd. All theſe ſhells are plac'd inſide out, to make the greater ſhow;
" always ſetting that of a large ſea-ſnail between two little ones, with ſpaces between
" the ſeveral pieces, fill'd with ſeveral ſtrings of pearls of different ſizes, like ſo many
" feſtoons, faſten'd from one ſhell to the other. Theſe feſtoons of pearl, which reach
" from the top of the roof to the bottom; heightned by the luſtre of the mother-of-
" pearl, and of the ſhells, look wonderful pretty when the ſun ſhines upon 'em. The
" gates of the temple are proportionable to the bigneſs of it. At the entrance of it
" are twelve gigantic ſtatues made of wood. They are repreſented with ſo ſavage,
" and threatning an air, that the *Spaniards* ſtood a conſiderable time to view them;
" and indeed thoſe figures were worthy the admiration of antient *Rome*. One wou'd
" imagine that thoſe giants had been ſet there to guard the door, for they make a
" lane on both ſides, and leſſen gradually in bulk. The * firſt are eight foot high,
" and the reſt ſomething leſs, decreaſing gradually in height, like the pipes of an
" organ.

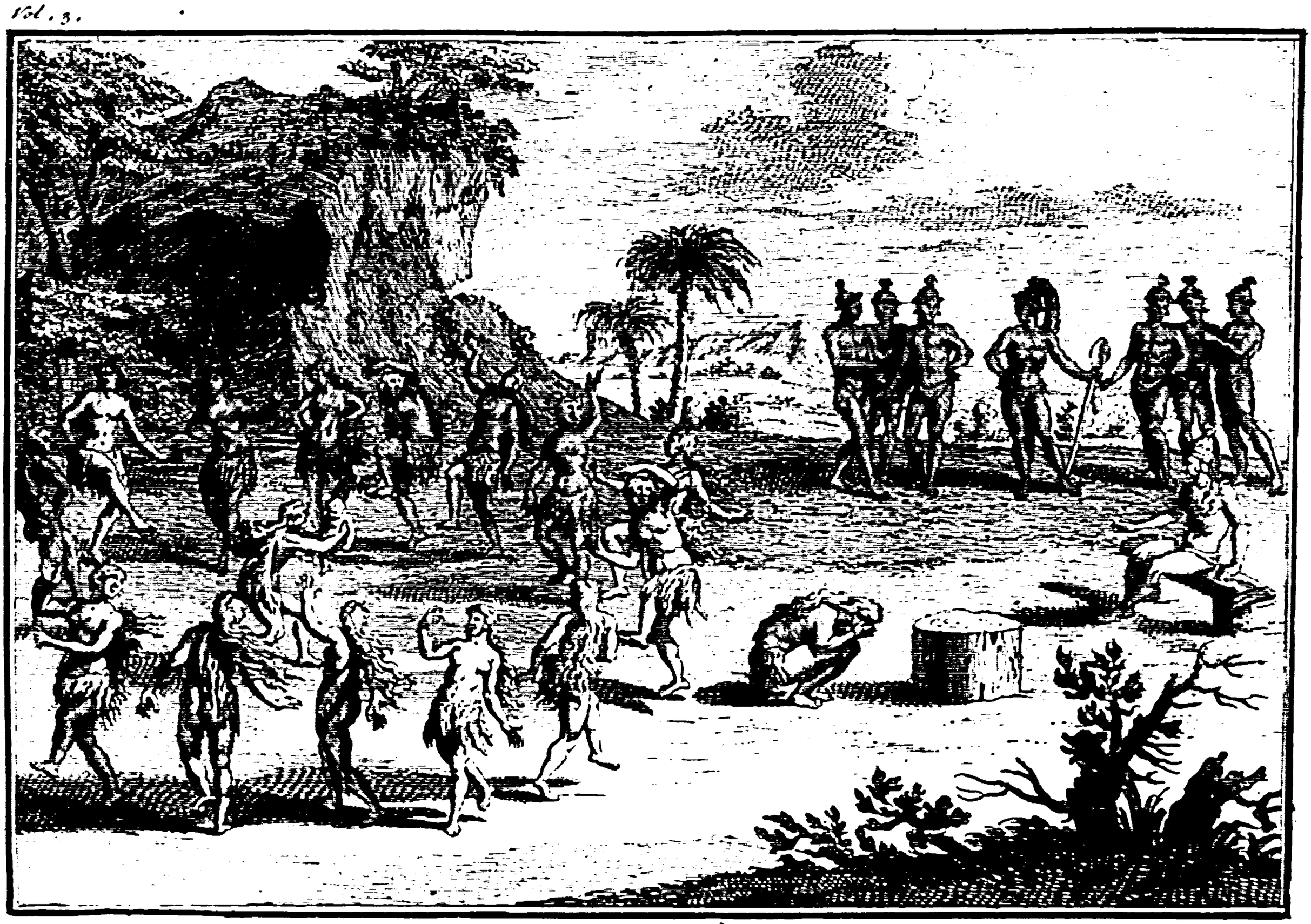
" They have weapons anſwerable to their ſtature; the firſt on each ſide have clubs
" ſet off with copper, which they hold lifted up, and as it were ready to fall on thoſe
" who ſhould be ſo bold as to enter in; the ſecond have poll-axes, and the third a
" kind of oar; the fourth copper axes, the edges of which are made of flint: the fifth
" ſtand with their bows bent, ready to let fly the arrow. Theſe arrows are very cu-
" rioufly wrought, the tips of which are made of a piece of ſtag's horn very nicely
" wrought, or elſe of flint-ſtone whetted as ſharp as a ſword. The laſt giants have
" very long pikes tipp'd with copper at both ends, and ſtand in a threatning poſture
" like the reſt; all after a different, but very natural manner.

" The top of the walls in the inſide of the temple, are adorn'd agreeably to the
" outſide of the roof; for there is a kind of cornice made of large ſea-ſnail ſhells,
" rang'd in very good order, with feſtoons of pearl between 'em, hanging from the roof.
" In the ſpace between the ſhells and pearls, we ſee in the hollow place which joins
" to the roof, a great number of feathers of various colours, ſet in a beautiful order.
" Beſides this order obſerv'd above the cornice, there hangs from all the other ſides of
" the roof ſeveral feathers and ſtrings of pearls, all held together by imperceptible
" threads, fix'd at top and bottom, in ſuch a manner that thoſe works ſeem ready to
" fall every moment.

" Under this ceiling and cornice, and round about the temple on the four ſides, are
" two rows of ſtatues, ſtanding one above another, the one of men, and the other of
" women, of the ſize of the people of the country. Their ſeveral *niches*, which were
" made only as an ornament to the wall, join to one another, which would otherwiſe
" have been too naked. All the men have weapons in their hands, on which are rolls
" of pearls, each conſiſting of four or five rows, with tufts at the end, made of very
" fine thread of various colours. The ſtatues of the women have nothing in their
" hands.

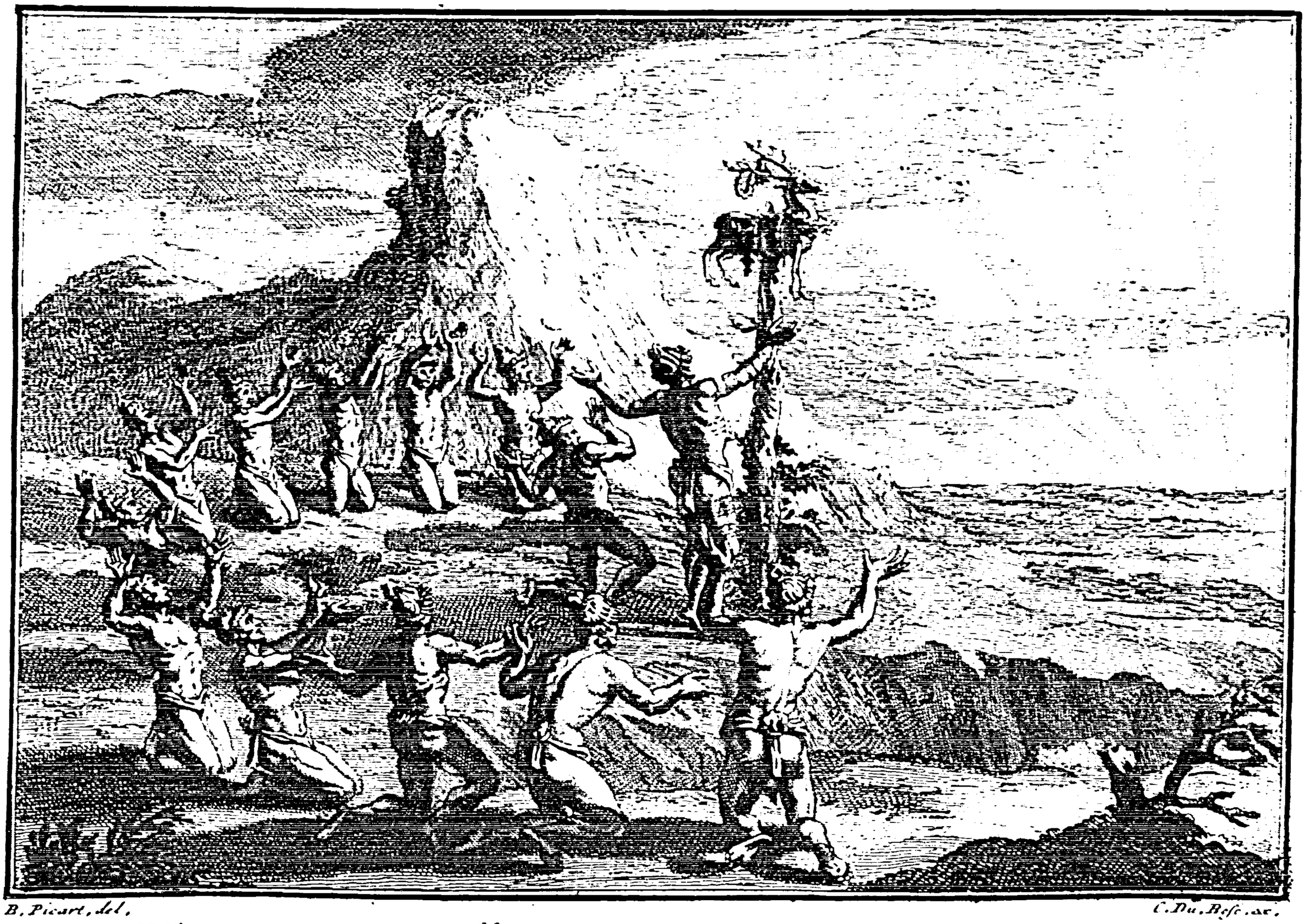
" At the foot of theſe walls are ſet wooden benches very well wrought, on which
" the coffins of the lords of the province and thoſe of their families are plac'd. Two
" foot above thoſe coffins, the ſtatues of the perſons buried there, are ſet in niches in
" the

* By the way, eight foot is not ſo ſurprizing a height.



SACRIFICE which the FLORIDIANS make to the SUN of their FIRST-BORN.

SACRIFICE que les FLORIDIENS font au SOLEIL de leurs PREMIERS nez.



B. Picart, del. *C. Du. Bosc. sc.*

The FLORIDIANS Offer a STAG to the SUN.

OFRANDE que les FLORIDIENS font d'un CERF au SOLEIL.

" the wall. They repreſent 'em exactly as they were at the time of their deaths.
" The women have nothing in their hands, but the men are arm'd.

" The ſpace between the images of the deceas'd perſons, and the two rows of ſta-
" tues which begin beneath the cornice, is fill'd with ſhields of different magnitudes,
" made of reeds, ſo ſtrongly interwoven, as not to be penetrated by a croſs-bow or a
" gun. Theſe ſhields are all garniſh'd with pearl and tufts of ſeveral colours, which
" makes 'em much more beautiful.

" In the middle of the temple are three rows of boxes or cheſts, ſet on benches ſe-
" parated from one another. The largeſt of theſe cheſts ſerve as baſes to the leſſer, and
" theſe to the leaſt; theſe pyramids conſiſt generally of five or ſix cheſts. As there is
" a ſpace between the ſeveral benches, the paſſage is left clear, ſo that one may ſee
" every thing that paſſes in the temple.

" All theſe cheſts are full of pearls; the largeſt pearls are in the greateſt cheſts, and
" ſo in proportion to the leaſt, which are fill'd with nothing but ſeed-pearl. Theſe
" were in ſuch prodigious quantities, that the *Spaniards* affirm'd, nine hundred men
" with three hundred horſes, would not have ſuffic'd to carry away at once all the pearls
" depoſited in that temple." However, this will not be found ſo extraordinary, ſince we are told that the *Americans* of this province, depoſited every individual pearl they had met with for ſeveral ages together, in thoſe cheſts; and hence we may infer, that had the *Spaniards* kept all the gold and ſilver which they have brought from *Peru* in their own hands, they would by this time have had enough to cover a great number of their churches.

" They alſo found a great number of bundles of ſhamoy or wild-goats skins of dif-
" ferent colours, beſides ſeveral ſuits of skins with the hair dyed of different colours;
" ſeveral gowns of cats, martens and other skins, which were as well dreſs'd as they
" could have been in *Germany* or *Muſcovy*.

" Round this temple, every part of which was very neat and clean, is a great ſtore-
" houſe divided into eight halls of equal bigneſs, which are a great ornament to it.
" The *Spaniards* went into them, and found 'em fill'd with military weapons. In the firſt
" were long pikes tipp'd with very fine copper, and ſet off with rings of pearl, which
" go three or four times round. That part of the pike which lies on the ſhoulder is
" adorn'd with ſhamoy of various colours, having tufts of pearls at the end of it, which
" makes them much more beautiful. In the ſecond hall were clubs like to thoſe of
" the giants, ſet off with rings of pearl, and adorn'd up and down with tufts of different
" colours, ſet round with pearls. In the third were poll-axes embelliſh'd like the reſt; in
" the fourth were a kind of ſpears ſet off with tufts near the iron and the handle; in the
" fifth were a kind of oars adorn'd with pearls and fringes; in the ſixth were very beauti-
" ful bows and arrows. Some are arm'd with flint-ſtones, ſharpen'd at the end like a
" bodkin; ſwords, iron pikes, or points of a dagger with a double edge. The bows are
" enamel'd with ſeveral colours, ſhining and garniſh'd with pearls in ſeveral places. In
" the ſeventh hall were bucklers made of wood and cow-hides, brought from far,
" adorn'd with pearls and colour'd tufts. In the eighth were ſhields made of reeds,
" finely interwoven and ſet off with tufts and ſeed-pearl."

Some Savages of *Florida* ſacrifice their firſt-born to the ſun, or rather to their ſove-reigns; at leaſt 'tis certain, that that cruel ceremony is perform'd in preſence of one of thoſe princes or *Caciques*, whom they call *Paraouſti's*. Whilſt the mother of the in-fant covers her face, weeps and groans over the ſtone againſt which the victim is to be daſh'd to pieces; and that the women who accompany her ſing and dance in a circle; another woman ſtands up in the midſt of the ring, holding the child in her arms, and ſhewing it at a diſtance to the *Paraouſti*. This woman dances in the ſame manner as the reſt of her companions, ſinging at the ſame time the praiſes of the *Paraouſti*. After this the prieſt, whom we ſee at a diſtance in the figure, ſurrounded with ſix other

Floridans, daſhes out the child's brains. We are to obſerve, that the victim muſt always be a male infant.

[a] The ſame ſavages offer to the ſun, with great ſolemnity, the repreſentation of a ſtag; and chuſe for that purpoſe the skin of the largeſt ſtag they can meet with. They firſt ſtuff it with all kind of herbs, then adorn it with fruits and flowers, and liſt it to the top of a high tree, with its head turn'd towards the riſing-ſun. This ceremony is perform'd every year about the end of *February*; and is always accompanied with prayers and ſongs, which are chanted forth by the *Paraouſti* and one of the principal *Jouanas* at the head of thoſe devotees. The *Floridans* beſeech the ſun to bleſs the fruits of the earth, and preſerve its fruitfulneſs, and leave the ſtag's skin hanging on the tree till the year following.

They have another remarkable feſtival. [b] The people aſſemble under the direction of a *Paraouſti*, in order to go and pay their devotions to *Toia*. Travellers not knowing what *Toia* was, at once gave it the name of the devil. We have already obſerv'd that *Toia* is the evil principle. Be that as it will, this ceremony appears to be an act of contrition or deep ſorrow of mind, by which they imagine they ſhall obtain the favour of that idol. The *Floridans* meet together in a large open place, which the women adorn and get ready the day before the ceremony. The aſſembly is no ſooner drawn up in a ring, but three *Jouanas*, painted from head to foot with various kinds of colours, preſent themſelves in the midſt of it with drums, dancing and ſinging to the ſound of 'em; making very extraordinary wry-faces, and throwing themſelves into a thouſand fantaſtic ſhapes. The aſſembly anſwers in chorus to the muſic of the prieſts, who have no ſooner danc'd up and down three or four times, but they ſuddenly quit the diverſion, and fly to the woods. 'Tis there they conſult *Toia*. This myſterious flight interrupts the devotion, but the women continue it during the whole day with tears and howlings. Theſe cut and flaſh the arms of their young girls with muſſle-ſhells, and throw into the air the blood which ſtreams from the wound, as a homage due to *Toia*, invoking that idol thrice. Two days after the *Jouanas* return from the woods, where they had withdrawn themſelves to conſult it, and dance upon the very ſame ſpot which they had left ſo ſuddenly. The dance concludes with an entertainment; for as they had faſted three days, it would have been almoſt impoſſible for 'em to have continued any longer without eating: but they were indiſpenſibly oblig'd to faſt, ſince the gods reveal themſelves with greater freedom to ſuch as obſerve that duty. The brain, on theſe occaſions, is not clouded by thoſe vapours which ariſe from food, and is more ſuſceptible to the impreſſions of enthuſiaſm.

We ſhall conclude theſe deſcriptions with the following obſervation, *viz.* That the *Floridans* as well as *Mexicans* boaſt their having a prophecy which gave 'em notice of the coming of the *Spaniards*.

Their Prieſts, Diſcipline, &c.

THEIR prieſts, like thoſe of the other *American* nations, are likewiſe phyſicians, as alſo the *Paraouſti's* counſellors and miniſters of ſtate. They carry themſelves under this triple character with gravity, modeſty, and are ſurprizingly abſtemious. Before their promotion to the prieſthood, they are oblig'd to ſubmit to a very long diſcipline under the direction of other prieſts, who inſtruct 'em in the myſteries of Religion, and prepare their minds, as it were, for the reception of thoſe ideas, which they are to inſtil afterwards into the people. They are train'd up in faſting, abſtinence, retirement, and in a deprivation of the pleaſures of ſenſe; but then its auſterities are ſoften'd by viſions,

[a] *Purchas.* [b] *Purchas. Leſcarbot.*



CEREMONIE, observée par un des ROIS de la FLORIDE, avant que de faire une Expedition.



Un des ROIS de la FLORIDE, consultant son MAGICIEN, avant que de marcher a l'Ennemi.

viſions, and an intimate correſpondence with the deity. This is the account that travellers give of it, which whether it be exact in every particular, we ſhall not take upon us to determine. However, we are not to doubt but the old prieſts tell their young fry, that they muſt at leaſt appear thoroughly convinc'd of the holineſs of a vocation, which inveſts them at one and the ſame time with power both over body and ſoul. This diſcipline continues three years.

They hang at their girdles a bag fill'd with phyſical herbs and other medicaments; which is alſo the cuſtom of the *Virginian* prieſts; they are pretty well skill'd in the particular uſes of medicaments, and the properties of ſimples. They alſo employ vomits, ſweating, and lancing. They don't wipe away the blood which runs from wounds, but ſuck it with their mouths, and often thro' a ſtraw or reed. The *Floridans* are of opinion, that 'tis impoſſible but the breath and touch of the medico-prieſts muſt be of ſervice to the ſick. [a] A modern writer informs us, that the prieſt mumbles over certain words in theſe operations. If all theſe medicines are of no effect, the bath is preſcrib'd; and if that fails, he ſets the ſick perſon at the door of his hut with his face turn'd towards the riſing-ſun; when the medico-prieſt earneſtly entreats that planet to reſtore the ſick man to his health, by the gentle influence of its light. This is the laſt refuge of both patient and phyſician.

Theſe prieſts are clothed in a mantle of skins, cut in pieces of unequal bigneſs; which dreſs is ſometimes made in the form of a long gown: in this caſe they tye it about them with a leathern girdle, at which the bag hangs in which they put their medicaments. They go with their arms and feet uncover'd, and wear a fur cap made like a cone; their heads are often adorn'd with feathers, which they wear inſtead of a cap.

Their Military Ceremonies.

THE *Floridans* are of a very revengeful temper, which is alſo peculiar to the reſt of the *American* nations. [b] The former, to ſtir themſelves up to vengeance, hold certain aſſemblies, in which one of 'em is plac'd by himſelf at a diſtance. Then another riſes up, and taking a javelin in his hand, ſtrikes the former with all his ſtrength, the wounded perſon not offering ſo much as to flinch; after this the dart is preſented to others, who all ſtrike him till he falls down wounded to the ground. This being done, the women and young people raiſe him with tears in their eyes; give him *Caſina* to drink, which is the common liquor of their warriors; and convey him to a hut, where they again weep round him. The women and maidens get ready ſome medicaments to heal his wounds, the aſſembly at the ſame time drinking, rejoicing, and ſinging the brave exploits of their anceſtors, and ſtirring up one another to revenge. The whole ſolemnity is a commemoration of the death of their country-men. The wounded man is, in their eyes, an image of all the ill treatment they have met with from their enemies; and this ſpectacle inſpires the whole nation with an irreconcileable hatred.

Before their marching out to war, they hold a council, in which the *Jouanas* give their opinion. Nothing is there reſolv'd upon, till they have firſt been made privy to it, and alſo conſulted the oracle of their idol. The fumes of the *Caſina* contribute no leſs than the oracle to their taking thoſe deſperate reſolutions, which are the only ones they are ſenſible of: but none except the warriors are allow'd to drink *Caſina*, nor this neither, till after having firſt given proofs of their valour.

[c] Before they ſet out upon their expeditions, the *Paraouſti* turns himſelf towards the ſun, conjuring it at the ſame time to be propitious to him; when taking water in a wooden porringer, having firſt broke out into ſeveral imprecations againſt the enemy, he

[a] Coreal's *Voyages*, vol. 1. [b] *Purchas. Leſcarbot.* [c] *Purchas.*

he throws the water up in the air, in ſuch a manner, that part of it falls down again upon the warriors, crying aloud at the ſame time, *May you in like manner ſhed the blood of your enemies!* He then takes ſome water a ſecond time, which he throws upon the fire that ſtands by him, and addreſſing himſelf to the ſame warriors, *May you*, ſays he, *deſtroy your enemies as ſpeedily as I put out this fire!* Both theſe ceremonies are accompanied with hideous cries and pathetical wry-faces.

[a] Thoſe of the *Jouanas* whom they conſulted upon the ſate of the expedition, are altogether as whimſical. The pretended magician lays himſelf upon a ſhield, in a poſture which it wou'd be needleſs to expreſs, ſince a verbal deſcription cou'd never come up to the engraver's art. We refer the reader to the plate, obſerving at the ſame time, that the conſulted prieſt draws a circle of unintelligible figures, himſelf ſtanding in the midſt of 'em. Theſe figures have at leaſt this uſe, *viz.* that they ſerve to give the people a higher idea of his knowledge. He recovers himſelf out of that unnatural poſture, after having continued a quarter of an hour in the moſt violent agitations; made the moſt frightful wry-faces; and thrown himſelf into as violent diſtortions as the higheſt convulſions cou'd have occaſion'd: then the god leaves his miniſter, who now grown frantic, riſes up, goes to the *Paraouſti*, and acquaints him with the reſult of the ſpiritual conference; relates to him the number of his enemies, the manner of their encampment, and the ſucceſs of the expedition; of all which we are aſſur'd they give a perfect account.

They ſcalp their enemies in the ſame manner as the other nations of *North-America*, and hang the legs and arms of their ſlain upon poles ſet up for that purpoſe. [b] An aſſembly gathers round theſe poles to hear the curſes which a *Jouana* pronounces againſt their enemies. Three men kneel before the prieſt, who has a little idol in his hand. One of theſe three beats time with a club upon a ſtone, and anſwers the prieſt's imprecations; during which the other two ſing to the noiſe of their gourd-bottles.

Such women as have loſt their husbands in war, implore the aſſiſtance of the *Paraouſti*, and preſent themſelves before him with eyes full of tears: a ſurprizing teſtimony of the love they bear them! Whether this grief be real or feigned, we are not to doubt but thoſe tears are of great ſervice in ſtirring up the revenge of the warriors.

Their hermaphrodites, whom we before obſerv'd to live a very odd kind of life, are employ'd in carrying their burdens and proviſions for war. They alſo make uſe of them to carry their ſick and wounded. Theſe hermaphrodites wear long hair like women, and are very much deſpis'd by their warriors.

Their Funeral Rites, and Notions with regard to the Immortality of the Soul.

THE *Floridan* women above-mentioned are not ſatisfy'd with ſhedding tears at the king's feet, to excite him to revenge the unhappy death of their husbands, but weep and groan over their graves; and as a laſt teſtimony of their conjugal affection, theſe diſconſolate widows cut their hair quite off, and ſcatter it over them. Some people, who are ſo ſilly as to believe that a husband's death merits an eternity of affliction, wou'd cry out that they would never alter their condition; but ſuch are greatly miſtaken, for they, as well as our widows, have their ſtated times of widowhood. The *Floridan* women are not allow'd to marry again till their hair is grown as long as it was before, *i. e.* till it deſcends below their ſhoulders.

[a] *Purchas.* [b] *Ibid.*



FLORIDIENNES, qui ayant perdu leurs maris, a la guerre, viennent implorer l'assistance du ROI HERMAFRODITES, destinez a servir les malades, et à enterrer les morts.



veuves de la FLORIDE, qui sément leurs cheveux sur les Tombeaux de leurs Maris



Maniere d'ensevelir les ROIS, *et* PRETRES *de la* FLORIDE.

They interr their *Paraouſti's* in the moſt magnificent manner poſſible. The ſepulchre is ſurrounded with arrows, with the points fix'd in the ground: over it is placed the cup which the monarch made uſe of in his life-time. They ſpend three days in tears and faſting over his grave, by way of honouring his memory. The *Paraouſti's*, his allies, bemoan his death with the ſame ſolemnity: they ſhave their heads as a teſtimony of their affection. In fine, hir'd ſhe-mourners lament his death thrice every day, *viz.* in the morning, at noon, and at night, for ſix months together. They burn every thing that belong'd to him in his life-time, and obſerve the ſame ceremony at the death of their prieſts. They bury them in their houſes, after which they ſet fire to the houſe, and every thing that is in it. [a] We are told that the *Floridans*, after having burnt thoſe ſacred bodies, beat the bones to powder, and a year afterwards give 'em the deceaſed's near relations to drink. [b] The *Floridans* of thoſe provinces which *Ferdinand de Soto* viſited, buried live ſlaves along with their monarchs, to wait upon them in the other world.

[c] The inhabitants of *Apalache* embalm the bodies of their relations and deceaſed friends, and leave them almoſt three months in the balm; they are afterwards dry'd with aromatic drugs, wrapp'd up in rich furs, and laid in cedar coffins, which the relations keep for twelve moons at their own houſes: they then carry it to the neighbouring foreſt, and bury it at the foot of a tree. But they ſhew a greater regard for the bodies of their *Paraouſti's*; for they firſt embalm them, then dreſs them up with all their ornaments, ſet 'em off with feathers and necklaces, and afterwards keep 'em for three years together in the apartment where they died, all which time they lie in thoſe wooden coffins above-mention'd; at the expiration of which, they are depoſited in the ſepulchres of their predeceſſors upon the ſide of the mountain of *Olaimy*. They are let down into a cave, the mouth of which they ſtop with great flint-ſtones, hanging on the branches of the neighbouring trees the weapons they made uſe of in war, as ſo many teſtimonies of their bravery. 'Tis further ſaid, that the neareſt relations plant a cedar near the cave, which they dreſs with care in honour of the deceaſed. Whenever the tree dies, they immediately plant another in its place.

The *Apalachites* believe the immortality of the ſoul, and that thoſe who have liv'd a life of virtue are carried up into heaven and lodg'd among the ſtars; but they fix the habitation of the wicked in the precipices of the high mountains of the north, among the bears, and in the midſt of ice and ſnow. [d] The other nations of theſe wide-extended countries believe alſo that the good ſhall be rewarded, and the wicked puniſh'd after this life. They call heaven the *high world*, and by way of oppoſition, the *lower world*, that which ſhall be the eternal habitation of the wicked. *Cupai*, that evil genius, whom the reſt of the *Floridans* call *Toia*, and we the devil, reigns in this latter place.

The [e] *Indians* of *Carolina* believe the tranſmigration of ſouls; and whenever any of 'em die, they bury proviſions and ſome utenſils along with 'em for their uſe.

We ſhall take notice of one cuſtom of the *Floridans* of *Hirriga*, which has ſome relation to that of the *Apalachites*. [f] Theſe ſavages bury their dead in foreſts. They lay the bodies in wooden coffins cover'd over with boards, which are not fix'd to one another, but held down only by the weight of ſome ſtones or pieces of wood which they lay upon the coffin; and as the province of *Florida* abounds with a great number of wild beaſts, they appoint ſlaves to guard the bodies.

[a] *Purchas.* [b] *Hiſt. of the Conqueſt of* Florida. [c] *Hiſtory of the* Antilles, *in an abſtract of ſome* Engliſh *relations.* [d] *Hiſt. of the conqueſt of* Florida. [e] *Deſcription of the* Engliſh *colonies in the collection of voyages printed at* Paris *in 4to.* [f] *Hiſt. of the conqueſt of* Florida.

Their Marriage-Ceremonies, and the Education of their Children.

[a] THE *Indians* of *Florida* generally marry but one wife, who is obliged to be true to her husband, upon pain of being expoſed to a ſhameful puniſhment, or even of being put to a cruel death. The great men of the nation diſpenſe with the cuſtom which allows but one wife to the common people, for they marry as many as they pleaſe; but then one of 'em only is look'd on as the lawful wife, all the reſt being conſider'd as concubines. The offſpring of the latter don't enjoy an equal portion of their father's wealth, as the children of the former do.

The *Apalachites* don't marry out of their families. Among them parents often make a match for their children from their infant years, who ratify what they had agreed upon when themſelves come to age. They are allow'd to marry in any degree of conſanguinity, next to that of brother and ſiſter.

The latter give to their male-children the names of the enemies they have kill'd, of the villages to which they have ſet fire, or of ſuch of their priſoners as have died in war. The girls bear the names of their deceaſed mothers or grand-mothers, for they obſerve never to let two perſons of the ſame family go by the ſame name. Both boys and girls are under their mother's direction till twelve years of age, after which the father undertakes the education of the boys.

We are aſſured that husbands have no commerce with their wives from the time of their breeding, till after their lying-in. They are even ſo ſcrupulous, as not to eat any thing they may have touch'd during the time of their child-bearing.

[b] The *Floridans* who inhabit near *Panuco*, don't marry young, and nevertheleſs we are aſſured they are ſcarce maids by that time they are "ten [c] or twelve years of age." The women of the *Lucayan* iſlands wear a [d] cotton apron for modeſty ſake; and their young women wear them as ſoon as they are fit for marriage.

Of their Records.

[e] THE *Floridans* of *Carolina* make uſe of hieroglyphics and emblems to record their events. They take care to inſtruct their children in every thing which relates to their families and their nation, in order that the hiſtory of them may be tranſmitted to lateſt poſterity. They erect a little ſtone pyramid in thoſe places where a battle has been fought, or a colony ſettled. The number of the ſlain, or that of the founders, or of thoſe who firſt inhabited the place on which theſe pyramids are erected, is ſeen by the number of the ſtones.

Religion of the Inhabitants of the Caribee Iſlands.

THE *Spaniards* have deſtroy'd the greateſt part of theſe iſlanders, and the reſt of the *Europeans*, who copied after 'em, have not treated 'em much better; but ſtill none of 'em have been able to deprive thoſe unhappy ſavages of the liberty of exclaiming againſt their injuſtice, and the cruelties they have ſuffer'd under the govern-

ment

[a] *Hiſt. of the conqueſt of* Florida. [b] Coreal's *Voyages.* [c] The *Spaniards* deſtroy'd all the ſavages of thoſe iſlands. [d] Father *Labat* in his voyages, calls them *Camiſa*, and gives an exact deſcription of them. [e] *Deſcription of the* Engliſh *colonies, in the collection of voyages printed at* Paris *in 4to.*

ment of their new maſters. " [a] You have driven me out of my habitation, ſays the " *Caribee*, which you had not the leaſt right to do, neither can you have the leaſt " pretenſions to it. You are continually threatning to turn me out of the little that is " left me; muſt then the poor *Caribee* be forced to take up his habitation in the ſea " with the fiſhes? Your own country muſt certainly be very miſerable, ſince you quit " it to turn me out of mine. Whence is it that you take ſo much pleaſure in tor- " menting me?" Ambition and avarice have obliterated in our minds all the maxims of the goſpel. Our conqueſts will indeed have one ſpecious pretext, *viz.* that of winning over the ſouls of the *Americans* to Chriſt; but then a converted *Indian* will anſwer, " Why do you not therefore conſider me as a brother, ſince chriſtianity ſets " mankind in a ſtate of freedom; and at the ſame time that it exhorts us to humility, " fills our mind with a ſpirit of tenderneſs and humanity; a ſpirit which you have " never once breath'd with regard to us?" To all this we make no other anſwer, than that our intereſt calls for their ſubjection; that we want ſlaves to cultivate our lands; that we have diſpoſſeſs'd theſe ſavages of them in order to improve 'em, and to ſearch into their bowels for wealth, of which they were wholly ignorant; and ſo great is our infatuation, as to imagine that theſe venal motives ſuit with the gentle ſpirit of chriſtianity. But ſurely this cannot ſurprize us, when 'tis conſider'd that ſome have endeavour'd to juſtify the cruel havock which has been made of the *Americans* by principles drawn from religion; and have fancied that the behaviour of the *Jews* towards the *Canaanites* gave a ſufficient ſanction to their barbarous proceedings!

The almoſt total extirpation of the *Caribees* gave occaſion to this digreſſion; they ſeem to have been deſtroy'd with a more violent ſpirit of fury than the reſt of the *Americans*; and one would think that their conquerors, in order to palliate their inhuman butcheries, had endeavour'd to make 'em paſs for the moſt unnatural monſters, who had neither law, or religion; and, in a word, that they had nothing human about 'em but their ſhape.

If we may believe [b] *Rochefort*, the *Caribees*, ſo far from worſhipping a Deity, have not ſo much as any word to expreſs it; ſo that whenever we ſpeak to 'em concerning the ſupreme Being, we are obliged to make uſe of a great circumlocution, to give them an idea thereof. They conſider the earth as a kind parent that nouriſhes her creatures; but they don't underſtand what we mean by Divine Eſſence, or the other myſteries of religion. The ſame is related of the greateſt part of the *Americans*. 'Tis probable they confuſe theſe Barbarians with too great a multitude of ideas and arguments. They are for having them comprehend the Deity at once in the ſame manner we do, and require them to believe, at the firſt word, and on their bare words; a ſett [c] of people who declare certain myſteries to them, of the truth whereof they themſelves were not convinced till after long experience, a continual courſe of ſtudy, and a multitude of reflections; to all which, a catechiſm taught them in their youth, had led the way, the better to prepare their minds for imbibing the principles of the chriſtian faith. If it be true, that theſe ſavages have not capacity enough to underſtand abſtracted ſubjects, we ought before all things to poliſh their minds, form them to reflection, and make 'em men before we go about to make 'em chriſtians.

[d] The *Caribees* acknowledge a good and an evil principle, and call them *Maboia*. *Rochefort* tells us that they believe there are a multitude of good ſpirits, and that each ſavage imagines he has one to himſelf, to whom they give the name of *Chemen*. Other [e] travellers tell us, that they ſay *Louquo* or *Looko* was the firſt man, from whom

[a] *Hiſt. of the* Antilles *by* Rochefort.
[b] *The hiſt. of the* Antilles. He would have expreſs'd himſelf more exactly, had he ſaid that the idea they form to themſelves of the Deity was different from ours. Tho' we quote this author, we yet believe we ought to be cautious in giving credit to all he ſays, ſince his accounts are not always accurate.
[c] The clergy in general are hinted at in this place. [d] *Hiſt. of the* Antilles. [e] *Relation of the* Caribees *by* La Borde.

whom all mankind are deſcended; that he created fiſhes; and roſe again three days after his death, and afterwards aſcended into heaven. That after *Louquo*'s departure, the terreſtrial animals were created. They believe that the earth and ſea were created, but not the heavens. They have alſo ſome idea of the flood, and aſcribe the cauſe of it to the wickedneſs of mankind in thoſe ages. *Maboia*, ſay they, is the author of eclipſes. That notwithſtanding their firm perſuaſion of the power and malice of this evil ſpirit, they nevertheleſs [a] pray to it, "but then 'tis after a very irregular "manner, without having any fix'd time or place for that purpoſe; without once en-"deavouring to know him; without having the leaſt diſtinct idea of him; without "having the leaſt love for him; and, in a word, only to prevent his doing them any "harm: whereas they ſay, that ſince the good principle is kind and beneficent, it "were needleſs to pray to it." The ſavages mention'd in the preceding articles have the ſame ſentiments. They are of opinion that the ſun preſides over the ſtars, and that the latter are *Chemens*, who are ſuppoſed to ſuperintend over meteors, ſtorms, *&c.* We are not to omit, that theſe ſavages have their heroes or rather demi-gods, who are now ſtars and *Chemens*.

They offer *Caſſave*, and the firſt-fruits of their fruits to their *Chemens*; and ſometimes out of gratitude make a feaſt in their honour. *Rochefort* tells us, that theſe offerings are not accompanied with either adoration or prayers, placing them only at one corner of the hutt on a [b] table made of ruſhes and of *Latanier*, a tree which grows in this country. Here the ſpirits aſſemble to eat and drink thoſe oblations; a proof of which is, that the *Caribees* aſſure us they hear the veſſels in which the preſents had been laid, move up and down, as alſo the noiſe which the mouths of thoſe gods make at the time of their eating.

The ſame author relates, that they make little images reſembling the form under which *Maboia* reveals himſelf to 'em, in order to prevent their doing them any harm. They wear theſe images about their necks, and pretend that it gives 'em eaſe; moreover, that they faſt and flaſh themſelves for his ſake. We are obliged to obſerve in this place, that *Rochefort*, Father *Labat*, *la Borde*, and ſome others, both Proteſtants and Roman-catholicks, unanimouſly declare, that theſe people are tormented with the evil ſpirit, who beats, ſcratches, nay even wounds 'em in a moſt cruel manner, in order to force 'em to execute all his injunctions with the utmoſt exactneſs: all which may be true for what we know. We have already obſerv'd, that the *North-Americans* are alſo afraid of being tormented by the devil; and ſhall find in the ſequel of this work, that thoſe of *South-America* are expoſed to the ſame perſecution. Father *Labat* aſſures us, that the power of this angel of darkneſs has no manner of aſcendant in thoſe places where a croſs is ſet up; and *Rochefort* informs us, that "the devil has not the power to torture the ſavages "when they are in the company of chriſtians.——The ſavages, whenever the grand "adverſary of mankind begins to afflict 'em, run as faſt as poſſible into the next chriſtian "houſe they meet with, where they find a ſure aſylum againſt all the aſſaults of that "furious aſſailant: and adds, that baptiſm infallibly preſerves thoſe ſavages from the "devil's blows." From theſe two authorities receiv'd from perſons whoſe principles are ſo very different, we may however draw this inference, that the devil is equally afraid both of Proteſtants and Roman catholicks.

They have an infinite number of omens and ſuperſtitions, two of which only ſhall be mention'd. They pretend that bats are *Chemens*, whoſe office it is to watch during the night. They often preſerve the hair or the bones of ſome of their deceaſed relations in a gourd-bottle, which they conſult upon occaſion; and their *Boia's*, whom we are going to mention, make them believe that the ſpirit of the deceaſed acquaints 'em with the deſigns of their enemies.

[a] Father *Labat*'s voyages.

[b] They call theſe tables *Matoutous*.

Of

Of their Prieſts and Diſcipline, &c.

THESE *Boias*, who are the medico-prieſts of the *Caribees*, have each their particular genius, whom they pretend to conjure up by humming over certain words, and the ſmoak of tobacco. They never call up this genius or demon but in the night-time, and that too in a place where there is neither fire nor light. We are told that theſe *Boias* are wizards, and have the ſecret of killing their enemies with charms which they employ againſt 'em.

The old *Boias* make all their candidates to the prieſthood go thro' a pretty ſevere diſcipline: the novice is obliged from his infancy to abſtain from ſeveral kinds of meats, and even to live upon bread and water in a little hutt, where he is viſited by nobody but his maſters, who make inciſions in his skin. But they don't ſtop here: they give him tobacco-juice, which, as it purges him in a violent manner, frees him, ſay they, from all terreſtrial uncleanneſs, and prepares his mind for the reception of the *Chemen*. They then rub his body over with gum, which they afterwards cover over with feathers, in order to make him exact and diligent in his conſultations of the genii, and ready to obey their orders. They teach him to cure the diſeaſed, and to conjure up the ſpirit.

The *Caribees* aſcribe their diſeaſes to *Maboia*. As thoſe people are obſerv'd to be of a very melancholy caſt of mind, we may probably ſuppoſe that the nocturnal apparitions of the devil, and the torments which he inflicts upon 'em, are in reality no more than the chimæra's of a brain very ſuſceptible to the impreſſions of fear. We may aſcribe part of the magical operations of the *American* prieſts to the ſame cauſe; for to impute them all, would be going too far. Whenever they are deſirous of knowing the iſſue of any illneſs with which they are troubled, they firſt lay the offering intended for *Maboia* upon a *Matoutous*, and then ſend for a *Boia* in the night-time, who immediately orders the fire to be put out, and turns out all thoſe perſons of whom he has the leaſt ſuſpicion. After this he goes into a corner, where he orders the patient to be brought to him, them ſmoaks a leaf of tobacco, part of which he bruiſes in his hands, and ſnapping his fingers at the ſame time, blows what he has rubb'd into the air. The odour of this perfume brings the *Chemen*, who anſwers the demand of the *Boia*, when the latter draws near to his patient, feels, preſſes, and handles ſeveral times ſucceſſively that part where the pain lies, if it be an outward one; pretending at the ſame time to draw out from thence, that which occaſions it, and often ſucks it. Theſe ſavages alſo make uſe of the bath and lancing. If this conſultation with the ſpirit does not give the patient any eaſe, the *Boia*-phyſician, reſumes his prieſtly function, and after having given the patient ſome conſolation, to prepare him for his journey into the next world, he declares to him that his god, or, if the reader pleaſes, his devil, is deſirous of his company, and to deliver him from the miſeries of this life.

If the ſick perſon recovers, they make a feaſt in honour of *Maboia*, and ſet victuals and drink for him upon a *Matoutou*. The *Caſſave* and the *l'Ovicou* which they preſent to him, continue all night upon the table, and as, to ſpeak with theſe ſavages, the ſpirit eats and drinks only in a ſpiritual manner, every thing they had ſet for him over night is found untouch'd in the morning. The *Boia* takes poſſeſſion of theſe oblations, and the *Caribees* look upon them with ſo much awe and veneration, that none but their old men and the chief perſons of the nation are allow'd to touch 'em. When the feaſt is ended, they black the patient with *Juniper* apples, which makes him as ugly as the devil himſelf.

Their Feſtivals, Aſſemblies, and Wars.

THEY have frequently feaſts, or rather drunken entertainments. 'Tis in this manner they ſolemnize the return from an expedition, the birth of their children, the time appointed for the cutting off their hair, and that of their beginning to go to war. The holding a council of war, the felling of any wood or grove, the grubbing up of a piece of ground, the building of a canoo, are all conſider'd as ſolemnities. They call theſe feaſts, aſſemblies, or drunken entertainments, *Vin.*

They obſerve a faſt upon their arriving at the ſtate of puberty, on their being made captains, upon the death of a father or mother, wife or husband; this laſt article is very ſurprizing after what has been before obſerv'd of the little affection which we are aſſur'd a husband has for his wife, and, as we may naturally ſuppoſe, a wife for her husband. If that ſaying be true, that friendſhip always meets with a reciprocal return, and that according to the maxim of Count *de Buſſi Rabutin*, all thoſe who love are ſure of being belov'd, it may on the other ſide be as true, that hatred will be repaid with hatred. The *Caribees* alſo faſt after having kill'd an *Arouague*, *i. e.* an enemy.

They have no ſtated time for holding their aſſemblies of war. As [a] to all thoſe of another kind, we have already obſerv'd that they eat, drink, and get drunk in them; to which we ſhall add, that in theſe they cut one another to pieces in cold blood.

Whenever they are about making war, ſome old woman draws up the whole deſign; makes a ſpeech to the company in order to ſtir 'em up to revenge; and when ſhe ſees that by the ſtrength of her harangue and of the *Ouicou*, which is their drink, the aſſembly begin to give manifeſt tokens of their being inſpir'd with rage and fury, ſhe then throws into the midſt of 'em ſome broil'd limbs of thoſe they had kill'd in war; after which, a captain ſeconds the old lady, and makes a ſpeech upon the ſame ſubject.

Their manner of making war is to come upon their enemies by ſurprize, and to fall upon 'em in ambuſcade. " [b] They cover themſelves all over with boughs and leaves, " and mask themſelves with an *Indian* cane-leaf call'd *Baliſier*, by making a hole for " their eyes to look thro'. Thus equipp'd, they ſtand up cloſe to a tree, and wait till " their enemies come by, in order to beat their heads to pieces at one blow with their " *Bouton*, (club) or to ſhoot 'em with their arrows after their being paſs'd by." Whenever they fall upon a houſe that is cover'd with leaves of cane-ſticks or palm-trees, they ſet fire to the roof, by pouring down arrows upon it, to which they tie an handful of cotton, which they light juſt when they let fly.

Their arrows are always poiſon'd. " They are full of little notches, which make " ſo many tongues, very neatly wrought, and cut in ſuch a manner as not to hinder " the arrow from penetrating, but from coming out again without widening the wound " conſiderably; or by driving it back to the oppoſite part to draw it out by making a " freſh one. They always make two cuts in that part where the reed is grafted at " the ſharp end, in order that when it is entred into the body, the reſt of the arrow " may fall, and at the ſame time leave the poiſon'd end in the body." They treat their priſoners of war much after the ſame manner as the *Canadans* do theirs.

[a] Father *Labat*'s voyage to the iſlands of *America*. [b] *Idem ibidem.*

Their

Their Marriage-Ceremonies, and Education of their Children, &c.

THE *Caribees* are jealous of their wives. A bare ſuſpicion of their having violated the fidelity they owe their husbands, gives them a power to kill their wives without any further ceremony. The husband is not liable to be call'd to account for an affair of this nature, becauſe the women of theſe iſlands are their husband's ſlaves; and, notwithſtanding the rigours of their ſlavery, we are nevertheleſs "[a] aſſur'd that they obey "with ſo much exactneſs, ſilence, ſweetneſs, and reſpect, that their husbands are very "rarely oblig'd to remind 'em of it. An example worthy the imitation of the chriſtian "wives, who are daily inſtructed from the pulpit, but to no purpoſe, in the duties of "obedience and conjugal fidelity. This doctrine will probably be inculcated to 'em "as long as the world ſtands, but will have as little effect upon them, as the preaching "of the goſpel has with regard to the *Caribees*." In fine, the female world are here ſuch complete ſlaves, that a woman is never known to eat with her husband, or even in his preſence.

Their young girls about twelve years of age, wear the apron, which is the characteriſtic of modeſty and chaſtity. In the *Lucayan* iſlands, when [b] a mother knows by certain natural ſymptoms that her daughter may aſſume the name of woman, the relations meet together and make a feaſt, after which they give her a cotton-net fill'd with herbs, which ſhe wears afterwards about her thighs, for before ſhe went ſtark-naked. 'Tis true indeed, that nakedneſs does not make any impreſſion upon their ſenſes; and we are aſſur'd they have ſo much virtue as to ſay, that when they are naked, they are to be look'd upon only in the face. [c] We are alſo told, that when a young maiden is of an age fit for marriage, ſhe is oblig'd to live for ten days together upon dry *Caſſave*; if in this time ſhe does not die with hunger, 'tis a proof that ſhe will be a good houſe-wife.

Such young *Caribee* women as are marriageable, are not allow'd to have any commerce with their young men. Their mothers never ſuffer 'em to go out of their ſight: "Nevertheleſs, ſays Father *Labat*, a young woman very ſeldom lives to that age "without being ſingled out before by ſome young ſavage, who conſiders her the moment "he has made his declaration as his future wife, till ſhe may be of an age of being ſo "in effect. Among theſe ſavages, relations are permitted to marry with one another, "a woman not being allow'd to refuſe her kinſman; they often pitch upon 'em when "they are but four or five years of age. A brother does not marry his ſiſter, nor a "ſon his mother." *Rochefort* aſſures us, "that they look upon this crime with horror; "but that they allow ſo general, ſo extenſive a liberty with regard to all the other "degrees of conſanguinity, and the plurality of wives, that a man often marries three or "four own ſiſters, who at the ſame time are either his neices or couſin-germans. They "reaſon thus, that as they have been brought up together, they will therefore love each "other the more, and preſerve a greater harmony." But here their notions differ greatly from ours.

We muſt not omit a very whimſical cuſtom. It ſometimes happens that a *Caribee* ſhall before-hand demand the offspring of a woman with child, provided it be a girl; which if they grant him, he marks the woman's belly with *Rocou*. As ſoon as the girl is ſeven or eight years of age, he goes to bed to her in order to inure her to the ſports of *Venus*.

A

[a] Father *Labat*'s voyages to the *American* iſlands. [b] *Purchas*.
[c] *La Borde*'s relation of the *Caribees*.

A father upon the birth of his firſt-born ſon withdraws from ſociety, and keeps a very ſtrict faſt for thirty or forty days together, [a] Another traveller adds, that the husband goes to bed, and acts the part of the lying-in woman. They neither give us the origin or reaſon of this cuſtom. Here follows another that is altogether as whimſical: the time preſcribed for faſting being expir'd, they pitch upon two young [b] *Caribees* to flaſh his skin, and to cut and hack his body all over; they then rub the wound with tobacco-juice, after which they ſeat him in a chair painted red: the women bring in victuals, which the old men preſent to the wounded perſon, and feed him as we do a child; in like manner they pour drink down his throat, holding his neck at the ſame time; and when he has done eating, the old men preſent him with two pieces of *Caſſave* which the poor tortur'd father holds in his hands. The ceremony is perform'd in a large open place, during which he gets aſtride upon two *Caſſaves*, which he is afterwards oblig'd to eat. We may very well ſuppoſe 'em to be bloody. They then ſmear the child's face over with blood, which they ſay contributes to the making him brave and courageous, and the more patient the father is, the more his ſon will be valiant. But this is not all; he is oblig'd to abſtain for ſix months together from various things, every time any of his wives are brought to bed. The moment the child is born, he is bath'd in water, and if it happens in the night-time, the father baths himſelf alſo: then the mother begins to flatten the infant's forehead, and to ſquaſh its face, which they think an addition to its beauty. We may naturally ſuppoſe that the education they beſtow upon them is of a piece with the reſt.

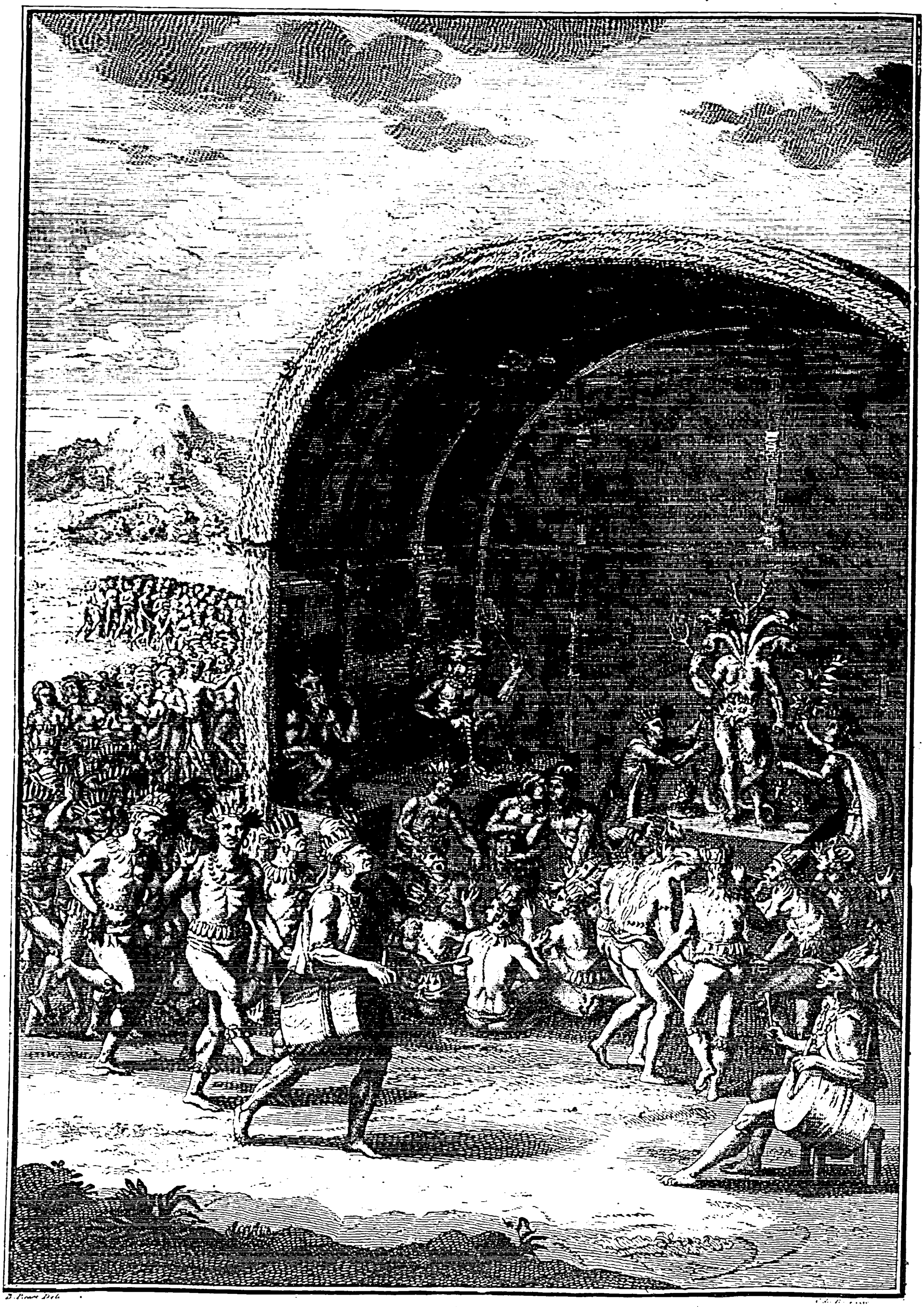
They name the child about a fortnight after its birth, which they take from ſome of the anceſtors of their family, from ſome tree, or other object that is agreeable to 'em, in a word, from any thing that either pleaſes or ſtrikes their ſenſes. The child is nam'd with form and ceremony, and has its god-fathers and god-mothers, if we may call thoſe by that name who bore a hole in the child's ears, in his lower-lip, and between his noſtrils. They put threads into theſe holes, to which pendants hang dangling; but they delay the ceremony in caſe the child be too weak to go thro' it. At two years of age they perform the ceremony of cutting off its hair.

Their Funeral Rites.

WHenever a *Caribee* dies, they call all his relations together, to ſhew 'em that he died a natural death: and if only one of theſe ſhould have eſcap'd ſeeing the deceaſed, the united teſtimony of all the reſt would not be ſufficient to perſuade him that he died according to the common courſe of nature, but he would imagine they had all conſpir'd his death, which he would think himſelf oblig'd to revenge by killing ſome one or other of them. They lay the deceaſed in a well, which they dig in a corner of a *Carbet* or *Caribee* hutt, about four foot in diameter, and ſix or ſeven deep: he is here laid all on a heap, his elbows on his knees, and the palms of his hands on his cheeks. He is painted red, with whiskers and black ſtrokes of a richer dye than thoſe commonly uſed, which are generally made of *Junipa*. They bind his hair behind his head; his bow, his arrows, his club, and his knife lying by his ſide. They put him in ſand knee-deep, which they only do to keep him fix'd in that poſture; for the ſand does come up as high as the top of the pit. After all the relations have examin'd the body, they fill up the hole. Another traveller adds, that they bury with him [c] a ſervant to attend upon him, and his dog to watch him.

We may eaſily imagine that their mourning is whimſical enough. They firſt lay the corps into the pit, then light a fire juſt by, when every one ſquats himſelf round about it.

[a] *La Borde* in his deſcription of the *Caribees*. [b] *La Borde, ibid.* [c] *La Borde*'s relation of the *Caribees*. *Rochefort*'s hiſt. of the *Antilles*.



CEREMONIE Religieuse des Habitans de l'Isle ESPAGNOLLE

it. The men ſet themſelves behind the women, and invite 'em to weep, by giving 'em a tap on the arm; they then all roar and cry together, breaking out into long and repeated exclamations on the death of the deceaſed, at the ſame time asking him what made him die.

They believe that the human body is inhabited with a variety of ſouls, and that that of the heart is immortal. They aſſign one ſoul to the head, which is the ſecond in dignity. The others, ſay they, are ſeated in the joints and thoſe parts of the body where a pulſe is felt.

The firſt is immortal, which after its leaving this world, goes and inhabits another young, beautiful, newly-created body in the next. The other ſouls continue upon earth, and tranſmigrate into the bodies of beaſts, or are changed into evil genii. We are certain of one circumſtance, which is, that all their notions on this article are very irregular and incoherent; for they ſay that the ſoul, altho' immortal, is nevertheleſs a body of a very thin and delicate ſubſtance. But this idea is not peculiar to them, ſince ſome fathers of the church have given into it. They look upon this ſoul as a ſenſual Being, which is neceſſitated to eat, drink, and divert itſelf in the next world; but then if we ask what places are the ſcenes of theſe pleaſures? ſome of them will anſwer, that the ſoul will go into certain fortunate iſlands, where their enemies will be their ſlaves; and others, that it will be plung'd up to the neck in a flood of pleaſures.

Their Records, &c.

WHenever they have ſet a day for the tranſacting of any buſineſs, they take a certain number of peas, and put one every day into a little gourd-bottle, till the whole are put in; by which they know that to be the day they had fix'd upon. They have another way of eaſing their memories, which is as follows: They take a rope, and tie as many knots in it as they have things to remember, which differs very little from the *Quippos* of the *Peruvians*. They alſo make as many marks upon certain pieces of wood, as they intend to employ days in preparing an affair.

They regulate their months by moons, and reckon their years by harveſts; but in general compute 'em by the courſe of the ſeven ſtars or *Pleiad s*.

Religion of the Savages of Hiſpaniola.

'TWould be needleſs to ſay much upon this head, becauſe the [a] religion of theſe Savages is the ſame with that of the inhabitants of the reſt of the *Antilles*: we will only remark, that theſe Savages pretended their demons had formerly foretold that their country would be conquer'd and deſtroy'd by a bearded nation who wore clothes,

[a] Some *Spaniards*, who were preſent at the firſt conqueſts which were made in *America*, tell us, that the inhabitants of *Hiſpaniola* look'd upon the *Chemens* or *Zemes*, for 'tis thus they have expreſs'd it, as the meſſengers, the agents, or mediators of a ſupreme, ſole, eternal, infinite, almighty, inviſible Being; they imagin'd that thoſe *Zemes* preſided over all the affairs of men. They gave the name of *Jocauna* and *Guamanocon* to this ſovereign God, who nevertheleſs, according to them, was a created Being, ſince they tell us of his mother, who went by five ſeveral names. Whenever they went to war, they uſed to fix two little *Zemes* upon their foreheads.

We have already obſerv'd, that thoſe *Zemes* were of wood, ſtone, cotton, *&c.* The Savages of *Hiſpaniola* worſhipp'd one under the figure of a woman, by whoſe ſides were placed her two firſt miniſters of ſtate, both of 'em ready to execute her orders. One of theſe, who acted the part of an herald, convened the other *Zemes*, in order to raiſe the wind, to bring down rain, *&c.* as occaſion might require. The other was commiſſion'd to puniſh thoſe with floods and inundations who did not pay the homage they ow'd to their miſtreſs. We have borrow'd theſe remarks from a treatiſe of *Peter Martyr*, entitled *de rebus oceanicis & novo orbe, &c.*

clothes, who would ſuppreſs their worſhip, aboliſh their cuſtoms, and murder their children. In commemoration of this oracle, they eſtabliſh'd a form of prayer accompanied with offerings in honour of their demons: but the time fix'd for putting a period to the power of theſe infernal ſpirits was come, and they were oblig'd to ſubmit.

There was no difference between their prieſts and thoſe of other ſavage nations, and their dances were exactly the ſame with thoſe already mention'd. Theſe dances, which were intermingled with ſongs, and which they conſider'd as a religious act, and we a prophane, was call'd *Areita* in their language. Theſe ſongs, whoſe ſubjects were the exploits of their anceſtors and the great atchievements of their countrymen, might be conſider'd as the annals of their nation; and they danc'd to the ſound of a kind of drum made of a hollow piece of wood. Tobacco was the incenſe with which they perfum'd their idols. The prieſts, whom the fumes of tobacco either ſuddled or ſtupified, were cunning enough to make an advantage of this delirium, by perſuading the people that the incoherent rhapſodies they then utter'd, were ſo many oracles with which the demons inſpir'd 'em.

The religious worſhip they paid theſe demons has ſomething remarkable in it. [a] The *Caciques* always caus'd the ſolemnity of it to be proclaim'd by heralds, and uſed on the day appointed for the ceremony, to walk in proceſſion by beat of drum at the head of their ſubjects of both ſexes, who were dreſs'd in their beſt geer, but the maidens were naked. The whole company went afterwards to the temple of theſe falſe gods, who were there repreſented in a very groteſque and frightful manner, and as they are drawn by our painters when they repreſent the devil. The prieſts uſed alſo to worſhip theſe idols, and pray to 'em with ſo much zeal, or rather with ſo many cries and howlings, as muſt neceſſarily terrify a company of poor wretches who had not cunning enough to find out the tricks which thoſe inſidious prieſts conceal'd under their pretended devotion. 'Twas then they preſented the oblations of the devotees to their gods, which were partly cakes brought by women in baskets, adorn'd with flowers: after which, as ſoon as the prieſt had given the ſignal, they danc'd and ſang the praiſes of the *Zemes*, whom we before call'd *Chemens*, and offer'd their cakes; the whole concluded with the praiſes of their antient kings or caciques, and with prayers for the proſperity of the nation. The prieſts uſed to break theſe cakes into ſeveral pieces, and divide them among the men. They were oblig'd to keep for a twelvemonth in their own houſes thoſe pieces of cake, which were hallow'd by their having been made an oblation to the *Zemes*. They were conſider'd as ſo many preſervatives againſt ſeveral kinds of accidents. When the proceſſion, which is here repreſented, was got to the door of the temple, the Cacique, who was at the head of it, ſet himſelf down at the entrance, when the proceſſion went in, ſinging all the way, and paſs'd, as it were, in review before him. When they were got to the idol, they thruſt a little ſtick down their throats, in order to make 'em vomit; for they were obliged to preſent themſelves pure and unſullied before their God, and with their hearts, as it were, on their lips.

Their *Zemes* reveal'd themſelves to the prieſts, and ſometimes to the people; whether this were an artifice of the demon, or a cunning trick of the *Boia*. They judg'd of the anſwer which the oracle had given by the countenance the prieſt put on. If he danc'd and ſung, it was a good ſign; if he diſcover'd a ſorrowful air, the people were ſad and dejected; gave themſelves up to grief and tears, and faſted till there were ſome hopes of their being reconcil'd to their Gods.

The account they give of the origin of mankind is ſo very odd and whimſical, that we can ſcarce prevail upon ourſelves to give it a place in this work. Men, ſay they, came out of two caverns of a certain mountain. Out of one of 'em came thoſe whom we may

[a] *De Bry* and *Purchas*.

may call the good, that is to ſay, the flower and choiceſt part of human-kind; and from the other, the moſt vile and worthleſs part of 'em. The ſun greatly enrag'd at this, turn'd *him* into a ſtone who keeps the opening of the mountain, (probably to prevent the birth of mankind) and metamorphos'd theſe new-created Beings into trees, frogs, *&c.* notwithſtanding which, the world grew more and more populous. In ſhort, this is full as ridiculous as thoſe notions of ſome of the antients, who made mankind to ſpring from oaks. The ſun and moon themſelves came out of a grotto in the iſland to enlighten the univerſe: its reputation indeed was ſo great, that the ſavages of *Hiſpaniola* uſed to go in pilgrimage to it with as great pomp and devotion, as thoſe in any other part of the world. The cave was embelliſh'd with pictures in the *Indian* taſte; but before they enter'd, they always paid their devotions to two devils who guarded the entrance thereof.

Polygamy was eſtabliſh'd in this iſland, for they were allow'd to take as many wives as they could keep, and their Caciques had thirty at leaſt. Such writers as have writ on *America* relate, that when they died, they uſed to diſpatch two or three of them to attend upon 'em in the other world. Notwithſtanding this plurality of wives, they yet were addicted to a crime equally whimſical and deteſtable; a ſubject worthy the eulogiums which an [a] archbiſhop and an abbé have preſumed to conſecrate to it. They believed there were ſuch things as ſpirits, and fancied that the dead uſed to run up and down in the night-time; which indeed was a ſubject worthy the exerciſe of their piety, in caſe they had had the wit to do ſo. Theſe ghoſts would nevertheleſs ſometimes play their gambols with women; but whenever they happen'd to meet with any occaſion of putting their activity in practice, they were found much leſs alert than the living. They were not allow'd to put on a human ſhape but with certain [b] reſtrictions, which made them neither agreeable to the women, nor formidable to their husbands.

Religion of the Mexicans, *and of the neighbouring Nations.*

'TWould be no eaſy matter to reconcile the politeneſs of theſe people with the barbarity of their religion, the greateſt part of the worſhip whereof conſiſted chiefly in ſacrificing men, and ſhedding their blood before idols; but it would be full as difficult, to reconcile the cruelty with which the *Spaniards* treated the people whom they conquer'd in this powerful empire of *America*, with the calm, the gentle ſpirit of chriſtianity. The ſame fury inſpir'd the zeal of both. The former, hurried on by a blind ſuperſtition, ſacrificed men to their falſe gods; the latter, prompted by a cruel zeal, heighten'd by the moſt inſatiable avarice, extirpated, to the glory of the true God, a nation who deſtroy'd their fellow-creatures to honour the falſe deities. This pretence was ſpecious enough, and nothing could flatter more agreeably the paſſions of thoſe chriſtians who firſt undertook the conqueſt of *America*. 'Tis indeed true, that as they had form'd a reſolution of making a more lawful uſe of the wealth of thoſe regions, of conſecrating their conqueſts to God, and to bring over to him many thouſands elect among the *Americans* by the prevailing force of example, they thought themſelves empower'd to employ the ſecular arm, whenever they ſhould think it requiſite, and to ſeize upon what they had no manner of right to; as they by that means diſarm'd impiety, and depriv'd the devil of his power to hurt. The reader will perhaps ſay, that theſe reaſons

[a] *John de la Caſa*, archbiſhop of *Benevento*, author of *Capitolo del Forno*, and the abbé *de C——* in a *French* ode, never printed.

[b] They ſaid that *carebant umbilico*, *&c.*

reaſons are abſurd; but ſuch an aſſertion would be unjuſt, for practice and experience have ſhewn that they are of excellent uſe, tho' the *Americans* could not be prevail'd with to give into 'em; and that 'twas nothing but their ignorance made them exclaim againſt the tyranny as well as [a] morals of the *Spaniards*.

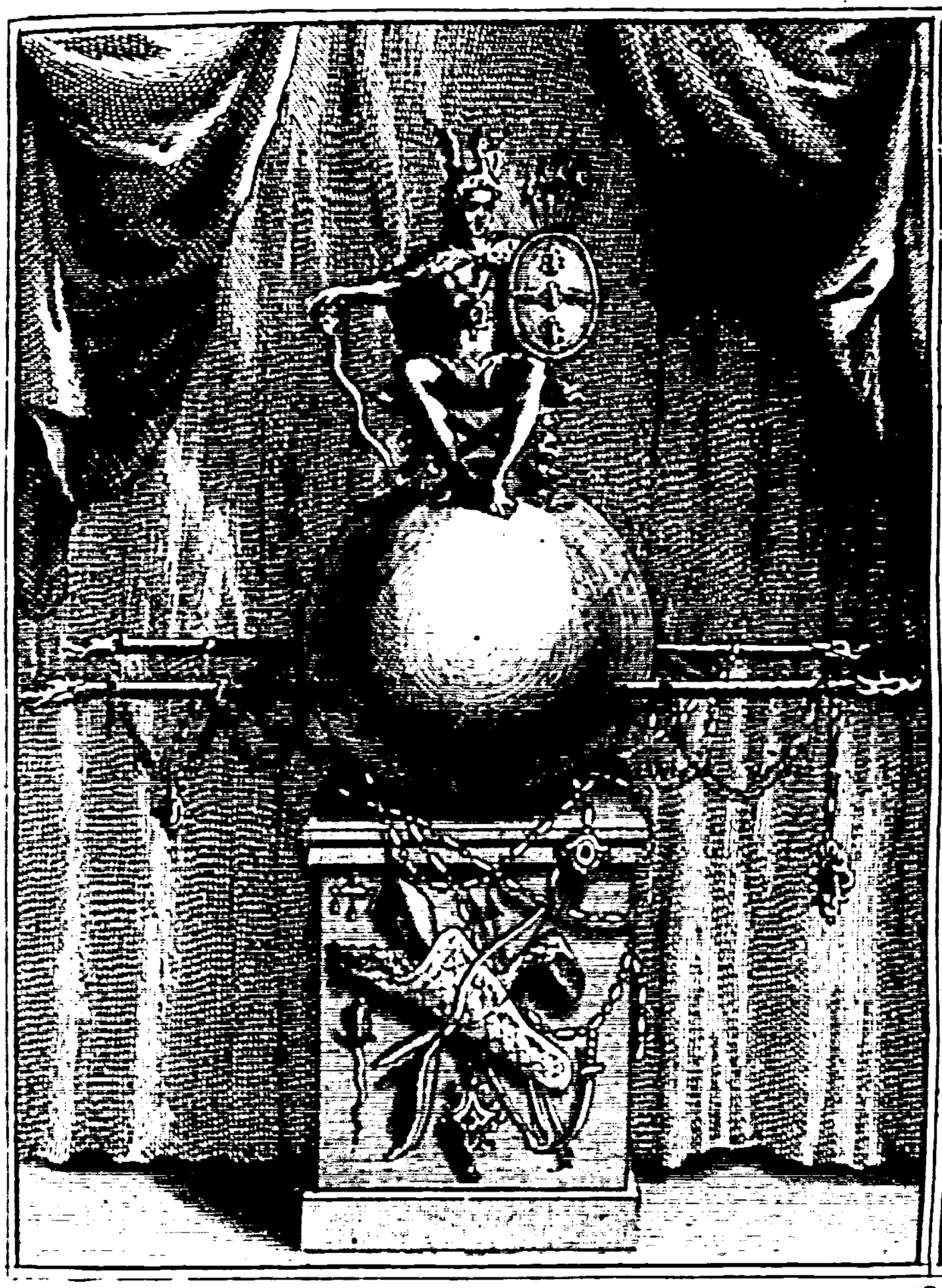
The firſt inhabitants of *Mexico* were a ſett of Savages, who differ'd but little from thoſe of the moſt northern parts of *America*[b], whence they are ſuppoſed to come originally. They liv'd by hunting in foreſts and mountains, without any kind of order or government. They worſhipp'd the ſun, and ſacrificed birds to him. Theſe Savages, who were call'd *Chicamicas*, and ſpent their lives in this manner, leſt the beſt lands deſart and uncultivated; but the *Navatelcas*, under which name were included ſix or ſeven nations who came out of the north, got poſſeſſion of theſe lands by inſenſible degrees, and afterwards peopled and cultivated them. Theſe colonies were form'd in the ninth century, if we may believe the hieroglyphics of the *Mexicans*. Three hundred and two years after this firſt expedition, they undertook a ſecond, which was that of the preſent *Mexicans*; an expedition vaſtly more remarkable than the former. The latter ſubdued the *Navatelcas* under the conduct of *Mexi*, their captain and law-giver. They were ſure of meeting with ſucceſs in this expedition, becauſe *Vitzliputzli*, the god of the nation, had aſſur'd him that he would conquer the territories he was going in queſt of. *Mexi* march'd at the head of theſe adventurers; and four prieſts, to whom his oracles were pronounc'd, carried him in a little trunk made of reeds. *Vitzliputzli* declar'd to 'em the manner how he would be worſhipp'd, and himſelf inſtituted the ceremonies, and gave 'em laws. Whenever they encamp'd, they erected a tabernacle in the midſt of the camp, and placed the little trunk or ark upon the altar. They never march'd or encamp'd till after having firſt conſulted the idol, and receiv'd his orders. Their march was very long and ſlow. 'Twas their cuſtom to leave their old men and the infirm in all thoſe places where they uſed to pitch their camps, in order for their forming colonies. One day, as ſeveral of the latter were waſhing themſelves, *Vitzliputzli* commanded the *Mexicans* to ſteal their clothes, and to go off immediately. The forſaken Savages, offended at this inſult, chang'd their manners, cuſtoms, and language, preſerving at the ſame time an implacable hatred againſt their antient country-men. *Vitzliputzli* manifeſted his power by miracles, which it were needleſs to trouble the reader with.

Being at laſt arriv'd at the promiſed land, the god appear'd to a prieſt in a dream, and commanded him to ſettle himſelf in that part of the lake, where an eagle ſhould be found ſitting on a fig-tree which was planted in a rock. The prieſt related his viſion, upon which they ſought for the place by the above-mention'd tokens. Some time after they found the fig-tree, growing out of the rock, and the eagle ſitting upon it, holding a ſmall bird in his talons; and 'twas on this ſpot that the famous city of *Mexico* was built. The next day the *Mexicans* made a tabernacle for the idol, till ſuch time as they might build a temple. The city was by his command divided into four quarters or diſtricts, and *Vitzliputzli*'s tabernacle remain'd in the middle, who enjoin'd 'em to eſtabliſh a tutelary god over each diſtrict.

The reader may obſerve, that this ſtory of the firſt coming of the *Mexicans* to *Mexico*, agrees in a great many circumſtances with that of the entrance of the *Iſraelites* into the land of *Canaan*. Might it not poſſibly have happen'd, that the *Mexicans* may have preſerv'd, in the hiſtory of the foundation of their ſtate, (allowing for the errors they may have made in chronology) ſome of thoſe incidents which we meet with in the hiſtory of

[a] An old Cacique of the province of *Nicaragua* diſcourſing with a *Spaniard*, who attended upon one of theſe firſt conquerors, ſpoke thus to him: "Tell me, chriſtian, what you underſtand by chriſtianity? "the chriſtians ſeize upon our proviſions; lie with our wives; are idle; gameſters, and blaſphemers; "are miſchievous; eternally craving gold and ſilver; are abuſive, and irreligious at maſs; quarrel, and "fight with one another. In the whole, I take 'em to be a ſett of wicked wretches." See *De Bry*.

[b] They were ſuppoſed to have come originally from *New Mexico*.



VITZLIPUTSLI.



TLALOCH, ou TESCALIPUCA.



TESCALIPUCA représenté d'une autre façon.



PRÊTRES MEXICAINS.

of the *Jews?* For as they came originally from the north of *America*, or rather from the north of *Aſia*, they might probably have had among 'em ſome of the poſterity of the antient *Jews*, who were diſpers'd up and down after the *Aſſyrians* had ruin'd their ſtate.

'Tis plain from what has been juſt now related of *Vitzliputzli*'s power, that the *Mexicans* acknowledge a ſupreme Being under that name; notwithſtanding what the *Spaniards* affirm'd of their having no word to expreſs the deity; ſo that they were obliged to make uſe of the word *Dios*, to denote that Being whom we call God. Be that as it will, the *Mexicans* worſhip'd *Vitzliputzli* as the ſovereign lord of all things, and creator of heaven and earth, and added the epithet *ineffable* to that ſupreme deity: but notwithſtanding the great idea they had form'd to themſelves of this Firſt Cauſe, they yet could not perſuade themſelves that 'twas poſſible for it to govern the world without the immediate aſſiſtance of a numberleſs multitude of genii. The author *of the conqueſt of* Mexico tells us, they were ſo ſilly as to believe, "that there were not any gods at "that time in the other parts of heaven, till ſuch time as mankind grew more and more "miſerable, in proportion as they grew more numerous. They look'd upon their gods "as ſo many propitious genii, who were ever multiplying as mortals ſtood in need of "their aſſiſtance."

The greateſt god after *Vitzliputzli*, was the ſun. *Vitzliputzli* was an idol made of a very precious wood, repreſented under an human ſhape, ſeated in a chair of ſky-colour'd blue, ſupported by a litter, having four ſerpent's heads at the four corners: the forehead of the idol was of a blue colour, and had a blue ſtreak croſs the noſe, which went from ear to ear. [a] A *Dutch* author relates, that this idol had wings like thoſe of a bat, large round eyes, a mouth that reach'd from ear to ear; but he does not ſay whence he borrow'd theſe particulars. We had better ſtick to the deſcription which the author of *the conqueſt of* Mexico, and his tranſlator have given us of that idol, which they tell us was placed on a very high altar, and ſurrounded with curtains. "He was repreſented under a human ſhape, ſitting on a throne ſupported "by an azure globe, which they call'd heaven: four poles or ſticks came out from two "ſides of this globe, at the ends of which ſerpent's heads were carv'd; the whole "making a litter, which the prieſts carried on their ſhoulders, whenever the idol was "ſhewn in public. It had on its head a helmet of feathers of different colours made in "the ſhape of a bird, the bill and tuft whereof were of burniſh'd gold. Its counte-"nance was hideous and ſevere, and was made ſtill uglier by two blue ſtreaks which "went the one croſs its forehead, and the other croſs its noſe. He held in his right "hand a waving ſnake, which ſerv'd him as a cane; he held four arrows in his left hand, "which he look'd upon with veneration, as being a preſent from heaven, and a buckler "cover'd with five white feathers ſet croſs-wiſe. Theſe ſeveral ornaments, marks, "and adders, had a myſterious ſignification couch'd under 'em." The globe denoted the extenſive power of *Vitzliputzli*, who was cover'd over with pearls and jewels.

Tlaloch, whom ſome writers confound with *Teſcalipuca*, of whom we ſhall ſhortly ſpeak, was an idol pretty much reſembling that before deſcrib'd; the *Mexicans* [b] look'd upon thoſe gods as brothers, and ſuch great friends, as to divide between themſelves the ſovereign power in war; that their ſtrength was equal, and their wills the ſame: for which reaſon they offer'd the ſame victim and the ſame prayers to both. They had equal thanks paid for any good ſucceſs; and, to uſe the words of the tranſlator of *the conqueſt of* Mexico, they held the ſcales of devotion they paid 'em *in æquilibrio*, as it were.

Teſca-

[a] *Montanus*'s deſcription of *America*.

[b] *Hiſtory of the conqueſt of* Mexico.

Teſcalipuca was the god of penance: the *Mexicans* uſed to call upon him in adverſity, becauſe they imagin'd he puniſh'd the ſins of mankind with plagues, famine, *&c.* We ſee him here repreſented in two different manners: in the firſt he is ſeated in a chair placed in the midſt of the altar, being an image made of ſtone as black and ſhining as jet, and cover'd with jewels, repreſented under an human ſhape like that of *Tlaloch* and *Vitzliputzli*; having golden ear-rings; a jewel or trinket fix'd to a chain of the ſame metal which went round its neck, cover'd its breaſt all over; and a little tube of cryſtal about ſix inches in length, was ſtuck thro' its lower lip. They ſometimes fix'd a green or blue feather at the end of the tube, which was done out of judgment, not caprice, it being one of the ſymbols of that falſe deity. From its hair, tied up with a golden fillet, there hung an ear, which was another ſymbol, by which the afflicted ſoul and repenting ſinner was taught, that he might confide in the divine mercy, who would liſten to his prayers. He held four darts in his right hand, ſignifying the puniſhment for ſin and the vengeance of heaven, which manifeſts itſelf to man by plagues, war, poverty, and famine. His left hand held a golden mirror extremely ſmooth, and ſo bright as to receive the objects very clearly and diſtinctly. With the ſame hand he held behind this mirror a fan made of feathers of all kinds of colours, ſignifying that nothing was hid from that vindictive god. Round the idol were a great number of emblematical figures, whoſe ſignification we did not learn. The other form, under which they repreſented this idol, was the ſame as the foregoing, *viz.* that of a man ſeated in a majeſtic manner on a throne ſupported by a kind of altar, and hid behind a red curtain, on which ſkulls and men's bones were either embroider'd or painted. This idol had as hideous a look, and its poſture was as dreadful and terrible as the other. Its right arm was up-liſted, as ready to hurl a javelin it held in its hand; its left ſupporting a ſhield, whence iſſued out four arrows round five pine-apples ſet croſs-wiſe. The body of the idol was black, and its head was cover'd with quail feathers; the whole ſurrounded with a great number of ſymbolical figures, and things of ineſtimable value.

The [a] *Mercury* and *Plutus* of the *Mexicans* was alſo repreſented under an human ſhape, except that it had the head of a bird, with a painted paper-mitre upon its head, and a ſcythe in its hand. The body of it was cover'd with jewels of an invaluable value; a habit very well adapted to him whom they worſhipp'd as the beſtower of treaſures.

Tozi, that is to ſay our *grand mother*, was of mortal extraction. *Vitzliputzli* procur'd her divine honours, by enjoining the *Mexicans* to demand her of her father, who was king of *Culhucacan*, for queen; this being done, they alſo commanded him to put her to death, afterwards to flay her, and to cover a young man with her skin. 'Twas in this manner ſhe was ſtript of her humanity to be tranſlated among the gods: and 'tis from this apotheoſis, that theſe ſavages, whoſe ſuperſtition was vaſtly barbarous and cruel, dated the cuſtom of ſacrificing men to idols.

The *Mexicans* ador'd another idol, made of all the ſeeds of the earth kneeded together with the blood of certain young children who were mark'd out for the ſacrifice; the hearts of theſe innocent victims being firſt tore out of their bodies. The heart was offer'd to this idol, which the prieſts conſecrated with the utmoſt ſolemnity in preſence of all the people. It was uſual for their devotees to adorn with jewels the god whom the prieſts had created; but no layman was ſuffer'd to touch it after its conſecration. They renew'd the idol from time to time, when 'twas their cuſtom to pull the old one into ſeveral pieces, and afterwards to diſtribute them among the devotees as ſo many relicks, when happy was he who could get a piece of 'em; for they pretended that theſe relicks were of excel-

[a] This idol was repreſented and worſhipp'd in a very different manner at *Cholula*, a commonwealth tributary to the empire of *Mexico*; whereof we ſhall give a deſcription, when we mention the feſtivals of the *Mexicans*.

excellent uſe in preſerving from dangers. The ſoldiers always carried 'em with 'em to war. The prieſts at the ſame time that they perform'd this ſolemnity of conſecration, made alſo a holy water, which was uſed at the coronation of their monarchs, and when the bleſſing was given to ſuch generals as were ſent into the field.

We ſhall mention the god of hunting, and the ceremonies of penance and mortification, when we come to give the deſcription of the *Mexican* feſtivals. Suffice it that we have given an account of their principal Deities in this place; not but they had others whoſe worſhip was as ſolemn as thoſe above-mention'd; but their number was exceeding great, being upwards of two thouſand, who had all their reſpective temples, ceremonies, and ſacrifices. " [a] There was hardly a ſtreet without its tutelary divinity, nor was there " ſcarce a diſeaſe but had its peculiar altar, and to theſe the *Mexicans* uſed to flock in " order to be cur'd. Their crazy imaginations uſed to form to themſelves Gods from " their fears, not conſidering at the ſame time, that the power they aſcribed to one, " leſſen'd the power of the other." And not ſatisfy'd with having peopled heaven with gods of all ranks and kinds, they treated one of their priſoners as tho' he had been a god, for a whole year together, and ſometimes for ſix months only, according to the deity for whom they deſign'd him, and whoſe name they gave him; after which they ſacrificed him to the idol. The inhabitants of *Marſeilles* had formerly this cruel cuſtom; theſe uſed to pamper a man with the greateſt dainties for a whole year together, then led him with great ſolemnity all about the city, after which they ſacrificed him.

Their Temples.

THERE were eight [a] temples in the city of *Mexico*, equally magnificent, and built pretty near alike; but that of *Vitzliputzli* excell'd the reſt in bigneſs, which was of ſuch prodigious extent, that a city of five hundred houſes might have been built in the court of it. We ſhall give the deſcription of this great edifice, as we find it in the author of *the Hiſtory of* Mexico: this edifice was once the center of the *Mexican* idolatry.

" They firſt enter'd into a large quadrangle, ſurrounded with a great ſtone wall, " where ſeveral ſerpents in *relievo*, twin'd one in another on the outſide of the wall, " ſtruck terror into the beholder; particularly at the ſight of the front of the firſt " door, which was fill'd with them, under which ſome myſterious ſignification was " couch'd. Before arriving at this gate, there ſtood a kind of chapel, which was full " as terrible; 'twas built of ſtone, raiſed thirty ſteps, having a terraſs at top, on which " ſeveral trunks of great trees, all lopp'd of an equal height, were planted on a level " at equal diſtances, on which poles were laid from tree to tree. On each of theſe " poles hung the skulls of ſeveral unhappy wretches who had been ſacrificed, whoſe " number, which it would be impoſſible to relate without horror, was always equal; " for the miniſters of the temple took care to ſupply thoſe which through time dropt off, " with others.

" The four ſides of the quadrangle had each a gate, exactly facing one another, and " look'd to the four cardinal winds. Four ſtone ſtatues were placed over each gate, " which ſeem'd to point out the way, and to command thoſe to return back, who were for " going thither with an irreligious heart; theſe were conſider'd as porter-gods, upon which " account they were ſaluted at going in. The apartments of the ſacrificing-prieſts and " miniſters were built in the inſide of the wall of the quadrangle, together with ſome " ſhops

[a] *Hiſtory of the conqueſt of* Mexico. [b] *Ibid.*
[c] See the third compartment of the figure.

" ſhops that went round the whole, which however took up but little room, its extent " being ſo vaſt, that eight or ten thouſand perſons uſed to dance therein at eaſe, on their " moſt ſolemn days.

" In the center of this quadrangle, a great ſtone edifice was erected, which in fair " weather was ſeen to top the higheſt towers in the city. It always leſſen'd in bigneſs " upwards, till it form'd a half pyramid, three ſides of which were ſhelving, and the " fourth ſupported a ſtair-caſe; it was a ſumptuous pile of building, and built according " to the beſt rules of architecture. It was an hundred and twenty degrees high, and " built ſo ſtrong, that its top, which was flat, was a ſquare forty foot on each ſide, and " was finely paved with ſquares of jaſper-ſtones of all kinds of colours: the pillars or " props, which like balliſters or rails went round this place, were winding like a ſnail- " ſhell, and both ſides of it faced with a black ſtone which look'd like jet, carefully " and dextrouſly ſet together, and faſten'd with a bitumen of a red and black colour, " which was a great ornament to the whole building.

" On the two ſides of the rail or balliſter, at that part where the ſtair-caſe ended, " two marble ſtatues ſupported, in an attitude that very well expreſs'd their labour, " two very odd-faſhion'd candleſticks. At ſome diſtance from hence, was a ſtone of a " green colour five foot in height, ſharp-bottom'd: here the unhappy wretch, who " was to be ſacrificed, was laid on his back, when they ripp'd up his ſtomach and tore " out his heart. Above this ſtone, and oppoſite to the ſtair-caſe, was a large, ſtrong " chapel, the roof of which was of a rare and precious wood, under which their idol " *Vitzliputzli* was ſeated, on a very high altar, with curtains round it.

" In another chapel, to the left of the firſt, and built in the ſame taſte, and of " equal bulk, was placed the idol *Tlaloch*. The treaſure of theſe two chapels was " of an immenſe value, the walls and altars were cover'd with jewels and precious " ſtones upon feathers of various colours.

" The temple of the god of the air was round, ſignifying the circular motion of the " air round the earth. The entrance of this edifice reſembled the mouth of a ſerpent " when wide open; and to make it ſtill more terrible, they had fill'd it with the figures " of all kind of monſters."

The temple of *Teſcaliputca* was a loſty pile of building, and built with as much regularity as that of *Vitzliputzli*; no layman was allow'd to enter into this holy place. Theſe temples were look'd upon as cathedrals. We ſhall not mention the numberleſs multitude of temples which were met with in the different parts of the city, and which poſſibly might have nothing either great or remarkable in 'em ſave the name only; but there is one circumſtance which is not to be parallel'd among the pagans of antiquity, *viz.* that this unaccountably ſuperſtitious people had erected certain dark houſes purpoſely to lodge an infinite number of idols of gold, ſilver, *&c.* cover'd, or rather cruſted over with blood, with which they were every day ſmear'd. Nor did the ſtink of theſe charnel-houſes, whoſe floor was cover'd over with blood, any way leſſen their devotion: but none but the nobility were allow'd to enter into it; and to heighten the dignity of this privilege, the prieſts would not even admit any of theſe to enter in, till they had firſt ſacrificed a man.

Their Sacrifices and Penance.

AS it would be no eaſy matter to find any ſpecies of idolatry among the antients, as extenſive as that of the *Mexicans*, it would be full as difficult to meet with any ſacrifices ſo barbarous and inhuman as theirs; not that we are ignorant they were practiſed by the antients, ſince we have given inſtances of it: but 'tis certain that nothing can be compar'd

Captif ecorché apres avoir été vaincu.

Captif combattant contre un prêtre MEXICAIN.

B. Picart del.

Le Grand Temple de VITSLIPUTSLI *dans la Ville de* MEXIQUE.

par'd to this execrable worſhip, unleſs it be that of the *Carthaginians* and *Canaanites* from whom they are deſcended. The bloody ſacrifices of the *Mexicans* were perform'd in this manner: The victims deſign'd for ſacrifice were led to the charnel-houſe, which, as we ſee in the figure, riſes like a kind of plat-form or terraſs, ſupported by ſeveral trunks of trees. The victims, who were cloſely guarded by ſome *Mexican* ſoldiers, waited at the foot of the terraſs till ſuch time as they ſhould be put to death; and to heighten their diſtreſs, a great number of skulls hanging on the poles which went from tree to tree, were continually preſenting themſelves to their ſight; theſe were the skulls of ſuch as had been ſacrificed before 'em. A prieſt holding in his hand an idol made of wheat, maiz, and honey, drew near to theſe unhappy wretches, and preſenting it to each of 'em, cry'd out at the ſame time, *there is your god.* This done, they withdrew, going off on the other ſide of the terraſs, when the victims were immediately brought upon it; this being, as we have already obſerv'd, the place appointed for the ſacrifice. Here it was that ſix miniſters of the idols ſlaughter'd theſe [a] victims. After having tore out their hearts, they threw the bodies down the ſtair-caſe from the top of the terraſs to the bottom. We are aſſured that all thoſe who had taken any of theſe unhappy wretches in war, uſed to divide 'em among themſelves, and eat 'em. They never ſacrificed leſs than forty or fifty of theſe victims at a time; and thoſe nations who either border'd, or were tributary to the *Mexicans*, imitated them in this bloody worſhip. The famous [b] *Ferdinand Cortez* relates, that the inhabitants of *Mechoacan* firſt proteſted they would abandon a worſhip which was as injurious to the deity, as unworthy of humanity. We muſt not omit that thoſe prieſts who ſacrificed men, were diſtinguiſh'd by the title of *miniſters of ſacred things*; and that this *employment* was the higheſt dignity of the prieſthood. To the high-prieſt alone belong'd the privilege and honour of ripping up the victim's ſtomach; and this he perform'd ſo very dexterouſly, as, upon any other occaſion, would have raiſed the wonder and admiration of the ſpectators. 'Tis true indeed, that as the ſtone on which the victim was laid, was very ſharp and pointed, his body, which reſted altogether upon the loins, made the dexterity of the prieſt leſs ſurprizing.

'Twas a cuſtom among 'em on certain feſtivals, to dreſs a man in the bloody skin, juſt reeking from the body of one of the victims. [c] A *Spaniſh* author aſſures us, that even their kings and grandees did not think it derogatory to their honour to diſguiſe themſelves in this manner, when the captive ſacrificed was a perſon of diſtinction. Be that as it will, the diſguiſed perſon uſed to run up and down the ſtreets and places of public reſort of the city, and to beg the charity of all thoſe he met with, and beat ſuch as refuſed. This bloody kind of maſquerade continued till ſuch time as the skin-coat began to ſtink. The money that was collected in this devout ramble, was employ'd in pious uſes.

Another religious ceremony, which indeed does not ſeem altogether ſo barbarous as the former, was the duel of the victim; if we may give this name to the liberty he was allow'd of defending himſelf againſt the prieſt who was to ſacrifice him. The captive, whoſe feet were tied to a ſtone, parried the inſtrument with which the prieſt ſtruck at him, and even attack'd him, as we ſee in the figure. If he had the good fortune to gain the better of the prieſt, he was releaſed, and look'd upon as a brave man; but if the prieſt came off conqueror, he firſt kill'd him, than flay'd off his skin, and, as we are told, had his limbs dreſs'd and ſerv'd up in one of thoſe they call'd their religious meals.

It was always their cuſtom, before they ſet down to eat, to offer to the ſun and to the earth, the firſt-fruits of their meats and drink, as alſo of their corn, fruits, and flowers.

[a] Two of theſe prieſts took the victim by the feet, two others held his arms, a fifth held his head, and the ſixth ripp'd open his ſtomach, whence they tore out the heart, and held it up, ſtill ſmoaking, to the ſun; after which, turning himſelf towards the idol, he threw the heart in his face.

[b] In a letter which this conqueror of the empire of *Mexico* writ to the Emperor *Charles* V.

[c] In *Purchas.*

flowers. They had other religious cuſtoms, infinitely more abſurd than the foregoing, tho' the principle from which they flow'd, was not altogether to be condemn'd; which was the laying themſelves under a neceſſity of doing certain things, not excepting the moſt unſeemly, for the love of their gods: for they not only eat, drank, carried weighty burdens, anointed and ſmear'd themſelves out of love to 'em, but even ſtoop'd to the vileſt offices, purely to do them honour.

Their penance was at leaſt as ſevere as that of other religions. The prieſts, as mediators between the gods and men, offer'd up victims for ſinners, and alſo took upon themſelves the iniquities of the people. When this ſolemn penance, as repreſented here, was to be undertaken, it was their cuſtom to meet together at mid-night in the temple of the idol, when one of them uſed to call the people together to their devotions with a kind of horn, while another was incenſing the idol. Then one of the miniſters of the falſe gods began the penance, conſiſting in a ſmall effuſion of blood which he drew from the ancle, by pricking it with a *Manghey*-thorn or a ſtone-lancet. After this he rubb'd his temples and ears with this blood, then went and waſh'd himſelf in a certain water, which from that circumſtance was call'd *the water of blood.* 'Twas their cuſtom, the better to teſtify the merit and truth of this wonderful penance, to ſhew to the people the inſtrument which had been made uſe of on that occaſion. The other puniſhments which the prieſts inflicted on themſelves before *Teſcalipuca*, or the god who preſided over penance and afflictions, were to whip one another with thongs of *Manghey* made up in great knots, and to ſtrike one another with great ſtones, *&c.* In the next article we ſhall take notice of the diſcipline and auſterity of theſe miniſters of the *Mexican* idols; and ſhall, before we conclude this head, obſerve, that they uſed to incenſe theſe falſe gods three times a-day, *viz.* in the morning, at noon, and at mid-night; and that they were oblig'd to officiate by turns in the temple, in order to keep in the ſacred fire, which was to burn perpetually in honour of the gods.

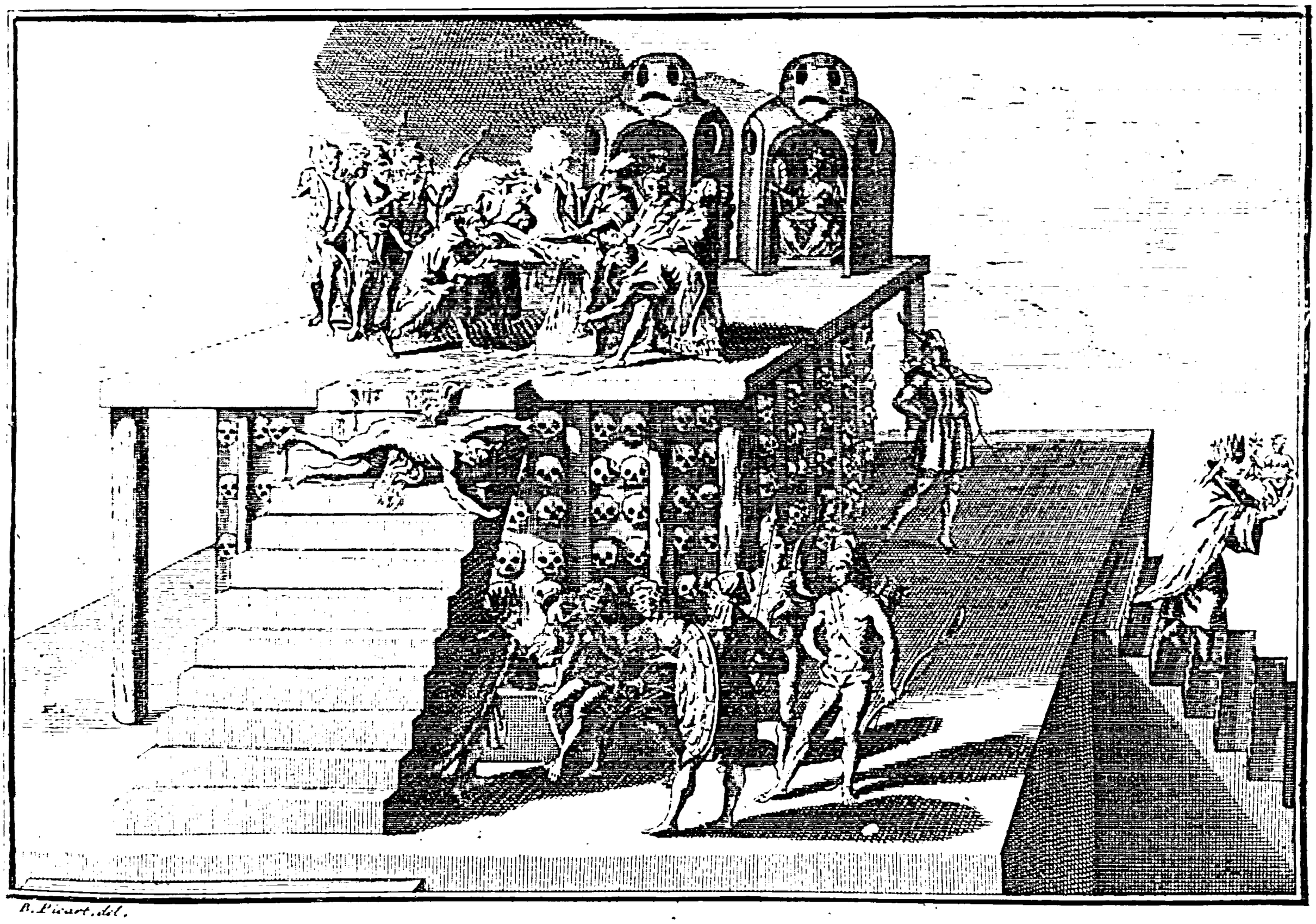
Their Prieſts, Diſcipline, &c.

IN the fourth compartment of one of the foregoing plates, two *Mexican* prieſts are repreſented; one of which holds the ſacred knife in his hand. The firſt of theſe prieſts, or rather the high-prieſt, was call'd *Topilzin* in the *Mexican* language. 'Tis pretended, that his dignity was equal to that of the pope. He wore on his head a crown of beautiful feathers of various colours, with golden pendants, enrich'd with emeralds, at his ears; and a ſmall blue tube, like to that of the god of penance, ran thro' his lip. He was clothed with a ſcarlet robe, or rather mantle. The veſtments of their prieſts were frequently chang'd according to the different ſeaſons or feſtivals.

The prieſthood of *Vitzliputzli* was hereditary, and that of the other gods elective. Children were often, as we ſhall ſee in the ſequel, deſtin'd from their moſt tender years to the ſervice of the idols; and officiated as clerks and ſinging boys, when but mere ſtriplings. The prieſts uſed to incenſe four times a-day, the god whoſe miniſters they were: but at midnight the principal miniſters of the temple roſe to perform the nocturnal office, *viz.* to ſound a trumpet and horn for a long time together, and to play on certain inſtruments accompanied with voices, which together celebrated the praiſes of the idol. After this, the prieſt, whoſe turn it was, took the thurible, ſaluted the idol and incens'd it, himſelf being clothed in a black mantle. In fine, after the incenſing was over, they all went together into a chapel, where they practiſed all thoſe rigorous penances, whereof an idea has been given in the preceding article.

Theſe prieſts uſed to obſerve a very rigorous faſt; they faſted for five, ſix, and even ten days together, which they commonly did when the time of their ſolemn feſti-

Penitences **MEXICAINES.**



B. Picart. del.

Sacrifice des **CAPTIFS.**

vals drew nigh. During theſe faſts, ſuch of them as were married, uſed to abſtain from all commerce with women. Their chaſtity would undoubtedly have been glorious; had it been built on a reaſonable foundation; but that confidence, as well as principle of preſumption which prevails ſo much over thoſe who are deſirous of being applauded for things which they cannot merit by a ſolid virtue, ſullied all the glory of this forced continency. Theſe, in order to pleaſe their gods, uſed to practice all thoſe things which deſtroy procreation, not even ſparing thoſe parts which nature had appointed for that uſe. They would not allow themſelves to drink ſtrong liquors, and devoted part of that time which men give to ſleep, to the ſeverity of their diſcipline.

All theſe prieſts were poſſeſs'd of great revenues, and received the oblations which the people made to the idols, which brought 'em in immenſe ſums, particularly at the time of their grand feſtivals. 'Twas at theſe ſolemn ſeaſons they uſed to inſtruct 'em in their duty, by certain exhortations which they pronounced before 'em.

Nor was the conſecration of theſe prieſts leſs remarkable than their function. They uſed to anoint 'em from head to foot: their hair, which they always wore very long, and which they did not preſume to cut during their prieſthood, was continually moiſtned with a kind of black perfume that was partly made of roſin; this would undoubtedly have been very loathſome, had not the reſpect which immediately ariſes at the ſight of ſuch things as are look'd upon as ſacred, metamorphos'd it into an agreeable and even divine object.

The knotted treſſes of the ſacrificing prieſts of *Mexico*, reſembles a roll of *Braſil* tobacco, ſix inches in breadth, and of a length proportionable to it. Whenever theſe prieſts uſed to ſacrifice upon the mountains, and in thoſe almoſt ſubterraneous places in which part of their idols were lodged, they then employ'd an ointment, with certain myſterious ceremonies, much more ſolemn than the above-mention'd. It was of uſe, ſaid they, to [a] diſpel fear, and invigorate courage; and was made of the juice of the moſt venomous reptiles. Such youths as were under the diſcipline of theſe prieſts, uſed to hunt theſe animals, in order to ſtock themſelves with them againſt they wanted 'em. The prieſts burnt theſe venomous creatures at the altar of the idol, the aſhes of which were pounded in a mortar mix'd with tobacco, to which they added live ſcorpions and ſome other venomous inſects: they heighten'd this compoſition with an herb which has the property of diſturbing the brain, as alſo the black of ſmoak and roſin: this is what they call the *repaſt or ſuſtenance of the gods*. To *theſe*, the ſorcery of thoſe magical ſacrificers ow'd its ſucceſs; 'twas theſe gave 'em an opportunity of holding a correſpondence with devils; ſhielded 'em from the fury of tygers and ſerpents; and laſtly, inſpir'd 'em with that ſpirit of cruelty, which excited 'em to ſacrifice their fellow-creatures to idols, without the leaſt pity or compaſſion. They alſo pretended that this compound had the virtue of healing diſeaſes: but this was not the only ſuperſtition that reign'd among 'em, ſince they had ſeveral other kinds of enchantment, as well as methods of divining, which it were needleſs to mention in this place.

They had an order of veſtals, who were clothed in white, and call'd by the name *of daughters of penance*. Theſe were admitted into the order at twelve or thirteen years of age, and were oblig'd to have their heads ſhav'd, at a certain ſeaſon excepted, during which they were ſuffer'd to let their hair grow. Theſe nuns were under the direction of an abbeſs, whoſe office was to keep the temples clean, and they alſo [b] dreſs'd the ſacred meats which were preſented to the idols, and which afterwards ſerv'd as food to their miniſters. They were employ'd alſo in making carpets and ſuch like ornaments for the temples and the idols. They roſe at midnight to adminiſter to the gods,

[a] The very copy of our quacks and empiricks.

[b] Or rather the loaves, which they preſented to the idols. Theſe loaves were generally made in the ſhape of feet and hands.

[a] gods, and to exerciſe certain auſterities which the rules of their order obliged them to obſerve. Above all, they were bound to preſerve their chaſtity unſullied, the violation of which was puniſh'd with death. This continence was not indeed to be perpetual, ſince as they were ſent to the convent, only to fulfil ſome vow which their parents had made to the gods, they were allow'd to marry after a certain term of years. 'Tis even probable that this abbeſs or matron might, properly ſpeaking, ſuperintend a kind of nurſery in which the young ladies of quality were [b] educated, ſince they were never taken from under their care, but only when their parents intended to ſettle them in the world.

They had alſo a ſeminary or convent for their youth, like to that of the nuns. They were often admitted into it at ſeven or eight years of age. As they were obliged during the time they liv'd in theſe houſes, to lead a life very like that of our monaſticks, we may not improperly conſider 'em as a body of Religious. Theſe youths uſed to have the tops of their heads ſhaved, the reſt of their hair ſcarce covering their ears; but it fell as low as their ſhoulders behind, except when they uſed to tie it up in a kind of tuft. They wore a linnen veſtment. Theſe young Religious look'd after the temple, and led a moſt exemplary life of poverty and chaſtity till the age of twenty, or till ſuch time as they met with an opportunity of ſettling themſelves by marriage, or ſome other honourable means. Moreover, the prieſts had alſo in their ſervice a ſett of youths who were employ'd in matters of leſs importance. Theſe latter uſed, on certain ſolemn occaſions, to adorn the temples of the gods with feſtoons. 'Twas their office to preſent the prieſts with the 'water with which they waſh'd themſelves both before and after the religious ſervice; 'twas they gave 'em the lancets and the knife uſed in the ſacrifice, and alſo follow'd thoſe mendicant friars who uſed to beg from door to door. In caſe they at any time did not get alms ſufficient for their purpoſe, they were allow'd the liberty of going into a field, and of taking as much corn as they thought neceſſary, no one daring to hinder them. They had alſo, [c] beſides thoſe youths who were educated under the Religious above-mention'd, ſeveral devotees who uſed to retire into theſe convents to fulfil ſome vow they had made. Some pray'd to the gods for children, others for riches, and others again for long life. All theſe devotees ſet apart ſome hours to this retirement, and in all probability enjoin'd themſelves ſome of the auſterities above cited, in order to make themſelves more worthy of the bleſſings of heaven. They were permitted to walk in the proceſſions, but were not allow'd to ſing in them, nor to go up the ſteps which led to the temple.

Their Feſtivals.

[d] THE *Mexicans*, at the end of every month, which among them conſiſted of twenty days, as we ſhall ſee in the ſequel, uſed to obſerve a ſolemn day of devotion intermix'd with rejoicings. They then ſacrificed ſome captives, and ran up and down the ſtreets clothed in the skins of ſuch miſerable victims as had juſt been flay'd: they danc'd, they ſang, they collected alms for the prieſts; which among them, as in other places, was look'd upon as the effect of a real piety. When corn of all ſorts began to ſprout up, they uſed to go to a certain hill to ſacrifice a boy and a girl about three years old, to *Tlaloch*, the god of the waters; and becauſe thoſe children were born free, they did not tear out their hearts, but contented themſelves with cutting their throats, after

[a] They uſed to ſtab their ears and other parts of their body with a lancet, and ſmear their cheeks with the blood which trickled from theſe wounds.
[b] *Hiſtory of the conqueſt of* Mexico. [c] *Lopes de Gomara*, quoted by *Purchas*.
[d] We have not inſerted the name of theſe feſtivals, as not thinking it neceſſary.

after which they laid their bodies in a new mantle, and buried them in a ſtone ſepulchre. Theſe bloody ſacrifices were renew'd when the corn was grown up about two foot high, at which time they ſacrificed four children of ſix or ſeven years of age, to the ſame god. Theſe latter were born ſlaves. They then carried their bodies into a cave appointed for that purpoſe. The *Mexicans* tell us, that the origin of this cruel ceremony was owing to a great drought, which afterwards occaſioning a famine, forced them to abandon the country. In fine, when the corn was fit for reaping, each owner took a handful of maiz out of his field, and offer'd it to the god *Tlaloch* with *Atolle*, which was a liquor made of corn and copal, a precious gum uſed in incenſing the idols. In the beginning of ſummer, they uſed to crown the gods with flowers, and ſpend a whole day in mirth and rejoicing. The great men of the empire were obliged to go to the capital on another holiday, on the evening of which, they dreſs'd up a woman who was to repreſent the god of ſalt, and partake in the publick rejoicing; but they ſacrificed her on the morrow, and that day was wholly employ'd in devotion and the worſhip of the idols. The trades-people uſed alſo to celebrate certain bloody feſtivals, in honour of their *Mercury*, in the temple which was conſecrated to him. Not to mention another feſtival, when they uſed to flay a woman, and clothe an *Indian* with her skin, who, thus equipp'd, danc'd for two days together with the reſt of his fellow-citizens; nor that which was ſolemniz'd at their entring into the lake with a great number of canoos, when they uſed to drown in a ceremonious manner a boy and girl, whom, as they ſaid, they ſent to keep company with the gods of the lake; they nevertheleſs uſed to ſpend the day in faſting and devotion.

The great feſtival of *Vitzliputzli* was celebrated in the month of *May*. Two days before which, the nuns uſed to make a figure of maiz and honey, repreſenting that god. Then after having dreſs'd it in as magnificent a manner as poſſible, they ſeated it on an azure throne, which was ſupported by a kind of ſhaft. The nuns, who on that feſtival, uſed to call themſelves *the ſiſters of Vitzliputzli*, carried it in poſſeſſion on their ſhoulders to the area before the temple, where the young monks, before cited, received the idol, and after having paid homage to it, carried it alſo on their ſhoulders to the ſteps of the ſanctuary. 'Twas here the people came and worſhip'd this image of *Vitzliputzli*, and humbled themſelves before it by putting duſt on their heads; which cuſtom was alſo obſerv'd in the worſhip that was paid to the other idols. The nuns were dreſs'd in white and crown'd with parch'd maiz. They wore chains about their necks made of maiz, which they uſed to twiſt about their left arms. Their cheeks were painted with a pretty thick vermillion, and their arms cover'd over from the elbow to the wriſt with the feathers of a red parrot. Their young men were dreſs'd in red, and wore maiz crowns, in the ſame manner as the young veſtals.

After this humiliation, theſe devotees uſed to go in proceſſion, and make ſtations in three different villages; whether it were from cuſtom, or poſſibly the holineſs of thoſe places where the ſtations were kept. They then firſt ſacrificed upon a mountain at a league diſtance from *Mexico*. The proceſſion made a tour of about four leagues, and uſed on their return to conduct the idol into its ſanctuary with the ſound of drums, trumpets, and horns. They then cover'd it over with roſes, and uſed to ſtrew all ſorts of flowers on the pavement and about the temple. Laſtly, the veſtals came out of the convent, carrying pieces of the dough with which the idol was made, made in the ſhape of bones: theſe they gave to the monks, who laid them at the foot of the idol. Theſe pieces of dough, which were commonly call'd *Vitzliputzli's fleſh and bones*, were ſolemnly conſecrated by the prieſts with certain particular ceremonies, accompanied with dances and ſpiritual ſongs in honour of the idol. They paid the ſame worſhip to this conſecrated dough as to the gods, of which it was at firſt no more than a type and figure. After the conſecration was ended, the men were ſacrificed, the whole ceremony concluding with dances and ſongs. Then follow'd a religious piece of worſhip, which has

[a] has ſome conformity with the chriſtian communion. The prieſts ſtript the dough-idol of all its ornaments; broke them into ſeveral pieces, and likewiſe the little conſecrated loaves: theſe they diſtributed to the people in the form of a ſacrament, and the aſſembly communicated in a manner which reſembles ſo much the practice of the chriſtians in that particular, that we can ſcarce forbear conſidering this idolatry any other than an uſurpation of the devil over the myſteries of the chriſtian religion. This communion was accompanied with an exhortation, by which the people were inform'd that *they eat the fleſh of their god*; and they even adminiſtred this kind of ſacrament to the ſick. We ſhall conclude the deſcription of this religious act with two remarks; firſt, that the communicants gave a tithe of maiz by way of oblation; and, ſecondly, that the feſtival concluded with a ſermon, which one of the moſt antient of the prieſts pronounced to the people.

The feſtival of *Teſcalipuca* was celebrated the nineteenth of the ſame month, when the prieſts granted the people a remiſſion of their ſins. At the ſame time they ſacrificed a captive, which we may almoſt conſider as an imperfect image of the death which our bleſſed ſaviour ſuffer'd for the redemption of mankind. The *Mexicans* might perhaps have preſerv'd ſome footſteps of that memorable incident. On the eve of the feſtival, the prieſt of *Teſcalipuca* ſtript himſelf of his veſtments, when others were given him by the *Mexican* nobility, who came together with the reſt of the people, in order to reconcile themſelves to this idol of penance. They open'd the temple-gates to all repenting ſinners; when one of the chief miniſters of the god diſcover'd himſelf to the ſpectators, and blew his [b] horn; turning himſelf to the four winds, as if he were calling all the earth to repentance: after which he took up duſt, and carried it to his mouth, pointing at the ſame time to the heavens. Every one imitated the prieſt; after which, nothing was heard but voices, intermix'd with ſighs, tears, and groans. They roll'd themſelves in the duſt, calling at the ſame time upon the divine mercy, when the terrors which trouble the conſciences of the blindeſt ſinners, actuated in ſuch a manner on the minds of the *Mexicans*, that they uſed to call to their aſſiſtance the ſhades of night, the winds and ſtorms, the better to eſcape the fury of that god, whoſe vengeance, they ſaid, was ever impending in order to chaſtiſe the wicked. And as the notions which even falſe religions exhibit to thoſe whom they are deſirous of leading into the paths of virtue, are ſtrong enough to ſtrike the hearts of the vicious with remorſe, and even to make 'em ſenſible that vice is contrary to humanity; it ſo happen'd that all ſuch as were conſcious of guilt, made a publick confeſſion of it; unable to reſiſt the terror with which their conſciences were ſtruck by the ſound of the horn. All theſe agitations, ſo ſalutary in outward appearance, ſince it inſpir'd the hearts of the *Mexicans* with repentance for ſome time, concluded with the burning a great quantity of incenſe in honour of the idol whoſe feſtival they ſolemniz'd. They blew the horn for ten days ſucceſſively, *viz.* from the ninth of *May* to the nineteenth, all which time was ſpent in tears and affliction. On the laſt day, *Teſcalipuca* was carried in proceſſion. The image of the god, ſurrounded with branches of *Manghey*, ſtuck full with prickles, was ſeated in a machine ſurrounded with curtains, which probably was like a litter. This machine was carried in proceſſion round the temple by prieſts ſmear'd with black, who wore the livery of their god, and whoſe hair was partly twiſted up with a white ſtring. Two miniſters of the idol walk'd at the head of the proceſſion, with thuribles in their hands; every time they incens'd the people, the whole proceſſion lifted up their arms in a devout manner, looking at the ſame time on the ſun and the god of penance. During this ceremony, the reſt of the devotees ſcourg'd themſelves

[a] *Purchas*, and the *Spaniſh* authors quoted by him. *Hiſtory of the conqueſt of* Mexico.

[b] 'Twas a kind of flute, as the *Spaniſh* authors relate. They firſt turn'd themſelves towards the eaſt, then towards the weſt, the north, and ſouth.

Le MERCURE des MEXICAINS adoré à CHOLULA sous le nom de QUETZALCOUATL.

DIVINITÉ qui préside à la CHASSE.

B. Picart Delin.

themſelves with ropes made of *Manghey*. Some adorn'd the court and the temple with branches, and ſtrew'd the way with flowers.

After the proceſſion and the ſcourging of the penitents, every one made his oblations. Some brought jewels and works of gold and ſilver; others incenſe, precious wood, maiz, *&c.* the poor offer'd quails, and theſe the ſacrificers, after having cut off their heads, threw at the foot of the altar. Then the people made a feaſt, very much reſembling thoſe which the antient heathens inſtituted in honour of their gods. Whatever meats were given to the idol, were call'd *ſacred viands*, and were ſerved up by veſtals who were led to it by an old prieſt dreſs'd in a kind of white ſurplice, and were by him conducted back to the convent, after having thus ſerv'd up at the table of the god. But when the time for their clearing the table was come, the youths and miniſters of the temple took away the meats, and carried them to the prieſts, who alone had the privilege of eating them. After the ſacred repaſt was ended, they made a ſacrifice of him who that year had been the living image of the god of penance; and the whole ceremony ended, like thoſe of other feſtivals, with dances and ſpiritual ſongs.

The *Mexicans* uſed to celebrate a jubilee every four years, which was nothing more than the feaſt of penance, ſuch as we have already deſcribed it, except that it was more ſolemn; there being at that time a more general and plenary remiſſion of ſins. We are aſſur'd that the *Mexicans* ſacrificed ſeveral human victims at that ſeaſon, and the youth uſed to make a kind of challenge who ſhould firſt, and in one breath, get to the top of the temple. This enterprize was a very difficult one, ſince it gain'd all thoſe prodigious applauſe who had the glory of coming firſt to the goal; not to mention that they were diſtinguiſh'd from the reſt of their countrymen: they moreover had the privilege of carrying off the ſacred viands, of which we are aſſur'd they almoſt made the ſame uſes, as chriſtians do of relicks.

Quitzalcoalt, the *Mercury* of the *Mexicans*, was particularly worſhipp'd by all thoſe who were concern'd in traffick. Forty days before the feaſt of this god, the merchants purchaſed a ſlave of a very fine ſhape, who during that time repreſented the deity to whom he was to be ſacrificed as a victim on the day of the feſtival; but they firſt waſh'd him in the *lake of the gods*, which was the name they gave to the water that fitted him for the fatal apotheoſis which ended with his death. They afterwards adorn'd him like the god whom he was forced to repreſent; when he ſpent all the time of his deification in dancing and rejoycings. They join'd with him in his pleaſures, and worſhipp'd him; but for fear leſt he ſhould be forgetful of his fatal deſtiny, two antient miniſters of the idol refreſh'd his memory with it nine days before his being ſacrificed. [a] He was obliged to wait his fate with patience and reſignation. If he diſcover'd the leaſt ſorrow upon that account, the two prieſts gave him a liquor to drink, which, by reſtoring him to his wonted mirth, made him undoubtedly inſenſible to his fate. The day of the feaſt being come, they again ador'd the miſerable victim, and incens'd it ſeveral times ſucceſſively. In fine, they ſacrificed it at twelve at night, offer'd its heart to the moon, and afterwards threw it before the idol; then the body was thrown down from the top of the temple, as was practiſed in the worſhip of *Vitzliputzli*, and the whole concluded with a dance.

The prieſts of this deity perform'd a ceremony which was odd enough, and that was the commanding every body to retire by beat of drum, the ſound of which was heard all over the city. At day-break they uſed to call up the people to work. This function was perform'd by the prieſts, each of whom had it in his turn every week.

The

[a] Theſe two prieſts uſed to proſtrate themſelves before the pretended god, repeating theſe words to him, *Lord, thy pleaſures will end nine days hence.* He was obliged to anſwer them with a chearful air; *be it ſo*, and continue his mirth.

The god whoſe worſhip we have deſcrib'd, was ador'd after another manner at [a] *Cholula*. He was there look'd upon as the *god of the air*. He was alſo conſider'd as the founder of the city, the inſtitutor of penance, and the author of ſacrifices. His idol was repreſented in almoſt the ſame attitude as we ſee it in the figure. Its cloak was powder'd with red croſſes. As this deity had, during his reſidence here, been a lover of faſting and works of penance, devotees uſed to faſt, and draw blood from their tongue and ears, to make themſelves agreeable to him. This god concern'd himſelf alſo in all warlike affairs. They ſacrificed five boys and as many girls of three years old, in his honour, before they took the field.

'Tis to the idol of *Cholula* that they aſcribed the famous predictions relating to the ruin of the empire of *Mexico:* predictions which were follow'd by prodigies, the particulars whereof it would be needleſs to relate; eſpecially as there is great reaſon to believe that they were very much heighten'd by the credulity of the people.

In fine, the *Mexicans*, and particularly the inhabitants of *Tlaſcalla*, worſhipp'd one god, who, during his abode in this world, had been a great hunter. He was honour'd with a ſolemn party of hunting, as we ſee it repreſented in the plate. Whilſt the god ſtood on an altar placed on the top of a mountain, round which they had lighted ſeveral fires; the devout hunters purſued the wild beaſts, who, in order to eſcape the violence of the flames, fled towards the top of the mountain. They uſed to knock theſe beaſts down before the idol, and ſacrifice their hearts in his honour. The chaſe concluded with ſongs of mirth and joyful acclamations, after which the hunters brought back the idol in triumph, and a ſolemn feaſt concluded the devotion of that day.

Their Ceremonies of Peace and War, and Hieroglyphics.

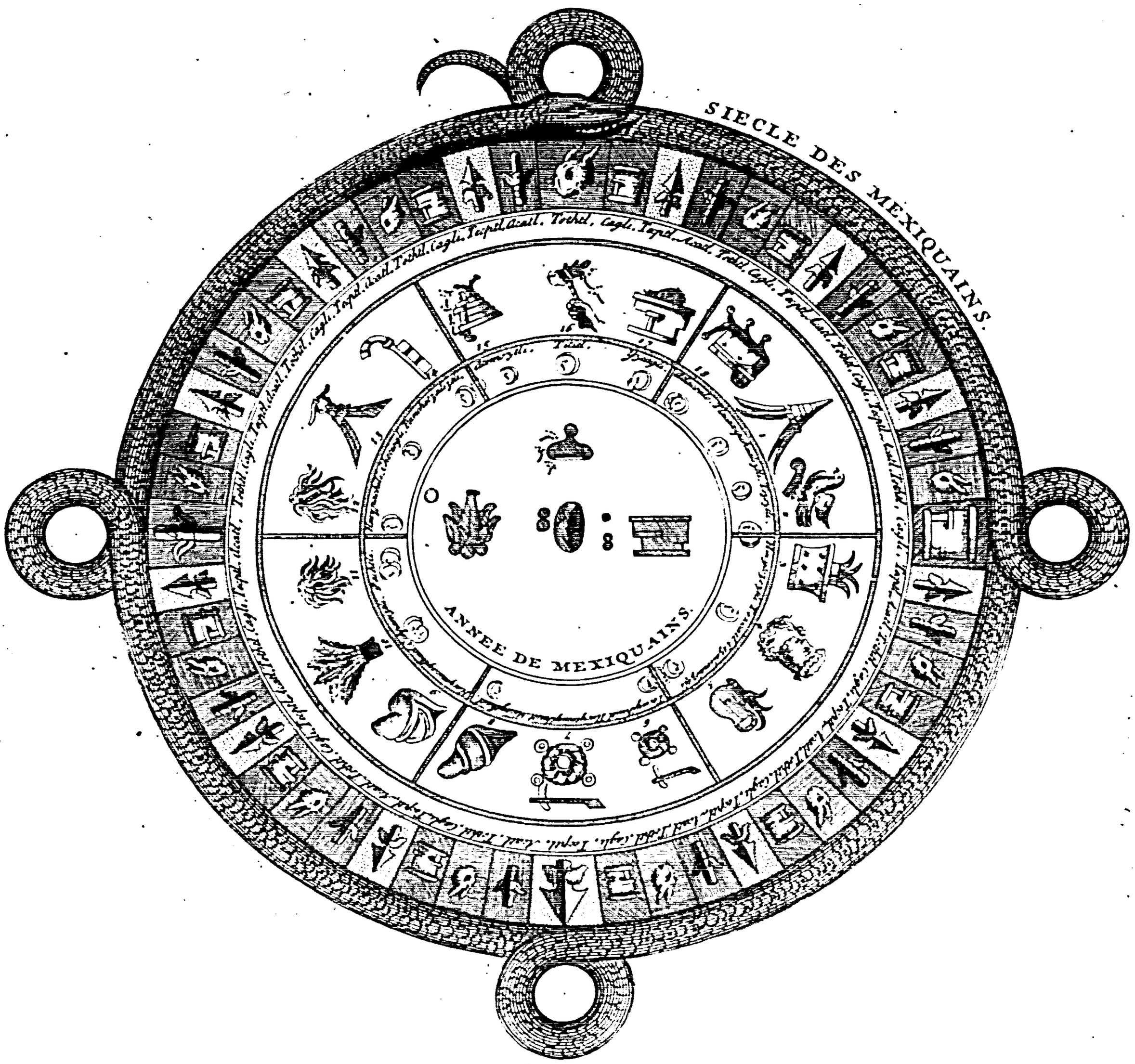
[b] AN embaſſador was diſtinguiſh'd by a mantle or riding-cloak of cotton, embroider'd with a fringe interwoven with knots. He held in his right hand a very broad arrow, with the feathers upwards, and in his left a ſhell in the ſhape of a buckler. The ſubject of the embaſſy was known by the feathers of the arrow, the red denouncing war, and the white denoting peace. The embaſſador was to be reſpected at the ſight of theſe tokens, but he was not allow'd to turn out of the royal roads of the province through which he paſs'd, upon penalty of loſing his right of juriſdiction and immunity.

The ſacrificers denounced war by the ſound of an inſtrument which they call'd the ſacred trumpet, becauſe none but the ſacrificers were allow'd to ſound it, to animate, by the command of the gods, the hearts of the ſoldiers. The ſound of this inſtrument was harſh, and breath'd gloomy notes, very well adapted to inſpire the ſoldier with a new bravery, by conſecrating, ſays the tranſlator of *the conqueſt of* Mexico, the contempt of life from a religious motive. The *Mexican* troops were kept under very ſtrict diſcipline, and were very obedient. We ſhall not take notice of their method of fighting, having confin'd ourſelves to religious ceremonies only, but ſhall only obſerve, that the taking a priſoner was thought a more heroic action, than the killing an enemy [c]; and he was look'd upon as the moſt valiant, who brought the greateſt number of victims for the ſacrifices.

Their writing conſiſted in certain hieroglyphic paintings, by whoſe aſſiſtance they call'd up certain memorable incidents in the mind; for they had not, like the *Europeans*, the uſe of letters. They uſed to paint the objects on calico, prepar'd on purpoſe for the pen-

[a] The *Mexicans* uſed to go on pilgrimage to this place, which was look'd upon as holy ground, becauſe it contain'd more than four hundred temples of the gods within its walls.

[b] *Hiſtory of the conqueſt of* Mexico. [c] *Ibid.*



Les MEXIQUAINS expliquoient leurs pensées, et donnoient une idée des choses sensibles par des Hieroglyphes, à la façon des Anciens Egyptiens. C'est de cette maniere que leur Siecle et leur année etoient representez. une Roüe peinte contenoit l'espace d'un Siecle distingué par années et chargé des evenemens memorables. le Siecle etoit de 52. Années Solaires chacune de 365. jours, 4. indictions de 13. Ans chacune formoient la division de la roüe & respondoient aux 4. parties du Monde de la maniere suivante.

Un Serpent environnoit cette Roüe, et marquoit par ses 4. noeuds les 4. divisions, l'Hieroglyphe de la premiere, qui marquoit le Midi, etoit un Lapin, sur un fond bleu, que l'on appelloit TOCHITLILA. de la seconde pour l'Orient, une canne sur un fond rouge. on l'apelloit ACATL. de la troisieme pour le Nord, une epée avec une pointe de pierre sur un fond jaune. on l'appelloit TECPATL. de la quatrieme pour l'Occident, une maison sur du verd. on l'apelloit CAGLI. Entre ces quatre divisions, il y en avoit douze petites dans lesquelles les quatre Hieroglyphes etoient distribuës successivement en donnant à chacun sa valeur numerale jusqu'a 13. qui étoient le nombre d'années qui composoient l'indiction. on faisoit la même chose dans la deuxieme indiction. avec les mêmes noms depuis un jusqu'à 13. dans la troisieme & dans la quatrieme jusqu'à ce que le Cercle de 52. Ans fut fini, de la maniere qui suit.

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on observoit cette maniere de Compter par treize non seulement dans les années; mais aussi dans les mois, Ils recommencoient lors qu'ils arrivoient à 13.

L'Année solaire etoit de 365. jours, et les Mois de 20. leurs noms & leurs Hieroglyphes sont marquez dans la figure par 1. 2. 3 & ainsi de suite jusqu'à 18.

Pour faire l'Année complette de 365. jours. les Mexiquains en ajoutoient 5. aux 18 mois de 20. jours chacun. qui faisoient l'Année

Cette Explication est tirée de GEMELLI. CARERI. Tome VI. de ses VOYAGES. chap. V.

pencil. To theſe images they added numbers, or ſome other ſigns[a], " which they " diſpos'd in ſo exact and regular a manner, that the number, the character, and the " figure, mutually aſſiſted each other, in expreſſing the thought, and form'd a compleat " argument. This ſubtle invention reſembled the hieroglyphics of the *Egyptians*; and " the *Mexicans* were ſo skilful therein, that they had whole books drawn up in this " manner, in which they preſerv'd the memoirs of antiquity, and tranſmitted to poſterity " the annals of their kings." They alſo by this method preſerv'd the ceremonies of their religion; the books which treated thereof were kept in their temples.

The *Mexican* emperors uſed to cauſe the exploits of their heroes to be ſung in theſe temples, and particularly the illuſtrious actions of the kings their predeceſſors. They taught their children theſe poetical compoſitions, which ſupplied the place of hiſtory to thoſe who did not underſtand their paintings, and the hieroglyphicks of their annals. Thus did they learn to underſtand the advantages of military virtue, in an age when they were incapable of putting it in practice: however, it was at leaſt an excellent preparative to that heroiſm, which a young ſoldier was obliged to exhibit in his firſt campaign.

Their Calendar, &c.

" [b]THE *Mexicans* uſed to regulate their Calendar by the motion of the ſun; for " they knew how to take its altitude and declination, and by that means found " the different ſeaſons. Their year conſiſted of 365 days, which they divided into " 18 months, each month containing 20 days, making the whole 360 days, the five re- " maining being look'd upon as ſo many [c] intercalar days: theſe they added to the end " of the year, in order to equal the courſe of the ſun. During theſe five days, which " they imagin'd their anceſtors had left purpoſely as ſo many chaſms, they abandon'd " themſelves entirely to indolence, and ſought only to while away the reſt of the time " as agreeably as poſſible. The artificers uſed to leave their work, and the ſhops were " ſhut; no cauſes were carried on in the courts of judicature, nor ſacrifices made in the " temples. They uſed to viſit one another, and devote themſelves to every kind of " recreation, in order, as they ſaid, to compenſate for all the vexations and miſeries they " were to undergo the approaching year, which began the firſt day of ſpring, and " differ'd but three days from our ſolar year, which they took from our month of " *February*.

" Their week conſiſted of thirteen days, all of them call'd by different names, which " were diſtinguiſh'd in their calendar by different figures. Their *age* conſiſted of [d] four " weeks of years."

The revolution of the *age* of the *Mexicans* is explain'd at the bottom of the figure where it is repreſented. The author of that explication tells us the reaſon why they began to compute their years from the ſouth. " Whenever they afflicted and humbled " themſelves the laſt day of their *age*, it was uſual for them to kneel down on the top of " their houſes, with their faces turn'd towards the eaſt, to ſee whether the ſun would again " begin his courſe, or if the world was at an end; and as, when they were in this poſture, " they had the ſouth to their right hand, they drew this conſequence from it, *viz.* " that the light had began in that quarter. They alſo imagin'd that hell lay northward, " and

[a] *Hiſtory of the conqueſt of* Mexico. [b] *Ibid.*

[c] This way of computing was the ſame as that of the *Egyptians*. Their twelve months making 360 days, to which they added 5 intercalar ones.

[d] Fifty-two years.

" and therefore that it would have been ridiculous to think the ſun had begun his " progreſs from that quarter."

[a] As they had learnt from tradition, or by ſome other means, that the univerſe is to be deſtroy'd, and that they imagin'd its deſtruction would happen at the end of four weeks of years; when the laſt day of the fifty-two years was come, every one prepar'd himſelf for the general deſtruction of nature. Then the *Mexicans* diſpos'd themſelves to die, tho' in perfect health; they broke to pieces all their diſhes and plates, as being of no farther uſe to them: they put out the fire, and run up and down all night long like men out of their ſenſes, and no one dar'd to give over, till ſuch time as he knew whether they were really going into the regions of darkneſs, or not. They began to take breath as ſoon as the day began to break and diſcover itſelf to their eyes, which were inceſſantly turn'd towards the eaſt; and when the ſun diſcover'd itſelf, he was ſaluted with the ſound of all their inſtruments by hymns and ſongs, which expreſs'd the tranſports of their joy. Then the *Mexicans* congratulated one another upon their being certain of the world's laſting one age longer at leaſt. They went to the temples to thank the gods for it, and receiv'd new fire from the hands of the ſacrificing prieſts. This new fire was lighted before the altar by the rubbing of two pieces of dry wood very hard one againſt the other; after which, each of them provided himſelf afreſh with every thing that was neceſſary for his ſubſiſtence, and the day was celebrated by public rejoicings. Nothing was to be ſeen all the city over but dances and other active exerciſes, which were conſecrated to the renewal of the age, in the ſame manner, ſays the author of *the conqueſt of* Mexico, as the ſecular games at *Rome*. 'Tis very probable that the *Mexicans* had borrow'd from their anceſtors the idea of the end of the world, and that the latter had brought it with 'em from *Aſia*, where it has been receiv'd in all ages. It appears alſo that this people had ſome knowledge of aſtronomy, ſince the *Spaniards* found in the province of *Jucutan* ſome *Mexican* books which treated on that branch of the mathematicks. The monks, better acquainted with their breviaries than aſtronomy, burnt thoſe books, and imagin'd that each of thoſe ſchemes was capable of raiſing the devil.

The Coronation of their Monarchs, &c.

WE take notice of this ceremony, becauſe it is partly a religious one. The emperors or kings of *Mexico* were at firſt elected by the voices of the people, but the whole was manag'd by the nobles. They were afterwards choſen by four electors: theſe choſe for their king ſuch youths as were brave, and fit for war, who were oblig'd to give proofs of their valour; nor were they crown'd immediately after their election. The newly elected monarch was " [b] obliged to make a campaign at the head of his " troops, and to gain ſome victory, or win ſome province from the enemies of the em- " pire or the rebels, before he was crown'd, or ſuffer'd to aſcend the throne. No ſooner " had the merit of his exploits made him appear worthy of reigning, but he return'd " triumphant to the capital. The nobles, the miniſters, and ſacrificing prieſts ac- " companied him to the temple of the god of war, where he deſcended from his litter; " and after the ſacrifices were ended, the electoral princes clothed him with the imperial " mantle and other robes of ſtate. They put into his right hand a golden ſword " adorn'd with flint ſtones; which was the ſymbol of juſtice. He received with his " left hand a bow and arrows, which denoted the ſovereign command over their armies; " after

[a] *Hiſtory of the conqueſt of* Mexico.
[b] *Hiſtory of the conqueſt of* Mexic. *Purchas*, in the extracts of ſome *Spaniſh* authors.



Desolation des MEXICAINS à la fin du SIECLE.



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Rejoüissances des MEXICAINS, au commencement du SIECLE.

MARIAGE des MEXICAINS.

CEREMONIES que les MEXICAINS pratiquent à l'egard de leurs ENFANS.

" after which, the king of *Tezuco* ſet the crown on his head, which was the peculiar " office of the firſt elector. One of the principal magiſtrates afterwards made a long " harangue, to congratulate the prince in the name of the empire: intermixing it with " inſtructions, in which he repreſented to him the cares and obligations of thoſe who " are raiſed to the ſovereign dignity; and how attentive he ought to be to the happineſs " and proſperity of his ſubjects, *&c.*" The high-prieſt, clothed in his pontifical veſtments, crown'd the kings, as it were. 'Twas he anointed them, for which purpoſe a thick liquor, as black as ink, was employ'd; but we don't know what it was made of. The above-mention'd high-prieſt bleſs'd the king, and ſprinkled him four times together with a conſecrated water; putting a cowl over his head, on which bones and skulls were painted, and a black robe over his body, over which they put another blue one, painted in the ſame manner as the cowl. All this was undoubtedly done to teach him, that kings are as much ſubject to death as the moſt wretched mortal; and that all which remains of this grandeur, which is ſo much envied by the plebeian, is a rotten, corrupted carcaſs. They ſurrounded the new king with certain drugs, which, according to them, had the virtue of preſerving him from diſeaſes and inchantments: after this, he offer'd incenſe to *Vitzliputzli*, and the high-prieſt made him take an oath, by which he bound himſelf to maintain the religion of his anceſtors; the laws and cuſtoms of the empire; and to treat his ſubjects with clemency and gentleneſs. He moreover took an oath, that the ſun, during his reign, ſhould give its light, and rain fall in its proper ſeaſons; that the rivers ſhould not ravage the country by inundations; the fields be curſed with barrenneſs; nor mankind annoy'd by the malignant influences of the ſun. " This contract, ſays the author of *the conqueſt of* Mexico, has ſomething very whim- " ſical in it. Nevertheleſs, it may be ſaid, that the people pretended by this oath to " engage their ſovereign to reign with ſo much moderation, as not to draw down the " anger of heaven by his own guilt; well knowing that chaſtiſements and public cala- " mities fall often on ſubjects, who ſuffer for the crimes and irregularities of their " monarchs."

Their Marriage-Ceremonies, and Divorces, &c.

MArriage was ſolemniz'd by the authority of the prieſts, and a public inſtrument was drawn up, wherein was mention'd the particulars of the wife's fortune, which the husband was obliged to return back again in caſe of a ſeparation. " [a] After " their having agreed upon the articles, the couple went to the temple, where one of the " ſacrificing prieſts examin'd their reſolutions by certain preciſe queſtions appointed for " that purpoſe. He afterwards took up the woman's veil and the husband's mantle; " and with one of his hands, tied them together at one corner, to ſignify the inward " tie of the wills. [b] They then return'd to their houſe with this kind of engagement, " accompanied with the ſacrificing prieſt. [c] Then, in imitation of what the *Romans* " practiſed with regard to the *Lares*, they went and viſited the hearth or fire, which " they look'd upon as the mediator of the diſputes between the husband and wife. " [d] They uſed to go ſeven times round it ſucceſſively, the ſacrificing-prieſt walking " before; after which ceremony they ſat down, in order to be equally warm'd by the " heat of the fire, which gave the laſt perfection to marriage." The bridegroom had two

[a] *Hiſtory of the conqueſt of* Mexico.
[b] The prieſt conducted 'em back to their houſes bound in this manner to each other.
[c] Among the *Romans*, the married couple drew near the fire and water, which were ſet at the entrance of the houſe.
[d] Others ſay, that the woman only went ſeven times round the fire.

two old men for aſſiſtants, or witneſſes on his part; and the bride, two old women. The *Mexican* hiſtory, repreſented in figures and hieroglyphics, adds, that in the beginning of the night, a kind of ſhe-mediator, accompanied by four matrons, with each a torch in her hand, took up the bride on her back, and carried her to her husband's houſe. The parents of the latter, who were gone to meet the bride, led her into a place where the bridegroom was waiting for her; and here the reſt of the ceremony was compleated in the manner above-mention'd. Then follow'd the marriage-feaſt, and after having ſufficiently entertain'd themſelves with eating and drinking, the old men took the bridegroom aſide, and the old women the bride, in order to inſtruct 'em in ſuch particulars as were uſeful and neceſſary for their change of condition, and how they might beſt anſwer thoſe duties, to which they had bound themſelves by their marriage-contract; laſtly, the old people withdrew, when the married couple put the finiſhing ſtroke to the work.

Here follows what was generally obſerv'd by the *Mexicans*; nevertheleſs, ſome provinces of the empire, either added, or retrench'd from theſe particulars according as caprice dictated. At *Tlaſcalla* they uſed to ſhave the heads of the married couple, to teach 'em, as it were, that it was now proper for them to lay aſide all youthful amuſements. In *Mechoacan*, the bride was obliged to keep her eyes fix'd on the bridegroom while the ceremony was performing, without which the marriage wanted one degree of perfection. Was it done to denote to the wife, that it was her duty to read her will, her deſires, and caprices, in her husband's eyes? In another province of this empire, 'twas a cuſtom to carry off the bridegroom, in order that it might be thought he was forced to marry againſt his will; or perhaps to denote, that if men were not prompted to propagate their ſpecies in a lawful way, by the dictates of nature and reaſon, hardly any man would ever enter into that ſtate, nor embaraſs himſelf with the cares of a family; but would preſer the begetting a long ſucceſſion of baſtards, and abandon them to the wide world, to the beautiful harveſt which *Hymen* beſtows after a toil of many years. In the province of *Panuco*, the husband purchaſed his wife, (which was, in ſome meaſure, the giving her a portion) for a bow, two arrows, and a net. After the marriage, the wife's father did not ſpeak a word to his ſon-in-law during the firſt year; and the latter, as ſoon as he was made a father, abſtain'd from all commerce with his wife for two years. During the firſt twenty days of their marriage, the *Macatecas*, another nation ſubject to the empire of *Mexico*, faſted, pray'd to their gods, offer'd ſacrifices to 'em, and, from a penitential motive, drew blood from themſelves, and rubb'd the mouth and face of the idols with it. Whence this whimſical piece of devotion, at a ſeaſon that claims nothing but mirth and feſtivity? Did it ariſe from fear, or a principle of duty? 'Tis probable that they might be partly influenced by fear: but how ſpecious ſoever the motive of that piety might appear, the *Europeans* would think that husband a madman, who ſhould give himſelf up to faſting and praying to God, in thoſe firſt days which ſeem ſo naturally adapted to mirth and jollity. And ſince reaſon dictates to us to ſuit the ſeveral circumſtances of life, and proportion them to one another; 'tis manifeſt, that he who falls down to prayers in a ſeaſon which naturally calls him to an exerciſe of a quite different nature, offends againſt that juſt proportion.

Divorces were very common in *Mexico*: " Nothing more was requir'd in that caſe " than the mutual conſent of both parties; ſo that they had no occaſion of going before " the judges, but they themſelves decided it upon the ſpot. The woman kept the girls, " and the husband the boys; but the moment a marriage was thus diſſolv'd, the parties " were, on pain of death, forbid to cohabit together again; and the danger of re- " lapſing was the only remedy the laws could think of applying againſt divorces, which " the natural levity and inconſtancy of thoſe people made but too common among them. " They made the chaſtity of their wives a point of honour; and notwithſtanding their

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" propenſion to luſt, they [a] nevertheleſs puniſh'd an adulterer with death." However, they at the ſame time allow'd of common ſtrumpets and public ſtews.

The Ceremonies uſed at the Birth of their Children, and the Education they gave them.

THE new-born infants were carried in a ſolemn manner to the temple, and the prieſts, when they receiv'd them, repeated certain exhortations on the miſeries and troubles to which they are expoſed by their birth. If it was a nobleman's child, they put a ſword in its right hand, and in its left a ſhield, which the prieſts kept for that purpoſe. If it were an artificer's child, they perform'd the ſame ceremony with tools or mechanical inſtruments. After which, the prieſt carried the child near the [b] altar, and drew ſome drops of blood from its ears and privy parts with a *Manghey* thorn, or a ſtone-lancet. He afterwards threw water on the child, or plung'd it into the water, uttering certain imprecations at the ſame time.

This kind of circumciſion, and the immerſion which follow'd it, reſembled in ſome meaſure the circumciſion of the *Jews*, and the baptiſm of chriſtians. We find in *the hiſtory of the conqueſt of* Mexico repreſented in figures, that the midwife took the child four days after its birth, and carried it naked into the yard, where ſome ruſhes were prepar'd, on which they ſet a veſſel of water: the midwife plung'd the infant in this veſſel, and when the immerſion was ended, three little boys of three years of age nam'd the child with a loud voice. Twenty days after its birth, the father and mother carried their child to the temple, and preſented it to the prieſt with an oblation, and from that time they devoted it to ſuch a profeſſion as was moſt agreeable to its parents. In caſe he were deſign'd for the prieſthood, he was put into the hands of the prieſts at fifteen years of age; if for war, he was given at the ſame age to the perſon whoſe buſineſs it was to inſtruct their youth in the military arts. In this laſt caſe, the oblation was given to him.

The parents of the children uſed to ſuperintend their education, till ſuch time as they were fifteen years of age. It ſeems to have been pretty ſtrict, and that nothing was omitted which might conduce to check the licentiouſneſs of youth. They were brought up in ſobriety from their moſt tender infancy; and they increaſed every year the quantity of their food in ſo judicious a manner, as can never be ſufficiently applauded. A child of four years old was exerciſed in things ſuitable to its age, and from that time they prevented the growth of a habit of idleneſs ſo common among us; and which at the ſame time is of ſuch fatal conſequence, as to make a man's whole life vicious and miſerable. They never chaſtiſed them with any ſeverity till ſuch time as reaſon began to dawn; but before they proceeded to chaſtiſement, they firſt employ'd threats and admonitions for a long time together; as well to give the child time for reflection, as an opportunity to thoſe who were impower'd to correct them, to exert their prudence. At nine years of age, a ſtubborn or rebellious child was chaſtis'd very rigorouſly: he was ſtript ſtark naked, when tying his hands and feet, they prick'd his body all over with *Manghey* thorns. The daughters were not puniſh'd quite ſo rigorouſly. A child of ten years old was beat with a ſtick; at eleven he was ſmoak'd at the noſe with dry *Axi*, which put him to exceſſive pain; and in caſe theſe chaſtiſements did not produce a reformation, he was carried with his feet and fiſts tied, into a damp dirty place, where he was left a whole

[a] They uſed to ſtone the two adulterers. *See the* hiſtory of *Mexico* repreſented in figures.

[b] Some ſay that he laid him on the altar.

whole day together expos'd to the inclemencies of the air, and the ſcorching heat of the ſun. In fine, at fifteen years of age, the youth was either put under the direction of the prieſt, or the perſon who was appointed to inſtruct their youths in the arts of war. The latter chaſtiſed the young people according to the enormity of the faults which may be committed in the moſt frail period of human life; when the paſſions, left to themſelves, generally fall into a courſe, which tho' it may ceaſe with the faculties of the ſenſes, does nevertheleſs not bereave the mind of its activity. Drunkenneſs in young people was puniſh'd with death, but the old people were indulg'd in it.

In order to give the reader an idea of the exerciſes in which the youth were employ'd in their ſchools and ſeminaries, we ſhall copy what the author of *the hiſtory of the conqueſt of* Mexico has written on that ſubject. " They had, ſays he, public ſchools, " where the children of the common people were inſtructed in every thing that was " proper for them to know; and other colleges or ſeminaries which were much more " conſiderable, where the children of the nobility were educated from their moſt tender " years till ſuch time as they were in a capacity of making their fortunes, or purſuing the " bent of their genius. There were in theſe colleges, maſters appointed for the ſeveral " exerciſes of children; others for thoſe a little older; and, laſtly, others for ſuch as " were advancing towards puberty. The maſters had the ſame authority and reſpect " ſhow'd them as the miniſters of the prince, which was no more than juſtice, ſince " they taught the elements of thoſe exerciſes that were to be one day uſeful to the " ſtate. They firſt began by teaching their children to read the characters and figures " of which their writings were compos'd; and exerciſed their memories in making " them repeat hiſtorical ſongs, the ſubjects whereof were the great actions of their an- " ceſtors, and the elogiums of their gods. From thence they went to another ſchool, " where they were taught modeſty, civility, and, according to ſome authors, a regular " way of walking and a proper geſture. The maſters of this ſchool were more con- " ſider'd than the former, becauſe that they by their employment were appointed to " ſuperintend the inclinations of an age which ſuffers both its errors to be corrected, and " its paſſions controul'd. And at the ſame time that their minds were thus en- " lightned in this ſtate of obedience, their bodies waxed ſtrong, and they were re- " mov'd to the third ſchool, where they grew very expert in the moſt violent exerciſes. " 'Twas here they exercis'd their ſtrength in lifting burdens, and in wreſtling; they " challeng'd one another in jumping or running, learnt to manage their weapons, fence " with ſwords and fight with clubs; to hurl the dart, and direct the arrow with ſtrength " and exactneſs. They oblig'd 'em to ſuffer hunger and thirſt. They had ſtated " ſeaſons when they were oblig'd to ſuffer the injuries of the weather, till ſuch time as they " were expert and skilful, when they return'd home to their parents, and were employ'd " according to the character which their maſters gave of their genius either for religion, " for the arts of peace or thoſe of war: the nobility had the choice of one of theſe three " profeſſions, which were equally honourable; but they generally inclin'd to that of war, " becauſe it gave them a better opportunity of making their fortune.

" There were alſo other colleges of matrons devoted to the ſervice of the temples, " in which the young ladies of quality were educated, who were put under their direction " in their moſt tender years. Theſe kept 'em under a very ſtrict confinement, till ſuch " time as they were remov'd from it, in order to be ſettled in the world with the appro- " bation of their parents, and the permiſſion of the emperor. They were all very " skilful in thoſe works which adorn a female character.

" Such as had a genius for war, were oblig'd at their leaving the ſeminary, to " ſubmit to another very rigorous, as well as remarkable probation. Their fathers uſed " to ſend 'em into the army, in order to inure 'em to the fatigues of the field, and to " make them ſenſible by this trial, what they engaged themſelves to ſuffer, before " they embraced the profeſſion of a ſoldier. They then were employ'd only as *Ta-*

" *menes*

PRESENS que les MEXIQUAINS font a leurs morts.

CONVOI funebre des MEXIQUAINS.

B. Picart del.

Les Habitans de VENEZUELA pleurent sur le corps de leurs CACIQUES.

Les Habitans de VENEZUELA boivent les cendres de leurs CACIQUES apres avoir brulé leurs corps.

" *menes* or porters, carrying their baggage upon their backs between the reſt, in order " to mortify their pride and accuſtom them to labour.

" Whoever among theſe novices changed colour at the ſight of the enemy, or did " not ſignalize himſelf by ſome heroic action, was not admitted into the army; by " which means theſe novices were of great ſervice during the time of their probation, " becauſe they all, to a man, endeavour'd to diſtinguiſh themſelves by ſome gallant exploit, " ſuch as ruſhing headlong upon the enemy in the greateſt dangers."

There is a great affinity between this way of educating youth and that of the antient *Greeks*. Our notions on that head are very different; but if we except what chriſtianity rectifies by the purity of its morals, can we affirm that our method of education is much ſuperior to theirs? And can the *Europeans* juſtly boaſt that they make their youth more upright, or more uſeful to the ſtate; that they make the heart leſs corrupt, or form more ſprightly genius's? Do they furniſh the ſtate with a great number of citizens, worthy of being compar'd with thoſe *Greeks* and *Romans*, thoſe brave and magnanimous nations, who had been taught to deſpiſe dangers and their own private intereſts, whenever thoſe of their country call'd for their aſſiſtance? We are far from inuring our children to labour and fatigue, which at the ſame time that they invigorate the body, ſtrengthen thoſe organs, and the ſprings which give a motion to the ſpirits. We are in general very negligent in all thoſe things which inure the body to fatigue; and as to the mind, we uſually give our youth a very faint idea of their duty: whence it comes to paſs, that they are ſcarce able to reſiſt the multitude of falſe principles with which they are, as it were, ſurrounded, at their entrance on the ſtage of this world.

The plays and ſports of theſe *Mexican* youths were in ſome meaſure intermix'd with religion. One would think that theſe people were of opinion that no recreations could be lawful where theſe had not a ſhare. They uſed to play about the temples, and the prieſts were the judges of their ſports; 'twas they decided the diſputes which aroſe among them, and adjudg'd the prize to ſuch as deſerv'd it. The toſſing of a ball was one of their chief diverſions, in which they uſed to diſpute for victory with greater ſolemnity than in the reſt of their exerciſes: " [a] For the prieſts aſſiſted at it, together with the god of " the ball; and after having ſeated him at his eaſe, they conjur'd the tennis-court by " certain ceremonies, in order to correct the chances of the play, and to diſtribute an " equal portion of fortune among the ſeveral players."

Their Funeral Rites, &c.

THE *Mexicans* believ'd the immortality of the ſoul, and the eternity of rewards and puniſhments. [b] They placed the manſion of the bleſſed near the ſun. Among theſe happy ſouls, thoſe were allow'd the firſt places who had been kill'd in battle, or had been ſacrificed to the gods. Prepoſſeſs'd with the ſame notion as the antients, eſpecially the *Greeks*, *viz.* that courage was the chief of all the virtues; and being perſuaded that the ſacrificing of men was the moſt heroic act of religion; 'tis no wonder that they aſcrib'd the moſt ſupreme felicity to their heroes, and to ſuch men as devoted their lives to pleaſe the gods. They aſſign'd different manſions in the other world to the ſouls of the departed, according to their different deaths; as for inſtance, ſtill-born children did not reſide with thoſe who died of old age, nor ſuch as died of ſickneſs with thoſe who were put to death for their crimes: and even with regard to the latter, parricides did not inhabit in the ſame manſion with the other kind of murderers. They eſtabliſh'd, as

[a] *Hiſtory of the conqueſt of* Mexico.

[b] *Spaniſh* writers quoted by *Purchas*.

as we ſee, different degrees of puniſhment; and, in all probability, different degrees of reward.

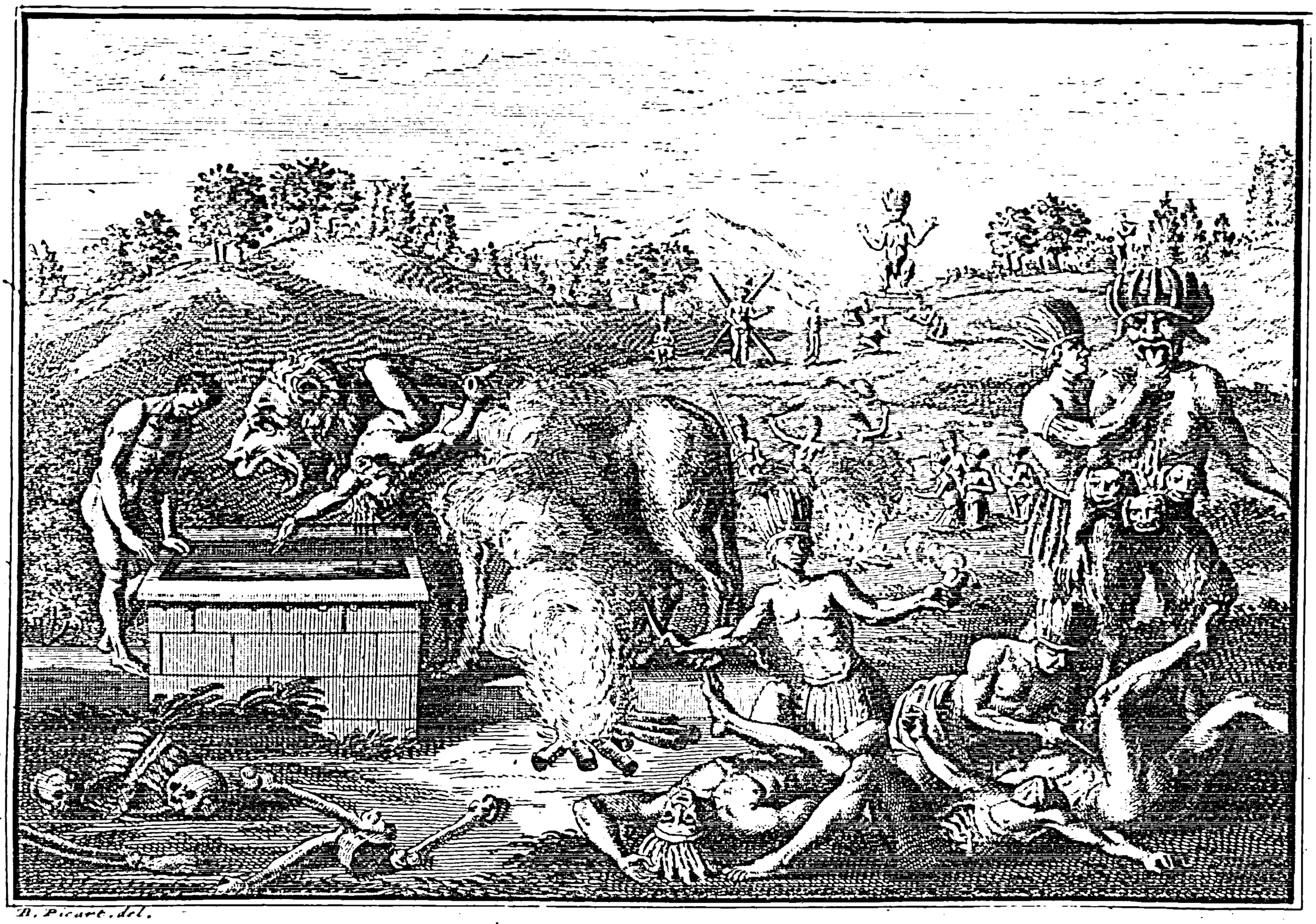
Burials, and all funeral rites were regulated by the prieſts. They generally buried their dead either in their gardens, or houſes, and commonly choſe the court-yard for that purpoſe; they ſometimes buried 'em in thoſe places where they ſacrificed to the idols. In fine, they frequently burnt 'em, after which they buried their aſhes in the temples, together with their moveables, their utenſils, and all they thought might be uſeful to them in the next world. They uſed to ſing at funerals, and even made feaſts on thoſe occaſions; which cuſtom, how ridiculous ſoever it may be, yet ſome chriſtian nations have not been able to prevail upon themſelves to lay it aſide. Above all, they buried their great lords in a very magnificent manner, and uſed to carry their bodies with great pomp and a numerous train into the temples. " [a] The prieſts walk'd firſt with their " pans of copal, ſinging funeral hymns in a melancholy tone, accompanied with the " hoarſe and mournful ſound of flutes. They lifted the body ſeveral times on high, " whilſt they were ſacrificing ſuch as were appointed to ſerve thoſe illuſtrious dead. " The [b] domeſticks were put to death, to keep their maſters company. 'Twas a " teſtimony of great affection, but very common among the lawful wives, to ſolemnize " by their deaths the funerals of their husbands. They buried a great quantity of " gold and ſilver with the deceaſed for the expences of his journey, which they imagin'd " was long and troubleſome." The common people imitated the grandees in proportion to their ſubſtance. The friends of the deceaſed came and made preſents to him, and talk'd to him as tho' he were ſtill living: the ſame ceremonies were practiſed whether they burnt or buried the dead. We muſt not omit, that they carried the atchievements and trophies of the deceaſed, in caſe he were a man of quality; and that the prieſt who read the funeral ſervice, was dreſs'd in thoſe of the idol whom the [c] nobleman repreſented. The funeral laſted ten days.

The Ceremonies practiſed at the Death of their Emperors.

PRide and vanity, as in all other places, exerted their utmoſt efforts at the death of the *Mexican* monarchs. If a perſon upon his death-bed ſincerely acknowledges the emptineſs of all human grandeur, his ſucceſſors don't imitate him in every particular. Various intereſts, whether true or feigned, oblige them to ſtifle thoſe ideas, whoſe force they yet muſt one day feel. Whenever the emperor was ſick, they uſed to mask the faces of the idols, and never took 'em off till he was either dead or recover'd. If he died, his death was publiſhed, together with an edict by which all his ſubjects were commanded to bewail it. The whole body of the nobility was invited to his interment. They uſed to guard the emperor's body the firſt four nights after his death; after which they waſh'd it, and took a tuft of his hair, which they preſerv'd as a relick; that tuft, according to the *Mexicans*, repreſenting the ſoul. They put an emerald into his mouth, wrapp'd him in ſeventeen mourning mantles very richly wrought, on the laſt of which the image of that deity was repreſented which had been the peculiar object of that monarch's devotion: they cover'd his face with a mask, and carried him in that manner into the temple of this idol. The clergy of the temple receiv'd it at the gate, ſinging the

[a] *Hiſtory of the conqueſt of* Mexico.
[b] They even ſacrificed the great lord's prieſt, or chaplain; his buffoons alſo bore him company in his journey, in order to divert him.
[c] This was a cuſtom eſtabliſh'd among the *Mexicans*.
[d] *Purchas.*

IDOLES de CAMPÊCHE et de IUCATAN.



B. Picart. del.

IDOLES de TABASCO.

the funeral ſervice after the *Mexican* manner; which being done, the high-prieſt pronounced ſome words, when they threw the body into the fire with every thing that had been appointed for his uſe: they ſtrangled a dog, who was to be his guide in the other world, and ſacrificed ſeveral days ſucceſſively a great number of ſlaves and others to attend upon him. In fine, they put the aſhes and the tuft of hair into a coffin, the inſide of which was adorn'd with all kinds of pictures repreſenting idols, and laid the image of the deceaſed prince on the coffin. Thus concluded a ceremony, when he who had liv'd in the utmoſt pomp and ſplendor, was going to be confounded with worms and corruption.

The kings of *Mechoacan* were buried with much the ſame pomp. The figure repreſents not only the funeral rites of the *Mexicans*, but thoſe of *Venezuela*, concerning which we have nothing particular to add.

The Religion of the Inhabitants of Campeche, Jucatan, Tabaſco, Cozumel, *&c.*

THE Deities repreſented in this figure were worſhip'd at *Campeche*, and probably in other places. The devotees of the eaſtern coaſt of *Mexico* went and ſacrificed to the idols in the iſland *of ſacrifices*. The author of the *hiſtory of the conqueſt of* Mexico has not given us a deſcription of it, but ſatisfies himſelf with ſaying, " that the *Spaniards* " found idols there of various, but dreadful ſhapes. They were, continues he, placed on " altars to which they aſcended by ſteps, near which were ſix or ſeven human bodies " newly ſacrificed, and quarter'd, after having tore out their bowels."

There was formerly at *Campeche* a ſquare theatre or ſcaffold, built of earth and ſtone about four cubits high. Upon the theatre was fix'd a marble ſtatue of a man whom two animals of an extraordinary ſhape ſeem'd ready to tear in pieces. Near this figure a ſerpent was alſo repreſented, forty ſeven foot in length, and of a proportionable thickneſs, which ſwallow'd up a lion. Theſe two laſt figures were made of marble like the reſt, and encloſed in ſome meaſure by palliſadoes. On the pavement were bows and arrows, bones and skulls. [a] This is all we are told concerning theſe figures, which poſſibly might have ſome myſterious ſignification couch'd under them.

The Savages of *Jucatan* had alſo a kind of circumciſion; but we are not told that it differ'd from the ceremonies obſerv'd by the *Mexicans* at the birth of their children. There were croſſes found among theſe ſavages; 'twould be no eaſy matter to gueſs what uſe theſe idolaters might apply 'em to, and the origin of 'em: for we cannot depend upon the truth of what they told the *Spaniards*, viz. *that formerly a man who was more beautiful than the ſun went into that province, and left that memorial thereof among the inhabitants.*

We are told that the [b] iſland of *Cozumel* went by the name of the idol which the inhabitants worſhip'd. " The temple of this idol was built of ſtone, of a ſquare figure, " and in a pretty good taſte. The idol was repreſented under the figure of a man, with " a terrible and hideous air." They had made a back-door behind the idol, thro' which the prieſt pronounc'd the oracles unſeen; but the devotees, when they addreſs'd their vows to the idol, fooliſhly imagin'd it really anſwer'd them. [c] There were alſo ſome other figures of marble and earth reſembling bears. We are told that theſe gods were their domeſtic deities, or the *Lares* of the people of that country.

In

[a] *Purchas.* [b] *Hiſtory of the conqueſt of* Mexico. [c] *Purchas.*

In the ſame iſland the god of rain was worſhip'd under the figure of a croſs. Whenever a drought happen'd, they uſed to go in proceſſion to beſeech it to ſend rain. They ſacrificed quails in its honour; offer'd it the moſt exquiſite perfumes; ſprinkled it with water, and undoubtedly repeated the oblations, the prayers, and aſperſions ſo frequently, and ſo long together, that at length the clouds had leiſure to gather in the ſky. It rain'd, when, lo! the miracle.

The idols of *Tabaſco*, and the ſacrifices which were made 'em, are repreſented in the figure. They uſed to rip up the victim's breaſt and tear out his heart; they afterwards ſet, or rather encloſed the bloody body of the victim, in a hollow made in that part of the lion's neck which is repreſented in the figure. The blood of the victim fell into a ſtone reſervoir, on the ſide of which was placed a ſtone ſtatue repreſenting a man, who ſeemed to look ſtedfaſtly at the blood of the ſacrificed victim. As to the heart, the ſacrificing prieſt, after having tore it out, ſmear'd the idol's face with it, and then threw it into a fire which was lighted for that purpoſe.

Religion of the Nicaraguans.

THESE Savages uſed to ſacrifice men in the ſame manner as their neighbours, and worſhip'd the ſun and ſeveral other deities. Some of their prieſts might be conſider'd as confeſſors, ſince they were appointed to hear confeſſions, and enjoin penance; they alſo pointed out the feſtivals and other ſolemnities; preſcrib'd the manner of the ſacrifices; and gave the form of prayer, *&c.* Theſe prieſts liv'd in a ſtate of celibacy.

Here follows the moſt remarkable circumſtances in their ſacrifices. The ſacrificing prieſt turn'd thrice round the victim, who was always a priſoner of war, ſinging at the ſame time in a moſt lamentable tone. He then ript up his breaſt, ſmear'd his face with the blood of it, and cut the body to pieces, after having firſt taken out the heart. This the ſacrificing gave to the chief prieſt; its hands and feet to the king; and the reſt to the people. The head was fixed on a ſtake, which was call'd by the name of the province againſt whom they were making war; we may naturally ſuppoſe the victim was of that country. They often ſacrificed children, and even men of the country on thoſe ſtakes; but they were obliged to purchaſe 'em before they could offer 'em in ſacrifice, and a father was allow'd to ſell his child for that cruel ceremony. Thoſe who had the happineſs of being ſacrificed in this manner, enjoy'd the privileges of deification, and paſs'd from this mortal to an immortal life. All the religious ceremonies of theſe Savages are intermix'd with prayers, vows, promiſes to the gods of a ſincere repentance, and proceſſions in their honour. In theſe the prieſts aſſiſt, clothed in calico-mantles, which deſcended to the leg; the laity carry banners, on which were repreſented, in their taſte, ſuch gods as were the object of their worſhip; the youths aſſembled alſo in it with bows and arrows in their hands. The chief prieſt walked at the head of the pious band, carrying an image of ſome deity of the country fix'd at the end of a lance. The prieſts ſing till they are arriv'd at the place where the idol was to halt, when they ſtrew the place where it is ſet down, with all kind of flowers; then they leave off ſinging, and the chief prieſt draws blood from ſome part or other of his body in honour of the god. The pious band follow his example, ſome letting themſelves blood in the tongue, others in the ears, and others a great deal lower, as they think proper; but the blood, from what part ſoever it be drawn, is always uſed in ſmearing the idol's face. During this act of devotion, the young people dance and make merry. They ſometimes conſecrate the maiz in theſe proceſſions, which indeed is whimſical enough. They ſprinkle it with blood, which is far from having a property of inſpiring the mind of man with works of piety. When the conſecration is ended, they begin to eat.

Their temples are low and dark; [a] the great altar ſtood formerly before one of them. 'Twas here the ſacrificing prieſt made an exhortation to the people, which ſerv'd as a prelude to the ſacrifice.

Their Marriage-Ceremonies.

NOtwithſtanding that polygamy is allow'd among 'em, they yet have but one lawful wife. The prieſt takes the parties betroth'd by the little finger, and leads 'em to an apartment near a fire which is lighted purpoſely for that ceremony. He inſtructs 'em immediately in their duty, and in all thoſe particulars which he thinks neceſſary to be obſerv'd by them in this tranſition from one ſtate to another, which indeed is vaſtly more dangerous for an *European* than an *American* husband. The moment the fire is extinguiſh'd, the parties are look'd upon as husband and wife; but if the latter, whom the husband ſuppos'd to be a virgin, ſhould happen to be found otherwiſe when they come to a ſcrutiny, he immediately puts her from him without the leaſt formality, unleſs he is willing to leave the determination thereof to his Cacique, by giving him leave to make an experiment on her virginity. The only puniſhment inflicted on a woman who has violated her conjugal faith, is to divorce her; ſhe is indeed prohibited from marrying again, but here ſhe's no loſer. Nevertheleſs on certain feſtivals, the husband allows his wife the privilege of taking a deputy; which indeed is a more graceful way of enliſting themſelves among the cornuted. We may even preſume, that the only expedient to meet with ſome conſolation in cuckoldom, and perhaps to avoid falling under its juriſdiction, is to permit, and not prohibit. After all, whatever violation *Hymen* may ſuffer,

Maris ce'ſt la plus ſure route
De ne voir goute,
Ou bien d'en faire le ſemblant.

In *Engliſh* thus.
Husbands, 'tis beſt to ſhut your eyes,
And not affect to ſeem too wiſe.

We are told, that in this country the relations of an adulterous woman are diſhonour'd; that the man who violates a woman is made a ſlave, or oblig'd to give her a portion; that a ſlave who has any commerce with his maſter's daughter, is buried alive with her; and that in order to prevent any commerce of this nature, they admit of ſtews. Let us add, that theſe ſeveral cuſtoms ſeem very repugnant to one another.

The reader will obſerve, that we have mention'd the cuſtoms of theſe nations as tho' they really exiſted at this time. Nevertheleſs 'tis probable, that if they really do ſo, 'tis only among a ſmall number of *Indians*, who are confin'd to the woods and mountains, for the chriſtians have aboliſh'd 'em in all other places.

[a] *P. Martyr, Decad de Rebus, &c.*

Religion

Religion of the Savages of Darien, Panama, New Granada, *and* Cumana.

WE are aſſur'd, that the *Indians* of the province of *Darien*, have neither temples, altars, or any exterior marks of religion. [a] They nevertheleſs believe, that there is a god in heaven, and this god is the ſun, the moon's husband, to both which they pay equal adoration. As to the evil principle, they ſtand in fear of it, becauſe it hurts them, and worſhip it in order to draw down its benevolence upon 'em. They preſent to it flowers, fruits, perfumes, and maiz. As to the frequent apparitions we are told of, we may reaſonably conclude, without wronging our judgment, that 'tis no more than the effect of their imaginations, perhaps of their melancholy, and probably the artifice of their prieſts, who are at the ſame time phyſicians and politicians: let us not omit, that they are alſo the miniſters of war.

[b] The pretended magical incantations of theſe prieſts are always perform'd in ſecret. Theſe ignorant people are eaſily perſuaded, from the aſtoniſhing and uncommon cries, diſtortions, wry faces, and howlings, that ſome myſtery muſt be couch'd under 'em. We are told that the ſoothſayers in their repeated cries, mimic the howling of beaſts, and ſometimes the melody of birds. Theſe cries are likewiſe heightned by the noiſe of certain ſtones, which undoubtedly are ſtruck in ſome cadence; with the ſound of a kind of drum made of cane or read; with that of a flute made of the ſame materials; to which if we add the rattling of the bones of certain beaſts tied together, the reader will have a compleat idea of the muſic which accompanies the inchantments of thoſe prieſts. However, they don't all howl together, the time for the noiſe is follow'd by a deep ſilence, when the oracle pronounces the anſwer.

[c] Their way of healing the ſick is very extraordinary. "They ſeat the patient on a "ſtone, (or ſomething elſe which is nothing to the affair) which being done, the medico-"prieſt takes a little bow and ſome ſmall arrows, and ſhoots 'em as quick as poſſible at "his patient, who is ſtark naked. They are ſo skilful at this exerciſe, that they never "miſs their mark; moreover, there is a ſtay put to the arrow, which hinders it from "piercing beyond ſuch a depth. If the arrow ſhould open a vein that's fill'd with "wind, and that the blood ſhould ruſh out with violence, the phyſician and thoſe who "are preſent at the operation leap for joy, and diſcover by their geſtures, that the "operation has been ſucceſsful."

The Savages that inhabit between *Carthagena* and *Panama*, uſed formerly to worſhip, and perhaps ſtill do ſo, the ſtars and the devil; that is to ſay, the evil principle. As the ſyſtem of their religion agrees with what has been already obſerv'd with regard to that of the Savages of *Darien*, we ſhall not make any further reflections on it in this place. Such as live higher up in the country, and in thoſe places where the [d] *Indian* kings had their palaces on [e] trees, did alſo worſhip the ſun, and ſeem'd to look upon him as the principal deity.

Rio grande, which empties itſelf into the gulf of *Uraba*, was formerly call'd *Dabaiba*, from an idol that was very famous among theſe Savages. Here they uſed to go in pilgrimage, and burnt ſlaves by way of ſacrifice in his honour. They uſed to worſhip this god or goddeſs, by faſting for three or four days together; by auſterities like to thoſe before

[a] *Purchas.* [b] *Wafer's* voyages. [c] *Idem ibidem.*
[d] *P. Martyr, D. de Rebus oceanicis.*
[e] From *Carthagena* and *Santa Martha* to the borders of *Macarailo*.

before mention'd; and by petty acts of devotion, such as sighs, groans, extasies, *&c.* [a] We worship, (said they to the *Spaniards*, when they question'd them about their religion,) one god creator of heaven and earth, whose mother is *Dabaiba*. This *Dabaiba* had led a very virtuous life in this world, and was consequently very much esteem'd, and after her death was deified, and became the mother of god. When she is angry, she sends thunder and lightning upon mankind. This is the substance of the religion of those Savages.

Their priests make a vow of chastity, and if ever they violate it, they are infallibly ston'd and burnt. The devotees are oblig'd, during their fasting, to cease from all correspondence with their wives. Notwithstanding the rigorous punishment which is inflicted on all such priests as violate their chastity, they yet preserve the authority they have arrogated to themselves in all places, and nothing is transacted without their advice.

We are told that the Savages of the valley of *Tunia* worship the sun and moon, and an idol call'd *Chiappen*. Before they set out to war, they sacrifice slaves and prisoners in his honour, and smear the body of the idol with the victim's blood; they never go on any enterprize without first asking his advice and imploring his assistance; for which purpose they undergo a penance for two months together, during which they abstain from salt and the commerce of women: but we are not told the reason of their abstaining from salt. They have now, or had at the time of the *Spaniards* coming among them, certain houses or seminaries for educating the youth of both sexes.

We have not much to say concerning the cures which were perform'd by their priests, who when they find themselves unable to heal their patients, abandon 'em to their gods; but before they come to this extremity, they lay their hand on the afflicted part; mumble over regularly a few words; make an incision, and give a certain potion.

The inhabitants of *Cumana* and *Paria* [b] look upon the sun and moon as their gods; thunder and lightning always follow the anger of the former, and whenever he is eclips'd, they employ the most severe mortifications to engage him to restore his light. They pull their hair to pieces, and cut themselves with fish-bones; the women tear their faces, and the young girls draw blood from their arms. In the mean time the sun resumes his wonted power, which he had lost only in the imagination of the ignorant; but all men are not oblig'd to understand astronomy. These Savages are also of opinion, that comets are ill-boding and pernicious; upon which account they make a great noise, beat on a kind of drum, and exorcise 'em in order to frighten and drive 'em at a distance. To the worship of the sun and moon, they add that of some other idols, and among the latter, travellers have taken particular notice of a cross shap'd like that of St. *Andrew*, which is a preservative from spirits, and all those evil *genii* who ramble about in the night-time. We are assur'd that this is the reason of their fixing children to that cross.

[c] Besides certain compositions made of roots and herbs, which are often mix'd with the fat of birds, or quadrupeds, to which several ingredients are added unknown to the people; the medico-priests of *Cumana* suck the infected part with their mouths. These two things are perform'd with an air of gravity, which is apt to prejudice the people in their favour; and they at the same time mumble over several words to assist the operation. But if after all this, a cure is not effected, they then affirm that the patient must absolutely be possess'd with an evil spirit. Then the medico-priest rubs his patient with all his strength, begins to mutter over his words again, exorcises the pretended spirit, and sucks as hard as possible in order to drive him out. After this he takes a piece of wood, whose virtue is known only to the operator; when he rubs the mouth, the throat, and stomach of the patient therewith, and with so much violence, that at last the patient vomits

[a] *Purchas.* [b] *Spanish* authors quoted by *Purchas.* [c] *Purchas ibid*, and *Coreal*'s voyages.

vomits blood. Immediately the operator repeats his incantations, ſtamps his foot, cries, and makes a thouſand new diſtortions, when lo! the devil appears. This is ſomething which comes out of the patient's body, or which ſeems to come out by a legerdemain trick of the prieſt; 'tis then carried out of the hutt, the following words, which probably may have a peculiar hidden virtue, being ſpoken at the ſame time; *may the devil go out from hence.* In caſe the patient ſhould happen to die, after ſo much care and pains have been beſtow'd upon him, the operating-prieſt cries out, *his time was come;* which does no way leſſen his reputation in the minds of the people.

They adviſe with their prieſts in all affairs relating to peace or war, and conſult their gods in caves or ſolitudes. They purpoſely make choice of the night for the performing of their magical ceremonies, and the darker it is the better. They conjure the devils by their cries, by a great noiſe, and their magical ſongs, in the preſence of ſeveral young-people. The perſon whom they commiſſion to conſult the oracle of the idol, is ſeated, and the reſt are ſtanding. While the devil is expected, the magician makes much leſs noiſe; and the moment he appears, it ceaſes entirely, when the conjurer proſtrates himſelf, and gives the ſignal for the homage that is to be paid him. This is the account which the old *Spaniſh* writers give of the antient ſuperſtitions of the *Americans*, they being eye-witneſſes to them. They add, that one day certain fryars undertook to exorciſe the prieſt who was raiſing the devil, and that by the power of the ſigns of the croſs and holy water, which was wonderfully aſſiſted by a ſtole that was put about the conjurer's neck, he anſwer'd very pertinently to all the queſtions which the fryars put to the devil. Among other things, they asked him where the ſouls of the *Indians* would go after their deaths: the anſwer he made, was, *to hell.*

Such as are deſign'd for prieſts, are initiated in the prieſthood from their infancy. They oblige thoſe children to retire for two years to the moſt remote parts of the woods, where they are not allow'd to feed upon any thing that has blood in it, or ſee any women; but muſt forget their kindred, and are not allow'd to ſtir out of their caverns. The old *Piaias*, which is the name of theſe *Indian* prieſts, viſit and inſtruct 'em in the night. When the probation-time of theſe young candidates is expir'd, theh *Piaias* give 'em a certificate, upon which they are look'd upon as licens'd prieſts, and doctors in phyſic and magic.

Their Martial Ceremonies, &c.

THE Savages of *Darien*, as well as thoſe of *North-America*, have a ſolemn ſmoaking-feaſt, in order to take their reſolutions with regard to war. As they have no diets or parliaments among them, the reſults whereof are expected for ſeveral years together; or ſubſidies, which it is a hard matter to levy; or taxes invented by ſome farmer of the revenues; we may ſuppoſe that they immediately ſet out the moment after they have taken a reſolution of making war. The women march to the field as well as the men, and handle the bow and arrow much better than ours do the needle and diſtaff.

They burn their priſoners of war, but [a] pull out one of their teeth before they execute them. The Savages of *Panama* imitate their neighbours of *Darien* in this cuſtom. We are not to doubt but this laſt practice was in ſome meaſure a religious one, ſince the moſt ſolemn oath among the latter was that of ſwearing [b] by the tooth.

The

[a] *Purchas.* [b] *Waſer's* voyages.

MARIAGE des INDIENS du PANAMA.



J. Picart. del.

les PARENS & les AMIS DÉFRICHANT la TERRE qui est destinée aux NOUVEAUX MARIÉS.

The Savages of *Darien* and *Panama* always come into the aſſembly of war or that of the ſtate in a decent habit, that is to ſay with a calico veſtment over their ſhoulders, a ſcarf upon their thighs, a ring on their noſes or mouths, a necklace of teeth or ſhells round their necks; we muſt not imagine that theſe necklaces are as light as thoſe of our women. Thoſe of theſe Savages weigh twenty-five or thirty pounds, and very often reach down to the navel. Some of them wear ſeveral together, but they all weigh no more than a great necklace. They don't go to council with thoſe ceremonious gewgaws, but their women follow the men, and carry after 'em the ſeveral ornaments which they are oblig'd to put on when they are ſummon'd to appear in the council. But 'tis certain that theſe counſellors give themſelves very little trouble with regard to the gravity requiſite on thoſe occaſions. They dance in their formalities without the leaſt ceremony; when, being ſeated in their ſeveral places, a boy lights a roll of tobacco, and wets that part of it a little which is lighted, to keep the tobacco from burning away too faſt; after this, he puts it to his mouth as if it were a pipe, and goes from one row to another with the roll of tobacco, when he ſmoaks in the faces of all the counſellors, who receive his whiffs with great ſatisfaction, and undoubtedly look upon it as a token of honour and reſpect.

All theſe Savages never allow any quarter to their enemies; in caſe they don't cut 'em to pieces immediately, they are kept only in order to be ſacrificed to their idols, to be knock'd down, or burnt in their ſolemn aſſemblies. The fear of death would be a thouſand times more dreadful than death itſelf, did not their captives diſcover ſuch an almoſt unaccountable intrepidity in their ſlavery, which poſſibly may flow from a principle that is not to be deſpis'd.

[a] The Savages of *New Granada* and *Cumana* caſtrate all their young captives, and afterwards fatten 'em, imagining that men are like capons in that reſpect. They wear the teeth of their murder'd enemies about their necks, and always have an idol marching at the head of their armies, in whoſe honour they ſacrifice ſlaves or captives before the battle begins.

The Savages of *Venezuela* paint or *roco* their bodies in as many places as they have kill'd enemies. The firſt time they ſlay an enemy, they paint their arms; the ſecond, their breaſts; and the third, they draw colour'd lines from the noſe to the ears.

Their Marriage and Funeral Rites.

THE Savages of *Darien* are allow'd a plurality of wives, and have even the liberty of ſelling 'em the moment they ceaſe to be agreeable in their eyes. They have alſo proſtitutes among 'em, and if we may give credit to what travellers relate, their daughters are not cruel; nevertheleſs, as they look upon an immature pregnancy as ſcandalous, they immediately employ certain herbs in order to procure abortion.

As ſoon as the young women of *Darien* and *Panama* are of an age fit for marriage, and diſcover ſome ſymptoms of their maturity, they give 'em the apron, and they are no longer ſuffer'd to appear in public. They are veil'd in their houſes, and even in their father's preſence. Happily for the girls they marry 'em out of hand, and by that means prevent the dangerous inſinuations of a [b] director, who regardleſs of the honour of families, frequently deſtroys in a moment, all that virtue had been inculcating into youth for fourteen or fifteen years together. " [c] *Coreal* relates, that the *Weſt-Indians* in general " declare for nature, and are of opinion that ſhe is not to be ſuffer'd to remain idle; " whence neither their men or women are ever ſuffer'd to languiſh long, nor do they " once

[a] Authors cited by *Purchas*. [b] *Cupid*. [c] Vol. II. of his voyages.

" once make any of thoſe reflections which may be any way conducive to check the " irregularities of love. 'Tis to their early and ſpeedy marriages, and the little trouble " they have in meeting with partners for life, that I aſcribe the ſmall number of adul- " terers of either ſex among theſe Savages.

" They do not uſe much ceremony in their marriages; the whole amour and gal- " lantry on both ſides goes no further than in asking each other the queſtion; at leaſt a " young woman is allow'd to inſinuate, that ſhe deſires ſuch an one for her husband; " whereas among the *Europeans*, decorum forbids the woman making the leaſt overture.

" After they have enquir'd into each other's inclinations, and are agreed upon the matter, " they immediately marry; and all the gueſts that are invited to the wedding, bring each " of 'em a preſent, conſiſting of axes and ſtone-knives, maiz, eggs, fruits, fowls, " hamocks, cotton, *&c.* which they leave at the entrance of the hutt, and withdraw " till ſuch time as the ceremony of making the preſent is ended. After this they begin " to ſolemnize the marriage, the form of which is as follows: The bridegroom preſents " each of the gueſts with a great gourd-bottle full of *Chicali*, which is the drink of " theſe *Americans*, at the door of the hutt. All the gueſts, not excepting the little " children, drink in this manner at the door; after which, the fathers of the bride and " bridegroom come in alſo, holding their children. Then the bridegroom's father makes " a ſpeech to the aſſembly, holding in his right hand a bow and an arrow, with the " point turn'd towards 'em. After that, he dances and makes a thouſand odd poſtures, " which throw him into ſuch a violent ſweat, that he at length is oblig'd to give over " thro' fatigue. The dance is no ſooner ended, but he kneels down, and preſents his " ſon to the bride; whoſe father, being in the like poſture, holds alſo his daughter by " the hand: but the bride's father dances likewiſe in his turn, and makes the ſame " antick geſtures before he kneels down. Scarce are the reciprocal compliments over, " when the brideman and his attendants run to the fields, with their hatchets in their " hands, leaping and skipping, in order to cut down the trees which cover the ſpot of " ground where the new-married couple are to lodge; and whilſt the men are thus " clearing the ground, the bride-maids and all her train ſow corn there."

[a] The bride's father (where there is no father, uncle, or ſome other near relation) watches her for a week in the apartment where he lies. To what ſhall we aſcribe this? To paternal affection, or the bride's reluctance, who cannot prevail with herſelf to ruſh boldly into the arms of a husband? Authors are ſilent on this head; and be that as it will, a week after ſhe is deliver'd up to her husband.

We have already [b] obſerv'd, that the wives live in great ſubjection; but are they the more unhappy on that account, ſince they know no condition that is better than their own? Polygamy, whoſe very name would frighten our ladies, and perhaps make them more humble and reſerv'd when they would be ſurrounded with ſeveral rivals, is not capable of cauſing the leaſt emotion in the breaſt of a female *American*. Thoſe of *Darien* and *Panama* not only employ themſelves in domeſtic affairs, but alſo in ploughing, digging, and grubbing up the ground, in ſowing maiz, in planting and pruning the trees. Theſe employments ſeem too rough for women; but then 'tis certain, that women in the infancy of the world underwent thoſe toils, and uſe is a ſecond nature. The *American* women have no taſte for exceſs and gluttony, nor are they form'd for ſpending whole nights at cards, and rambling from one ball or maſquerade to another. That way of life might ſeem as painful to them as that of ploughing, or following a husband to the field would be to our wives. " [c] Notwithſtanding that the women of the Iſthmus of " *Panama* are thus employ'd in all kinds of ſervile buſineſs, either in the houſe or in the " field, and are in ſome meaſure their husbands ſlaves; they nevertheleſs acquit them- " ſelves

[a] *Waſer*'s voyages. [b] Diſſertation on the *Americans*. [c] *Waſer*'s voyages.

" ſelves of every duty with ſo muchchearfulneſs and ſpeed, that one would imagine " it was choice, not neceſſity. They are generally good-natur'd, courteous, and obliging " one to another, eſpecially to ſtrangers, on whom they are always ready to beſtow " thoſe favours which are lawfully due to their husbands only. The women are very " reſpectful and ſubmiſſive to their husbands, who in return are tender and loving. I " never ſaw, continues the above-mention'd writer, any *Indian* beat his wife, or make " uſe of reproachful expreſſions."

As to their children, they [a] plunge 'em in cold water the moment they are born. The mother is plung'd afterwards in the ſame manner. They then tie the child to a piece of *Macau* wood, and as his back always lies upon it, he runs no great danger of being either crooked or crump-back'd. The children of both ſexes, till ſuch time as they arrive at puberty, go as naked as *Adam* and *Eve* in paradiſe: then the girls wear an apron, and the boys a funnel, whoſe uſe it were needleſs to mention.

We are but very little acquainted with their funeral-rites: they preſent victuals to the ſouls, and celebrate anniverſaries for the dead, which conſiſt in carrying yearly a little maiz and *chicali* on the grave of the deceaſed. They have ſome idea of the rewards and puniſhments in the other life.

The Savages of *New-Granada* are as great friends to polygamy as any other *Americans*; but they don't marry out of thoſe degrees of conſanguinity which are forbidden by the law of nature: as for inſtance, a brother never marries a ſiſter. Their Caciques have more wives than the common people; and the children of his beſt-beloved conſort are the true and only heirs.

They uſed formerly to bury their Caciques with gold-necklaces adorn'd with emeralds, or buried whatever they poſſeſs'd during their lives, not forgetting to ſet both victuals and drink near their bodies, in which particular they were imitated by their ſubjects.

A wife ſometimes follow'd her husband into the other world. [b] In caſe a woman was to die while ſhe was ſuckling her child, the infant was put to death after her, to prevent, ſay theſe *Americans*, its being left an orphan. They lay it to the breaſt of its deceaſed mother. They do not believe that any other ſouls are immortal but thoſe of their great men, and conſequently ſuch as were their attendants in this world, ſince they diſpatch 'em after 'em, in order to their ſerving 'em in the next. They alſo are of opinion, that when a man dies with chearfulneſs and reſolution, and is buried with thoſe great men, it gives him an infallible title of ſharing with 'em in their immortality. The pleaſures of the next life conſiſt in eating, drinking, dancing, loving, and in general, in repeating all the ſenſualities of the animal life in certain delicious countries.

They celebrate very ſolemnly the anniverſary of the deaths of their warriours, which conſiſts in entertainments after their mode, and in ſongs intermix'd with tears and groans for the ſake of the deceaſed, obſerving not to omit the praiſes of thoſe heroes, and the breaking out into imprecations againſt their enemies. If the hero whoſe memory they celebrate died in battle, and with his weapons in his hand, the imprecations againſt the enemy are more ſolemn. They afterwards repreſent the image of the latter as perfectly as poſſible, and tear it to pieces in honour of the hero whom he kill'd; after which, they eat, drink, fuddle themſelves, dance, and ſing. The next morning at day-break, they place the image of the deceaſed hero in a great canoo fill'd with all thoſe things in which he delighted during his life-time. They often carry part of theſe things in proceſſion; but in what manner ſoever the ceremony concludes, 'tis certain, that whatever things are burnt, are all for the uſe of the deceaſed. Then they again begin to be merry, and get drunk, and the women diſtinguiſh themſelves from the reſt of the company by ſuch leaps and gambols, as very often put modeſty to the bluſh. The feſtival con-

[a] *Coreal, Wafer*, ubi ſup. *Purchas.*

concludes with a general drowſineſs, into which their exceſſive joy, join'd to the ſtrength of the liquor, throws 'em. The young men, who are deſign'd to give proofs one day of their valour, make a kind of ſacrifices to the *Manes* of thoſe warriours, in whoſe ſteps they generouſly reſolve to tread. This ſacrifice indeed is ſomething odd and whimſical, ſince it conſiſts in making an inciſion, with a fiſh-bone ground very ſharp, in that part of the body, which prompts us to prefer the ſports of *Venus* to the triumphs of *Mars*. The blood which flows from the wound, is a religious libation in honour of the dead.

The prieſts of *Cumana*, and thoſe of the neighbouring nations, have cunning enough to procure to themſelves the cropping the virgin flower of all ſuch young women as marry. We have nothing particular to add with regard to their marriage-ceremonies. There are ſome young women among 'em, who make a vow of perpetual chaſtity, which they preſerve inviolably even to the hazard of their lives; for theſe chaſte ſhe-warriours, who are always equip'd for hunting, which is the only exerciſe they take, boldly diſpatch the man who ſhould dare to gather that, which, in the opinion of judges, is the moſt rare and moſt beautiful flower in nature.

Theſe Savages, and thoſe of *Venezuela*, burn and beat to powder the dead bodies of ſuch as were dear to them in their life-time, particularly their Caciques; after which they dilute this powder, and drink it off with their common drink. Their mourning conſiſts in weeping for ſeveral days together over the bodies of thoſe whom they lov'd and reſpected, in the manner repreſented in the two figures.

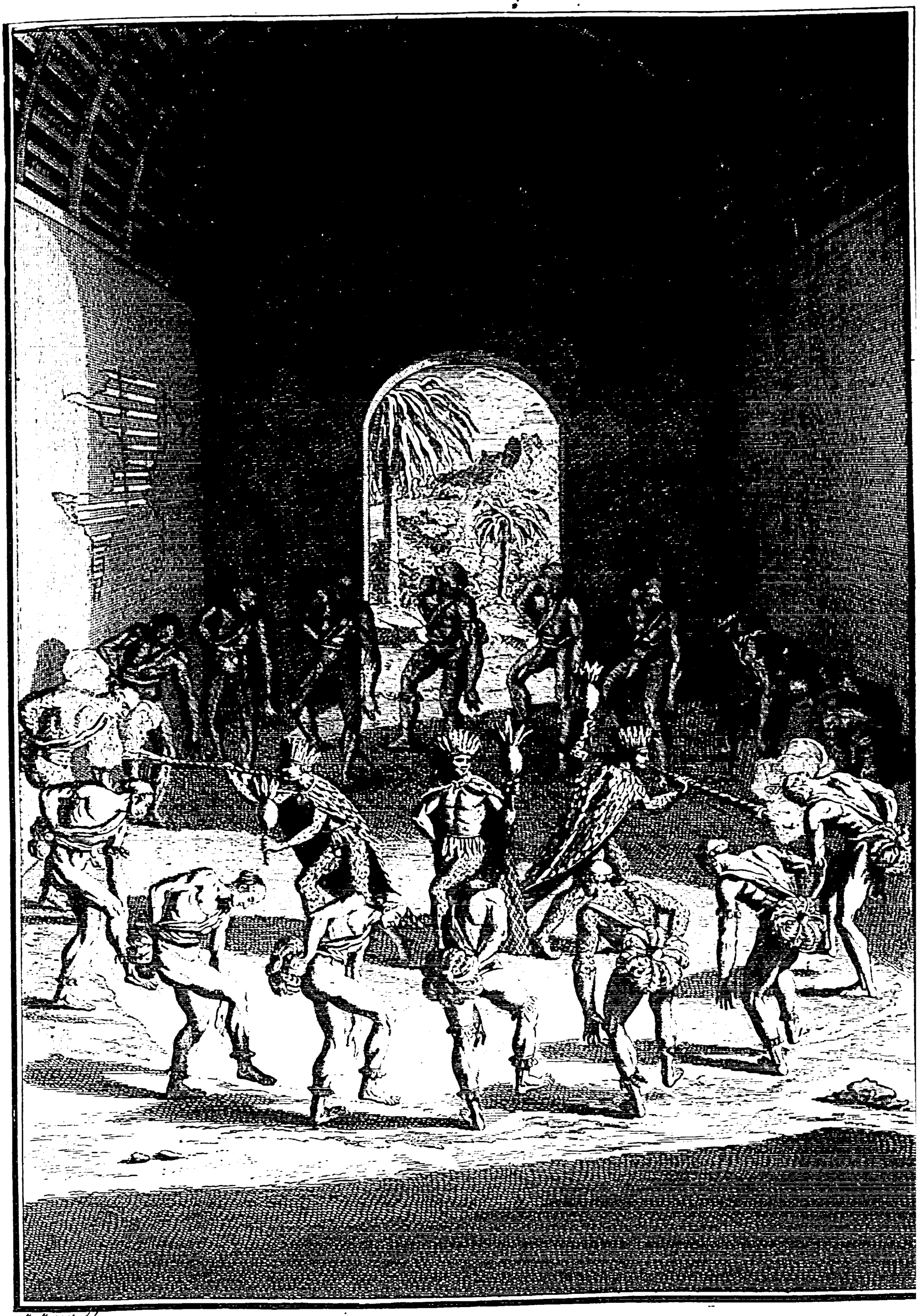
Religion of the Savages of Cubagua, Caribana, *and* New-Andaluſia.

THE only particulars we know of their religion, is, that they adore the ſun and moon, but above all an evil Being, whom they worſhip only becauſe he hurts 'em. We are told, that thoſe of *Paria* worſhip the dry skeletons of their anceſtors. Theſe Savages, as likewiſe thoſe of the *Trinity*, think that the ſun makes his progreſs in a chariot drawn by tygers [a]; for which reaſon they treat theſe animals reſpectfully, and generally give 'em the bodies of the dead to feed upon. They have even a tradition among 'em concerning a great conflagration which the ſun occaſion'd in their country, as a puniſhment for their having neglected to throw their dead bodies to thoſe animals. This fire was extremely violent, and conſum'd an infinite number of inhabitants; but we ſhall not trouble the reader with all theſe trifling and ridiculous ſtories.

The figure repreſents a religious act of theſe ſouthern Savages, which we might very juſtly look upon as a juggling trick of the prieſts, in caſe the prejudice we entertain againſt the *Weſt-Indians* could extend ſo far as to engage us to think it were poſſible for them to be ſo wicked as to juggle in an affair in which ſo much truth and ſincerity are requir'd. Here follows the deſcription of it.

The *Caribees* of *Caribana* receive in a ſolemn ceremony what they call the *Spirit of courage*. This gift is beſtow'd by the prieſts, who open the ceremony with ſongs and dances, in which every one foams, and rolls, and tumbles about like a demoniac: this violent agitation is interrupted for a moment, when they ſing and dance with greater regularity and cadence. All ſuch as deſire to have the ſpirit communicated to 'em by the mediation of the prieſt, join hands, and continue dancing inceſſantly, when three or four prieſts enter the circle, ruſh upon the dancers, ſome with a gourd-bottle tied to the end of a ſtick, and others with a long reed or cane fill'd with lighted tobacco, with which they whiff the dancers, crying out at the ſame time, *Receive all of ye the Spirit of ſtrength, by*

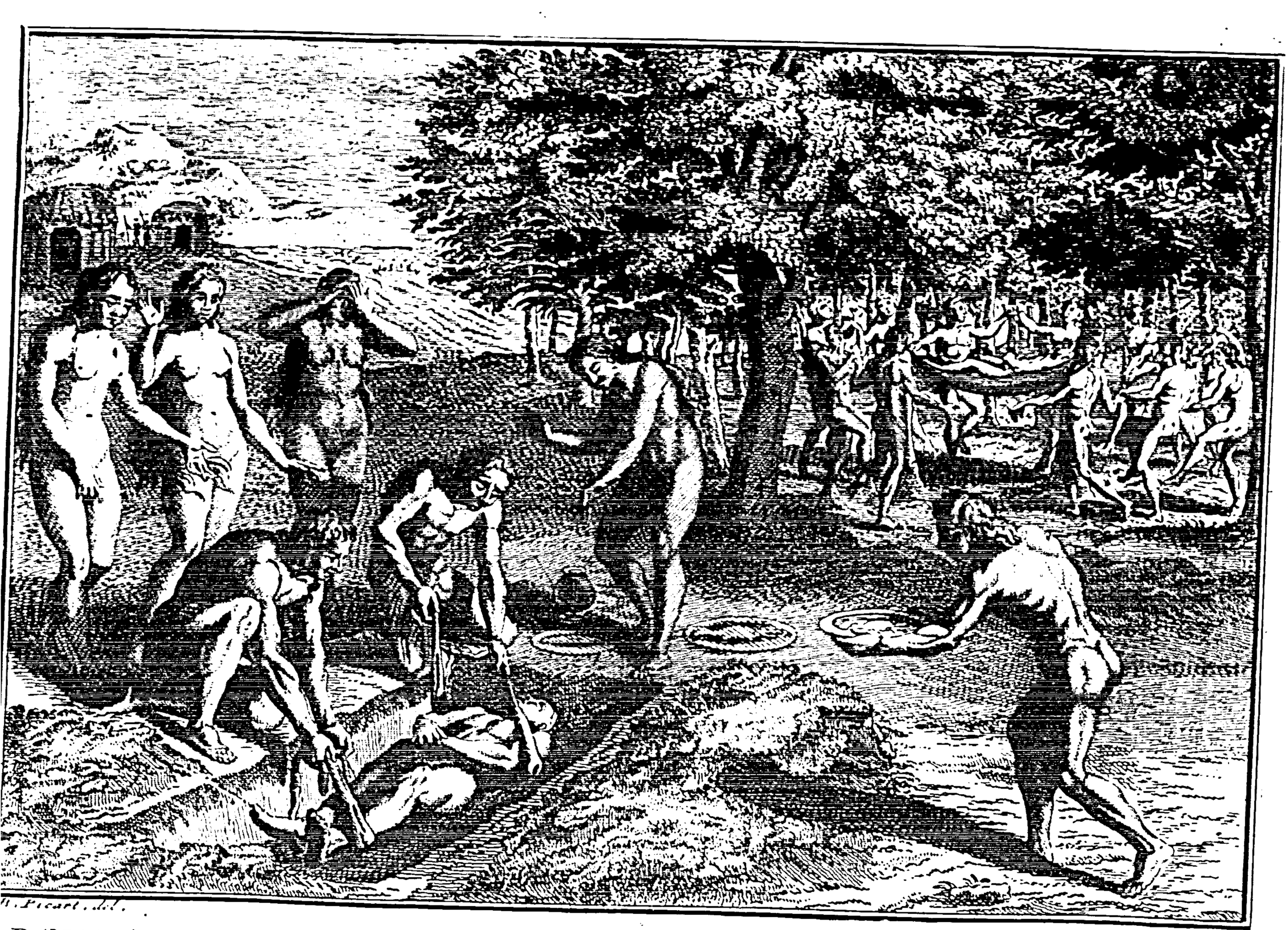
[a] *Purchas.*



B. Picart. del.

Maniere dont les PRÊTRES CARIBES *souflent le Courage.*

Maniere dont les SAUVAGES de PARIA gouvernent leurs MALADES.



B. Picart. del.

DANSE des SAUVAGES de PARIA autour des MOURANS, et leurs CÉREMONIES FUNEBRES.

by which ye will be enabled to overcome your enemies. From this form of prayer, we preſume that this religious ceremony is a very ſtrict one with regard to theſe ſavages, who, like the reſt of the *Weſt-Indians*, reduce all their articles of faith to dances, and certain equivocal homages; for can we poſſibly put a better conſtruction on the deſcriptions which travellers have given us of the *American* idolatry? As to thoſe of whom we are now ſpeaking, all that can be affirm'd with regard to their religion, is, that it conſiſts in fearing and praying to the evil Spirit, and in not troubling that Being whom they conſider as God; and that the deſtruction of their enemies ſeems to be a virtuous action. But to proceed to their other ceremonies.

Their Methods of healing the Sick.

THE Savages of *Paria* plunge any one who is ſick of a fever into the river, and afterwards make him run by dint of whipping, till he is out of breath, round a great fire; after which, they carry him to his hamock. They likewiſe ſometimes preſcribe abſtinence to their patients, at other times bleeding; and, in the latter caſe they open a vein in the reins.

In caſe they almoſt deſpair of the ſick man's life, he is carried into a wood in his hamock, which they hang between two trees, and dance round it all day. As ſoon as night is come, they give him proviſion for four days, and leave him to fate; if he happens to recover, ſo much the better for him; upon which occaſion, the relations make rejoicings; but in caſe he dies, they lament very little for his loſs.

Their Marriage and Funeral Rites.

IT would be needleſs to repeat, that polygamy is as much in vogue in *Caribana*, as in other parts of *America*. Their Caciques have a great number of wives, and [b]even have always ſome kept on the road, like our horſes, when they go a journey. The common people have as many wives as they are able or willing to maintain; but in general, they make no ſcruple to lend 'em to ſuch good friends and ſtrangers as they reſpect. This piece of gallantry however, does no way affect property; we are nevertheleſs aſſur'd that the *Caribees* put away their wives, whenever they violate their conjugal fidelity.

When a young woman is of an age fit for marriage, ſhe is ſhut up for two years, and during that time is not allow'd to cut off her hair: at the expiration of this term, her parents endeavour to ſettle her in the world.

The ceremony of betrothing is made at the expence of their friends, who bring ſtore of proviſion for eating, and a good quantity of wood to build a hutt for the future couple. One of the bridegroom's friends cuts off his hair from his forehead, and ſome venerable matron does the ſame to the bride, which compleats the marriage. They celebrate the feſtival by eating and drinking luſtily; then the prieſt immediately beſtows his bleſſing, after his faſhion, on the marriage, after which, the Sir-Venerable reſtores the wife to her husband, having firſt made her a compleat woman. We are not to omit, that ſhe only who is treated in this manner, is conſider'd as the lawful wife: for the reſt are all look'd upon as concubines, and are oblig'd to obey the former as their miſtreſs.

They

[a] *De Bry*, Part X. *Americæ.*

[b] Authors cited by *Purchas.*

They bury the dead in their hutts; the Savages of *Paria*, after having laid 'em in the grave, ſet victuals by them, from an opinion which prevails among 'em, that the dead ſtand in need of ſuſtenance. They often dry 'em by the fire, and afterwards hang 'em up in the open air. The whole ceremony is accompanied with dirges and wailings, particularly if the deceaſed had diſtinguiſh'd himſelf by heroic actions, or other important ſervices; in this caſe, they honour him ſo far as to celebrate the anniverſary of his death, and his beſt beloved wife is oblig'd to preſerve the skull of the deceaſed warriour her husband by way of relick. They believe the immortality of the ſoul, and imagining that they ſtill preſerve the ſenſes they had in this world, they affirm that they ramble up and down, and eat and drink at pleaſure. They alſo are of opinion, that echoes are the voices of the ſouls which are roving about the fields.

Religion of the Savages that inhabit the banks of the River Oronoko, *and of thoſe of* Guiana.

WE are acquainted but with very few particulars of the religion of theſe Savages, and we are not even to give much credit to what little we do know of it. [a] Some worſhip *Watipa*, who is the devil; others worſhip the devil under another name, together with the ſun and moon. Some Savages of *Guiana*, worſhip whatever their prieſts command 'em to worſhip, or content themſelves with what theſe adore; others are of opinion, that the ſun and moon are living Beings, but they don't pay 'em any religious worſhip. Certain Savages that inhabit the inland parts of [b] *Guiana*, pay their devotions to a ſtone idol made in the ſhape of a man ſitting on his heels, with his knees open, his mouth gaping wide, leaning on his two elbows, with his hands open and ſtretch'd out. This idol reſides in a hutt, which at the ſame time is its temple.

The *Nouragues*, the *Acoquas*, and *Galibis* acknowledge one god, but don't pay him the leaſt worſhip. They ſay, that he inhabits [c] heaven, but don't know whether he be a ſpirit or not, and ſeem to think him a corporeal Being. The *Galibis* call God by a name which ſignifies the *Antient of Heaven*. All theſe Savages have a great number of ſuperſtitious notions and ceremonies, which are wholly founded on a ſett of ridiculous ſtories.

The prieſts of theſe people are alſo phyſicians, agreeable to the cuſtom of the reſt of the *Americans*. The prieſt, before he undertakes to cure the patient, firſt conſults the oracle, and in caſe it pronounces his death, they don't apply any remedy to his diſeaſe.

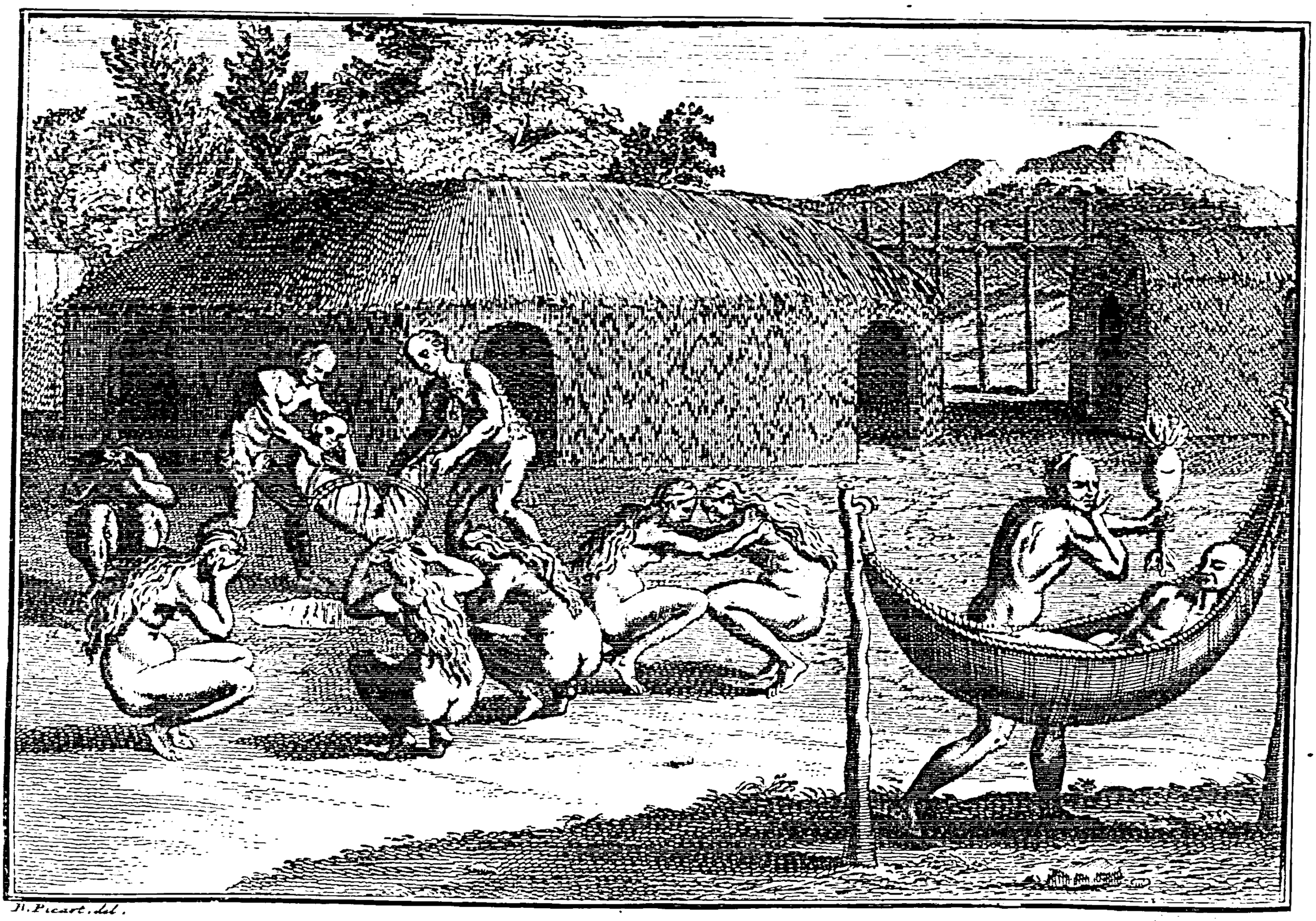
The reſt of their Ceremonies.

SOME of theſe nations chuſe their leader at table, and elect him who is the greateſt drinker. The general, the moment after he is choſen, puts his two hands over his head, and while he continues in this poſture, a long harangue is made him with regard to his duty, which being done, they make a trial of his courage, by whipping him till the blood follows the ſtroke.

The

[a] Relations cited by *Purchas*. [b] *Purchas* calls them *Maraſhawaccas*.
[c] Journal of a voyage into *Guiana*, &c. 1674.

CEREMONIE funebre des peuples qui habitent aux environs du fleuve ORENOQUE



H. Picart. del.

CEREMONIE funebre des BRESILIENS

The medico-prieſts of *Galibis* go through a pretty ſevere probation, before they can be receiv'd as doctors in both profeſſions. One of theſe trials is ſo very ſevere, that ſuch as undergo it often- loſe their lives. They bruiſe green tobacco-leaves, and preſſing the moiſture out of it, fill a quantity of it equal to one of our large drinking-glaſſes, and give it to him who is to be receiv'd medico-prieſt or *Boia*, who is oblig'd to ſwallow it all down.

We are not told any thing particular with regard to their marriages. The *Galibis*, and ſeveral nations of *Braſil*, &c. as ſoon as their wives are brought to bed, get into their places, and receive the compliments upon their happy delivery, as if they themſelves had ſuffer'd the pains of it. The *Nouragues* lay their children in dirt, the moment they are born, and let 'em lie in it for ſome time. Does not this cuſtom ſeem to reſemble that of the *Greeks* and *Romans* in ſome meaſure, who uſed to expoſe their children? but then there is this difference, that the *Nouragues* are expoſed for a certain time only.

But we are told more particulars with regard to their funeral rites: the Savages who inhabit the banks of *Oronoko*, [a] hang up the carcaſſes of their dead in their hutts, and adorn 'em with feathers and necklaces, after all the fleſh is rotted off. The *Arvaques*, who inhabit to the ſouth of *Oronoko*, beat the bones of their Caciques to powder; this their wives and friends throw into their drink, and thus bury in their own bodies thoſe whom they lov'd and reſpected in their life-time. One would imagine that ſuch cuſtoms muſt neceſſarily flow from a very violent affection, but the Savages have their decorums as well as we; and 'tis well known that they differ widely from friendſhip. Some other Savages of *Guiana*, make great rejoicings after the death of their chiefs, and even get very drunk, at the ſame time that one of the wives of the deceaſed, torments herſelf and howls as if ſhe were going to run diſtracted. Theſe laſt Savages preſent the deceaſed with captives or ſlaves to ſerve him in the other world. They believe that there is a heaven for the good, and a hell for the wicked.

Religion of the Savages who inhabit the River of Amazons, *and the inland parts of* South-America, *as far as* Peru.

" FAther *D'Acunha* relates, that there is but very little difference in [b] the religion of
" theſe ſeveral heathens; they all worſhip idols which they themſelves make, and
" to theſe they aſcribe a variety of operations. Some of theſe are thought to preſide
" over the waters, and are repreſented with a fiſh in their hands; there are others for ſeed-
" time, and others again who inſpire 'em with courage in war. They ſay, that theſe
" deities came down from heaven, purpoſely to dwell among and aſſiſt 'em, but they don't
" pay 'em the leaſt worſhip; they carry 'em in a caſe, or leave 'em in any place till ſuch
" time as they want them. Hence, upon their going out to war, they hoiſt at the prow
" of their canoos, that idol in whom they repoſe the greateſt confidence, and under whoſe
" auſpices they look for victory. They have the ſame cuſtom when they go a fiſhing,
" and on this occaſion, they hoiſt the idol that preſides over the waters."

If we ſuppoſe that Father *D'Acunha* was faithfully inform'd, his relation may be reduced to two particulars which merit our regard: Firſt, that they divide the government of nature among their gods. Secondly, that they never pray to 'em but in neceſſity; with

[a] See the firſt figure of the plate.

[b] Relation of the river of *Amazons*.

with regard to which, we may, without too much ſtraining the compariſon, affirm, that they do no more than imitate the followers of other religions. Theſe gods are, properly ſpeaking, no more than *Genii*, and are ſubordinate to a ſuperior deity. The ſavages, who inhabit the banks of the *Amazons*, acknowledge this principle; and the inference may be eaſily drawn from the ſequel of the Jeſuit's relation.

Theſe Savages ſtand in great awe of their prieſts, and have them in the utmoſt veneration. The above-cited Father relates, that they have a particular houſe for the celebration of their ceremonies; and 'tis there they pronounce their oracles, and receive the anſwers from their gods. Theſe prieſts are the maſters, the prieſts, the counſellors and directors of the people. They alſo apply to 'em as caſuiſts for the ſolution of their doubts; and whenever they breathe any vengeance againſt their enemies, theſe worthy miniſters of the idols furniſh them with poiſonous herbs for their arrows and other weapons.

The memory of theſe directors of their worſhip is had in ſuch extreme veneration, that they preſerve their bones like ſo many reliques; theſe, after being all put together, they hang up aloft, and thus preſerve 'em in the ſame cotton-beds, in which they uſed to lie when living.

Other Ceremonies of the above-mentioned Savages.

WE have no particulars with regard to their marriages. Some of theſe keep the bodies of their deceaſed in their houſes, " in order, ſays father *d'Acunha* to have " a perpetual *Memento mori* before their eyes. Others burn the bodies in large graves, " together with all that belong'd to 'em in their life-time; but they all celebrate their " obſequies for ſeveral days together, all which time they employ in weeping and drinking " to great exceſs."

[a] The *Aguas*, a people of a leſs blood-thirſty temper than moſt of the other *American* ſavages, treat all ſuch captives as they take in war, with great humanity: nevertheleſs, if theſe were famous for their valour and bravery, they cut 'em to pieces on their ſolemn feſtivals, and hang their heads as ſo many trophies at the entry of their hutts.

Religion of the Braſilians.

" [b] *Coreal* relates, that the *Braſilians* have neither temples, nor monuments erected " to any deity, a circumſtance in which they differ very much from the *Mexicans* " and *Peruvians*. They have not the leaſt notion of the creation of the world, and " regulate time by moons only; however, we cannot ſay but they have ſome faint " idea of the Deity, ſince they often lift up their hands towards the ſun and moon in " token of admiration, *&c.*" They have ſome idea of the flood; for they relate, " that a very powerful foreigner, who bore the moſt violent hatred againſt their anceſtors, " cauſed 'em all to periſh by a violent inundation, two perſons excepted, whom he pre- " ſerv'd in order that they might propagate a new race of men, from whom they affirm " themſelves deſcended, and this tradition, which points out the flood pretty evidently, is " found in their ſongs. They ſtand very much in fear of the [c] devil, whom they call " *Agnian*, and yet they don't pay him the leaſt worſhip. They are equally fearful of " thunder, which they ſuppoſe to be under the direction of *Toupan*; and when they are " told to worſhip the God who created thunder; ſurely, ſay they, 'tis very ſtrange " that

[a] *Coreal*, Vol. I. of his voyages. [b] Vol. I. of his voyages. [c] Authors cited by *Purchas*.

" that God, who is naturally a Being of ſo much goodneſs, ſhould terrify mankind with " thunder."

They pay a great veneration to a certain fruit about the bigneſs of an oſtrich-egg, and ſhap'd like a great gourd; which they call *Tamaraca*, tho' travellers have corrupted the word, and call it *Maraca*. " *Coreal* tells us, that when the prieſts go their viſitation " in their dioceſes, they never forget to carry their *Maracas* along with 'em, and oblige " the people to worſhip them with great ſolemnity. They fix them at the end of a " ſtaff, which they ſtick in the ground, then dreſs 'em up with beautiful feathers, and " order the inhabitants of the villages to carry their *Maracas* victuals and drink; for, " ſay the prieſts, it is well-pleaſing to them, and they delight in being entertain'd in " that manner. The Chiefs and Fathers of families go and offer part of their proviſion " to theſe *Maracas*;" [a] and it is a very great crime for any one to take away what has been conſecrated to theſe idols. The prieſts aſſure, that the ſpirit pronounces its oracles by the organ or mediation of the *Maraca*. We are alſo told of ſeveral other ceremonies in which that ſpirit is preſent after a divine manner; one of the chief is, when the prieſt breathes the ſpirit of courage upon them, which we have already deſcrib'd. In fine, they look upon theſe *Maracas* as domeſtic deities; for which purpoſe, after they have been conſecrated in a ſolemn manner by their prieſts, they carry 'em to their houſes, and conſult 'em upon occaſion. [b] Another author relates, that they alſo worſhip the moon, particularly when in the firſt quarter.

Purchas relates from *Jerom Rodriguez*, that there are ſavages in the inland parts of *Braſil*, who have a form of worſhip and a ſett of religious ceremonies very like thoſe of the *Roman Catholics*. They have, ſays he, a Chief who preſides over a kind of hierarchy, a prieſtly ordination, confeſſion, abſolution, beads. But this account has all the air of a romance.

The eſſential part of their feſtivals conſiſts in dances and ſongs, the ſubjects whereof are their glorious atchievements in war; and are alſo of uſe in tranſmitting to poſterity the memory of their heroes. One of the greateſt of theſe feſtivals is that of the butchering of their priſoners, whom they afterwards eat in their ſolemn aſſembleis: [c] nevertheleſs, ſome relations diſpute a little the truth of what is here advanced, and pretend, that theſe Savages are far from being thus thirſty of human blood; but 'tis added, that the *Portugueze* have endeavour'd to juſtify their exceſſive cruelties by this unjuſt aſſertion.

The *Boias* or prieſts are alſo interpreters of dreams, and make the people believe they hold a ſecret correſpondence with *Agnian*; and that they by the virtue of his power are able to divert plagues and diſeaſes, *&c.* from them. The *Boia* conſults the oracle in a hutt built for that purpoſe, where a virgin of about ten or twelve years of age prepares a hammock for him, and a good quantity of [d] *Caouin*. The *Boia*, who for nine days together is obliged to abſtain from all commerce with women, waſhes himſelf before he goes to bed, and there conſults the ſpirit, who never fails to anſwer his prayers; for 'tis proper to obſerve, that he is always alone when he raiſes the ſpirit.

Their Martial-Ceremonies.

IF it be true, that the *Braſilians* are as revengeful as they are repreſented, a captive among them has no hopes of the leaſt quarter. Their prieſts and old men prepare the people for war, and give the ſignal for marching, but they firſt expoſe their *Maracks*, thoſe tutelar gods of the ſtate. We ſhall not enter into a detail with regard to their

[a] *Purchas*. [b] Author cited by *Purchas*. [c] Relation of the river of *Amazons*.
[d] Other authors cited by *Purchas*.

their military affairs, as foreign to our ſubject; ſuffice it that we acquaint the reader with their treatment of their captives, ſince their death ſeems to be a kind of ſacrifice. [a] All ſuch as take any priſoners, are oblig'd to feed and fatten 'em. They give women to their male captives, but don't give any men to ſuch females as they take in war. The woman who is thus given to the man, ſerves him both at bed and board, and they allow him the liberty to hunt and divert himſelf, till the very moment he is to be butcher'd, which infallibly happens as ſoon as he is grown very fat. Then they aſſemble the people in a ſolemn manner, and open the feſtival with dances, and ſuch diverſions as drunkenneſs inſpires. [b] The priſoner himſelf has his ſhare in their ſports, and dances, drinks, ſuddles, and ſtupifies himſelf, in order to die with the greater bravery. We have already obſerv'd, that the *Americans* in general are pretty much inclin'd to this brutal intrepidity. After they have diverted themſelves in this manner for ſome hours, two or three of their ſtrongeſt men lay hold of the priſoner, and bind cotton ropes about his middle; however, all the terrors of the impending moment are not able to make the leaſt impreſſion on his mind. They then carry him in triumph up and down the city, after which he is expoſed for ſome time to the inſults of all the people. The men who had bound him, have an eye upon him all the time, and ſtanding at about eight or ten foot from him, they pull the ropes with which he is bound equally to the right and left. A third ſavage carries ſtones to the poor wretch, and he is allow'd to throw them at thoſe who ſurround him. "If all theſe particulars are true, [c] ſays a "traveller, we may juſtly conſider theſe executions as a kind of comedy." We muſt not omit, that he who has the honour of taking a priſoner, aſſumes at the ſame time a new name, and that the title which he thereby acquires, is a degree of nobility. The priſoner has no ſooner thrown all his ſtones, but a ſavage comes forward with the *Tacape*, which is a kind of club, and addreſſes a diſcourſe to him, which we may call the pronouncing his ſentence, and a little after ſtrikes the blow; when, if the force of it throws the priſoner upon his back, 'tis an omen of the death of the perſon who ſtruck him. No ſooner is the captive knock'd down, but the woman who had been appointed for his uſe, throws herſelf on his dead body, and falls a weeping; however, 'tis but a very tranſient grief, for if we may believe thoſe travellers who have been in *Braſil*, ſhe feeds on the dead body with the reſt of the company.

Their Marriage and Funeral Rites.

"I Will allow, ſays *Coreal*, that we conſider all the *American* Savages as entertaining "principles which differ very widely from thoſe of ſound morality and juſtice; "nevertheleſs, ſome faint traces of the moſt ſimple duties of nature are ſtill viſible "among them. The *Braſilian* Savages never marry their mothers, ſiſters, or daughters, "but they are under no manner of reſtriction with regard to the other degrees of con-"ſanguinity. The moment a youth is fit for marriage, he is allow'd to look out "for a wife. They don't conſider, as is the practice in *Europe*, whether he has ca-"pacity or abilities ſufficient for ſupporting a family, and the weight of civil affairs. "Formerly a young man was not allow'd to marry before he had kill'd an enemy; "but now, when a young Savage has ſome young woman in his eye, he addreſſes him-"ſelf to her parents; or, in caſe ſhe has none, to her friends, or even neighbours, and "asks their conſent to marry her." Theſe Savages are unacquainted with all our pre-liminaries

[a] *Coreal*, and other authors cited by *Purchas*.
[b] Theſe priſoners are generally *Margajats*, who are mortal enemies to the reſt of the *Braſilians*.
[c] *Coreal*, Vol. I. of his travels.

liminaries of marriage: there is no ſuch thing among 'em as a declaration of their paſſions, nor any amorous intercouſe. If the young woman's relations, friends, or neighbours, give their conſent, he is from that moment her husband, that is to ſay, he haſtens to the ſiege, and takes the place by ſtorm, without allowing the leaſt capitulation.

Polygamy is had in great honour among them; a manifeſt indication that they are deſirous of well-peopling the nation. We are told that the wives live together in pretty good harmony, but that their husbands put 'em from 'em upon the moſt trifling pretences.

The husband goes to bed as ſoon as his wife is deliver'd, and acts the part of a lying-in woman with great art and skill, by receiving the uſual viſits made on thoſe occaſions, and cauſing himſelf to be attended as tho' he were really ſick: [a] he nevertheleſs acts the part of the midwife to his ſpouſe, fairly cuts the child's navel-ſtring, and beats its noſe flat; after that he waſhes it, and paints it red and black, and, laſtly, goes to bed, and his wife returns to her work. The birth of the child is follow'd by ſome ceremonies which are ridiculous enough. If it be a boy, his father, laying down a bow, arrows, and a knife, exhorts him to bravery and courage, and concludes by naming him after whatever object makes the greateſt impreſſion on his mind. The child is no ſooner grown up, than his father takes him along with him, and teaches him to kill his fellow-creatures, and this is their whole art of war. The girls are brought up in domeſtic affairs, and the moment they have given tokens of their being ripe, a ſolemn feaſt is celebrated on that occaſion.

They believe the immortality of the ſoul, ſince they affirm that the good, *i. e.* thoſe who have kill'd a great number of enemies, go beyond the mountains, and there enjoy the utmoſt bliſs in paradiſe. As to cowards, *Agnian* torments them in the next life. They pay a great veneration to a certain bird, that ſings mournfully in the night-time. They ſay, it is a meſſenger which their deceaſed friends and relations have ſent, and that it brings them news from the other world. [b] They are of opinion, that provided they do but liſten attentively to his melody, notwithſtanding their having been vanquiſh'd by their enemies, they yet ſhall go one day and reviſit thoſe places beyond the high mountains inhabited by their anceſtors, where they will enjoy an uninterrupted ſeries of pleaſure, and dance and ſing to all eternity; nevertheleſs ſome travellers relate, that the ſavages of *Braſil* have not the leaſt idea of rewards or puniſhments after this life.

[c] When a ſick perſon is at the point of death, his neareſt relations throw themſelves upon him with ſo much violence, that they ſometimes almoſt beat his breath out of his body. If the ſick perſon dies in the evening, the following night is ſpent in mourning and wailings, and the neighbours of both ſexes are invited to join with them; but how dangerous ſoever the ſymptoms of the ſickneſs may be, in caſe they have but the leaſt hopes of curing it, they not only refrain from weeping, but even dance, ſing, and ſuddle as uſual.

They waſh and comb their dead, after which they wrap 'em up in calico; [d] and if it be one of their chiefs, in his hammock, ſet off with all his feathers and other ornaments. [e] They lay him in a kind of coffin, but ſo as not to let any earth touch the body, and carry him proviſion every day, in order to prevent his dying with hunger after his death; not to mention that he wearies himſelf ſo much with the eternal dances in the other world, that he is very glad to come every now and then, and refreſh himſelf in this. Theſe are their notions with regard to the dead. *Coreal*, who tranſcrib'd the above-mention'd article, and ſeveral others, from authors who wrote long before his time, relates, that they let down the dead with their feet right forward, into round graves dug

[a] *Coreal* and *Purchas*. [b] *Coreal*'s voyages, Vol. I. [c] Authors cited by *Purchas*.
[d] *Coreal*'s voyages, Vol. I. [e] Authors cited by *Purchas*.

dug in the ſhape of a well or cask. He adds, that they carry them proviſions till ſuch time as their bodies are quite moulder'd away, in order to prevent *Agnian*'s malice, who would infallibly carry off the body, did he not meet with victuals about the grave. " As they frequently change their habitations, continues the ſame writer, theſe ſavages, " in order that they may know again the ſpot where the grave was made, cover it over " with *Pindo*, which is a *Braſilian* plant; and every time they paſs near thoſe graves, " they roar out dirges in honour of the dead in the moſt frightful manner, ſo that one " would conclude they intended to raiſe them from the dead, *&c.*"

The figure repreſents a ſick man in his hammock, and the *Boia*-phyſician or prieſt, viſiting him with his *Marack* in his hand; the dead man carried to his grave, and the *Braſilians* weeping over him. We muſt not omit, that the mourning of theſe ſavages conſiſts farther in not eating before the going down of the ſun, when they go and weep regularly over his grave, and mourn in this manner for a month.

Religion of the Savages of La Plata, *and of ſome more remote Nations; their Ceremonies,* &c.

WE have little or no account of theſe Savages. Some of them conſecrate the skins of their enemies as ſo many trophies in certain houſes, which ſeem to have been deſign'd for religious worſhip. Others adore the ſun and moon. Some of theſe nations, at the new or full moon, make certain inciſions with bones to which they give an edge, and uſe them inſtead of knives. [a] Thoſe of *Tucuman* have ſome notion of a deity, and have prieſts among 'em who act the part of ſoothſayers, upon which *Coreal* makes the following juſt reflection; " I am of opinion, ſays he, that wherever there are prieſts, " there muſt neceſſarily be ſome ſhadow of religion, and that the one is always re- " lative to the other." However, the diſpute does not relate to the true ſignification of the word *Religion*, but to the idea only. The other Savages of *Paraguay* and *Uraghay*, *i. e.* thoſe whom the Jeſuits have not civiliz'd, do not differ from the *Tucumans* in theſe particulars. Their prieſts are alſo phyſicians, as in other places, and cure their patients by ſucking the diſeaſed part, or by the ſmoak of tobacco. They admit an univerſal ſpirit who pervades matter, and acts on all parts of it, but this is too philoſophical for ſavages. Let us rather ſay, that they imagine every thing is inform'd with its peculiar genius and ſpirit, which flows from their groſs ignorance; tho' after all, 'tis certain, that ſome very polite nations, both antient and modern, have ſuppoſed the immediate action of an univerſal ſpirit, and that of *Genii* upon earthly bodies. Agreeable to this notion, we are aſſur'd, that the Savages in queſtion addreſs invocations to theſe *Genii*: ſome [b] worſhip a pretended inviſible tyger.

" [c] Such as are candidates for the prieſthood or phyſick, are oblig'd to faſt often, " and for a long time together; muſt have fought ſeveral times againſt wild beaſts, " particularly tygers, and at leaſt have been bit or ſcratch'd by 'em. After this, they " may be rais'd to the prieſthood; for they look upon tygers as almoſt divine animals, " and the impoſition of his holy paw is as honourable among them, as the receiving the " [d] doctor's cap in the univerſity of *Salamanca* is in *Spain*. Afterwards the juice of certain " diſtill'd herbs is pour'd upon their eyes, and this is the prieſtly anointing; after which, " theſe

[a] *Coreal*'s voyages, Vol. I. Curious and edifying letters of certain Miſſionaries.
[b] Relation of the *Moxes*, in the third volume of *Coreal*'s voyages.
[c] *Coreal*'s voyages. The edifying letters ſpeak pretty nearly the ſame thing.
[d] 'Tis *Coreal* who ſpeaks.

" theſe new prieſts know how to calm the ſpirits of all Beings, animate or inanimate;
" hold ſecret intelligences with thoſe ſpirits, and ſhare with them in their virtues."

There are other medico-phyſicians ſuperior to the above mention'd, whoſe office extends no farther than to calm the ſpirits, and receive their oracles. They never attain to this ſupreme dignity till after having practis'd phyſick for a long courſe of years; they are alſo obliged to faſt for a whole year together, and their abſtinence, ſays the relation of the *Moxes*, muſt exhibit itſelf by their pale and wan countenances. " At certain
" ſeaſons of the year, particularly at the new moon, they aſſemble their people on ſome
" hill at a little diſtance from the town. At break of day, all the aſſembly march to
" that place with a deep ſilence, but the moment they arrive at the halting place, they
" break out into hideous cries, in order, ſay they, to molliſy the heart of their deities.
" The whole day is ſpent in faſting and confus'd noiſes: towards the evening, they
" conclude with the following ceremonies; the prieſts begin by cutting their hair, which
" among them is a token of great joy and gladneſs, and cover their bodies with red and
" yellow feathers, which being done, they have great veſſels brought 'em, into which
" they pour the liquor prepar'd for the ſolemnity; this they receive as the firſt-fruits
" offer'd to their idols, of which they drink inordinately, then give it to all the people,
" who quaff it off to great exceſs. The whole night is ſpent in drinking and dancing.
" One of them ſings the ſong, when all of 'em drawing round him in a circle, begin to drag
" their feet after 'em in cadence, and to loll their heads from one ſide to another with a care-
" leſs air, at the ſame time throwing their bodies into very indecent poſtures; the warmth
" of their piety and religion, is judg'd by the diſtortions in which they throw themſelves."

Some other nations, who are all confounded under the name of *Moxes* in the relations of the Jeſuits, worſhip the ſun, moon, and ſtars, and others pay adoration to rivers: ſome always carry about 'em a great number of little idols, made in a very ridiculous ſhape. Every act of piety and religion flows from a principle of fear, and among ſo great a number of people, to whom the Miſſionaries and *Spaniards* have given the name of *Moxes*, they, ſays the author of that relation, have not been able to diſcover but one or two nations who employ any kind of ſacrifice.

Their medico-phyſicians, enchanters, or quacks, preſcribe alſo to their ſick. We do not hear that they take their degrees like the prieſts of *Paraguay*: be that as it will, when the former are ſent for to the ſick, they [a] mumble certain ſuperſtitious prayers over 'em, promiſe to faſt for their health ſake, and to ſmoak tobacco a certain number of times every day. But it may be a queſtion, whether they really do it as ſincerely as they pretend to do? They alſo ſuck the diſeas'd part, which is a prodigious favour; after this, they withdraw, but upon condition however of being liberally rewarded for their ſervices.

Their marriages conſiſt in the mutual conſent of both parties, and in ſome preſents which the bridegroom makes to the bride's father, or neareſt relation. The conſent of thoſe who contract it, is look'd upon as nothing; and they have another very whimſical cuſtom among 'em, *viz.* that a wife may live where ſhe pleaſes, and her husband is oblig'd to follow her up and down. If they have but one wife, 'tis becauſe they can get no more, for they favour polygamy both by cuſtom and inclination, and always put it in practice whenever they have an opportunity to do it.

They look upon the incontinence of women as a moſt enormous crime; and if any of them happens to run counter to her duty, ſhe is look'd upon as an infamous creature and a proſtitute, and is often put to death. If men are unjuſt in any thing, 'tis certainly on this occaſion. Why are not women allow'd to puniſh the lewdneſs of men? Or at leaſt, why do we not indulge a ſex, whoſe frailty is the daily ſubject of our ridicule, to

[a] Relation of the miſſions of the *Moxes* in *Coreal's* voyages, Vol. III.

to divert themſelves at the men's expence, who are vaſtly more frail than women? [a] forgetting twenty times a-day at their feet, their ſo much boaſted ſtrength of mind, and ſacrificing all that is moſt valuable to their charms.

" The women prepare the liquor which their husbands drink, and take care of the " children. They have the barbarity whenever a woman dies, to bury her little chil- " dren with her, and in caſe ſhe happens to be brought to bed of twins, ſhe buries one " of them, and the reaſon ſhe gives for it, is, that it is impoſſible to nurſe two children " well together."

They have a very obſcure idea of the immortality of the ſoul, and bury their dead with very little ceremony. The relations of the deceaſed dig a grave, whither they attend upon the body with a deep ſilence, which is interrupted by nothing but ſobs; and as ſoon as the body is laid in the ground, they divide between themſelves the things it was wrapt in. Father *Sepp* tells us, in a letter of his publiſh'd in the eleventh *Collection of curious and edifying letters*, " that ſome people of *Paraguay* cut their own fingers, " and afterwards their toes, according as their relations go off the ſpot." A man is very unhappy in that country who has a great many old relations; for he runs the hazard of being mutilated very young: but then we may ask Father *Sepp* if he himſelf was an eye-witneſs to that unaccountable mutilation.

Religion of the Peruvians.

THE *Peruvians*, before their being govern'd by their *Incas's*, worſhip'd a numberleſs multitude of gods, or rather [b] *Genii*. " There was no nation, family, " city, ſtreet, or even houſe, but had its peculiar gods; and that becauſe they thought " none but the god to whom they ſhould immediately devote themſelves, was able to " aſſiſt 'em in time of need." They worſhip'd herbs, plants, flowers, trees, mountains, caves; and in the province of *Puerto Viejo*, emeralds, tygers, lions, adders; and not to tire the reader with an enumeration of the ſeveral objects they thought worthy of religious worſhip, every thing that appear'd wonderful in their eyes, was thought worthy of adoration.

Theſe antient idolaters of *Peru* offer'd not only the fruits of the earth and animals to theſe gods, but alſo their captives, like the reſt of the *Americans*. We are aſſur'd, that they uſed to ſacrifice their own children, whenever there was a ſcarcity of victims. Theſe ſacrifices were perform'd by cutting open the victims alive, and afterwards tearing out their hearts; they then ſmear'd the idol, to whom they were ſacrificing, with the blood yet reeking, as was the cuſtom in *Mexico*. The prieſt burnt the victim's heart, after having view'd it in order to ſee whether the ſacrifice would be agreeable to the idol. Some other idolaters offer'd their own blood to their deities, which they drew from their arms and thighs, according as the ſacrifice was more or leſs ſolemn; and they even uſed on extraordinary occaſions, to let themſelves blood at the tips of their noſtrils, or between the eye-brows. [c] We are however to obſerve, that theſe kinds of bleedings were not always an act of religious worſhip, but were often employ'd purely to prevent diſeaſes.

[d] Such was the ſtate of idolatry all over *Peru*, when *Mango-capac*, the law-giver of that vaſt empire, taught thoſe Savages the worſhip of the ſun and the [e] ſupreme god, under the

[a] We have ſeen the haughty *Alcides* melting at the feet of the beautiful *Omphale*.
[b] *Hiſtory of the* Incas's *of* Peru. [c] *Ibid.*
[d] It continues the ſame, with but very little alteration, beyond the *Andes* and *Cordiliere*.
[e] We ſhould perhaps ſay, *the worſhip of the ſun, or of the ſupreme god*, &c. See the ſequel of this article.

the name of *Pachacamac*. Before we make any reflections on that new religion, we muſt firſt inform the reader, that *Mango-capac* and his wife were the children of the ſun; and that they both receiv'd a commiſſion of equal import from that planet to teach and humanize the *Peruvians*. They ſet out from *Titicaca*, and guiding themſelves with a golden rod which the ſun had given 'em, and which was to ſink in the earth, when they were come to the place where they were to ſettle by the command of that planet; they accordingly ſet out northward, having continual inſtances of the virtue of this golden rod, which at laſt ſunk down in the valley of *Cuſco*; and 'twas here they took a reſolution of fixing the ſeat of their empire. Immediately this offspring of the ſun employ'd ſpiritual weapons; the brother and ſiſter began to preach their father's religion, and made a great number of proſelytes, who poſſibly might have been as much won over by the novelties of the equipage and the advantages of the new religion, as by the force of inward conviction. The boldneſs of theſe miſſionaries, their ſurprizing vocation, the ideas of power and ſuperiority which they inſus'd into the minds of thoſe groſs and brutiſh people, raiſed them undoubtedly a conſiderable number of followers in a little time; among whom, the new law-giver was particularly careful of making choice of the ableſt and moſt skilful, for the better eſtabliſhing his authority, which he afterwards enlarg'd by conqueſt, and at laſt aboliſh'd the antient religion; *commanding*, ſays the Incas *Garcilaſſo*, *all his ſubjects to worſhip the ſun.* This Incas *Mango-capac*, not ſatisfy'd with making a reformation among his ſubjects in things relating to the deity; he likewiſe gave them excellent political laws, and founded ſuch wonderful inſtitutions, as might juſtly be compar'd to the moſt boaſted among the *Europeans*.

The laſt words of that monarch [a] merit our utmoſt attention: theſe would almoſt perſuade us, that they were guided by a more exalted principle than that of nature, were we not certain that ſeveral antient legiſlators exhibit as ſhining examples of the force of natural truths. The virtuous *Mango-capac* was ſoon after deified: his ſubjects raiſed altars in his honour, and to his ſucceſſors after him; not but they were perſuaded that thoſe *Incas's* were mortal men, but they paid him theſe honours out of gratitude for the favours they had received from the poſterity of the ſun, whom, we are told, they worſhip'd only. In order to make this ſyſtem of religion appear leſs abſurd and ridiculous, we muſt ſuppoſe that they conſider'd their *Incas's* in the ſame light as the antient *Greeks* did their heroes, and the *Romans*, *Romulus*, and ſome of their emperors: they might imagine that the children of the ſun became the tutelar divinities of the kingdom, and that in recompenſe for the virtues they had practiſed in this mortal life, they enjoy'd the privilege of being the depoſitaries, as it were, of the prayers, as alſo of preſenting them to that planet. However, the *Peruvians* denied pretty ſtrongly the conſequences which might have been drawn from their practice.

" [b] *Garcilaſſo* relates, that the above-mention'd people, in proceſs of time, built " temples to the ſun, and embelliſh'd them with ornaments of a prodigious value; but " they

[a] He above all recommended to the *Peruvians*, the worſhiping of the ſun as their god and father. " It " muſt neceſſarily have happen'd, ſays the *Incas Garcilaſſo*, that *Mango-capac* having a perfect knowledge " of the ſtupidity of this people, and the great need they had of being inſtructed in the duties of morality, " judg'd it would be proper for him to feign that he and his wife were the offspring of the ſun, and " that their father had ſent them from heaven. The better to poſſeſs the *Peruvians* with this opinion, " he appear'd among 'em in a *ſplendid manner*, and diſtinguiſh'd himſelf particularly by the largeneſs of " his ears, which were of ſo incredible a ſize, that I could never have believ'd that circumſtance, had I " not ſeen it in his deſcendants." In this manner, the antient law-givers have made an advantage of the favourable opinion their people had of 'em; and ſome of 'em have even had artifice enough, to make a merit of certain pretty remarkable defects both of body and mind. The long and repeated retirements of *Numa Pompilius*, during which he was probably ſeiz'd with violent fits of melancholy, and the extaſies of *Mahomet*, are well known. " And as *Mango-capac*, continues *Garcilaſſo*, corroborated " the fiction of his genealogy by the great advantages he procured his ſubjects, they really believ'd him " to be the offspring of the ſun, and that he was come from heaven to aſſiſt them, *&c.*"

[b] We have quoted this whole paſſage from *Garcilaſſo*, becauſe he is more exact than the other authors who have written on the ſubject.

" they did not pay the ſame honours to the moon. For tho' they look'd upon her as both " wife and ſiſter of the ſun, and even as mother of the *Incas's*, we yet don't meet with " one ſingle inſtance of their paying any worſhip to that goddeſs, or their having ſa- " crificed on her altars, or erected temples to her glory; tho' at the ſame time they had " her in the utmoſt veneration, ſo far as even to call her the univerſal mother of all " things : but their idolatry went no farther. They call'd thunder and lightning, *the* " *executors of the ſun's juſtice*; *and in that quality they were honour'd ſo far as to* " *have an apartment allotted to 'em in the houſe of the ſun at* Cuſco. But this is no " conſequence of their having been rank'd among the number of the gods, as a *Spaniſh* " hiſtorian would perſuade us they were: ſo far from it, that if a houſe, or any other " place happen'd to be ſtruck with thunder, it was ſo much deteſted by them, that " they immediately ſtopp'd up the door with dirt and ſtones, in order to prevent any " one's ever entring into it; and if any thunder happen'd to fall in the country, they " always pointed out the place with ſtakes, or ſuch like marks, in order to prevent any " one's walking over it. In a word, they gave the epithets of unhappy and curſed to " thoſe places, and added, that the ſun ſent down thoſe curſes upon them by the me- " diation of thunder, whom they conſider'd as his lacquey, and the miniſter of his " juſtice."

Notwithſtanding they adher'd ſo zealouſly to the worſhip of the ſun, yet the moſt knowing among the *Indians* acknowledge a Soul of the world, or rather firſt Mover of matter, call'd by them *Pachacamac*, which *Garcilaſſo* tells us ſignifies expreſſly *He who animates the world.* He adds, " That their veneration for this word was ſo great, " that they did not dare to utter it; but in caſe they were forced to do it at any time, " they always pronounc'd it with the greateſt tokens of ſubmiſſion and reſpect, ſhrugging " up their ſhoulders, ſtooping their heads and bodies, lifting up their eyes towards " heaven, and on a ſudden caſting them on the ground; laying their hands extended on " the right ſhoulder, and kiſſing the air." They paid a conſiderable part of this worſhip to the ſun, and even to the *Incas's*; nevertheleſs *Garcilaſſo* relates, that they had in reality a much greater veneration for *Pachacamac* than for the ſun. They acknowledg'd, " that he alone animated the univerſe, and continued its exiſtence; but then, as they had " never ſeen him, they conſider'd him as the unknown God," or rather an inviſible and immaterial Being. From an anſwer which the Incas *Atahualipa* made [a], one would be apt to think, that the word *Pachacamac* was one of the ſun's attributes.

The *Peruvians* took the character of *Cupai* to be directly oppoſite to that of *Pachacamac*, and whenever they were oblig'd to name him, they uſed to ſpit upon the ground, in token of their mortal averſion for that wicked Being. They only paid a bare reſpect to the moon, in quality of the ſun's wife and ſiſter; and they honour'd the ſtars, " whom " they ſaid were the women, or maids of honour to the houſe of theſe planets."

Here follows the account that *Garcilaſſo* gives of the *Huacas* or *Guacas*, which ſeems more juſt and rational, than what *Purchas* has cited in his collections, upon the authority of ſeveral *Spaniſh* authors. *Garcilaſſo* informs us, that the word *Huaca* ſignifies idol and ſacred things; ſuch were the repreſentations of the ſun; the offerings they made him, ſuch as the figures of men, birds, quadrupeds, in gold, ſilver, and wood; not excepting rocks, trees, ſtones, caverns, temples, and tombs, which God ſanctified either by his preſence or his oracles. They alſo gave the name of *Huacas* to the Genii; to the heroes rank'd among the immortals; to all ſuch things as were moſt beautiful and excellent in their kind, and even to miſhapen and monſtrous things. The *Spaniards*, continues *Garcilaſſo*, who were ignorant of theſe various ſignifications, imagin'd

[a] *Vincent de Valverde* deſiring to make a convert of this King, told him of *Jeſus Chriſt* creator of the world. The *Incas* anſwer'd, he did not believe that any Being, except the ſun, could have created any thing in nature; that he held him for God, and that *Pachacamac* had form'd this world out of nothing.

imagin'd that the *Indians* took all thoſe things to which they gave the name of *Huacas*, for deities, and likewiſe fancied that the *Peruvians* worſhip'd hills and hillocks under the name of *Apachitas*, for want of knowing, " that the corrupted word *Apachetta*, " which often ſignifies *he who cauſes to ſupport or ſurmount ſome difficulty*, expreſs'd, " in the Laconic way of ſpeaking uſed by the *Indians*, the following kind of bleſſing, " *let us return thanks to him, who has enabled us to ſupport the fatigue we have un-* " *dergone in walking up this hill.* Theſe prayers of thanks were offer'd up to *Pa-* " *chacamac*, whom they then worſhip'd mentally, for having aſſiſted 'em in this fatigue. " When they were got to the top of the hill, they laid down their burdens, in caſe they " carried any; and after having lifted up their eyes to heaven, they caſt them down on " the ground, and gave the ſame tokens of adoration as they uſed with regard to *Pacha-* " *camac.* Moreover they repeated the dative *Apachetta* two or three times over, and " afterwards uſed, by way of offering, to pull up the hair from their eye-brows, and " whether they tore 'em up or not, they always blew them in the air, as if they in- " tended to waſt 'em to heaven. They had alſo a cuſtom of putting an herb call'd " *Cuca* in their mouths, which they threw into the air, in token that they offer'd all " their moſt precious things to *Pachacamac*. They were even ſo fooliſhly ſuperſtitious " as to offer him ſplinters of wood, or even ſtraws, in caſe they could not meet with any " thing better; or ſome flint-ſtone, and for want of theſe, a handful of earth. Large " pieces of theſe offerings were ſeen upon the tops of the hills. They never look'd up " to the ſun when they perform'd theſe ceremonies, becauſe they did not then worſhip " that planet, but *Pachacamac*."

The *Incas's* and the *Peruvians* their ſubjects, uſed to ſacrifice ſeveral ſorts of animals in honour of the ſun; they alſo offer'd him *Cocoa*, corn, rich clothes, and a liquor made of water and maiz. They always preſented the laſt offering to the ſun in the following manner: " When they were very dry, they firſt fell to eating, and afterwards dipt the " tip of their finger in the veſſel into which the liquor was pour'd: this being done, " they lifted up their eyes to heaven in a very ſubmiſſive manner; ſhak'd that finger on " which the drop hung, and offer'd it to the ſun as an acknowledgment for his goodneſs " in providing drink for 'em. At the ſame time they gave two or three kiſſes to the " air. This oblation being made, they all drank as they thought proper.

" Every time they enter'd into their temples, the chief man in the company laid his " hand on one of his eye-brows, and whether he tore off any of the hairs from thence " or not, he blew it into the air before the idol, as a mark of its being an oblation." They paid the ſame adoration to trees, and to all ſuch things as a divine virtue had made ſacred and religious.

The *Peruvians* paid a kind of worſhip to the city of *Cuſco*, becauſe of its being founded by *Mango-capac*. We ſhall obſerve, that heathen *Rome* had antiently the ſame reverence paid to it by its inhabitants. At *Cuſco* was that wonderful temple of the ſun, the beauty and riches whereof ſurpaſs'd imagination. We ſhall tranſcribe the deſcription which the *Incas Garcilaſſo* has given us thereof. His words are as follows: " The high- " altar of this pompous edifice ſtood eaſtward, and the roof, which was made of timber, " and very thick, was thatch'd over, they having no tile or brick among 'em. The " four walls of the temple, to conſider 'em from the top downwards, were all cover'd " over with plates of gold. On the high-altar was made the figure of the ſun, which " was alſo repreſented on a gold plate, twice as thick as thoſe above-mention'd. This " figure, which was made of one continued piece, was repreſented with a round face, " ſurrounded with rays and flames, in the ſame manner as our painters uſually draw it. " It was of ſo prodigious a breadth, that it almoſt cover'd one ſide of the wall, on which " nothing was repreſented but that idol; the reaſon of which was, becauſe this was the " only one thoſe *Indians* had, either in that or any other temple; nor did they worſhip " any other deity than the ſun, whatever ſome writers may affirm to the contrary.

" On

" On each ſide of the image of the ſun, the ſeveral bodies of their deceaſed monarchs " were ranged in order, according to the courſe of their reſpective reigns, and ſo em- " balm'd (the manner of which was a ſecret) that they ſeem'd to be alive. They were " ſeated on thrones of gold, raiſed on plates of the ſame metal, with their faces looking " towards the bottom of the temple; but *Huana Capac*, the beſt-belov'd of all the " ſun's children, had the peculiar advantage above the reſt, of being placed directly op- " poſite to the image of that planet; and that becauſe of his having merited adoration " during his life-time, and for having practiſed the moſt exalted virtues, and diſcover'd " qualities worthy the greateſt monarch, from his very infancy. But upon the coming " of the *Spaniards*, the *Indians* hid thoſe bodies with the reſt of the treaſure, notwith- " ſtanding that the ſtricteſt ſearch has been made after them, they are not yet found.

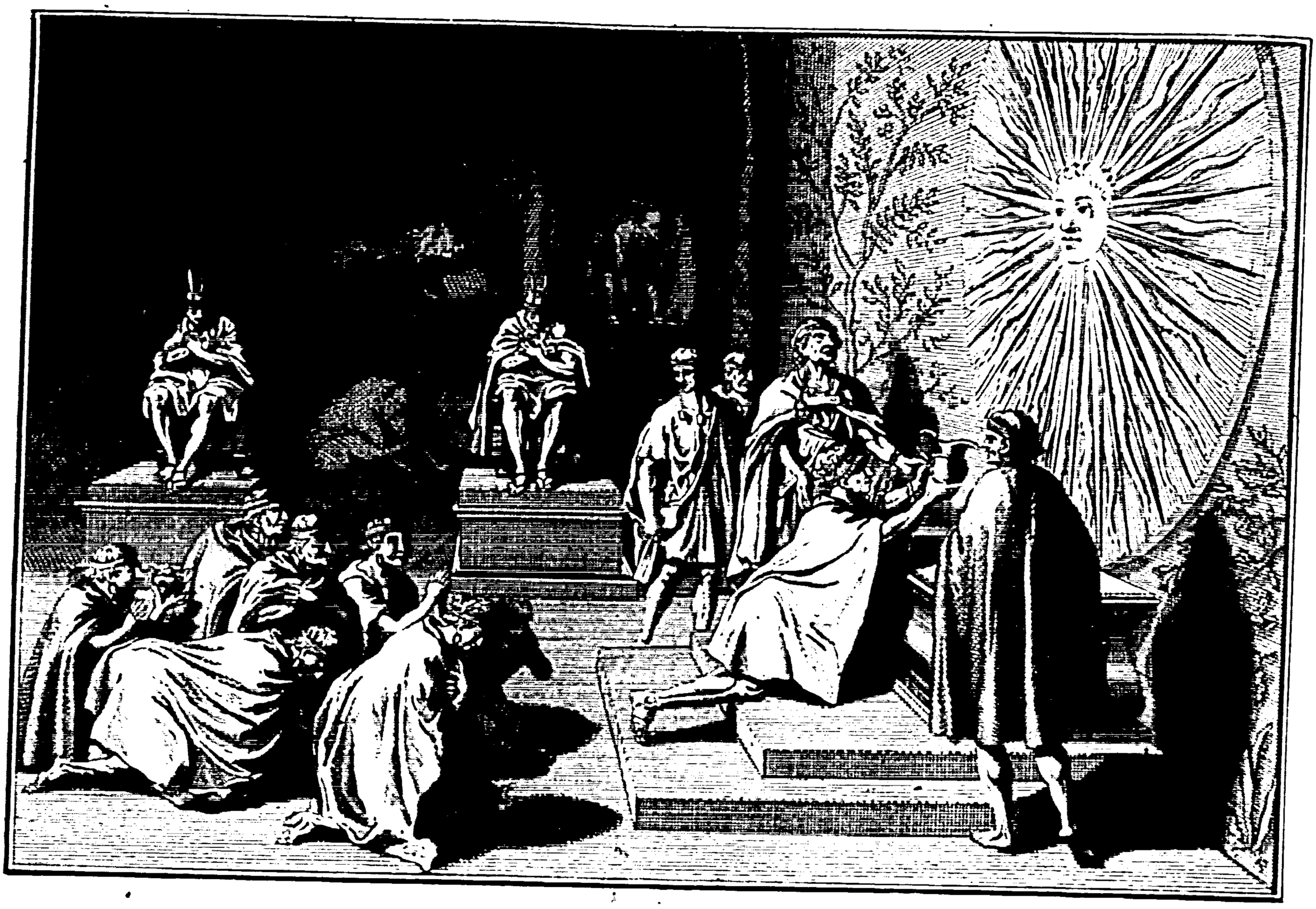
" This temple had ſeveral gates which were all cover'd over with plates of gold, the " chief of which look'd towards the north, as it ſtill does to this day. Moreover, " round the walls of this temple was a plate of gold in the ſhape of a crown or garland, " and was above an ell broad. On one ſide of the temple was a cloiſter built in a qua- " drangular form, and in its higheſt encloſure, a garland of pure gold, an ell broad, like " the above-mention'd. Round this cloiſter were five great ſquare pavilions or houſes, " cover'd over in the ſhape of a pyramid. The firſt was built for the habitation of the " moon, the ſun's wife, and ſtood the neareſt to the great chapel of the temple; the doors " and incloſures of it were cover'd with ſilver plates, its white colour denoting that it " was the apartment allotted to the moon, whoſe figure was painted like that of the " ſun, but with this difference, that it ſtood upon a ſilver plate, and was repreſented " with a woman's face. 'Twas here theſe idolaters came and offer'd up their prayers " to the moon, whom they imagin'd to be ſiſter and wife to the ſun; the mother of their " *Incas's* and of their whole poſterity; in quality of this laſt, they gave her the name of " *Mama Quilca*, or *Mother-moon*, but without offering any ſacrifices to her as to the " ſun. On both ſides of this figure were the bodies of their deceaſed queens, rang'd in " order according to their antiquity. *Mama Oello*, mother to *Huayna Capac*, had her " face turn'd towards the moon, and from a peculiar advantage, was placed above the reſt, " becauſe of her being the mother of ſo worthy a ſon.

" Next to the manſion of the moon, was that of *Venus*, the *Pleiades*, and thoſe of " all the other ſtars. They gave the name of *Chaſca* to the planet *Venus*, by which " her long and curl'd hair was ſignified; *Venus* was moreover greatly honour'd, becauſe " they fancied her to be the ſun's page, ſaying, that ſhe ſometimes went before, and at " other times behind him. They alſo paid great reverence to the *Pleiades*, becauſe " of their wonderful diſpoſition, and their appearing to be all equal in magnitude. " The others in general were call'd the moon's waiting-maids, and for this reaſon they " have an apartment aſſign'd 'em near their lady, in order to be near at hand whenever " ſhe wants 'em; becauſe they imagin'd that the ſtars were fix'd in the sky for the ſervice " of the moon, and not that of the ſun, ſince they are viſible in the night only.

" This apartment, and its great gate, were cover'd over with plates of ſilver like that " of the moon. Its roof ſeem'd to repreſent the sky, being adorn'd with ſtars of " different magnitudes. The third apartment next this laſt, was ſacred to thunder " and lightning.

" The two laſt were not conſider'd as gods, but as the ſun's lacqueys, and they had " the ſame idea of them as the antient heathens had of thunder, which they look'd upon " as an inſtrument of *Jupiter*'s juſtice. For this reaſon their *Incas's* aſſign'd an apart- " ment ceil'd with gold to thunder and lightning, which they fancied were the ſun's " domeſtics, and conſequently reſide in his houſe. They did not repreſent either of " theſe by images in relievo, or on a flat ſurface, and that becauſe they could not copy " them from the life, they chiefly ſtudying nature in all their images; but they honour'd " 'em under the name of *Yllapa*. The *Spaniſh* writers have not yet found out the ſigni-

" fication



L'YNCAS consacre son VAZE au SOLEIL



B. Picart. Lel.

L'YNCAS vient recevoir les OFRANDES que ses SUJETS font au SOLEIL

Maniere d'allumer le FEU SACRÉ chez les PERUVIENS, la veille de la grande FÊTE du SOLEÏL nommée le grand RAMY.



Le premier jour de la grande FÊTE du SOLEÏL, L'YNCAS lui présente un vase plein de liqueur, et l'invite a boire.

" fication of this word. Some of theſe have endeavour'd to draw a parallel between " their idolatry and our holy religion in this reſpect; but they have been prodigiouſly " miſtaken in it, as well as in ſeveral other particulars, wherein they have ſought, tho' " with leſs foundation, for ſymbols or ſigns of the bleſſed Trinity, by giving ſuch an " explication as they thought proper to the names of the country, and aſcribing a belief " to the *Indians* which they never had, as has been already ſhewn in another place.

" The fourth apartment was ſacred to the rainbow, becauſe they found that it ow'd " its birth to the ſun. This apartment was all enrich'd with gold, and the rainbow " was repreſented after the life, on plates of this metal, with all its variety of colours, " on one of the faces of the building; and this phenomenon was drawn ſo prodigious " large, that it reach'd from one wall to the other. They call'd it *Cuychu*, and had it " in very great veneration. Whenever it appear'd in the air, they immediately ſhut " their mouths, and put their hands upon it; imagining that were they to open it never " ſo little, their teeth would infallibly rot.

" The fifth and laſt apartment was that of the high-prieſt, and of the other prieſts, " who adminiſtred in the temple, and who were all obliged to be of the royal blood of " the *Incas's*. This apartment, enrich'd like the reſt with gold from top to bottom, " was not uſed either for eating or ſleeping, but as an apartment for giving audience, " and to conſult about ſuch ſacrifices and other things as related to the ſervice of the " temple."

We muſt not omit a very remarkable circumſtance, which is, that in the temple of *Cuſco* there were the ſeveral gods of thoſe nations whom the *Incas's* had conquer'd. Theſe were there ſerv'd and ador'd in preſence of the ſun, but their worſhip was conditional. They were firſt oblig'd to worſhip that planet in quality of the great god, upon which conſideration they were permitted to ſerve the other deities. Such was the ſtate-policy of the *Incas's*, who did not make a dreadful havock of men's conſciences by terrifying 'em with ſword and halters. On the contrary, they were of opinion, that ſome regard ought to be paid to the religion of a vanquiſh'd people; and juſtly perceiv'd that it would inſenſibly die away at the ſight of a worſhip, which as it was leſs abſurd, was at the ſame time ſupported by the royal authority: nor were they miſtaken in their conjectures, for the worſhip of the ſun was more and more receiv'd, and would have rooted out that of their ſtrange gods, had not the empire of the *Incas's* been deſtroy'd by the *Spaniards*. But we ſhall wave theſe reflections, and leave the reader to draw ſuch conſequences as he ſhall judge proper from what has been already mention'd.

We ſhall not take any notice of the pompous temple at *Titicaca*, but refer the reader to the *hiſtory of the* Incas's. [a] We alſo meet in this hiſtory with a very particular detail of the riches contain'd in this temple, [b] part of which is repreſented in the figure, where we ſee an *Incas* offering a golden veſſel to the ſun: this was one of the moſt ſolemn ceremonies of the great feaſt of that plane, which was kept in *June*, and is a proof of what we before advanc'd, *viz.* that *Pachacamac* was one of the attributes of the ſun, that reſplendent fire, which was antiently worſhip'd by the *Perſians* and *Chaldeans*. The *Peruvians* aſſerted, that in this ſolemn feaſt, they particularly worſhip'd the father of light, " as being the ſole, ſupreme, and univerſal God, whoſe light and virtue gave " birth and nouriſhment to all worldly Beings. They alſo ſolemniz'd it as a publick " acknowledgment that the ſun was the father of the firſt *Incas*," and of all his poſterity.

The feſtival open'd with ſacrifices: " they ſaid, it was not lawful to uſe any fire in " thoſe ſacrifices, but that which was preſented them by the ſun's own hand; for " this purpoſe they made uſe of a great bracelet, call'd *Chipana*, like thoſe which the " *Incas's* wore on their left wriſt; with this difference, that that which was worn by " their

[a] Tom. I. chap. 24.

[b] In it are plants, trees, flowers, and animals, all of pure gold.

" their chief prieſt was larger than the reſt. They had inſtead of a medal, a concave-
" veſſel, about the bigneſs of half an orange, very ſmooth and gliſtering. This
" they placed directly oppoſite to the ſun, and in a certain point where the rays which
" ſhot from the veſſel were all collected ; and apply'd to it, inſtead of a match, a little
" cotton lint, which immediately took fire from a natural effect. With this fire thus
" lighted, and given by the hand of the ſun, they uſed to burn their victims, and roaſt all
" the fleſh which they eat that day. After that, they took ſome of the ſame fire, carried
" it to the temple of the ſun, and the houſe of the virgins elect, and there it was pre-
" ſerv'd all the year; and its going out was look'd upon as a very unlucky omen. In caſe
" the ſun happen'd not to ſhine out the eve before the feſtival, on which day every thing
" was prepar'd for the ſacrifice that was to be made on the morrow ; and conſequently if
" there were no poſſibility of getting fire that way, they then took two little ſticks
" about as thick as one's thumb, and half an ell in length, made of a wood call'd *Vyaca*,
" very like cinnamon, and theſe by being rubb'd together very hard, had ſeveral ſparks
" of fire drawn out of them which ſet fire to the match. Notwithſtanding that this
" was a very good way of ſtriking fire, they nevertheleſs, when neceſſity forced 'em to
" uſe it in the ſacrifices which were made on their feſtivals, diſcover'd a deep affliction,
" and look'd upon it as a very ill-omen, ſaying, that the ſun muſt neceſſarily be very
" angry with 'em, ſince he refuſed to give 'em fire with his hand."

The chief captains of the empire, and the *Curacas* or *Caciques* always aſſiſted at this feſtival: theſe, when they were prevented from adminiſtring at it in perſon, either by very urgent affairs, or extreme old age, uſed always to ſend their ſons or brothers, accompanied with the nobleſt of their relations, as their proxies. The *Incas*, in quality of ſon to the glorious planet of the day, always open'd the feſtival; nor could he be diſpens'd from ſo doing, unleſs war call'd him another way, or his being obliged to make a progreſs thro' his empire. All the nobility of the empire went in proceſſion to preſent their oblations to the ſun. The *Curacas* appear'd in a moſt ſplendid, but very whimſical dreſs. " Some of theſe had robes adorn'd with gold and ſilver plates, and
" garlands of the ſame on their caps, and others were dreſs'd in lions skins.

" After theſe there advanced others, whom, with regard to their dreſs, we ſhall take
" the liberty of comparing to angels, they wearing the wings of a bird to which they
" give the name of *Cuntur*. Theſe wings are ſpeckled black and white, and fifteen
" foot long from end to end. Thoſe who adorn'd themſelves with the feathers of theſe
" birds, did it purely to ſhew they were deſcended from 'em.

" The *Yuncas* uſed to diſguiſe themſelves with certain frightful masks, by which means
" they made the moſt hideous figure that fancy could poſſibly paint. To ſee the apiſh
" tricks and diſtortions they made in thoſe aſſemblies, one would have taken 'em for
" mad-men; and to make themſelves appear more compleatly ſo, they uſed to make
" a confuſed noiſe of diſſonant inſtruments, ſuch as flutes and drums, holding torn skins
" in their hands, and with theſe they uſed to play a thouſand ſilly tricks.

" After theſe *Curacas* there advanced others dreſs'd in a different manner, and each
" nation carried the weapons uſed by them in war, ſuch as bows, arrows, lances, javelins,
" long and ſhort hatchets, to fight either with one or both hands.

" There were others alſo who wore ornaments, on which were repreſented the glo-
" rious actions they had perform'd in honour of the ſun, and of their *Incas's*; and
" others again were attended by a great train of ſervants, who play'd on [a] atabales, and
" blew on the trumpet. In a word, every nation appear'd there in as much pomp and
" ſplendor, and with as great a train of domeſtics as they could poſſibly procure, they
" all endeavouring to rival their neighbours in grandeur and magnificence.

" They

[a] A kind of drum.

" They always prepar'd themſelves for the ſolemnity of this feſtival by a moſt ſtrict " faſt, eating nothing every third day but a little white raw maiz, with certain herbs " call'd *Chucam*; nor ever drank any other liquor but water. During this time they " abſtain'd from all commerce with their wives, nor were fires made in any part of " the city.

" After this faſt, on the eve of the feaſt of the ſun, the *Incas* prieſts, whoſe office " it was to perform that ſacrifice, ſpent the night in getting ready the ſheep and lambs " which were to be ſacrificed; they alſo prepar'd the victuals and drink that were to " be preſented as an oblation to the ſun: theſe ſeveral affairs were ſettled, after they " had firſt taken a pretty exact account of the number of the people who were aſſembled " at the feſtival; for not only the *Curacas*, the embaſſadors, their relations, their " domeſtics and ſubjects partook of theſe oblations, but likewiſe all the nations in ge- " neral who were preſent at the ſolemnity. On the ſame night, the women of the " ſun were employ'd in kneading a kind of dough call'd *Cancu*; and this they made " into little round loaves, about the bigneſs of an apple. We are to obſerve that theſe " *Indians* never made their corn into bread except at this ſolemn feaſt, and another " call'd *Citua*, and then they never eat more than two or three pieces of it; for their " common bread was call'd *Gara*, which was a kind of pulſe; and the corn of which " it was made was either baked or parch'd. None but ſuch choſen virgins as had de- " voted themſelves to the ſun, in order to be his wives, were permitted to knead the " dough of which that bread was made, particularly that which was eaten by the " *Incas* and thoſe of the royal blood; or to prepare the other viands which were " eaten on that feaſt; becauſe on that day, the ſun's children did not treat their father, " but rather the ſun gave a banquet to his children. The common people were waited " upon by a numberleſs multitude of other women, who prepar'd their victuals, and " took a vaſt deal of care in working up the bread which was made for their uſe, " and was always of the fineſt flower. They were not allow'd to eat any of it except " on this ſolemn day, which was the greateſt of all their feſtivals, for they thought " this bread to be of a very ſacred nature."

On the moſt ſolemn day of the feaſt, the *Incas* appear'd in publick accompanied with his relations, when he went with all his train to the great ſquare in *Cuſco*, and there waited bare-footed till ſuch time as the ſun ſhould riſe, during which he look'd attentively towards the eaſt. The moment he ſaw it appear upon the horizon he fell proſtrate on his knees, and opening his arms directly oppoſite to his face, kiſs'd the air: the *Curacas* and other nobles of the empire ſtood at ſome diſtance, and worſhip'd the ſun in imitation of the *Incas*, and the princes of the blood. Then the *Incas* roſe up, the reſt continuing ſtill upon their knees, and took two great golden vaſes fill'd with drink, and at the ſame time, he, in quality of chief of the houſe of the ſun, lifted up one of thoſe vaſes, and ſhewing it to the ſun, invited him to drink. The *Peruvians* were perſuaded that this planet pledg'd the *Incas* and all the princes of the blood.

" [a] After the *Incas* had invited the ſun to drink in this manner, he poured all the " liquor that was in the veſſel dedicated to the ſun, which he held in his right hand, " into a golden tub with ears, whence the drink diffus'd itſelf as from a ſpring in a " pipe that was curiouſly wrought, and which reach'd from the great ſquare to the houſe " of the ſun. When that was done, he drank a little of it, as his portion, out of the " veſſel which he held in his left hand, and at the ſame time the reſt was divided among " the *Incas*, by a little gold or ſilver veſſel which each of 'em had brought with him. " In this manner they inſenſibly emptied the *Incas's* veſſel, the liquor whereof, " according to them, was ſanctified by his hand, or that of the ſun, whoſe virtue is " communicated to 'em. All thoſe of the royal blood took a draught of this liquor, but

[a] *Hiſtory of the* Incas's, Book 6. Chap. 21.

" but they gave the *Curacas* the drink which the ſun's wives had made, and not that " which they believe to be ſanctified.

" [a] This ceremony ended, which was no more than a prelude to a quaffing bout, they " march'd in order to the houſe of the ſun, when all, the King excepted, pull'd off their " ſhoes and ſtockings at two hundred paces diſtance from the gates of the temple. Then " the *Incas* and his relations enter'd it, as being the ſun's legitimate offspring, and pro- " ſtrated themſelves before his image. In the mean time the *Curacas*, who thought " themſelves unworthy of entring his temple, becauſe they were not related to him, " ſtood without in a great court which was before the gate; and the moment the *Incas* " had, with his own hand, offer'd the golden veſſel, with which he had perform'd the " ceremony, the reſt gave theirs to thoſe *Incas* prieſts, who had been nominated and dedi- " cated to the ſervice of the ſun; for they only were allow'd to execute that office, and " not even thoſe who were related to the ſun, unleſs they were of the prieſthood. " When the ſacrificers had offer'd the veſſels of the *Incas's*, they all went to the door, " to receive thoſe of the *Curacas*, who all walk'd according to their reſpective ranks, and " in the order of time they had been reduced under the empire of the *Incas's*. Be- " ſides their veſſels they alſo preſented to the ſun ſeveral gold and ſilver pieces, repre- " ſenting in miniature, but very naturally, various kinds of animals, as ſheep, lambs, " lizards, toads, adders, foxes, tygers, lions, birds of all kinds, and every thing that " grew in their reſpective provinces.

" The offering being ended, each of 'em return'd in order to his place, and at the " ſame time the *Incas* prieſts were ſeen advancing forward with a great number of " lambs, barren ewes, of all colours, for they are naturally ſpeckled in this manner like " the *Spaniſh* horſes. Out of all theſe beaſts, which belong'd to the ſun, they took a " black lamb; the *Indians* making choice of that colour preferably to any other, par- " ticularly in their ſacrifices; becauſe, according to them, it had ſomething divine in it. " To this they added, that a black beaſt was generally ſo all over the body, whereas a " white one has generally a black ſpot upon its ſnout, which they look'd upon as a blemiſh. " For this reaſon their Kings were generally dreſs'd in black, and their mourning habits " were of a mouſe-colour.

" The firſt ſacrifice which they made of a black lamb, was in order to obtain happy " or unhappy preſages of the ſolemnity of their feaſt; for this people in every important " action, whether in peace or war, always ſacrificed a lamb, when they took out its " heart and lights, in order thereby to judge whether or no their oblation would be " agreeable to the ſun; if the war in which they were going to be engag'd, would be " happy or unſucceſsful; and whether the earth would yield an abundance of fruits " that year. But we are to obſerve, that they always ſacrificed different animals accor- " ding to the nature of the preſages which they were deſirous of obtaining by that means, " as lambs, ſheep, barren ewes; for they never kill'd any but what were ſo, nor eat their " fleſh till ſuch time as they were paſt bringing forth young. In theſe ſacrifices they " took the lamb or ſheep which they had mark'd out for ſlaughter, with his head " turn'd eaſtward, without tying his feet together; but three or four men held him with " all their ſtrength, to prevent his ſtirring. They then ripp'd up its left ſide, the beaſt " being ſtill alive, and thruſting in their hands took from thence the heart, the lights, " and all the reſt of the harſlet, which they were obliged to pull out entire, without " tearing the leaſt part of it."

They were as ſuperſtitious at leaſt as the *Greeks* and *Romans* in inſpecting the intrails of their victims. This is manifeſt from that paſſage of the hiſtory of the *Incas's* above cited. " When the lights, after being juſt taken out, were found ſtill panting, it " was

[a] See Chap. 23. of the 6th Book of this Hiſtory, relating to the *Incas's* manner of drinking; the challenge which he ſent to his vaſſals on this occaſion; and the ceremonies obſerv'd in pledging him.



SACRIFICE d'un AGNEAU noir, le jour de la grand FÊTE du SOLEÏL.



B. Picart del.

FESTIN à L'HONNEUR du SOLEÏL le jour du grand RAMY.

" was look'd upon to be ſo happy an omen, that all other preſages were conſider'd as " indifferent or of no conſequence; becauſe, ſaid they, this alone ſuffic'd to make them " propitious, how unhappy ſoever they might be. After they had taken out the harſlet, " they blew up the weaſand with their breath, then tied it up at the end, or ſqueez'd " it cloſe with their hands, obſerving at the ſame time how the paſſages thro' which the " air enters into the lungs, and the ſmall veins which are generally found there, were " ſwell'd; becauſe the more they were inflated, the more the omen was propitious. " They alſo obſerv'd ſeveral other particulars, which it would be a difficult matter for " me to relate, as I did not take a particular notice of 'em. I only mention theſe, be- " cauſe I ſaw 'em twice: I remember that I was carried when a child, into a lower court, " where ſome old men perform'd that kind of ſacrifice at one of their chriſtnings, and " not on the day of their *Raymi*, (the name of the feſtival of the ſun) which was " almoſt forgot at the time of my birth, but at another ſeaſon in which they uſed, for " particular reaſons, to ſacrifice lambs and ſheep in order to obtain preſages.

" They look'd upon it as an ill omen, if while they were ripping up the beaſt's ſide, " it roſe up and eſcap'd out of the hands of thoſe who held it down. They alſo look'd " upon it as ill-boding if the weaſand, which generally joins to the harſlet, happen'd " to break, and had thereby prevented their taking it out entire; or if the lights were " torn, or the heart putrified, and ſo on; particulars which I did not enquire into. I " remember the above-mention'd, becauſe I heard the *Indians* talk of them; and theſe " enquir'd of one another during their ſacrifices, whether the omens were propitious or " unhappy, not ſuſpecting that ſo young a child would take notice of them.

" The ſacrifices concluded with a feaſt, when they eat the fleſh of the ſacrificed " victims; this they diſtributed among all the perſons who were preſent at this ſo- " lemnity, *viz.* to the *Incas's*, and afterwards to the *Curacas*, and their train, according " to their reſpective ranks. After they had been thus ſerv'd up with meat; bread, which " *Garcilaſſo* calls *Cancu*, was given them. They then ſerv'd in other kinds of victuals, " all which they uſed to eat without drinking; the *Peruvians* not being allow'd to drink " at meals. They never drank till theſe were over, but then they would drink as co- " piouſly as any of the *European* nations."

They had alſo other feſtivals. That to which *Garcilaſſo* gives the name of [a] *Citu* was very remarkable, and might be look'd upon as a general luſtration or purging by ſacrifice. The deſign of this luſtration was to cleanſe the ſoul from thoſe pollutions which it contracts from the human body, and to preſerve the latter from the diſeaſes to which it is expoſed. This people always prepar'd themſelves for it by faſting; were oblig'd to abſtain from all commerce with women, and faſt for twenty-four hours. The *Peruvians*, the night after this faſt, uſed to knead pieces or balls of *Cancu*, in a very devout manner; laid 'em in earthen kettles, and parboil'd them till ſuch time as the *Cancu* was collected into one great lump. Of this they made two ſorts; one was mix'd with blood which they drew from between the eye-brows and noſtrils of young children. All thoſe who had faſted, waſh'd their bodies before day-break, and afterwards rubb'd their heads, their faces, their ſtomachs, ſhoulders, arms and thighs with the above-mention'd dough, in order, ſaid they, by this purification, to drive away diſeaſes and all kinds of infirmities. This purification being ended, the oldeſt perſon of the higheſt quality in each family, took ſome of the above-mention'd dough; rubb'd the door of his houſe with it; and left it ſticking, to ſhew that his houſe was purified. The high-prieſt perform'd the ſame ceremony in the palace and in the temple of the ſun, whilſt his ſubalterns or deputies purified the chapels and other ſacred places. The moment the ſun began to appear, they fell to worſhipping it. An *Incas* of the royal family preſented himſelf in the great ſquare

[a] It was celebrated on the firſt day of the moon of *September* after the equinox; as *Garcilaſſo* informs us.

ſquare at *Cuſco*, magnificently clad, having a lance in his hand adorn'd with feathers of various colours, and enrich'd with a great number of gold rings; which lance was alſo uſed for a ſtandard in war-time. This *Incas* went and join'd himſelf to four others, who likewiſe were arm'd with lances, which he touch'd with his own, and this was a kind of conſecration; he then declar'd, that the ſun had made choice of 'em to drive away diſeaſes and infirmities; upon which theſe four miniſters of the ſun immediately ſet out to execute their order: they then viſited the ſeveral quarters or diſtricts, upon which occaſion every body came out of their houſes, ſhook their garments, and rubb'd their heads, faces, arms, and thighs. Such were the ceremonies which they thought puriſy'd them: the whole was accompanied with great acclamations of joy. The miniſters of the ſun took away thoſe evils which the people had juſt got rid of, and drove 'em at five or ſix leagues diſtance from the city.

The night following, the above-mention'd *Incas's* ran up and down with ſtraw-torches, after which they came out of the city: this nocturnal luſtration was of ſervice in driving out thoſe evils to which people are expoſed in the night-time, as that of the lances had been ſerviceable in repelling thoſe of the day. They threw into the river in which the people had waſh'd themſelves, thoſe half-burnt torches, and whenever any pieces of 'em were found by the water-ſide, they would run away from them as if they had been infected with the plague. Theſe feaſts concluded with rejoicings, intermix'd with prayers of thanks and ſacrifices to the ſun.

The Religion of ſome Nations ſubject to the Incas's.

IN this article we ſhall only give a tranſient account of thoſe nations whoſe idolatry the *Incas's* deſtroy'd in order to eſtabliſh their own. [a] Thoſe of the valley of *Rimac*, afterwards call'd *Lima*, worſhip'd the idol *Rimac* under the figure of a man, who anſwer'd ſuch queſtions as were made it, like the antient oracles of *Greece*. *Rimac* is as much as to ſay, *He who ſpeaks*. This idol was lodg'd in a very magnificent temple, which however was not ſo pompous as that of *Pachacamac*.

They alſo worſhip'd *Pachacamac*, but offer'd human victims in his honour; and ſo great was the veneration they bore him, that they did not dare to once caſt their eyes up to him. Their kings and prieſts always walk'd backwards whenever they enter'd his temple, and came out of it in the ſame manner, without ſo much as once liſting up their eyes towards the idol.

The *Antis*, a people who inhabit towards the mountains of *Peru*, worſhip'd tygers and adders, as alſo the herb *Coca*. They put all their captives to death without the leaſt mercy, but with this difference, that a priſoner of no diſtinction was immediately put to death, whereas a man who was thought worthy of that fatal honour, was ſacrific'd with great ſolemnity; for which purpoſe he was ſtript naked, then they tied him to a great ſtake, and afterwards ſlaſh'd his whole body with knives and razors made of a flint-ſtone ground very ſharp. They did not immediately tear him to pieces, but firſt cut the fleſh from off the moſt brawny parts, ſuch as the calf of the legs, the thighs, and buttocks, *&c.* after which, their men, women, and children ſmear'd themſelves with the blood of theſe unhappy wretches, and devour'd them before they were dead. The women uſed to rub the tip of their breaſts with their blood, and afterwards gave their children the blood of their enemies to ſuck, mix'd with the milk which nature had given them for the ſuſtenance of thoſe little creatures. Theſe inhuman wretches call'd this bloody execution a religious ceremony, and rank'd all ſuch as had ſuffer'd death with

[a] The *Yuncas's*.

DÉSOLATION des PERUVIENS pendant L'ECLIPSE de LUNE.

B. Picart. del.

CAPTIF sacrifié par les ANTIS.

with courage, or rather with a ſavage bravery, in the number of their gods, and lodg'd 'em under hutts on the tops of their mountains; but ſuch as ſunk under the violence of the tortures were thrown among the carrion.

The Savages of the province of *Manta* worſhip'd the ſea, fiſhes, tygers, lions, and ſeveral other wild beaſts, as alſo an emerald of a prodigious ſize, which they uſed to expoſe to public view in their ſolemn feſtivals. They uſed to flay their priſoners of war, and after having ſtuff'd their skins with earth and aſhes, hung it up as a trophy on the gates of the temples of their idols. We ſhall wave a farther deſcription of theſe abſurdities, ſince they would only tire the reader.

The Notions the Peruvians *have of their Origin*, &c.

THEY relate, " That a man of an extraordinary ſhape, whoſe name was *Choun*, " and whoſe body had neither bones or muſcles, came from the north into " their country; that he levell'd mountains, fill'd up vallies, and open'd himſelf a " paſſage thro' the moſt inacceſſible places. This *Choun* created the firſt inhabitants " of *Peru*, giving them the herbs and wild fruits of the field for their ſuſtenance. They " alſo related, that this firſt founder of *Peru* having been injured by ſome Savages who " inhabited the plains, chang'd part of the ground, which before had been very fruitful, " into ſand; forbid the rain to fall, and dried up the plants: but that being afterwards " moved with compaſſion, he open'd the ſprings and ſuffer'd the rivers to flow. This " *Choun* was worſhip'd as a god, till ſuch time as *Pachacamac* came from the ſouth."

" *Choun* diſappear'd after the arrival of *Pachacamac*, who was much mightier, and " metamorphos'd all the men whom *Choun* had created, into wild beaſts."

The *Peruvians* had ſome knowledge of the flood, but as it would be a difficult matter to draw any thing accurate from the account they have given of it, we refer the reader to the *Incas Garcilaſſo*'s hiſtory.

We ſhall not take any notice here of the great veneration they paid to the rainbow; their ſuperſtitious opinion concerning comets; the predictions which they drew from dreams, nor of the opinion they had that the ſun at his ſetting uſed to plunge himſelf in the ocean, where it loſt its light and heat, both which it recover'd after having paſs'd under the earth, which they placed on the ſurface of the waters; and that it afterwards roſe in the morning thro' the gates of the eaſt. The antient poets, who were very indifferent geographers, argued much after the ſame manner. Hence we may judge of the nature of the human mind, when uninform'd of certain things; and whether people of all countries are not diſpoſed to receive the ſame impreſſions of ſuperſtition.

We will conclude this article of their religion with the notion they had of eclipſes. Whenever the ſun was eclips'd, they imagin'd he was angry with them, and look'd on the diſorder, which, ſaid they, appear'd in his countenance, as a manifeſt proof of it. When the moon was eclips'd, they fancied it was ſick; and when total, that it would infallibly die; that then it would fall from the ſky; that all would be deſtroy'd, and the world be at an end. In order to prevent theſe misfortunes, they, the moment the eclipſe began, [b] made a prodigious noiſe with horns, trumpets, and drums. They tied dogs to trees, and whip'd 'em unmercifully in order to make 'em bark ſo very loud, that the moon, whom they thought was now fallen in a ſwoon thro' the violence of pain, and who lov'd thoſe creatures, becauſe of the ſignal ſervices they had formerly done her, was forced to awake at their cries.

[a] *Coreal*; *Purchas*.

[b] The antient *Greeks* and *Romans* uſed alſo to make a great buſtle in order to recover the moon, whom they imagin'd was fallen in a ſwoon. They beat on concave veſſels of copper, preſented torches to it, &c.

Their

Their Prieſts, Diſcipline, Nuns, &c.

NONE but the *Incas's*, who were of the royal family, were admitted to be prieſts of the ſun; but thoſe who were *Incas's* by a ſpecial grant, *i. e.* had been raiſed to that honour for their merit, were allow'd to officiate in the inferior ſervices of religious worſhip.

We have already mention'd the ſacrifices which the prieſts made to the ſun, to which we will now add, that they did not always ſacrifice in the ſame place, but frequently in the court of the temple of the ſun; but that the ſacrifices of the chief feaſt of the ſun were perform'd in the great ſquare at *Cuſco*: the prieſts were oblig'd to enter the temple of the ſun bare-footed and bare-legg'd.

" [a] They always choſe one of the king's uncles or brothers for the ſovereign pontiff, " in default of which they were oblig'd to elect a legitimate relation of his. The " prieſts had no habit peculiar to their order, but in all thoſe provinces where the ſun " had a great number of temples, none but the natives, and ſuch as were related to the " chief man of each province, were allow'd to exerciſe that religious employment; the " chief prieſt, who was ſomething like a biſhop among us, was obliged to be an *Incas*. " And in order that they might conform themſelves to their metropolitan in their ſacri- " fices and ceremonies, their *Incas's* were always elected as ſuperiors in times of peace " and war; but they did not remove the natives, to prevent their having any " room to ſay they were deſpis'd, or treated in an arbitrary manner. The chief " prieſt told the people the things he had conſulted the ſun about, and what the " latter had commanded him to declare to them, according to the doctrine of their " religion. In a word, he declar'd thoſe things to them which he had diſcover'd by " auguries, ſacrifices, and ſuch like ſuperſtitions as prevail'd among 'em. They give " their prieſts a name which ſignifies to *gueſs* or *divine*.

" There were ſeveral apartments in the houſe of the ſun, appropriated to the prieſts " and domeſtics, who were all, as we before obſerv'd, *Incas's* by ſpecial grant: for no " *Indian*, tho' of ever ſo great quality, was allow'd to enter into it, unleſs he were an " *Incas*; neither were the ladies ſuffer'd to go into it, nor even the king's wives or " daughters. The prieſts adminiſtred in the temple in their turns weekly, which " they conſulted by the quarters of the moon, during which they abſtain'd from all " commerce with their wives, and continued in the temple day and night." All the time that the prieſts and miniſters of the religion of the *Incas's* were performing their reſpective functions in the temples, in which they adminiſtred weekly, as was before obſerv'd, they were maintain'd out of *the revenues of the ſun*. This was the name they gave to the produce of certain lands which they gave to that planet as his demeſns or inheritance, which [b] generally included about a third part of the lands of each province.

Theſe people had alſo nuns among them, who devoted a perpetual virginity to the ſun. They were ſo very ſcrupulous upon this head, that they always made choice of girls under eight years of age, to prevent their being impoſed upon. They were particularly cautious with regard to theſe virgins of the religious houſe at *Cuſco*, they being deſign'd for the ſun's wives; for which reaſon none were admitted into that convent but the daughters of the *Incas's* of the blood-royal, which was not mix'd with that of ſtrangers. The moſt antient among theſe was choſen as [c] abbeſs; theſe had the direction of

[a] *Hiſtory of the* Incas's *of* Peru, Book II. Chap. 9. *and* Book III. Chap. 22.
[b] *Hiſtory of the* Incas's, Book V. Chap. 1.
[c] *Mamacuna*, a word ſignifying *a woman who performs the office of a mother*.

of the younger; taught 'em all kind of works, inſtructed 'em in divine ſervice, and had an eye to their infirmities: their confinement was ſo cloſe, that they never had an opportunity of ſeeing either men or women; nor had they either turning-box or parlour in their convent. We are aſſur'd that theſe injunctions were obſerv'd with the utmoſt exactneſs, and that the law by which thoſe who broke the vow they had made to the ſun their husband was puniſh'd, was inexpreſſibly rigorous. *Garcilaſſo* ſays as follows on that head. [a] "If among ſo great a number of religious, any one of them ſhould "happen to violate her chaſtity, there was a law, by which it was enacted, that the "nun ſo offending, ſhould be buried alive, and her gallant hang'd. But becauſe the "putting to death of one man only, was thought vaſtly diſproportionate to ſo great "a crime as that of violating a maiden devoted to the ſun their god, and the father of "their kings; it was moreover enacted by the ſame law, that not only the perſon of"fending ſhould be puniſh'd, but alſo his wife, his children, his ſervants, his relations, "and all the inhabitants where he reſided, not excepting the babes who ſuck'd at "the breaſt. For this purpoſe, they razed the city and pav'd it with ſtone, by which "means every part of it remain'd deſart, curs'd, and excommunicated, as a teſtimony "of that city's having given birth to ſo deteſtable a wretch: they likewiſe endeavour'd "to hinder any one from treading upon that ground, and even beaſts, if poſſible. This "law, however, was never put in execution, becauſe no one ever happen'd to be guilty "of this crime in that country.

"They had convents like to thoſe of *Cuſco* in all the chief provinces of the em"pire: in theſe they admitted [b] maidens of all ranks or degrees, whether of the royal "blood and legitimate, or baſtards and of foreign extraction. They ſometimes admit"ted into 'em, which however was a very great favour, the daughters of ſuch lords as "had vaſſals under 'em, not excepting thoſe of the meaneſt citizens, provided they "were beautiful; for upon that condition they were educated, in order to their be"coming one day the daughters of the ſun, or the *Incas's* miſtreſſes; and were ſuper"intended with as much care as the women dedicated to that planet. Theſe, like "the reſt, had young women to wait upon 'em, and were maintain'd at the king's "expence, in quality of his wives. Moreover they, as well as the virgins of the ſun, "generally ſpent their time in ſpinning, and in making robes or gowns for the *Incas's*, "who always diſtributed part of 'em among his relations and the *Curacas*, as likewiſe "among the moſt renowned generals, and all ſuch as he was deſirous of diſtinguiſhing "by his favour; which was look'd upon as both juſt and ſeemly, ſince thoſe habits "were wrought by his own, and not by the ſun's wives, and were made for himſelf "and not for his father.

"The above-mention'd women had alſo their *Mamacunas* like thoſe of *Cuſco*, but with "this difference, that theſe were always legitimate children, of the royal family, and "were oblig'd to ſpend their lives in thoſe convents, to all which conditions the wives "of the ſun were oblig'd to ſubmit; whereas in the other convents of the empire, they "receiv'd maidens of all ranks and conditions, provided they were beautiful and vir"gins of unſully'd chaſtity; they being devoted to the *Incas*, to whom they were "deliver'd up at firſt asking; and theſe were allow'd to keep 'em as their miſtreſſes, "in caſe they happen'd to be agreeable in their eyes. Theſe convents were in reality "ſo many ſeraglios, like thoſe of the eaſt. Such as attempted to violate the honour "of the *Incas's* wives, were puniſh'd with as much ſeverity as thoſe who debauch'd "the virgins devoted to the ſun. The law had enacted in this manner, becauſe the "crime was equally enormous.

"Such young women as had been once pitch'd upon for the king's miſtreſſes, and "had had any commerce with him, were not allow'd to return home without his "leave, but attended in the palace in quality of ladies of the bed-chamber to the queen,

[a] Book IV. Chap. 3. [b] *Ibidem.*

" queen, till ſuch time as they were permitted to return back into their own countries,
" where they receiv'd the utmoſt civilities, and were waited upon with a religious reſpect,
" becauſe the people of their country thought it a great honour to have one of the
" *Incas*'s wives. As for ſuch nuns as were not choſen by the king for his miſtreſſes,
" they remain'd in the convent, till they grew in years; and after the king's death,
" his miſtreſſes had the title of *Mamacuna* beſtow'd upon them by his ſucceſſor, be-
" cauſe they were appointed governants of his miſtreſſes, whom they us'd to inſtruct,
" as a mother-in-law would teach her ſtep-daughters." We ſhould not have related theſe ſeveral particulars, which ſeem fitter for an epiſode in romance, than to embelliſh the religion of a people, had not the *Peruvians* conſider'd every circumſtance which relates to their ſovereigns, as ſo many religious ceremonies.

There were ſeveral other ladies of the blood-royal, who led a retir'd life in their own houſes, and made a private vow of chaſtity without entring into any convent. " If
" at any time they went abroad, 'twas only to viſit their neareſt ſhe-relations, when
" they were either indiſpos'd, in labour, about cutting off the hair of their eldeſt children,
" or about giving them a name. Theſe women were ſo conſpicuous for their chaſtity
" and the ſtrictneſs of their lives, that they were honour'd with the peculiar title of
" *Oello's*, a name which was ſacred in their idolatrous religion. Theſe ladies were oblig'd
" to be ſincerely chaſte, and not diſguiſe it with a falſe varniſh; for if ever the leaſt
" trick or artifice was diſcover'd in their conduct, they were either burnt alive or thrown
" into the lions den. A widow never ſtirr'd out of her houſe during the firſt year of
" her widowhood, and ſeldom married again if ſhe had no children, and if ſhe had
" any, ſhe ſpent her life in perpetual continence, and never enter'd a ſecond time into
" the married ſtate. This virtue gain'd them ſo univerſal an eſteem, that ſeveral very
" conſiderable privileges were made in their favour; and there were many laws and
" ſtatutes, by whic hit was expreſſly enacted, that the widows lands ſhould be plough'd
" ſooner than thoſe of the *Curacas's*, or even of the *Incas*."

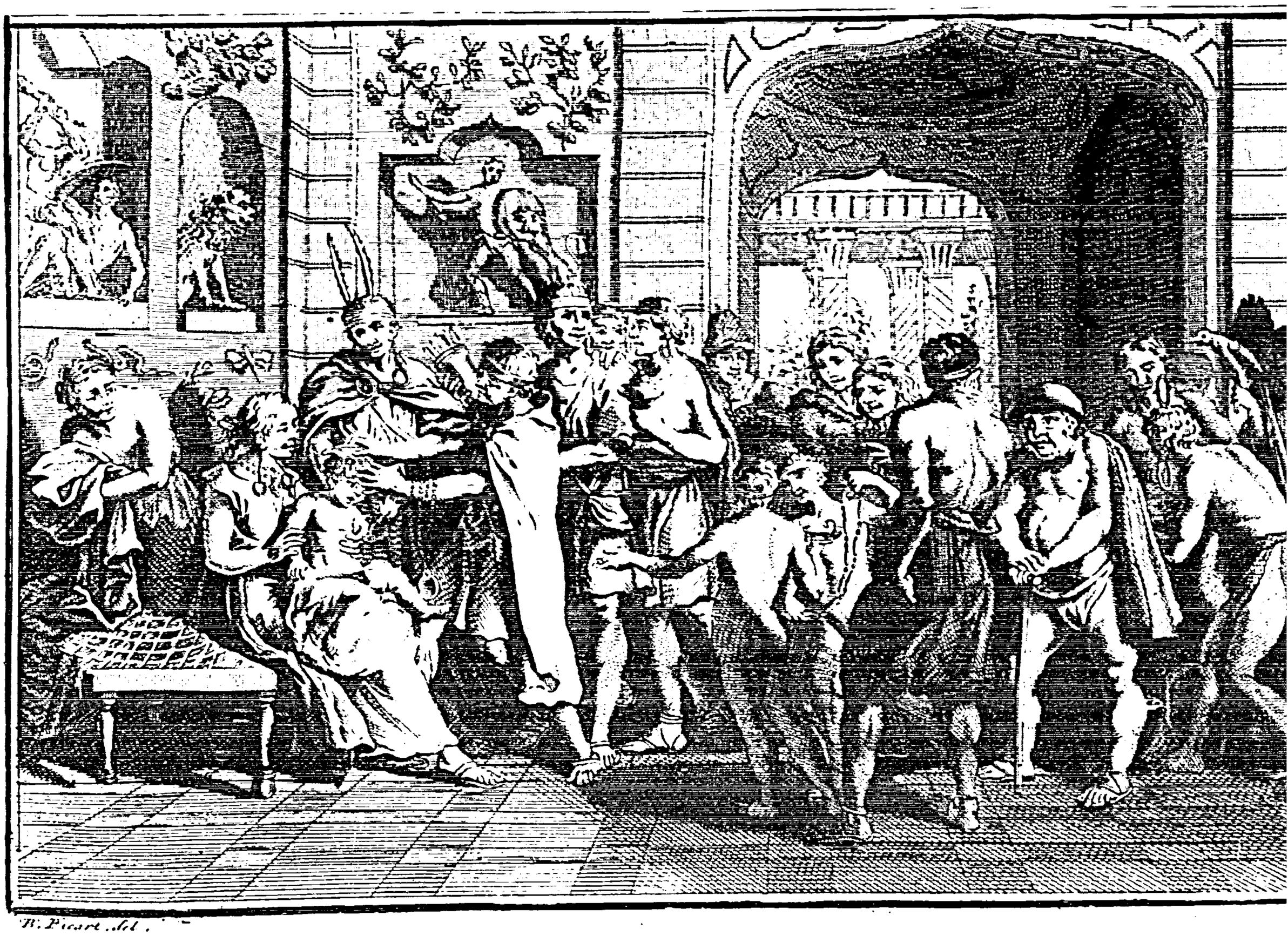
Before we conclude this article, it will be proper to take ſome notice of their confeſſions and the penance that follow'd after it. Perſuaded from reaſon and the convictions of conſcience, that the ſins of mankind do neceſſarily draw down evils and the avenging arm of heaven, they imagin'd themſelves bound to expiate their crimes by ſacrifices and penances. [a] There were confeſſors eſtabliſh'd in all parts of the empire, who always impos'd a chaſtiſement proportionable to the greatneſs of the ſin. There were alſo certain women who had a ſhare in this religious function. In the province of *Collaſuio* they employ'd charms for the diſcovery of ſins, and ſometimes diſcover'd 'em by inſpecting the intrails of victims. He who conceal'd his faults was beat with ſtones. They confeſs'd themſelves on all thoſe occaſions where the divine aſſiſtance is immediately neceſſary; but the great and ſolemn confeſſion was made whenever the *Incas* was ſick. The *Incas* confeſs'd himſelf to the ſun only, after which he waſh'd himſelf in a running-ſtream, addreſſing it in theſe words: *Receive the ſins which I have confeſs'd to the ſun, and carry 'em into the ſea.* Their penances conſiſted in faſtings, oblations, withdrawing into the moſt deſart part of the mountains, ſcourgings, *&c.*

Their Marriages, and the Education of their Children.

WE ſhall begin this article with the marriage of ſuch as were either nearly or diſtantly related to the *Incas's*, of which [b] *Garcilaſſo* gives the following account. " The king caus'd to aſſemble annually, or every two year, at a certain time,
" all the marriageable young men and maidens of his family, that were in *Cuſco*.
" The

[a] *Acoſta* cited by *Purchas*. [b] *Hiſt. of the Incas's*, Book IV. Chap. 8.

MANIERE dont L'YNCAS marie CEUX de son SANG.



M. Picart del.

on COUPE les CHEVEUX, et on donne un NOM aux FILS de L'YNCAS.

" The ſtated age was eighteen or twenty for the maidens, and twenty-four for the
" men; for they were never allow'd to marry younger, becauſe, ſaid they, 'twas fitting
" the parties ſhould be of an age requiſite for the well-governing their families; and
" affirm'd that 'twas mere folly to diſpoſe of them ſooner in marriage.

" When the marriage was agreed upon, the *Incas* ſet himſelf in the midſt of 'em,
" they all ſtanding one by the other: he then call'd 'em by their names, after which
" taking 'em by the hand, he made them promiſe a mutual faith, which being done,
" he gave them into the hands of their parents. Then the new-married couple went
" to the houſe of the bridegroom's father, and the wedding was ſolemniz'd for
" three, four days, or more, according as the neareſt relations judg'd proper. The
" young women who were married in this manner, were afterwards call'd the lawful
" wives, or the *wives given* by the hand of the *Incas*; a title which was beſtow'd
" purely to do 'em the greater honour. When the *Incas* had thus married his rela-
" tions, the next day the miniſters appointed for that purpoſe married the reſt of the
" young men, ſons to the inhabitants of *Cuſco*, in the ſame order; according to the
" diviſion of the ſeveral diſtricts, call'd *higher and lower* Cuſco.

" The relations furniſh'd the moveables or utenſils of the houſe, every one bringing
" ſomething; and this they perform'd very punctually among themſelves, and never
" made any ſacrifices or other ceremonies at their weddings.

" The governors and *Curacas* were, by their employments, oblig'd to marry the
" young men and maidens of their provinces in the ſame manner. They were bound
" to aſſiſt in perſon at thoſe weddings, or ſolemnize them themſelves, in quality of
" lords and fathers of their country.

" The corporations of every city were oblig'd to provide a houſe for their new-
" married citizens, and the neareſt relations to furniſh them with moveables. They
" did not allow the inhabitants of one province or city to marry with thoſe of another,
" but were all oblig'd to marry among themſelves, and with their own relations, like
" the antient tribes of *Iſrael*; which was done to prevent their nations and families
" from being blended and confounded with one another. They nevertheleſs excepted
" ſiſters. All the inhabitants of the ſame city, or of the ſame province, call'd themſelves
" relations, in caſe they were of the ſame nation, and ſpoke the ſame language. To
" which let us add, that they were forbid to quit their province or city, or to go
" from one diſtrict to another, becauſe they could not confound the *Decuriæ* which
" had been eſtabliſh'd by the citizens; beſides their corporations regulated the houſes,
" which they were not permitted to do more than once, and that only in their own
" diſtrict, and with the conſent of their relations.

" The heir to the crown uſed to marry his own ſiſter, in imitation of the ſun and the
" firſt *Incas*. For, ſaid they, ſince the ſun took the moon his ſiſter to wife, and had mar-
" ried their two firſt children together, 'twas but reaſonable the ſame order ſhould be
" obſerv'd with regard to the king's eldeſt children. They alſo added, that the blood
" of the ſun muſt not be mix'd with that of men; that the ſucceſſion ought to devolve
" on the heir both of the father and mother's ſide, and that otherwiſe he loſt his right;
" for they were very exact with regard to the ſucceſſion to the crown.

" The elder brother was lawful heir to the crown, and married his own ſiſter; but
" in default of an own ſiſter, he married that woman of the blood-royal, who was
" neareſt related to him, whether ſhe were his half-ſiſter, his couſin, his neice, or his
" aunt; and this ſhe-relation might inherit the crown in default of male-iſſue, as in
" *Spain*. In caſe the king's eldeſt ſiſter brought him no children, he married her ſe-
" cond or third ſiſter, till ſuch time as ſome were born to him.

" This wife was call'd *Coya*, *i. e.* queen or empreſs: theſe kings, beſides their law-
" ful wife, uſually kept ſeveral miſtreſſes, ſome of whom were aliens, and others re-
" lated in the fourth degree of conſanguinity, and even beyond. They look'd upon
" thoſe

" thoſe children which they had by their relations as legitimate, becauſe they were of " their own blood; but thoſe which the *Incas's* had by aliens, were conſider'd as " baſtards: for notwithſtanding the reſpect that was ſhewn them becauſe of their royal " extraction, they yet did not revere them as much as thoſe of the royal-blood: theſe " they worſhipp'd as gods, but honour'd the others as men." The firſt compartment of the plate repreſents a marriage ſolemniz'd by the *Incas's*.

Purchas relates, on the teſtimony of the *Spaniſh* writers, that the bridegroom us'd to go to the houſe of his bride, and put her on the *Otoia*, a kind of ſhoe. If the bride were a virgin, the ſhoe was made of wool; but if a widow, 'twas made of a kind of reed. The royal habit of the *Incas* requires a particular explication; for which purpoſe we ſhall borrow the deſcription of it from the author of *the hiſtory of the* Incas's. " The *Incas* generally wore a kind of twiſt about his head, call'd *Lauta*, of about an " inch wide, and made almoſt in a ſquare form, which went five or ſix times round " his head, with a colour'd border that reach'd from one temple to the other.

" His habit was, a waiſt-coat that reach'd down to the knee, call'd by the natives " *Uncu*, and by the *Spaniards*, *Cuſma*; which is not a word of the general language, " but rather of ſome particular province. Inſtead of a cloak they wore a kind of *Sur-* " *tout* call'd *Yacola*. The nuns alſo made a kind of ſquare purſe for the *Incas's*, " which they wore as it were in a ſling, tyed to a twiſt very neatly wrought, and " about the breadth of two fingers. Theſe purſes, call'd *Chuſpa*, were us'd only " to hold the herb *Cuca* or *Cocoa*, which the *Indians* generally chew. This *Cuca* " was not then ſo common as in our days; for none but the *Incas* was allow'd to eat of " it, his relations and certain *Curacas* excepted, to whom the king us'd to ſend yearly " ſeveral baskets full, by way of preſent, which was look'd upon as a very great " favour."

From their marriages we paſs on to thoſe cuſtoms which relate to their children and the education they gave 'em. " [a] The *Incas's* always made great feaſts, and extraor- " dinary rejoicings at the weaning of their eldeſt children; becauſe the right of ſenio- " rity, particularly of males, was had in great eſteem by the *Incas's*, and, after their " example, by all their ſubjects; but few rejoicings were made at the birth of their " daughters or younger children.

" They wean'd their children at two years old, and cut off the hair which they had " brought with them into the world; never touching them till that time, nor did they " give them the name by which they were to be call'd. When this ceremony was " to be perform'd, all the relations met together, and he who was choſen godfather " firſt cut the child's hair with his ſciſſors, if we may give that name to certain razors " made of flint-ſtone, which they employ'd for that purpoſe; the *Indians* being " unacquainted with thoſe ſciſſors us'd among us. After the godfather, the reſt " cut off ſome of the child's hair in their turn, according to their age and quality, " which done, they all agreed upon giving it a name, and then offer'd it their ſeveral " gifts; ſome giving clothes, others cattle, others weapons of ſeveral kinds, and others " gold and ſilver drinking-veſſels; which however were preſented to none but thoſe " of the royal extraction, for the common ſort of people were not allow'd to uſe 'em, " unleſs by a ſpecial grant.

" The preſents being made, they all drank copiouſly, otherwiſe the feſtival wou'd " have been good for nought, and danc'd and ſung till night. This laſted for three " or four days, according to the quality of the child's relations. They obſerv'd al- " moſt the ſame ceremony at the weaning of the heir to the crown, and alſo cut off " his hair; if we except that this was a royal ſolemnity, and that the high-prieſt of the " ſun was always choſen for his godfather. On this occaſion all the *Curacas* of the " king-

[a] *Hiſtory of the* Incas's *of* Peru, Book IV. Chap. 11. The figure under the marriage of the *Incas's* repreſents that ceremony.

" kingdom aſſiſted perſonally, or by their ambaſſadors, at this ſolemnity, which held " for twenty days together; and made rich preſents to the prince, ſuch as gold, ſilver, " precious-ſtones, and the moſt valuable things of their reſpective provinces.

" As ſubjects love to imitate their princes, the *Curacas*, and in general all thoſe of *Peru*, " made likewiſe great rejoicings on theſe occaſions, according to their rank and quality; " and this was one of their moſt ſolemn feſtivals.

" They were extremely careful not to bring up their children too tenderly, and this " was generally obſerv'd from the king to the beggar. The moment the child was " born, it was waſh'd with cold water, and then wrapp'd up in ſwadling-clothes, which " they repeated every morning, after having left that water in the dew the greateſt " part of the time. Moreover, when the mother was for fondling her child in an extra- " ordinary manner, ſhe took water in her mouth, and ſpurted it over all his body, the " crown of the head excepted, which ſhe never touch'd. When thoſe people were " ask'd why they did this, they anſwer'd, that they did it to inure their children to " cold and toil, and ſtrengthen their limbs. They never ſwath'd their arms till they " were upwards of three months old, ſaying, that it wou'd only weaken 'em: more- " over, they generally kept 'em in a cradle, which was a kind of bench four foot " long, as we ſee it repreſented in the figure, one of which was made ſhorter than the " reſt, purpoſely that they might be rock'd with greater eaſe. The bed in which the " child lay, was a kind of coarſe net, in which the babe was wrapp'd on both ſides " of the cradle, to prevent his falling out.

" Mothers never took their children in their arms, not even when they gave 'em " ſuck; for, ſaid they, they would always be for ſtaying in them, were they to be " us'd to it, and that then 'twou'd be a difficult matter to confine 'em to their cradles. " However, whenever they thought proper to take 'em out of it, they us'd to make a " hole in the ground, and ſet the child upright in it breaſt-high; they then ſwath'd 'em " with old clouts or rags, in order to make them lie the ſofter, and at the ſame time " gave them ſeveral play-things to divert them with, but never once took them in " their arms, tho' they were the children of the greateſt lords in the empire. When " a mother wanted to give her child ſuck, ſhe us'd to lay herſelf down upon it, but " never gave it ſuck above three times a-day, *viz.* at morning, noon and evening; " nor would ſhe ever give it the breaſt but at thoſe times, and would let it ſquall, ra- " ther than ſuffer it to get a habit of ſucking all-day-long. All the women of that " country did the ſame, and the reaſon they gave for it was, that it made 'em naſty, " and ſubject to vomiting; that they became gluttons when grown up; and that the " beaſts themſelves furniſh'd 'em with an example, who never ſuckled their young but " at certain times of the day, and not all-night-long. The greateſt lady in the empire " brought up her children herſelf, and never gave 'em to another to nurſe, unleſs " forc'd to it by ſome great indiſpoſition; nor had ſhe any commerce with her husband " all the time ſhe ſuckled it, for fear of ſpoiling her milk, which might throw the " child into a conſumption."

As the child grew up, they ſtrengthen'd its body by labour and exerciſe, after which they were put under the direction of the *Amautas*, who were the *Peruvian* philoſophers or doctors. Theſe *Amautas* regulated the manners of their youth; inſtructed 'em in the ceremonies and precepts of religion; in the laws of the empire, and the duty which man owes to his fellow-creatures. The minds of children were cultivated almoſt from their moſt tender infancy; at ſix or ſeven years of age they always had ſome employment aſſign'd them, which was always ſuited to their years. In fine, the care they took to ſhun idleneſs and indolence was ſuch, as might juſtly put nations infinitely more knowing than themſelves, to the bluſh. Nor were they leſs careful of flying from luxury, ſtill more dangerous than idleneſs, whoſe only aim is to flatter the ſenſes and adminiſter fuel to vanity; to awake in us a ſenſe for pleaſures in proportion as it

decays in us; and which keeps the ſpirits in a perpetual hurry, even to the laſt gaſp, notwithſtanding its inability to produce the leaſt fruits from all its labours, or even to diſcover one ſingle mark of it.

Their Notions with regard to the Immortality of the Soul, and their Funeral Rites.

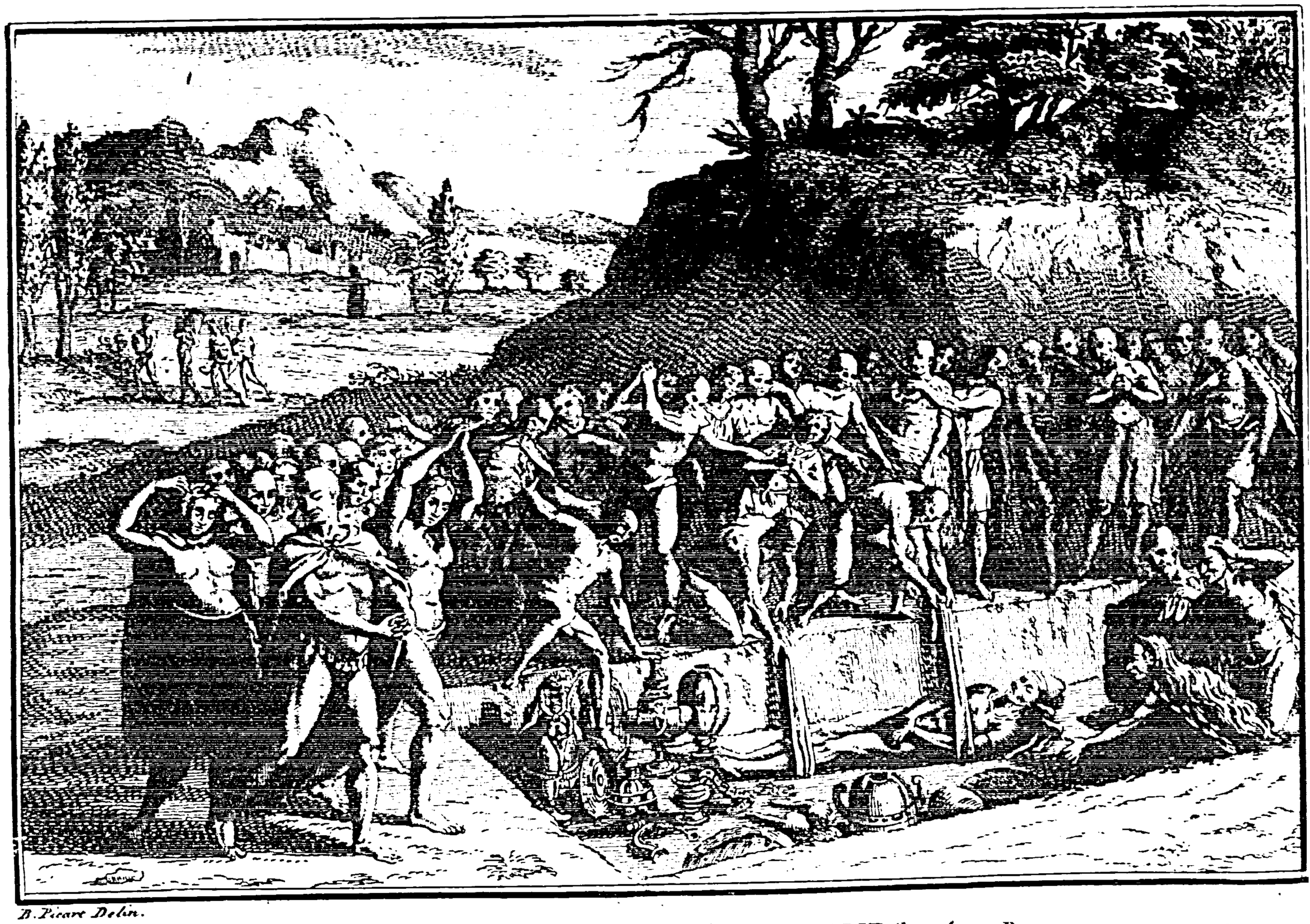
THE *Amautas* made a diſtinction between the body and ſoul of man, aſcribing immortality to the latter, but as for the former they gave it no other name than animated earth. Moreover, "experience, [a] ſays *Garcilaſſo*, taught 'em, that animals "grow and are indued with ſenſation; they therefore ſuppos'd 'em to be inform'd with "a vegetative and ſenſitive ſoul, but not with a reaſonable one. They were of opi- "nion that there was another life after this, which would be happy for the good, but "unhappy for the wicked, to reward the former and puniſh the latter. Further, they "divided the univerſe into three worlds, to the firſt, which was heaven, they gave the "name of *Hanan-Pacha*, or the high-world, where the good receive the recompence "of their virtues; the ſecond *Hurin-Pacha*, or the low-world, becauſe of generation "and corruption; and the third *Veu-Pacha*, ſignifying the center of the earth, or in- "ferior world, where the wicked were to inhabit. They likewiſe gave the name of "*Cupaypa-Huacin* to this laſt world, *i. e.* the devil's-houſe: but they imagin'd that "the life to come was a corporal one, pretty like that we paſs upon earth; and made "the repoſe of the high-world to conſiſt in leading a life of tranquility, free from the "cares and anxieties of this; but then on the other ſide they affirm'd, that the lower- "world which we call hell, was fill'd with all thoſe diſeaſes and evils which afflict "mankind here below, without once enjoying the leaſt interval of repoſe or content- "ment. To this we muſt add, that they did not rank the ſenſual pleaſures, nor the "vices with which the ſoul is ſullied, among the pleaſures of the next life; but that "they made all happineſs to conſiſt in the tranquility of both ſoul and body, which "they placed in a ſtate wholly unruffled with cares or troubles.

"The *Incas's* alſo believ'd in an univerſal reſurrection, but then their minds did not "ſoar higher than this animal life, for which they ſaid we were to riſe, but without "any expectation of either glory or miſery. They were very careful of the parings "of their nails and the combings of their hair, or that which they cut off; theſe they "laid in the crevices or holes of walls. If any of theſe excreſcencies happen'd at any "time to fall to the ground, and were found by an *Indian*, he always took 'em up "and laid 'em where they were before. This ſuperſtitious cuſtom often rais'd my cu- "rioſity to enquire into the motives of it, and they all anſwer'd to this purpoſe: Do "you know, ſaid they, that all who are born here below are to live again in this "world, and that the ſouls will come out of their graves with every thing that belong'd "to their bodies? In order therefore that we may not be put to a great deal of trouble "in hunting after our nails and hair, in the prodigious croud and confuſion of that day, "we depoſite them all together in order that we may be able to find them immediately; "nay, we wou'd, if poſſible, always ſpit in the ſame place. *Franciſco Lopez de Go-* "*mara*, ſpeaking of the interments of the kings and great lords of *Peru*, ſays as fol- "lows in the 125th chapter of his work. *When the* Spaniards *open'd thoſe graves,* "*and ſcatter'd the bones they found in them up and down, the* Indians *beſought 'em* "*not to act in that manner, that they might not prevent their finding them at the* "*day of judgment. Whence 'tis manifeſt that they believ'd in the reſurrection of the* "*body, and the immortality of the Soul,* &c.

The

[a] *Hiſtory of the* Incas's, Book II. Chap. 7.

HONNEURS FUNÈBRES, rendus aux GRANDS, du Perou apres leur mort.



B. Picart Delin.

Maniere D'ENSEVELIR les GRANDS, du Perou.

The *Peruvians* embalm'd their dead bodies in ſuch a manner, as not only preſerv'd them from rottenneſs and corruption, [a] but alſo made them grow prodigiouſly hard and callous. They us'd to embalm the bodies of their *Incas's* after this manner: Whenever the *Incas's* or any great man of the empire happen'd to die, his wives and domeſtics us'd to offer to be put to death, in order to attend upon him in the other world; and there was ſometimes ſuch a croud of them, that they were frequently oblig'd to diſmiſs part of 'em. We may probably ſuppoſe, ſays a [b] traveller, that the prieſts hit upon ſome religious motive to engage them to devote themſelves to death in this manner; otherwiſe, wou'd it be poſſible for us to imagine, that women ſhould be ſo extravagantly fond, as to diſpute who ſhould have the pleaſure of being buried with their husbands? or that their great men could have been able to procure one ſingle domeſtic? They carry'd the body to the place of interment, on a kind of throne, ſupported by a ſort of litter, which was follow'd by the wives and domeſtics of the deceas'd, with proviſions neceſſary for their ſupport in the next life. During the proceſſion, one of the neareſt relations of the deceas'd us'd to ſhoot ſome victuals into his mouth through a tube, like that through which children ſhoot their peas; being perſuaded, that it would be impoſſible for the deceas'd to undergo the fatigues of that journey without ſome ſuch ſuſtenance. A wooden ſtatue repreſenting the deceas'd was plac'd over his grave, when the artificer was there repreſented with his work, and the ſoldier with his arms. The two compartments repreſent the ceremonies here deſcrib'd, and their manner of letting the corps down into the graves.

After they had embalm'd the bodies of the *Incas's*, they ſet 'em before the figure of the ſun in the temple of *Cuſco*, and there offer'd ſacrifices to them, as to divine perſons who were the ſun's children. " The firſt month after the king's deceaſe was ſpent in " tears; the citizens wept all-day-long, and gave the higheſt teſtimonies of ſorrow; " the people of the ſeveral diſtricts of *Cuſco* us'd to aſſemble together, and carry'd the " trophies, the banners, the weapons, the clothes of the *Incas*, and all things that were " to be buried with him, by way of honouring his obſequies. Their plaints and wail- " ings were intermix'd with a recital of the victories the *Incas* had gain'd, his remark- " able atchievements, and the grants he had made to thoſe provinces, where ſuch and " ſuch perſons, which they nam'd, were born. The firſt month of mourning being " expir'd, they renew'd it every fortnight, every new-moon, during the firſt year. In " fine, they concluded it with all imaginable ſolemnity and the deepeſt lamentations; " for which purpoſe they had certain *hir'd mourners*, who us'd to ſing the virtues and " atchievements of the deceas'd in a melancholy tone. In this manner all the inhabi- " tants of *Cuſco* us'd to mourn. The *Incas's* of the blood-royal obſerv'd the ſame " cuſtom, excepting that it was perform'd with greater pomp and ſolemnity.

" The ſame cuſtom was obſerv'd in all the other provinces of the empire, every great " man giving the higheſt teſtimonies of his ſorrow for the death of his ſovereign. They " viſited all thoſe places which the king had peculiarly diſtinguiſh'd by his favours or " preſence, and left greater teſtimonies of their affection in them than in other places; " intermixing the recital of favours and grants which they had receiv'd from the de- " ceas'd, with ſobs and lamentations." They celebrated the memory of their *Curacas* and other great men after the ſame manner.

[a] *Hiſtory of the* Incas's, Book 5. Chap. 29.
[b] Coreal's *Voyages*, vol. 2. p. 94.

In what manner they diſtinguiſh'd the Seaſons.

HERE follows the account which [a] *Garcilaſſo* gives us on this head. "The "common people computed their years by their crops, and all in general by the "ſummer and winter ſolſtices, but in a very particular manner. There were ſixteen "towers at *Cuſco*, *viz.* eight to the eaſt, and as many to the weſt, four being built "near one another; the two which ſtood in the middle were not ſo high as the reſt, "and were about three ſtory high or thereabouts; the towers ſtood at eight, ten or "twenty foot diſtance one from the other; and thoſe on the ſides, were much higher "than the watch-towers erected in the ports of *Spain*, or on the frontiers. They were "even employ'd to that purpoſe, and the ſpace between the little towers thro' which "the ſun paſs'd at his riſing and ſetting, was the point of the ſolſtices.

"The *Incas*, in order to make this obſervation with greater exactneſs, always plac'd "himſelf in a convenient place, when he obſerv'd attentively whether the ſun roſe and "ſet between the two little towers which ſtood eaſt and weſt. At the ſame time the "moſt skilful *Indians* uſed alſo to make their obſervations, and in this manner they "fix'd their ſolſtices. This was the only method the *Indians* had to find out the exact "time of them, and never fix'd them to certain days of the month when they hap-"pen'd; they not computing their months by days, but by moons, as will be ſhewn "in the ſequel. Their year conſiſted of twelve moons, but they had not the art of "adjuſting it with the ſolar year, which was longer by eleven days, ſo that they were "obliged to have recourſe to the ſun's motion, in order to find the true time of the "ſolſtices. 'Twas thus they divided one year from another, and computed from the ſolar "whenever they ſow'd the ground. Some authors have indeed related that they were "able to compute the two years together, but we have reaſon to believe they were "miſtaken, ſince had the *Indians* underſtood this kind of calculation, they would un-"doubtedly have fix'd the ſolſtices according to the days of the month on which they "happen, and conſequently would not have built towers, or taken ſuch great pains "to look for the riſing and ſetting of the ſun.

"Neither were the equinoxes unknown to them, for they always made great rejoicings "at thoſe ſeaſons. The inhabitants of *Cuſco* at the vernal equinox us'd to get in their "maiz, and aſſembling together, made great rejoicings, particularly at *Collcampara* the "garden of the ſun. But they kept one of their four principal feaſts at the brumal "equinox. This people, in order to find out the exact time of the equinox, had rais'd "very rich columns, very finely wrought, in the midſt of thoſe open places which "were before the temple of the ſun. Here their prieſts us'd to aſſemble daily a little "before the equinox, when they took a very exact obſervation of the ſhadow which "thoſe columns projected. The area where they ſtood form'd a circle, from the center "of which they drew a line from eaſt to weſt: repeated experience had taught 'em "the place where they were to look for the point, and they eſtimated by the ſhadow "of the column upon the line, their proximity or diſtance from the equinox. If the "ſhadow went round the pillar from its riſing to its ſetting, and that there was none at "all when it was at the meridian, they took that day for the true equinox; whereupon "they immediately adorn'd theſe columns with flowers and odoriferous herbs, and "afterwards ſtrew'd 'em on the ſun's ſeat or throne, ſaying, that he had that day ſet therein "with all his radiant light, and had ſtopt perpendicularly over their columns. And "indeed they worſhipp'd him that day, with greater demonſtrations of joy and glad-"neſs; and preſented him with magnificent gifts of gold, ſilver, precious ſtones and ſuch

[a] Book 2. chap. 22.

" ſuch like valuable commodities. We may here obſerve, that as the *Incas's* won
" new provinces, the *Amautas*, who were their philoſophers, found by new experi-
" ments, that the nearer they came to the equinoctial line, the leſs ſhadow the pillar
" projected when the ſun was at the meridian. For which reaſon thoſe which were in
" the city of *Quito* and about it as far as the ſea-coaſts were moſt eſteem'd; becauſe the
" ſun was perpendicular in thoſe places, and caſt no ſhadow at all when at the meridian.
" Hence they paid a greater reſpect to thoſe columns than to the reſt, and fancied that
" the ſun delighted moſt to ſeat himſelf upon them, ſince, ſay they, he takes a plea-
" ſure in ſtanding perpendicularly over them, whereas he never ſtops at the reſt but
" ſide-ways only."

Their Records.

WE ſhall quote *Garcilaſſo* once more. The relation he has given us appears to be exact; this we probably ſhould have enervated, had we diſguis'd it under new terms; and by putting it into a modern dreſs, we poſſibly might have varied the facts related by him.

" When the *Indians* were for making their computations, which they expreſs'd by
" the word *Quipu*, ſignifying *to tye*, or a *knot*, and is alſo the account itſelf, becauſe
" their knots were made of any kind of thing, they generally uſed thread of various
" colours for that purpoſe; for ſome had only one, others two, and others again three,
" and ſo on. Every colour, whether ſingle or mix'd, had a peculiar ſignification. Theſe
" ſtrings, which were made of three or four threads twiſted together, about the big-
" neſs of the ſmalleſt twine, and three quarters of an ell long, were threaded in order
" long-wiſe into another ſtring or twiſt, the whole making a kind of fringe. They
" judg'd the import of each piece of thread by its colour, as for inſtance, the yellow
" ſignify'd gold, the white ſilver, and the red the warriors. To denote any particulars
" which were not of a remarkable colour, they uſed to ſet 'em according to their re-
" ſpective orders, beginning at the moſt conſiderable, and ſo on to ſuch as were leaſt
" ſo: thus for inſtance, to denote corn or pulſe, the firſt in order wou'd then have
" been wheat, next rye, peas, beans, millet, *&c.* In like manner to denote weapons,
" they always plac'd thoſe firſt which they thought the moſt noble: in calculating the
" number of their vaſſals, they firſt began by the inhabitants of each city, and then
" number'd thoſe of the provinces. The firſt thread was for old men of ſixty or up-
" wards, the ſecond for thoſe of fifty, the third thoſe of forty, and ſo on in a decimal
" proportion down to the children ſucking at the breaſt: they likewiſe computed the
" number of women according to their reſpective ages in the ſame order.

" Some of theſe twiſts or ſtrings had other very thin twiſts in them, all of one colour,
" which ſeem'd to be ſo many exceptions from theſe other general rules; as for inſtance,
" ſuch grandſons as were on the ſtring of the women, or married at ſuch or ſuch an
" age, denoted the number of widows and widowers that year: for theſe calculations
" were as ſo many annals, and included only the tranſactions during a year.

" They always computed decimally on thoſe ſtrings, *viz.* by units, tens, hundreds,
" thouſands, tens of thouſands, and ſeldom went further than hundreds of thouſands;
" becauſe as every city, and each capital of a province kept their particular eſtimate,
" the number never went ſo far. Not but if they had been oblig'd to compute by
" hundred thouſands, they could have done it, becauſe they can expreſs all arith-
" metical powers in their tongue. Theſe ſeveral numbers which they computed by the
" knots of their ſtrings, were ſeparated from one another; and the knots of each number
" was relative to one, like thoſe of a *Franciſcan* nun; which was done ſo much the

" more eaſily, as they never went higher than nine, no more than units, tens, *&c.*
" The higheſt number, which was tens of thouſands, was at the top of the ſtring;
" next to that thouſands, and ſo on. The knots of each thread and of each number,
" were equal to each other, and diſpos'd as artfully as the moſt skilful arithmetician,
" who is making a long calculation, could have done.

" There were certain perſons among theſe *Indians* who had theſe *Quippu's*, or knotted
" ſtrings, under their immediatedirection. They were call'd *Quippucamayu's*, i. e.
" the perſon who has the care of the accompts, whoſe number was always regulated
" in proportion to the inhabitants of the ſeveral cities and provinces: the ſmalleſt city
" was oblig'd to have four at leaſt, and the largeſt had twenty or thirty. They all
" kept the ſame accompt, and were as ſo many checks one to the other, and conſequently
" one accomptant could have tranſacted all the buſineſs; nevertheleſs the *Incas* would
" have ſeveral ſettled in each city, in order to prevent frauds and abuſes; ſaying, that
" if there were but a few, they might eaſily combine together and defraud the public,
" which could not be ſo eaſily done, when they were many, and conſequently would
" either oblige them all to be juſt and faithful, or ſhare equally in the guilt.

" They computed the ſeveral tributes which the *Incas* receiv'd every year by knots.
" Here a regiſter of the ſoldiery was kept; of thoſe who had been kill'd in war; of
" the births and deaths which happen'd every year, *&c.* They even computed the
" number of battles and skirmiſhes, the ſeveral embaſſies that had been ſent from the
" *Incas*, and the declarations the king had given. But as it was impoſſible to expreſs
" the ſubject and iſſue of the embaſſy, and hiſtorical tranſactions by knots, they
" uſed certain marks to diſtinguiſh the ſeveral memorable actions, the embaſſies,
" and declarations which had been made both in peace and war: the *Quippuca-*
" *mayu's* got the ſubſtance of theſe by heart, and taught them the reſt by tradition,
" particularly in the cities or provinces where thoſe incidents had happen'd, and
" whoſe inhabitants were more deſirous of tranſmitting them to poſterity, than thoſe
" of any other country. They had alſo another method of recording their moſt me-
" morable events. The *Amautas* made them in proſe, and afterwards work'd them
" into a kind of ſhort fables, for parents to repeat to their children, and citizens to their
" country people; ſo that devolving in this manner from age to age, theſe ſeveral inci-
" dents might be known to all. They moreover work'd up their hiſtorical relations
" in a fabulous and allegorical manner; for which purpoſe their *Aravicus's* or poets,
" uſed to compoſe ſhort verſes, in which a ſuccinct account of the hiſtory, embaſſy, or
" anſwer made by the king was given; and thus they expreſs'd the ſeveral incidents,
" which otherwiſe would have been unintelligible, by knots. They uſually ſung theſe
" verſes in their triumphs, in their moſt ſolemn feaſts, at the coronation of a new *Incas*,
" and the reſt of their ceremonies."

We ſhall now conclude what we had to obſerve with regard to the religious ceremonies of *Peru*, and of whatever may be thought relative to them.

THE

THE

Conformity *of the* CUSTOMS

OF THE

EAST-INDIANS,

With thoſe of the

JEWS, and other Antient Nations.

I. *The general Idea of the following Diſſertation.*

IF it be dangerous to write anything concerning foreign countries, becauſe of the prejudice which great numbers of people entertain againſt every thing that comes from far, or appears wonderful; 'tis no leſs ſo for a man to conceal from the world ſuch particulars as he may have ſeen, becauſe ſeveral are of opinion, that a man has no ſooner left his country, but new wonders muſt exhibit themſelves every moment; that all things in foreign nations are ſtrange and ſurprizing, and that every thing which ſtrikes a traveller's eye, muſt neceſſarily afford him inſtruction. So that what reſolution ſoever a traveller may take, he runs the hazard of being cenſur'd either as an inſincere, or an indolent perſon. To pleaſe one part, a man ſhould relate ſuch particulars only as are very trite, and to be daily met with, becauſe the moment any thing extraordinary is related, 'tis immediately look'd upon as fiction; the other are unſatisfy'd, unleſs the writer mentions prodigies in every line; for with theſe, 'tis ſufficient that a piece be written in the common ſtyle of travellers, to make it be rejected with ſcorn, and conſider'd as a trifling performance.

'Tis certain that the following ſheets will not ſuit the taſte of either, ſince as I have liv'd too long in *India*, not to diſcourſe pertinently on certain matters, which may poſſibly appear ſurprizing to the reader; ſo on the other ſide, I did not reſide long enough there to be able to write confidently on every particular; to flatter myſelf ſo far, as to imagine myſelf thoroughly acquainted with the policy and cuſtoms of the *Indians*; or that I had acquir'd a knowledge of things in the ſpace of three or four years time, which a man could hardly be maſter of in twenty. But tho' the account I give of the *Indies* may not pleaſe the readers above-mention'd, it nevertheleſs may not diſpleaſe thoſe who are able to form a juſt idea of things, tho' brought from far, and who judge without prejudice: if theſe ſhould find that I ſometimes miſtake in my parallel between the cuſtoms of the *Indians* with thoſe of the ancients; I nevertheleſs flatter myſelf, that they will not cenſure the deſire I had of opening to myſelf a path to the knowledge of antiquity, by ſtudying the maxims of thoſe people.

I have wholly deviated from the common road which moſt of our travellers generally ſtrike into: for were a man to write from others, and agree with them in their relations, 'twould be no more than barely tranſcribing 'em, which might eaſily be done without

out

out travelling to countries ſo remote; then again, to vary from them would but heighten the confuſion, which is great enough already among thoſe who have written on that ſubject; nor could a traveller flatter himſelf that his writings would be better receiv'd on that account, or be ſooner believ'd by his readers, who think, as they may ſafely do, that other writers will afterwards ariſe, who will differ from them.

I firſt thought to ſtudy only the religion of the *Indians*, and was confirm'd in my reſolution by the firſt diſcoveries I had made therein, having obſerv'd a certain order between their principles, and the ſyſtem of their triple divinity, *viz. Brama, Witſnou* and *Devender*, as is not found in the multitude of gods ador'd by the *Greeks* and *Romans*, and mention'd by *Heſiod* in his *Theogony*. But as 'tis the nature of error to be always ſo; that 'tis impoſſible for falſehood to boaſt ſuch a ſeries of proofs and reaſons as illuſtrate each other, but on the contrary, that the whole is a rhapſody of contradiction and obſcurity; when I was for entring into a detail of the different ſects among the Pagans, and for piercing farther into their myſteries, ſo many abſurdities occurr'd, that I thought it would be ridiculous to buſy myſelf any longer in theſe enquiries; eſpecially as the theology of the antient heathens ſcarce agrees with theirs in one ſingle particular. However, I did not form the ſame judgment with regard to their particular cuſtoms, but conſider'd them as ſo many valuable remains of antiquity, which might be of ſervice in illuſtrating ſeveral paſſages in antient Authors, the ſacred writings in particular; this knowledge being abſolutely neceſſary, in order for the giving a natural explanation of certain paſſages which ſome very learned interpreters frequently explain allegorically for want of being acquainted with the cuſtoms of the *Eaſterns*.

Moreover, we meet with ſeveral paſſages, and even terms in the ſcriptures, which at firſt are ſomething ſhocking; however they ſoon grow familiar to us, after a ſmall acquaintance with the *Eaſterns*, among whom we ſtill meet with all thoſe characters of antiquity which are found in the bible, and generally in all thoſe books which treat of the *Jews* and other antient nations.

St. *Jerom* was very ſenſible of the uſefulneſs of this knowledge. He travell'd over the Eaſt in order to learn the maxims of its inhabitants; and notwithſtanding the reports which were ſpread to the prejudice of his reputation, he nevertheleſs ſtudied under a doctor of the ſchool of *Tiberias*, who inſtructed him in the antient cuſtoms of the *Jews*, and aſſiſted him in his tranſlation and commentaries.

My deſign was to have gone over all *Aſia*, could I have done it with conveniency, and to have made exact obſervations on the moſt minute circumſtances, ſuch as, for inſtance, the antient cuſtoms of the common people, their holidays, proverbs, manner of building, eating, dreſſing, and cultivating the ground; well knowing, that if any footſteps of antiquity are ſtill remaining in the world, we ſhall certainly find them among ſuch people as live in a ſtate of ſimplicity, and inhabit deſarts; and in general among thoſe whoſe minds have been leaſt refin'd by education, *&c.* who are neither ambitious or rich enough to invent new modes, or follow thoſe invented by the great, and conſequently never deviate from thoſe of their anceſtors.

Moſt travellers have neglected to make the above-mention'd obſervations, looking upon 'em as trifles and unworthy of their regard. It muſt indeed be confeſs'd, that they are not of any value in themſelves, but whoever reflects but ever ſo little on the advantage which may accrue from thence for the illuſtration of antient writers, will ſoon agree with me, that they are worthy our enquiry and of being publiſh'd to the world.

I have uſed my utmoſt endeavours to inſtruct myſelf in the cuſtoms of the *Indians*, and have obſerv'd their moſt trite maxims with the utmoſt nicety. But it was impoſſible for me to ſee them in all their purity, ſince I did not go high enough into the country for that purpoſe; for the trade which they carry on perpetually with the *Europeans*, makes thoſe who inhabit the coaſts very remiſs in certain duties, and neglect a great many particulars which they before

before obſerv'd with the utmoſt exactneſs: inſomuch that their proſelytes are generally neither chriſtians or religious heathens. This it is that increaſes the difficulty of making diſcoveries, not to mention that a man is oblig'd in ſome meaſure to make his informations himſelf, it being almoſt impoſſible to get any thing from them on that head, for moſt of theſe people are ſo much employ'd in traffic, that they almoſt engroſs all their thoughts; and their learned *Bramins* think they would profane their doctrine and laws, were they to divulge 'em to foreigners.

I have therefore been oblig'd to confine my enquiries to their moſt common actions and cuſtoms, and to draw moſt of my obſervations from thence, which we therefore may ſuppoſe will not amount to a great number.

I have gone no farther in my enquiries than the examining ſuch particulars as the *Indians* had in common with the antients, and particularly the *Jews*, without entring into that important queſtion, *viz.* Whether thoſe, who were carried into *Aſſyria* by *Theglath-Phalaſſar*, under *Phaceus*, ſon to *Romelius*, king of *Iſrael*; or whether thoſe whom *Salmanazar* ſent thither under the reign of *Oſea*, travelling among the *Indians*, did not communicate to 'em thoſe particulars wherein we have obſerv'd a conformity; or whether God, at the time of his giving a law to his people, did not enjoin 'em to obſerve ſeveral rules, which, being naturally good, had been already obſerv'd by other nations?

Several things might be alledg'd in favour of each of theſe opinions, but as they are reaſons drawn only from probability and veriſimilitude, and that 'tis impoſſible to bring one poſitive proof on that head, I thought proper to paſs over it.

Some will perhaps wonder that this work conſiſts only of detach'd obſervations, and of ſuch incidents as bear no relation to one another; but I thought it wou'd be beſt to draw 'em up in this manner, ſince every article treats of a particular ſubject, which has no connection with that which precedes or follows after it; not to mention that 'twou'd have been impoſſible to have connected theſe articles without employing long digreſſions: theſe, as they would have ill ſuited this place, ſo they would infallibly have diſguſted ſuch readers as love to find no more in a book than it ought to have; that is, what the title promiſes, or at leaſt ſomething that anſwers it in ſome meaſure.

Farther, I thought proper to [a] quote the paſſages I have borrowed from the *Latin* authors *verbatim*, eſpecially if they related to difficult ſubjects, wherein it is proper to know the real ſentiment of the author. As for thoſe paſſages of *Greek* authors which I have been oblig'd to tranſcribe, I have made uſe of the beſt verſions we have from that tongue; becauſe great numbers of very learned perſons are unacquainted with it. I am ſenſible that many of my readers will not reliſh theſe quotations; but then I am perſuaded they will be very agreeable to others, and that all ſuch as are acquainted with the affairs in queſtion, will be glad to form a judgment (without being oblig'd to have recourſe to the authors themſelves) whether I have given the true ſenſe of thoſe paſſages I quote, and if the conſequences I have drawn from thence are juſt.

The reader will perhaps wonder at my having made more reflections on the antients than on the *Indians*; and particularly in my firſt obſervations, wherein after having given a pretty ſuccinct account of all ſuch particulars as relate to *India*, I afterwards am very diffuſive upon antiquity: but the wonder will immediately ceaſe, when he recollects what I have already obſerv'd, *viz.* that the knowledge of the cuſtoms of the *Indians* was not abſtractedly of any uſe; that the only reaſon of my employing them, was to juſtify what is related of the antients, and illuſtrate 'em upon occaſion; in a word, that I had antiquity only in view.

As I have not always explain'd certain paſſages of the antients, in all theſe places in which the *Indians* are mention'd, and the conformity of thoſe people with the antients; a query will perhaps be made, Why I mention'd that conformity, ſince it cannot be of any

[a] They are under the text of the diſſertation.

any ſervice in illuſtrating the ſcriptures and the moſt antient writers? To this I anſwer, That tho' the chief deſign of my making theſe obſervations, was to find out the meaning of certain difficult paſſages in the antients, it nevertheleſs was not my only aim; for I alſo intended to ſatisfy thoſe who cannot perſuade themſelves that the heathens were as blind as they are repreſented; and to ſhew, that ſince there are great numbers in our days who embrace the moſt extravagant errors, there might have been others, equally blind and ſtupid, in former ages.

I muſt deſire the reader to take notice, that part of thoſe conſequences which I have drawn from the conformity between the cuſtoms of the *Indians* and thoſe of the *Jews*, and all the antient nations in general, are only given as ſo many conjectures; and that I don't blindly eſpouſe any of thoſe opinions mention'd in this diſſertation.

I ſhall further obſerve, that when, on the teſtimony of *Quintus Curtius* and *Chares* of *Mitylene*, I take notice in article 29th, of the drunkenneſs of the *Indians*, and of the famous debauch which was made after the death of *Calenus*, in honour of his obſequies, and that I affirm'd the conqueror drank an hundred and ninety two pints of wine, which I ſuppos'd to be the quantity of the four *congii* mention'd by *Athenæus*; I had regard to the character which that author gives thoſe people, for their prodigious drinking, rather than to the uſual quantity which that *congius* is generally ſuppos'd to contain, which ſtrictly is no more than four [a] pints and a half. So that the four *congii* would have amounted to no more than eighteen pints in all, which is not ſo mighty a wonder. *Novellius Torquatus* drank three *congii* or thirteen pints and a half at one draught before *Tiberius*, whence he was call'd *Triconigiarius*. And *Julius Capitolinus* in the life of *Maximin*, ſays, that he drank an *amphora* every day, containing eight *congii*, which amounted to 36 pints, according to the common way of computing. The reaſon of my ſuppoſing the four *congii* to make 192 pints, was, becauſe I imagin'd that the manner in which authors have written on that celebrated debauch, would not admit of a leſs quantity. In fine, I have, with other writers, allow'd the *congius* to contain ſix ſextaries, but ſuppoſe at the ſame time, every ſextary conſiſted of eighteen pints, in which I have follow'd our gaugers; as it would otherwiſe have been impoſſible for me to anſwer the idea which *Chares* of *Mitylene* would give us of that debauch. But I ſubmit the whole to the reader's judgment.

II. *The Dominions of the Great* Mogul.

THO' I have made a reſolution not to inſert any particulars among my remarks, but what relate to the conformity of the cuſtoms of the *Indians* with thoſe of the antients; nevertheleſs as the people in queſtion live under the government of the Great *Mogul*, I thought my ſelf indiſpenſibly oblig'd to give ſome account of that kingdom; at leaſt to give the reader a general idea of its beginning and extent.

Temur-Lengue, ſignifying a lame prince, call'd by corruption *Tamerlane*, was the founder of the empire of the Great *Mogul*. Certain authors pretend that he was deſcended from a noble and antient *Tartarian* family; but moſt hiſtorians [b] who mention him, have own'd that he was of very mean extraction, and that it was his merit only rais'd him to that pitch of grandeur.

He married the emperor of *Great Tartary*'s daughter, one of the ſucceſſors of the famous *Ginghis-Can*, who firſt govern'd that empire. About *anno Dom.* 1400, he ſet himſelf at the head of the *Moguls*, a people who inhabited the eaſtern part of *Great Tartary*, and march'd with them into *India*, where, after having brought ſeveral petty kings

[a] *Pliny*, lib. 14. cap. 22.

[b] However, ſuch as are converſant in the eaſtern writers, affirm that *Tamerlane* boaſted a very illuſtrious deſcent.

kings of *Indoſtan* and of the neighbouring provinces under ſubjection, he at length laid the foundation of that vaſt empire, which at this day goes by the name of the empire of the Great *Mogul.*

'Tis well known that *Tamerlane* took the famous *Bajazet* ſultan of the *Turks* priſoner, and that the *Tartar*, after having us'd his utmoſt endeavours to make his captivity leſs grievous, and if poſſible heal their diviſions; provok'd by the ſultan's haughtineſs and continual threats, he was at laſt oblig'd to impriſon him in an iron cage, and that *Bajazet* daſh'd out his own brains againſt one of the bars of it. *Tamerlane* had a very extenſive genius, was daring and intrepid, and bating ſome little tendency he had to cruelty, boaſted an irreproachable character.

The empire loſt much of its luſtre under his deſcendants, moſt of whom neglecting their military affairs, employ'd all their thoughts in inventing new ſcenes of pleaſure, and ſpent their whole lives in luxury and eaſe: but in the laſt century there aroſe a monarch, who abhorring the effeminacy of a great number of his predeceſſors, imitated not only the bravery and glorious atchievements of *Tamerlane*, but alſo the ſeverity of his adminiſtration; a prince, who not only reſtor'd the empire to its former luſtre, but alſo made great acquiſitions to it.

The monarch I mean is *Aurengzeb.* But before I proceed farther, it may not be improper to trace things a little higher, and to relate in what manner his father aſcended the throne, and was afterwards driven from it.

Chah-Jehan, who, before his being rais'd to the empire, was call'd *Sultan Corom*, was father to *Aurengzeb.* He was ſon to the Great *Mogul*, *Jehan-Guire*, whoſe ſucceſſor he might naturally have expected to be, and not to meet with the leaſt oppoſition; however, whether it were from an impatient deſire of reigning, or from ſome private reſentment, he rebell'd againſt his father. Unhappily for him his father happen'd to die whilſt he was engag'd in open rebellion againſt him; for thoſe who had govern'd the empire under *Jehan-Guire*, knowing *Sultan Corom* not to be their friend, they therefore caus'd *Bulloqui*, *Jehan-Guire*'s grandſon, to be proclaimed emperor. This news was ſo far from diſpiriting *Sultan Corom*, that it only inflam'd him the more; he purſued *Bulloqui*, took him priſoner, and ſtrangled him, after he had reign'd three months; which being done, he was univerſally recogniz'd as Great *Mogul*, under the name of *Chah-Jehan.*

This monarch reign'd in peace ſo long as the tender years of his four ſons prevented their raiſing any commotions; but no ſooner were they grown to maturity, and were able to know what it is to reign and have command over others, but they all pretended to the empire. *Dara*, as being *Chah-Jehan*'s eldeſt ſon, and the other three from a principle of ambition only.

They were four brothers, *Dara* was the eldeſt, *Sultan Sujah* the ſecond, *Aurengzeb* the third, and *Morad-back-che* the youngeſt; beſides which *Chah-Jehan* had two daughters, the eldeſt of whom was call'd *Begum Saheb*, a very proud, witty woman; the other was call'd *Rauchenara Begum*, and was one of the moſt beautiful princeſſes of her age.

Dara, *Sultan Sujah*, and *Morad-back-che* diſcover'd pretty manifeſt indications that they all aſpir'd to the empire, and intended to live independent; but *Aurengzeb*, who was a very ſubtle man, and inform'd with a very elevated genius, tho' it did not blaze out; and, at the ſame time, as ambitious as the reſt of his brethren; thought it beſt to appear outwardly as one entirely diveſted of all ſelf-intereſted principles, the better to ſucceed in his deſigns; nor was he any way miſtaken in his conjectures. In order therefore to remove all ſuſpicions, and to prevent his brothers from harbouring the leaſt diſtruſt with regard to him, he became a *Faquir*, or poor friar, and pretended to bid adieu to all pomp and grandeur. He was artful enough, whilſt he follow'd this way of life, to exaſperate his brothers ſo highly againſt each other, that they all took up arms, without ſcarce knowing the reaſon for their ſo doing.

Whilſt theſe diviſions continued, *Aurengzeb* always adher'd to the weakeſt ſide, publickly declaring, that as he had no farther pretenſions, all his views terminated in the public good, and the reſtoring of his father's affairs to their former tranquility. In the mean time he privately ſet every engine at work, in order to bribe as many friends as he poſſibly could to his intereſt, particularly the greateſt men of the empire. When he found himſelf ſtrong enough, and that the moſt conſiderable *Omrahs*, or generals of the *Mogul*, were reſolv'd to ſtand by him; he at laſt threw off the mask, and then it was his friends knew, but too late, that his only deſign in exaſperating 'em againſt each other, was only to pave the way to their ruin, and aggrandize himſelf.

The firſt ſtep he took was the keeping his father *Chah-Jehan* priſoner in a ſtrong-hold, whither he had withdrawn himſelf, and in which he died ſix years after. This monarch did not ſeem to merit pity, ſince he himſelf had before rebell'd againſt his father. *Aurengzeb* no ſooner found himſelf maſter of *Chah-Jehan*'s perſon, but he endeavour'd to ſeize his brothers, and diſable 'em from interrupting the tranquility of his government, which he effected without any great difficulty. *Dara* was taken priſoner and afterwards poiſon'd; and *Aurengzeb* ſoon put it out of the power of the reſt to give him any diſturbance, ſo that he was proclaim'd Great *Mogul* in the year 1660. *Bernier*, and ſeveral other authors who have written on the *Indies*, have related the ſeveral particulars of *Aurengzeb*'s wars againſt his brothers, and the artifices he employ'd to raiſe himſelf to the empire. He was living when I left *Bengal*, which was on the 10th of *February* 1702, but 'twas reported that he doated.

It cannot be deny'd but that this prince was one of the greateſt politicians and greateſt monarchs of his age; this is manifeſt from the account which hiſtorians have given of him. He is indeed reproach'd with having ruin'd his family, and with the great cruelty he exercis'd towards them, his father and his brother *Dara* in particular: but in this he had only follow'd the maxims of the greateſt part of the *Eaſterns*, who run all hazards when a throne is the reward of the victor.

If we were to compare *Aurengzeb* with any famous *European* prince, I believe we could not draw the parallel better than between him and Pope *Sixtus* the fifth; for as *Aurengzeb* gain'd the empire, by making the moſt public renunciation of it, and leading a retir'd life for ſome time; *Sixtus* in like manner got the pontificate by pretending he was not fit for it, and by living in the ſtricteſt ſolitude, tho' in the midſt of *Rome*, all the time he was cardinal. *Aurengzeb* did not reveal himſelf till after he was rais'd to the empire, or at leaſt not till ſuch time as his brothers were almoſt unable to diſpute the crown with him, and that he himſelf had made ſure of it. *Sixtus* did not diſcover himſelf, till he had got poſſeſſion of the triple crown, and the world was prodigiouſly ſurpriz'd to ſee ſo ſudden a change. They both put their reſpective dominions in a very flouriſhing condition; made themſelves be dreaded and reſpected by their ſubjects and the princes their neighbours; and tho' they were both cruel, and acted ſeveral things which in ſtrict juſtice are far from meriting applauſe, they yet have acquir'd immortal glory. *Aurengzeb* indeed made very great conqueſts, which *Sixtus* never did; but we are to conſider that the former has reign'd upwards of forty-two years, whereas the latter enjoy'd the pontificate no more than five; and happily too for ſeveral princes of *Italy*, particularly *Spain*, who probably, had he reign'd longer, wou'd have loſt *Naples*; a kingdom he as much thirſted after, as *Aurengzeb* did for that of *Golconda*, becauſe of its rich diamond mines: ſo that had he reign'd only a few years longer, he would perhaps have been as ſucceſsful in his enterprize as the Great *Aurengzeb*.

It would be difficult to determine whether a deſire of death or empire, which we meet with in moſt *Eaſtern* princes who have any pretenſions to the crown, may be owing to the pride and cruelty of thoſe monarchs under whom they are oblig'd to live; or whether that pride and cruelty which thoſe princes diſcover, flows from the inſatiable thirſt which the princes who are ſubject to 'em have after empire. 'Tis impoſſible to

ſay whether the cruel and bloody adminiſtration of ſome princes be owing to the ficklenes, and little real affection of their ſubjects; or whether the inconſtancy and little affection of their ſubjects may not be the reſult of their cruel and bloody adminiſtrations. Some will perhaps ſay, How would it be poſſible for a monarch to reign with mildneſs and gentleneſs over ſuch ſubjects; ſubjects, who breathe nothing but rebellion? But then again others would ſay, What man but would endeavour to withdraw himſelf from the ſubjection to ſuch princes, as reign over him with a rod of iron, and how would it be poſſible for their ſubjects to love, and be faithful to them?

To this I believe we may anſwer, That the little real affection the *Eaſterns* generally diſcover for their kings, is owing to the pride and cruelty of their firſt monarchs, whoſe tyrannical ſpirit made ſo great an impreſſion on the minds of the people, that they afterwards conſider'd all the reſt of their princes as tyrants: ſo that their ſucceſſors were indiſpenſably oblig'd, in order to divert the fatal conſequences of the ill impreſſion which the tyranny of their anceſtors had made on their minds, to tread in their ſteps; or, in other words, to uſe their ſubjects like ſlaves; to keep 'em in perpetual terrors and apprehenſions, and to imitate the cruelty and barbarity of their predeceſſors. Thus the inclement adminiſtration of the firſt monarchs rais'd fear and ſuſpicion in the minds of their ſubjects: and, on the other ſide, this fear and ſuſpicion in the ſubject, was afterwards the cauſe of the monarch's cruelty.

Moreover, the *Eaſterns* are in general more effeminate, and fonder of pleaſure, than other nations; and conſequently leſs capable of that real and ſolid virtue, which is as neceſſary to a good ſubject as a great monarch: for if a vaſt fund of knowledge and ſtrength of mind be requir'd in thoſe who would command over others according to the principles of juſtice and lenity; as much of both is requir'd in thoſe who would be juſtly obedient; and there is at leaſt as much greatneſs of ſoul in being a good ſubject, as a good monarch.

But tho' kings had nothing to fear from the wicked intentions of ſubjects, yet many would be almoſt forc'd to be cruel: for ſubjects obey only from theſe two motives; either from a conſciouſneſs of the real lenity of their ſovereign, which conſequently demands ſubmiſſion and obedience; or from the knowledge they have of their cruelty, which naturally commands awe; inſomuch that ſeveral eaſtern princes, not being endued with good qualities ſufficient to keep their ſubjects in obedience, they would always be forc'd, as it were, to reign over them in a cruel and tyrannical manner.

The dominions of the Great *Mogul* extend eaſtward to the other ſide of the river *Ganges*, and have the Ocean to the ſouth, *Macran* and *Candahar* to the weſt, and *Tartary* to the north. *Agra* and *Delli* are the two chief cities of the empire, and both have the title of capital.

I believe we may ſafely affirm, that the dominions of the Great *Mogul* are the richeſt in the world; for not only almoſt all the nations of *Europe*, but thoſe of *Aſia* carry gold and ſilver thither, and never have any thing but goods in return; ſo that this empire is as a kind of gulph, into which all the riches of the univerſe are thrown, and whence none are return'd.

III. *Of Circumciſion.*

CIRCUMCISION is not practis'd by the heathen *Indians*, at leaſt by thoſe whom I frequented. I nevertheleſs thought proper to take notice of circumciſion as uſed by the inhabitants of *Guinea*, and the country thro' which I paſs'd. From this and ſome other inſtances which I ſhall now mention, ſome criticks have pretended to prove that circumciſion was not peculiar to the *Jews*; and that, independent from the

command which God had laid upon *Abraham* to obſerve it, 'twas uſed by other nations, and by them conſider'd as a natural expedient to facilitate procreation.

But before I examine the paſſages which the above-mention'd quote in favour of their opinion, and the inſtances they produce to corroborate it, I believe it may not be improper to take ſome notice of circumciſion in general; and the time of its inſtitution; and to weigh and conſider the words of ſcripture which relate thereto.

Circumciſion is not once mention'd in the bible before *Abraham*'s time, whom God enjoin'd to inſtitute this ceremony as a teſtimony of the future alliance between him and the deſcendants of that holy patriarch. [a] The reaſon therefore why God commanded the *Jews* to uſe circumciſion, was, that it might be a ſign, and token of the alliance which the creator had made between *Abraham* and his poſterity. Nothing is there mention'd with regard to its particular advantages. In the ſame chapter God threatens to liſt up his vengeful arm againſt thoſe who ſhall not conform to this inſtitution, by ſaying [b], That *he ſhall be rooted out from among the people.* And indeed when *Moſes*, by God's command, came away from among the *Midianites*, in order to deliver the people from their rigorous *Egyptian* bondage; the angel of the Lord would have kill'd his ſon in their journey, becauſe he was uncircumcis'd: nor would *Zipporah* have appeas'd the juſt anger of heaven [c], had ſhe not immediately circumcis'd him with a ſharp ſtone.

We may reaſonably ſuppoſe, that the *Midianites* did not uſe circumciſion, for otherwiſe 'tis very probable that *Jethro*, who was prieſt of *Midian*, would not have ſuffer'd his grandſon to have remain'd uncircumcis'd in oppoſition to cuſtom. Beſides, had *Moſes* liv'd in a country where circumciſion was practis'd, he would certainly have had the child circumcis'd, eſpecially if we conſider how zealouſly he adher'd to the religion of his fore-fathers; ſo that we may naturally ſuppoſe, the only reaſon why he was not circumcis'd, was becauſe 'twas not uſed in the country where he dwelt.

The *Sichemites*, who inhabited the land of *Canaan*, were not enjoin'd circumciſion, nor would they all have ſubmitted to that law, had it not been that they might reſemble the family of *Jacob*; and that [d] *Shechem*, ſon to *Hamor*, prince of the country, might marry *Dinah*. Neither were the *Philiſtines* circumcis'd; nor were they better known to the *Jews* by the name of uncircumcis'd, than by that of their country: thus after *Saul* had loſt the battle, he bid his [e] armour-bearer kill him, to prevent his falling alive into the hands of the *Philiſtines*, and of being made the ſcorn and ſport of thoſe uncircumcis'd. In fine, one wou'd imagine, that by the word uncircumcis'd, the *Jews* underſtood all other nations, or at leaſt ſuch as were not of the poſterity of *Abraham*. Neverthelefs I wou'd not infer from hence, that the *Jews* only uſed circumciſion, but only that this practice was inſtituted among them, purpoſely to diſtinguiſh them from other nations; and that if 'twas uſed by other people, they firſt borrow'd it from the *Jews*, as I ſhall now endeavour to prove.

Some have pretended that circumciſion was not peculiar to the *Jews*; or, in other words, that ſeveral other nations had uſed it, independent from the injunction which God had laid upon *Abraham* to that purpoſe. Thoſe who favour this opinion, endeavour to ſupport it from ſeveral paſſages of the antients; and moreover they inſtance ſeveral other nations who practiſe it in our days; and even maintain, that it is abſolutely neceſſary for ſome people, who otherwiſe would not be able to propagate their kind.

Herodotus [f] mentions circumciſion, and ſays, that the inhabitants of *Colchos*, *Egypt*, and *Ethiopia*, were the only people who firſt uſed it. He afterwards adds, that he could not affirm which of thoſe nations firſt practis'd it, it appearing to be of great antiquity

[a] Gen. xvii. 11. *Et circumcidetis carnem præputii veſtri, ut ſit in ſignum fœderis inter me & vos.*
[b] Ibid. v. 14. *Maſculus, cujus præputii caro circumciſa non fuerit, delebitur anima ejus de populo ſuo.*
[c] Exod. iv. 24, & 25.
[d] Gen. xxxiv. [e] 1 Reg. xxxi. 4. [f] Book 2.

antiquity among them all: nevertheleſs, that as the *Ethiopians* and the inhabitants of *Colchos* had carried on a great trade, and been very converſant with the *Egyptians*, he imagines they might have borrow'd it from them, and conſequently that it came firſt from *Egypt*. This [a] author founds his conjecture, in that of the ſeveral nations who had any correſpondence with the *Egyptians*, the *Phœnicians* only uſed circumciſion; and at the ſame time, that it was not uſed by thoſe who frequented the *Greeks* only.

Diodorus Siculus [b] ſpeaking of the *Troglodites*, tells us, that they uſed circumciſion in the ſame manner as the *Egyptians*. Theſe *Troglodites* inhabited that part of *Africa*, which now goes by the name of the coaſt of *Abex* or *Abexim*, being the eaſtern part of *Abyſſinia*. And we are likewiſe told, that the celebrated *Thales* got himſelf circumciſed in order that he might appear leſs ſavage to the learned *Egyptians*, nor ſo much a foreigner in their eyes, [c] in order to get the eaſier acceſs to their perſons, by thus imitating them in ſo great a ceremony, and to enable himſelf the better to pry into their myſteries.

'Tis therefore particularly on theſe paſſages, and others of the like nature, that ſome learned criticks of our days have founded their opinions to prove, as was before obſerv'd, that circumciſion was uſed by ſeveral other nations, independent from the *Jews*, and the injunction which God had laid upon 'em; pretending even, that 'twas abſolutely neceſſary to certain nations for the propagation of their ſpecies. Let us now ſee what anſwer may be made to the conſequences which they pretend to draw from theſe authorities. There were but three reaſons which could induce men to make uſe of circumciſion; *viz. firſt*, in obedience to the religion which they profeſs'd; *2dly*, the impoſſibility there was of getting children without this practice; or, *laſtly*, the example of the people among whom they dwelt, and the idea they had form'd to themſelves of that ceremony.

We have no reaſon to believe, that the *Egyptians* were enjoin'd to circumciſe their children by their law, nor can the knowledge we have at this time of their religion and cuſtoms, give us any light into this matter; neither could the impoſſibility of procreating children without this practice, have oblig'd the *Egyptians* to uſe circumciſion, ſince they were not form'd differently in thoſe days from what they are at this time; and 'tis certain, that they do not now want it to aſſiſt procreation, ſince there are at this time great numbers of chriſtians in *Egypt* who don't practiſe it; and that they are as populous now as they were antiently, when they uſed circumciſion. If it ſhould be otherwiſe, it can be owing to nothing elſe than to the great number of young people who are carried away from thence into ſlavery, and not to the impotency of their men. We may therefore ſuppoſe, that the *Egyptians* only circumciſed themſelves in imitation of the *Jews* among whom they lived; and indeed ſuch a ſuppoſition is much more probable than the other two.

To perſuade ourſelves that the *Egyptians* copy'd circumciſion from the *Jews*, or at leaſt to admit of this laſt opinion in prejudice to the other two, we need only make ſome reflections on their character, and the ſtrong impreſſion which every circumſtance that happen'd among them with regard to the *Iſraelites*, might have made upon their minds.

The *Egyptians* have in all ages been the moſt ſuperſtitious, and at the ſame time the moſt fond of myſteries of any people that ever lived, and conſequently the moſt apt to receive any new impreſſions in religious matters. On the other ſide, the moſt dreadful and ſurprizing cataſtrophes that ever befel any nation, happen'd in their country at the time of *Moſes*'s being among them; ſo that we may naturally ſuppoſe, that the aſtoniſhing actions which that great law-giver wrought, and in general every circumſtance that was any way relative to him, made the deepeſt impreſſions on their minds.

The

[a] *Herodotus*, Book 2. [b] Book. iv. c. 2.
[c] *Clemens Alexand. Stromat*, lib. 1.

The prodigies which were wrought by the hand of that great man, the army of *Pharaoh* drown'd in the *Red-Sea*, the death of all the firſt-born, the darkneſs which overſpread *Egypt*, and in fine, all the methods he employ'd to deliver the people of *Iſrael* out of captivity; all theſe circumſtances could not fail of ſtriking the minds of the *Egyptians* with great terror, and giving the learned a high idea of the author of ſuch miracles: and as all the antient heathens in general did not ſcruple to rank in the number of their deities all thoſe of other nations whom they thought powerful; and to embrace ſome principles of their religion; we hence may, methinks, ſuppoſe, that the *Egyptians*, ſtruck with that croud of wonders which the *Iſraelites* had perform'd before their eyes, borrow'd ſome of their principal ceremonies, and thoſe particularly which diſtinguiſh'd the children of *Iſrael* from other nations. Now as circumciſion was the moſt eſſential characteriſtic of the *Jewiſh* religion, we may reaſonably ſuppoſe, that they adher'd particularly to that ceremony.

To this we may add, that 'tis very probable circumciſion was not uſed by the *Egyptians*, before the children of *Iſrael* left their country; and we may ground this conjecture on a circumſtance mention'd in *Joſhua*. The ſcripture informs us, that *Joſhua* cauſed all the *Iſraelites* to be circumciſed after their croſſing the *Jordan*, and that becauſe this ceremony had not been obſerv'd in the deſart; and that the Lord ſaid to the worthy ſucceſſor of *Moſes* after their circumciſion, [a] That *he had that day taken away the reproach of* Egypt *from among them*. Methinks nothing but the fore-skin could be meant by this reproach of *Egypt*, which circumciſion had taken away; and if the *Jews* look'd upon that part as the reproach of the *Egyptians*, we may naturally ſuppoſe that the *Egyptians* had it, and conſequently did not uſe circumciſion at that time. But if they did not uſe circumciſion when the children of *Egypt* left their country, and that we can ſtill prove that they afterwards practis'd it; we may, I preſume, conclude from thence, as has been already obſerv'd, that all the miracles which *Moſes* wrought among them, gave 'em ſo high an idea both of his perſon and religion, as engag'd 'em to copy the moſt peculiar characteriſtic in their religion, and to appropriate to themſelves what diſtinguiſhed them chiefly from other nations; and this undoubtedly was circumciſion.

The reader will poſſibly at firſt make the following objections to the arguments which have been now offer'd, *viz.* That they are no more than reaſons of mere probability, and conſequently are not concluſive, to prove that the *Egyptians* borrow'd circumciſion from the *Jews*; and that they did not uſe it independently from the precept which had been given to *Abraham* for that purpoſe. I am not inſenſible, that the reaſons I have here offer'd cannot be conſider'd as ſo many certain and poſitive proofs; however I believe, that when there is no poſſibility of our attaining to a phyſical certainty of a thing, we in that caſe ought always to adhere to thoſe circumſtances in it which appear the moſt probable: and I think there is much more probability in ſaying, that the *Egyptians* borrow'd circumciſion from the *Jews* who liv'd among 'em, and to whoſe miracles they themſelves had been eye-witneſſes; miracles, that were infinitely greater than any which their prieſts and enchanters could work; than to admit that the *Egyptians* had it independently from the *Jews*, and that too without any ſtrong reaſon for ſo doing. For, in fine, if we are for laying any ſtreſs on that paſſage of *Herodotus*, which is the moſt antient and moſt authentic proof that the favourers of this laſt opinion can alledge; yet the only inference we can draw from thence, is, that the *Egyptians* made uſe of circumciſion. But ſtill this is no argument of their having that ceremony from themſelves, and independent from the *Jewiſh* religion. Had we ſome inſtance, or ſome paſſage which mention'd the circumciſion of the *Egyptians*, before the coming of the children of *Jacob* into *Egypt*, we then might conclude, that as the above-mention'd nation

[a] Joſ. cap. V. v. 8. 9. *Poſtquam autem omnes circumciſi ſunt, manſerunt in eodem caſtrorum loco, donec ſanarentur. Dixitque Dominus ad Joſue, Hodie abſtuli opprobrium Egypti a vobis.*

nation practis'd circumciſion, before they had any correſpondence with the *Iſraelites*, they conſequently did not borrow that ceremony from them. But we meet with nothing like this; and *Herodotus*, who wrote about two hundred and forty years after the foundation of *Rome*, and conſequently about 1018 or 1020 years after the *Iſraelites* left *Egypt*, makes no farther mention of the *Egyptians* than that they uſed circumciſion, but without taking any notice of the time when it firſt began among them, or whence they firſt borrow'd it: ſo that, to me, the argument in queſtion receives no manner of force from the paſſage of this author, nor can any thing be drawn from thence in favour of that opinion.

A further objection may be, *viz.* that circumciſion was practis'd not only by the *Egyptians*, but alſo by thoſe of *Colchos* and *Ethiopia*, as *Herodotus* informs us; but this will not be of more ſervice to them, ſince the ſame author obſerves, that he is not very ſure, and cannot poſitively affirm, whether the ceremony firſt took its riſe among the *Egyptians* or the *Ethiopians*; notwithſtanding that it appears probable to him, that it was firſt uſed by the *Egyptians*, and that the *Ethiopians* borrow'd it from them, becauſe circumciſion was practis'd by thoſe nations only who frequented the *Egyptians*. If the *Ethiopians* receiv'd it from the *Egyptians*, we are not to quote the example of thoſe people, to prove that circumciſion was uſed independently from the *Jewiſh* doctrine, ſince it will always be ſuppos'd, that the *Egyptians*, from whom other nations had taken it, had themſelves borrow'd it from the *Jews*.

Diodorus Siculus mentions the circumciſion of the *Troglodytes*; but adds, as has been already obſerv'd, that they perform'd it in the ſame manner as the *Egyptians*, from whom, 'tis very probable, they might have borrow'd it, theſe two nations not being at a great diſtance from one another.

We know that the *Negroes* of *Guinea* uſe circumciſion, but then 'tis that of *Mahomet*, and we have no arguments to prove that they had that inſtitution among them before his time. 'Tis certain that they have embrac'd, at leaſt imperfectly, the *Mahometan* religion, for I my ſelf have ſeen phylacteries about their arms and necks, written in very good *Arabic* characters, which contain certain invocations out of the *Alcoran*. Imperfectly, I ſay, becauſe 'tis certain there are ſtill ſeveral heatheniſh ceremonies among them, ſuch as, for inſtance, the cuſtom of ſacrificing to devils, in order to prevent their hurting them, and ſeveral others of the ſame kind.

We therefore have no argument or proof to engage us to think that the *Negroes* made uſe of circumciſion before *Mahomet*'s time: but tho' it were ſo, yet this would not prove, that it was independent from the injunction laid upon *Abraham*; for they might have borrowed it from the *Ethiopians* that lie moſt to the eaſt, and who traded with the *Jews*. Nay, ſeveral of that nation made a public profeſſion of the *Jewiſh* doctrine, and uſed to go regularly to worſhip at *Jeruſalem*, as is manifeſt from *the Acts of the Apoſtles*; and even ſeveral perſons of great diſtinction among them had embrac'd thoſe principles. As for inſtance, [a] the *Eunuch* of *Candace*, queen of *Ethiopia*, was coming from worſhipping at *Jeruſalem* when St. *Philip* met him reading the prophet *Iſaiah*. As therefore ſeveral *Ethiopians* read the ſcriptures and the *Jewiſh* law, and not ſatisfy'd with worſhipping in thoſe temples which they might have in their own country, went alſo to worſhip at that of *Jeruſalem*; 'tis natural to believe that they had a very exalted idea of the *Jewiſh* religion, and a great veneration for its ceremonies: and as mankind generally endeavour to imitate whatever is the object of their eſteem and admiration; 'tis very probable that they obey'd the injunction of circumciſion, as it is ſo frequently inculcated in thoſe ſacred writings, and in the books of that law for which they expreſs'd ſo much eſteem and veneration.

'Twou'd

[a] Act. viii. 27. *Et ecce vir Æthiops, Eunuchus potens Candacis Reginæ Æthiopum, qui erat ſuper omnes gazas ejus, venerat adorare in Jeruſalem*, &c.

'Twou'd be to no purpoſe to object here, that *Herodotus* did not affirm that the *Ethiopians* had borrow'd circumciſion from the *Jews*, but from the *Egyptians*; for I humbly preſume, that the conſequences which are drawn from ſcripture, will be preferr'd to thoſe of *Herodotus*, who, tho' generally call'd the father of Hiſtorians, is nevertheleſs well known, not to have always ſtrictly adher'd to truth, but that he has as frequently err'd in his deſcriptions of times, nations and empires, as *Pliny* has in thoſe of nature. Moreover, it will be no difficult matter, without enquiring which of thoſe two authorities are of greateſt credit, to reconcile them together: for as it may eaſily have happen'd, that the *Ethiopians* firſt borrow'd circumciſion from the *Egyptians*; ſo it may likewiſe have fallen out afterwards, that this people hearing that the *Egyptians* themſelves had firſt borrow'd it from the *Jews*, might have ſought the acquaintance of the latter in order to obtain from them, in all its purity, thoſe things whereof the *Egyptians* could give them but a very imperfect account; who, in all probability, intermixing it with their idle conceits, had form'd to themſelves a new religion out of the two old ones.

Some, in order to prove that the *Negroes* practis'd circumciſion independent from the *Jewiſh* law, have maintain'd, that they were forc'd to it from neceſſity, it being impoſſible for them otherwiſe to get [a] children: but 'tis certain, that thoſe who alledg'd this circumſtance, were not acquainted with them. For they are ſhap'd exactly as we are; and not only in *Guinea*, but in all thoſe parts of *Aſia* and *America* which I viſited, in all which places tho' I took care to get the moſt exact informations poſſible, with regard to the defect which is aſcrib'd to the inhabitants of the hot countries, I yet could never hear of any thing of [b] that nature. I cannot indeed affirm ſo preciſely with regard to *Egypt* and the country of the antient *Troglodytes*, becauſe I never frequented thoſe countries; but I can at leaſt affirm, that I have ſpoke with people who have viſited them, and theſe all aſſur'd me they had never heard the leaſt mention of any ſuch defect.

Others have gone ſo far as to advance, that circumciſion was equally neceſſary to the *Jews*; but then we muſt ſuppoſe an incredible number of miracles, or elſe make a continual one for forty years together; for they did not once uſe circumciſion all the time they were in the deſart, which however was no obſtacle to their getting children. Beſides, ſeveral *Jews* had children after they had embrac'd chriſtianity; and theſe children, tho' not circumcis'd, did nevertheleſs propagate their ſpecies when they were of an age requiſite for that purpoſe. Conſequently circumciſion was not abſolutely neceſſary to theſe people in order to their getting children, ſince they increas'd their poſterity without it.

If ever there were room to ſuppoſe that the *Jewiſh* ceremonies were no more than types, under which greater things were ſhadow'd than what they appear'd to be naturally, or preſages of things to come, 'tis undoubtedly in that of circumciſion; which was no more than a ceremony, by which God ſignified to his people, that they ſhould cut away from their hearts all ſuch things as were not relative to their great end, or to thoſe things for which they were created. The reader is not to conſider this as the figurative explication of any particular perſon, or the wild liberty of ſome interpreter, who ſometimes changes the ſenſe of the ſcriptures as caprice ſhall dictate, and moulds it according to his own fancy; no, God himſelf expreſſes himſelf in this manner, by the mouth of his ſervant *Moſes*. [c] *Circumciſe therefore the foreskin of your heart, and be no more ſtiff-necked.* I own it may be objected, that 'tis very poſſible for circumciſion to have been a natural help to procreation, and at the ſame time a type how mankind ought to behave with regard to their hearts; but as we have

[a] Becauſe with them, *Præputium tegit ab integro glandem, excepto minuſculo foramine.*

[b] On the contrary I have heard, ſays the author of that diſſertation, that in hot countries, *Præputium eſt ſemper maxime dilatatum.*

[c] Deut. x. 16. *Circumcidite igitur præputium cordis veſtri, & cervicem veſtram ne induretis amplius.*

have proofs that circumciſion was not neceſſary for procreation, and that 'tis evident the *Jews* could diſpenſe with it for a conſiderable number of years; I therefore think we ought to infer, that it was in reality, no more than a type, to teach man, as was already obſerv'd, to cut away from his heart whatever did not carry him to his ultimate end, *viz.* God.

Some will perhaps ſay, that the ceremony of circumciſion was not indeed abſolutely neceſſary for procreation with regard to the *Jews*, but only a means of facilitating it. *Philo* appears to be of this opinion in the end of his book *de ſpecialibus legibus*. [a] He firſt obſerves, that certain people laugh at circumciſion, notwithſtanding it was had in great honour by ſeveral nations, the *Egyptians* in particular. By the way, we are to obſerve, that we may alſo conclude from this paſſage in *Philo*, that the *Egyptians* borrow'd circumciſion from the *Jews*, ſince he ſays expreſſly, that the circumciſion of his anceſtors was honour'd by the *Egyptians*.

This author produces ſeveral natural reaſons of circumciſion, in order to prove to foreign nations that it ought not to appear ſo very extraordinary in their eyes. He obſerves, that it was not only inſtituted to denote the covenant between God and the *Jews*, but alſo to preſerve the body in [b] health and free it from impurities.

Now, to anſwer theſe paſſages, we are to obſerve, that his deſign in this was to juſtify the uſe of circumciſion to certain foreigners who were very much ſhock'd at the practice of it; and therefore, without inſiſting very much on the reaſons of that inſtitution, ſince they would not have been reliſh'd by perſons who profeſs'd a religion which differ'd vaſtly from his own; he therefore was oblig'd to give ſome natural reaſons for it, in moſt of which he nevertheleſs ſeems to be pretty much miſtaken. I would not allow of the firſt reaſon he gives, *viz.* that it preſerves from ſeveral diſeaſes which are hard to be cured: ſo far from it, that in my opinion, 'twou'd be the very contrary; but this is properly the province of the phyſician. Beſides, ſuppoſing it to have been ſo, 'twas giving themſelves a great deal of trouble, and taking great precautions beforehand, for the better healing of a diſeaſe, from which they might eaſily have preſerv'd themſelves; not to mention that they were never afflicted with it but 'twas their own fault.

The ſecond reaſon is much more probable, in as much as the *Eaſterns*, and among theſe the *Jews* and *Egyptians*, were very ſcrupulous with regard to the purity and cleanlineſs of their prieſts. However, if they were ſo very ſcrupulous as that comes to, 'tis, methinks, ſurprizing they did not carry it ſtill further, and imitate the prieſts of *Arcadia* or *Gaul*.

As to his laſt reaſon, 'tis of no manner of weight; to prove the falſity of it, we need only reflect a little on the pretended fruitfulneſs of ſuch nations as uſed circumciſion. The *Jews*, the *Turks*, the *Arabians*, and all thoſe nations who practiſe circumciſion, are not more prolific than others; ſo far from it, that I am perſuaded, were we to make a diligent enquiry into that article, the very contrary would be found. But *Philo* was oblig'd to employ ſuch reaſons, whether good or bad, as he thought made for his purpoſe, to oppoſe ſuch as did not approve of that ceremony, and who would not have admitted any which bore ever ſo little relation to religion, and that covenant which God had made with *Abraham* and his poſterity; this being the ſtanding object of ridicule to the heathens, and to the *Romans* in particular, ſo that we are not to wonder that all thoſe which he alledges have no great foundation.

[a] Here follows his own words, *Ridetur enim majorum noſtrorum circumciſio, quamvis in non mediocri honore habita etiam apud gentes alias, præſertim Ægyptiam.*

[b] *Ut caveatur morbus curatu difficilis, vocatus carbunculus.*——*Ut totum corpus ſit purius, ne impediat officia ſacerdotalis ordinis; quamobrem etiam radunt corpora Ægyptii Sacrificci, ne quid ſordium, vel ſub pilis, vel ſub præputiis hæreat, quod poſſit obeſſe puritati ſacris debitæ.* He adds, That that operation, *eſt cura fœcunditatis & numeroſæ ſobolis,*——*& idcirco circumciſas gentes fœcunditate pollere, eſſeque populoſiſſimas.*

Of

IV. *Of the chief Cauſes of Paganiſm and Idolatry.*

AS the obſervations I have made with regard to *India*, do all relate to the cuſtoms of the heathen nations; and that the greateſt part of theſe cuſtoms are founded on paganiſm, and are even a conſequence thereof; it may not be improper to make ſome mention of idolatry in general, and the principal cauſes of its fatal eſtabliſhment.

There are few evils in religion, but what aroſe from ſome kind of good; and few errors but were founded on ſome truth, either ill underſtood, or corrupted by length of time.

In this manner, the fabulous hiſtory of the gods, their deſcent, their diviſions, victims, and thoſe fictions which were ſung by antient poets, were all founded on truth, which is the ſource of that religion we profeſs at this time. Nevertheleſs, the heathens have ſo much diſguis'd truth, by the numberleſs idle conceits and fictions with which they have clouded her, and her features are ſo much alter'd, that 'tis almoſt impoſſible to know her under this falſe dreſs.

'Tis pretty ſurprizing how ſo great a change cou'd ever have been wrought in religion, and that men ſhould leave the pure and clear light of truth, to plunge themſelves in an abyſs of errors, and a chaos of numberleſs fictions; nevertheleſs, a little reflection on the character of the generality of mankind, and on the corruption which time brings down along with it, will leſſen the wonder conſiderably.

The firſt cauſe of error, is, the little care which men take to judge from reflection only, and their being ſuch perpetual ſlaves to ſenſe. He muſt have ſomething to act upon him outwardly, and whenever truth ceaſes to exhibit herſelf by exterior ſigns, he chuſes rather to be affected with falſhood, than to let his ſenſes remain in a ſtate of inactivity, and to judge independant from them. This, perhaps, was the reaſon, why God, who knows the moſt hidden receſſes of our hearts, and its leaſt impulſes, heighten'd the *Jewiſh* religion with an almoſt numberleſs multitude of ceremonies, which to us appear needleſs. God was for fixing the ſenſes on ſome good object, that might guide them to truth; and to prevent their being affected with any thing pernicious, or which might be capable of leading them into error.

Another cauſe of idolatry, was the idea which men had always form'd to themſelves of the divine Being. They wanted a God; and were perſuaded of the certainty of ſuch a Being, from the voice of univerſal nature; the heavens, the earth, the regular motion of the ſtars, and that unerring order and harmony in the univerſe, were all ſo many teſtimonies of his exiſtence. But their ſtrongeſt and moſt convincing proof, was, thoſe ſecret impulſes of the heart, which carry'd them, as it were, in ſpite of themſelves, to ſomething of a higher and more auguſt nature than theſe creatures which were born, grew up, and died before their eyes; for idolatry did not firſt begin by the worſhipping the creatures, mankind being very ſenſible of their corruption. They did not immediately fall into thoſe groſs errors which took their riſe among the *Egyptians*, and which the *Greeks*, and afterwards the *Romans*, carried to the higheſt pitch of extravagance; for they at firſt worſhipp'd ſuch things only as to them appear'd fit objects for adoration.

The firſt things that men ador'd were the ſun, the moon, and ſtars; but as they could not always have the ſight of thoſe luminous bodies, they ſought for ſomething that might compenſate, in ſome meaſure, for thoſe moments when they were hid from them, and which, at the ſame time, might be an hieroglyphic of thoſe imaginary deities.

They cou'd not think of any thing that reſembled them more than fire, or which exhibited a more ſenſible mark of the ſplendor of the ſtars, and that of the ſun in particular;

ticular; ſo that they pitch'd upon fire for the object. This element was at firſt reſpected only as the repreſentative of the planet they worſhipp'd, but it afterwards became inſenſibly the object of their adoration. The *Chaldeans* firſt pointed out the way; and *Ur* in *Chaldea*, whence *Abraham* came, was the place where that firſt worſhip began; for which reaſon it was call'd *Ur*, that is to ſay, Fire.

[a] I ſhall here mention an incident, which indeed is pleaſant enough, as related by *Euſebius* on occaſion of fire, which the *Chaldeans* look'd upon as a Divinity. This people aſſerted, that their God was the ſtrongeſt and moſt powerful of all the Gods, ſince they had not met with any one that could reſiſt its force; ſo that whenever they happen'd to get any deities worſhipp'd by other nations, they immediately threw them into the fire, which never fail'd of conſuming them to aſhes; by which means the God of the *Chaldeans* was publickly look'd upon as the conqueror of all other Gods. But a prieſt of [b] *Canopus* (one of the *Egyptian* Gods) in which there was alſo a city of the ſame name, found out the art to deſtroy the great reputation the fire had acquir'd. For this purpoſe he caus'd an idol to be made of a very porous earth, with which pots were commonly made, which were employ'd to purify the water of the *Nile*. The belly of this ſtatue, which was very capacious, was fill'd with water; here the prieſt made a great number of little holes, and ſtopt them with wax; after which he challeng'd the fire of the *Chaldeans* to diſpute the victory with his God *Canopus*. The *Chaldeans* immediately prepar'd one, and the *Egyptian* prieſt ſet his ſtatue to it. No ſooner was the fire come to the wax but it diſſolv'd it, the holes were open'd, the water paſs'd thro', and at laſt quite put out the fire. Upon this a report was ſoon ſpread, that the God *Canopus* had conquer'd and deſtroy'd that of the *Chaldeans*; and the *Egyptians*, as a memorial of that ſignal victory, always made all their idols with very great bellies, and very ſhort little feet, that which had conquer'd the fire being ſo ſhap'd. The greateſt part of the idols of the *Indians* are alſo made after that manner.

The *Perſians* alſo worſhipp'd [c] fire, which was generally carried before their kings, and at the head of their armies, and was always attended by three hundred and ſixty prieſts. There are at this day ſome *Perſians* who ſtill adhere to the antient religion of the nation, but then they are a kind of ſavages, who inhabit the mountains, and would never receive the *Alcoran*. The *Athenians* had a perpetual fire in the *Prytanæum*, a kind of fortreſs, and their council-houſe, wherein alſo their old officers, and all ſuch as had done any ſignal ſervice to the common-wealth were maintain'd. This fire was kept by widows, whereas that of the *Romans* was under the care of virgins, call'd, *Veſtals*. 'Tis well known that the *Jews* were alſo commanded to keep a perpetual fire, as is manifeſt from the ſixth chapter of *Leviticus*.

Some have aſſerted, that the worſhip and adoration which ſo many nations paid to fire, was founded on this paſſage in [d] *Deuteronomy*, *Thy God, O Iſrael! is a* [e] *conſuming fire*. But that is no way probable, ſince, as it has been already obſerv'd, the *Chaldeans* worſhipp'd fire, long before the written law was given.

Afterwards man became the object of religious worſhip, but we ſhall ſpeak of the origin of this idolatry under the head of the *Penates* or houſhold gods. In fine, mankind at laſt came by inſenſible degrees to worſhip beaſts, and the very refuſe of nature.

All

[a] Euſeb. Hiſt. Eccleſ. l. 11. c. 26.

[b] *Siris*, *Oſiris*, *Canope*, were the ſame deity under different names, all which are thought to be the *Nile*.

[c] 'Tis the practice at this day to carry a fire at the head of the caravans in the Eaſt. The *Arabians* and other people obſerve likewiſe that cuſtom when they march. 'Tis probable that the pillar of fire which walked in the night-time before the *Iſraelites* in the deſart, might have given riſe to it. God has been pleaſed, on ſeveral occaſions, to conform to a ſervile cuſtom which the antient *Jews* have adopted in almoſt every branch of their behaviour, and which has frequently led them to idolatry. Were we well aſſur'd that the fire which walk'd before the *Iſraelites* was ſhap'd like a pillar, we then poſſibly might have room to juſtify the *Indians* for repreſenting ſome of their gods under that form.

[d] Chap. 12. v. 19.

[e] We are of opinion, and with ſome foundation, that this expreſſion of the ſcripture alludes to the religion of thoſe people who worſhipp'd fire.

All theſe irregularities which men gave into are likewiſe owing to the lofty ſtyle of the eaſtern languages, to the ſcruples of whole nations, and to the great veneration they paid to every thing their prieſts or elders told them. The ſtyle of the *Eaſterns*, but particularly that of their prieſts, and of thoſe whom we may call their philoſophers, has in all ages been ſwell'd with figures and ſimiles. They ſearch'd only for pompous terms and metaphorical expreſſions, and the leſs they were underſtood by the people, the more learned and witty they thought them. Afterwards the firſt poets aroſe, who improv'd upon all this numberleſs rhapſody of pompous words and hyperboles, when at laſt 'twas found, that mens words were directly contradictory to their thoughts. [a] *Lactantius* inveighs ſtrongly againſt the evils which Poets have occaſion'd, and ſays, that people, who do not give themſelves time to reflect, may eaſily be inſnar'd by their ſoft, agreeable, and inſinuating manner of writing.

The generality of mankind did not ſearch into the ſenſe ſhadowed under the figure, and what it repreſented, but conſider'd the figure itſelf; ſo that we may judge what kind of notions they form'd to themſelves with regard to God and myſteries. For were we only to follow the literal ſenſe of the deſcription which the ſcripture gives of God, we ſhould figure him arm'd with a ſharp ſword, a ſhield, a bow, and arrows, and ſometimes lying in ambuſh. We there ſometimes ſee him gay, at other times angry or ſad. In a word, we ſhould at laſt go ſo far as to make a mere man of him, and very often, were we to ſtick to the letter, a man of no great wiſdom. This however the heathens have done; for they have really aſcrib'd ſuch things to God, as were ſpoken of him in a figurative ſenſe only. They began by giving him a body, which was founded firſt on the deſcriptions their prieſts and poets gave of him, and ſecondly on the natural tendency they had to judge independent from their ſenſes, and of forming to themſelves only ſuch ideas as were groſs and material.

Having thus ſeen man aſcribe a body to the Deity, we are not to wonder at the odd figures under which they repreſented him, and the different functions they aſcrib'd to him. 'Tis well known, that there were of all kinds, inſomuch that at laſt there was not any part of the houſe but was guarded by its peculiar God or Goddeſs. Nay, they even went ſo far, as to put thoſe places which are deſign'd for the eaſing of nature, under the direction of a Goddeſs, to whom they gave the name of *Cloacina*: in fine, they carried their extravagance to the utmoſt lengths. *Tertullian*, *Lactantius*, and even ſeveral profane writers, have given us the particulars of all theſe ridiculous and idle chimæras.

We ſhall take notice of the veneration which the people had for every thing that came from their prieſts or elders, when we come to ſpeak of their tutelar Divinities. This veneration, as has been already obſerv'd, was one of the cauſes of their great fondneſs for error, and the fictions they had receiv'd from their anceſtors. But enough has been ſaid on a ſubject which has been thoroughly handled by very learned authors in our age. We find in their works, all the extravagance and ridiculous foppery of paganiſm, and at the ſame time ſee how widely the belief of perſons of good ſenſe, differ'd from that of the common people.

[a] Lactant. l. 1. c. 11. *Poetæ pernicioſi ſunt, qui incautos animos facile irretire poſſunt ſuavitate ſermonis, & carminum dulci modulatione currentium.*

V. *The*

V. *The Sacrifices of the* Indians, *and their Manner of honouring their Gods.*

MANKIND have in all ages paid an outward worſhip to the Deity; which conſiſted in offering up to him their beſt and moſt valuable things, as an acknowledgement that they were indebted to him for them. Thus *Cain*, whoſe employment was to till the ground, offer'd part of his fruits to God; and *Abel*, who kept ſheep, made him a ſacrifice of one of his fatteſt lambs.

'Tis not certain, whether there were any fix'd ceremonies at the riſe of oblations, and there is even room to believe, that [a] *Enos* firſt reduc'd them under a regular form. [b] Father *Petau* has indeed taken it in another ſenſe, *viz.* underſtanding hereby, that this grandſon of *Adam*'s reſtor'd the worſhip of God which the children of *Cain* had aboliſh'd.

There was alſo another kind of ſacrifice, call'd the ſacrifice of Libation. This was perform'd by pouring out ſome liquor in honour of the Deity, and was alſo uſed under the written law.

As for inſtance, after the ark of the covenant was return'd, the *Iſraelites* aſſembled together at *Mizpeh*, under *Samuel*, in order to return thanks to God for reſcuing them out of the hands of the *Philiſtines*; [c] the ſcripture takes notice, that *they drew water and poured it out before the Lord*, by way of thankſgiving for his mercies.

The water which *David* poured out when he was before *Bethlehem*, and which he refuſed to drink, becauſe [d] three chiefs of his army had endanger'd their lives in drawing it out, was equally a ſacrifice of Libation; but oil was generally made uſe of on this occaſion. Thus *Jacob*, deſirous of returning thanks to God for the myſterious dream, in which he had ſeen a ladder and angels aſcending and deſcending thereon; and looking upon the place where God had been ſo merciful to him, as truly holy, and as the houſe of the Lord, [e] *He poured oil upon the ſtone which he had us'd as a pillow during that dream.*

From this action of *Jacob* we may obſerve by the way, that in his time 'twas a cuſtom for ſuch travellers as were piouſly inclin'd, to provide themſelves, before they ſet out upon a journey, with thoſe things which might enable them to praiſe and honour the Lord in a due manner, during the time they might ſpend in it; and that the ſacrifice of Libation being the moſt eaſily perform'd, as requiring the leaſt ceremony, they were always careful to carry a certain quantity of oil along with them, in order to pour it out before the Lord, and to offer it to him, either as an acknowledgment of his almighty power, to thank him for ſome bleſſing, or to implore one at his hands.

The ſacrifices of Libation among the heathens were perform'd with ſeveral other ſorts of liquors. As for inſtance, they offer'd milk to *Rumina*, the Goddeſs whom they invok'd for children that ſuck'd at the breaſt. The *Athenians* never offer'd wine to the ſun, to the moon, to *Aurora*, to *Urania*, the muſe who, according to them, invented aſtrology; nor to *Mnemoſyne*, on whom *Jupiter* had begotten the nine muſes, nor to any of the nymphs; to theſe the oblation was honey diluted with water.

Some

[a] According to that paſſage in *Geneſis* iv. 26. *Iſte cœpit invocare nomen Domini.*

[b] Ration. Temp.

[c] 1 Reg. vii. 6. *Hauſerunt que aquam, & effuderunt in conſpectu Domini.*

[d] 2 Reg. xxiii. 16.

[e] Gen. xviii. 18. *Surgens ergo Jacob manè tulit lapidem quem ſuppoſuerat capiti ſuo, & erexit titulum infundens oleum deſuper.*

Some pretend that the firſt Libations were made with wine, and that the etymology of the word Libation comes from the God *Bacchus*, who was alſo call'd [a] *Liber*.

Theſe kinds of ſacrifices which at firſt were inſtituted only in honour of the Gods, ſoon had a place in their feaſts and carouſals. [b] They there made profane Libations, and wine was pour'd in a ceremonious manner, which probably was always in honour of *Bacchus*.

The doctrine of the tranſmigration of ſouls which prevails among the *Indians*, prevents their offering any bloody ſacrifices to their Gods; and even, according to their theology, ſome of theſe Gods have liv'd under the form of ſuch animals as were fitteſt for ſacrifice; ſo that they offer only the fruits of the earth and incenſe to their idols.

They alſo pour oil before them, but not ſatisfy'd with this, they ſmear 'em over with it every time they make any oblations to it; ſo that they are generally black, ſooty, and all over clammy with oil. *Arnobius* tells us the ſame of the idols in his time. [c] I uſed to flatter, ſays he, a ſtone that was ſmear'd all over with oil, as tho' it had contain'd ſome mighty power.

If we except ſacrifices, we ſhall find that the *Indians* agree in ſeveral particulars with the *Jews* and antient heathens in their manner of honouring their Divinities, and praying to them in Pagods. They have drums, trumpets and chorus's, who ſing hymns in their honour. They ſometimes carry their idols in proceſſion thro' all the ſtreets of their cities; and have always, in theſe public ceremonies, women who ſing and dance before them to the ſound of the inſtruments of the country, as [d] *David* formerly play'd on his harp before the ark.

Theſe female dancers among the *Indians* are always proſtitutes, and tho' they generally dance in their Pagods, and before their Gods, they yet are not chaſter, nor is their reputation leſs unſullied upon that account.

We find that ſuch as were employ'd in the ſame ceremony among the *Jews*, were not had in greater eſteem; but had generally no better reſpect ſhewn them, than our common dancers meet with from us; for *Michal* told *David*, that he had acted the part of a buffoon when he ſtript himſelf in public [e].

As to *David*'s uncovering himſelf to dance before the ark, for which *Michal* reproach'd him, we are to obſerve, that it was uſual for the *Jews*, in order to prevent their being encumbred in dancing, and to be more free and diſengag'd, to take off their cloaks, and keep on their under-garments only, which made 'em lighter, and conſequently more fit for that exerciſe: however this was no way ſuitable to that gravity which the *Jews*, and all the *Eaſterns*, ſo much boaſt of to this day.

The *Indian* women-dancers do the ſame; theſe, whenever they are going to that exerciſe, throw off a kind of large veil which covers their heads, and have nothing on but a petticoat, and a ſmall kind of linnen waiſt-coat.

Such *Indians* as embrace the chriſtian religion uſe likewiſe ſmall trumpets, a kind of hautboys, and drums, in their churches, and ſing ſpiritual ſongs to the ſound of theſe inſtruments; at leaſt this is obſerv'd in *Pondicheri*.

[a] *Ovid* is of the ſame opinion, in his third Book of *Faſti*, and ſays,

Nomine ab authoris ducunt Libamina nomen.

[b] Macrob. l. 3. Saturnal. c. 11.

[c] Arnob. adverſ. Gentil. *Lubricatum lapidem, & ex olivi unguine ſordidatum, tanquam ineſſit vis præſens, adulabar.*

[d] 2 Reg. vi. 14.

[e] 2 Reg. vi. 20. *Et nudatus eſt, quaſi ſi nudetur unus de ſcurris.*

VI. *Of the Places where they paid their Devotions to the Deity; and the Manner in which they build their Temples.*

MEN have always made choice of [a] gloomy places, and ſhades made by loſty trees, to pay their devotions to the Deity. When the *Jews* put an oak into the ſanctuary, under which [b] *Joſhua* plac'd the ſtone on which the promiſe they made of never abandoning the worſhip of the true God, was engrav'd, 'twas purely in imitation of other nations. Nevertheleſs this was againſt the expreſs commandment of God, who had forbid the [c] planting of any wood or tree near his altar. But notwithſtanding this prohibition, they yet kept up this cuſtom, and worſhipp'd falſe gods in groves, for which they are reproach'd in [d] ſcripture. When *Hoſea* cenſures them for this crime, he ſays, that they ſought on this occaſion, for ſuch trees as projected the greateſt ſhade [e].

Before God had commanded *Solomon* to build a temple to him, it was uſual for pious people to ſacrifice to the true God upon hills, and even under the ſhadow of high trees; as *Gideon* did under the oak, where the angel touching the ſacrifice of this famous *Jew* with his wand, drew down fire from heaven upon it.

One would be apt to conclude, that in thoſe ages, men were allow'd to ſacrifice in any place whatſoever. Nevertheleſs we muſt except thoſe ſpots which were cover'd with trees, and in general, whatever might bear any affinity with the ſacred groves of the heathens, agreeable to that prohibition verſe 21ſt of the 16th chapter of *Deuteronomy*, by which every one was forbid to plant any tree near the altar of the true God, as was juſt now obſerv'd; further, we may ground this conjecture on the example of ſome *Jews*, who, at the ſame time that they adher'd ſtrictly to the rules of the *Jewiſh* doctrine, did nevertheleſs offer, as was ſaid before, ſacrifices in all places whatſoever. However, I believe, they did not ſtrictly obſerve the precepts of the *Jewiſh* religion in that particular, ſince it expreſsly enjoin'd the contrary: ſo that it would be impoſſible to make an apology for them, but by ſaying, that the cuſtom of ſacrificing to God in all places, tho' in direct oppoſition to the law, became as it were lawful, by the great number of thoſe who practis'd it; but it was far from being ſo in itſelf, ſince a diſpute broke out upon that account, even in *Joſhua*'s time [f]. All the *Iſraelites* were offended to ſee the tribes of *Reuben*, of *Gad*, and the half tribe of *Manaſſeh*, raiſe a monument of their piety on the banks of *Jordan*, where *Moſes* had fix'd their habitation. The reſt of the *Jews* took this monument for an altar; and the warmeſt among them were of opinion, that they ought to go ſword in hand, and ravage all the lands of their brethren, to puniſh the crime they had been guilty of; but the more prudent thought it would be better to ſend deputies to them, to enquire the reaſon of their erecting an altar, in oppoſition to the expreſs prohibition of the law. The laſt opinion prevail'd, ſo that people were ſent to enquire into the motives of that action; all the excuſe they made to their brethren, was, that they did not thereby intend to erect an altar, but only a monument, as a memorial to their deſcendants of their being real *Jews*, and conſequently obedient to the laws of God which had been left them by *Moſes*.

After

[a] Particularly in the infancy of idolatry.

[b] Joſ. xxiv. 26. *Poſuitque eum ſubter quercum, quæ erat in ſanctuario Domini.*

[c] Deut. xvi. 21. *Non plantabis lucum, & omnem arborem juxta altare Domini Dei tui.*

[d] Jerem. ii. 20. *Sub omni ligno frondoſo tu proſternaberis.*

[e] Oſ. iv. 13. *Et ſuper colles accendebant thymiama, ſubter quercum & populum & terebinthum, quia bona erat umbra ejus.*

[f] Joſ. cap. xxii.

After they had built the temple of *Jeruſalem*, they were then more expreſsly forbid to ſacrifice victims in any other place. *Moſes* himſelf warn'd them againſt it in the deſart; and gave them rules for their conduct, after God ſhould put them in poſſeſſion of the land of Promiſe. [a] *Take heed*, ſays he to them, *that thou offer not thy burnt-offerings in every place that thou ſeeſt, but in the place which the Lord ſhall chuſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings.*

Some *Jews* however ſtill preſerv'd the antient cuſtom of offering ſacrifices to God on mountains or under trees. Thus where mention is made of ſome kings of *Judah*, as *Jehoſhaphat* and ſeveral others, who did not *take away the high-places* [b] where worſhip was offer'd up; we are not always to ſuppoſe that theſe were altars erected in honour of the falſe gods, for they were often raiſed to the true One, according to that paſſage in the *Chronicles* [c], *Nevertheleſs the people did ſacrifice ſtill in the high-places, yet unto the Lord their God only.* In fine, the ſacrificing in any place whatſoever was criminal only, upon this account, becauſe God had forbid them to ſacrifice any where but in *Jeruſalem.*

[d] The *Indians* have a great number of idols diſpers'd up and down the fields, and theſe are generally lodg'd in little tufted woods, or at the foot of ſome very ſhady tree. 'Tis here that travellers ſend up their prayers, and the devout their offerings, to beſeech their Gods to indulge them a proſperous voyage.

The *Jews* alſo erected altars in the fields for the ſervice of travellers, where they uſed to ſacrifice victims to God; but this was forbid after the temple of *Jeruſalem* was built, and we may affirm that one of the fineſt incidents in *Aſa*'s life, is his demoliſhing thoſe altars [e].

The heathen *Indians* love, to this day, to have their Pagods, or temples, dark and gloomy. They obſerve not to let the light enter in but by the door, which is generally very low and narrow, except thro' ſome little loovers, which ſerve as windows. However in ſome Pagods the light comes in only at the door.

'Twas thus that the patriarch *Abraham* ſought for obſcurity, when he went and addreſs'd himſelf in prayer to God. The ſcripture takes notice that he planted a wood at *Beer-ſheba*, there [f] to call upon the name of the Lord the everlaſting God. The *Jews* had afterwards much the ſame idea of the divine Being, and thought he delighted in gloomy places, in thick clouds, and generally in darkneſs. Thus when *Solomon* caus'd the ark of the covenant to be carried into the temple which he had built, and ſaw it fill'd with ſo thick a cloud that the prieſts could not ſee to perform divine ſervice, he cry'd out, [g] *That the Lord ſaid that he would dwell in the thick darkneſs. David* enumerating in the ſeventeenth Pſalm the ſeveral things which attend on the divine Majeſty, ſays, *That he made darkneſs his ſecret place*; [h] *his pavilion round about him were dark waters, and thick clouds of the skies.* In fine, moſt nations of antiquity had the ſame opinion on that head; which poſſibly might have been founded on the tradition

[a] Deut. xii. 13. *Cave ne offeras Holocauſta tua in omni loco quem videris, ſed in eo quem elegit Dominus.*

[b] 2 Paral. xx. 33. *Verum excelſa non abſtulit.*

[c] 2 Paral. xxxiii. 17. *Attamen adhuc populus immolabat in excelſis Domino Deo ſuo.*

[d] 'Tis obſerv'd, that in thoſe countries where the *Romiſh* religion prevails, there are ſtill ſome cuſtoms among them, which bear a great affinity to thoſe of the *Indians* and antient *Jews*. For 'tis very common to meet with croſſes, images of the virgin, and little crucifixes in a kind of chapels built on eminencies; and alſo a great number of devout people who, with their beads in their hands, ſay their prayers, and mumble over a certain number of *Paters* and *Ave-Marias*. We often meet with fine fruit at the feet of theſe images of the Virgin, which is offer'd 'em from a religious principle.

[e] 2 Paral. xiv. 2. *Et ſubvertit altaria peregrini cultus, & excelſa.*

[f] Geneſ. xxi. 33. *Abraham verò plantavit nemus in Berſabee, & invocavit ibi nomen Domini Dei æterni.*

[g] 3 Reg. viii. 12. 2 Paral. vi. 1. *Dixit Dominus, ut habitaret in nebula.* He alſo ſays in the *Chronicles*, ſpeaking on the ſame ſubject, *Dominus pollicitus eſt, ut habitaret in caligine.*

[h] Pſal. xvii. 11. *Poſuit tenebras latibulum ſuum.*

tradition they received from the inhabitants of the infant world, *viz.* that God inhabited the terreſtrial paradiſe, a place fill'd with trees, and conſequently [a] gloomy.

Were we to enquire into the phyſical cauſe of the care which moſt nations have taken, to chuſe gloomy places for worſhipping the deity, I believe the following reaſons might be given, *viz.* that darkneſs and gloom ſuit naturally to that recollection and modeſty, which ought always to be obſerv'd in temples, in preſence of the ſupreme Being: for of all the ſenſes, the ſight is moſt apt to diſtract the mind, but darkneſs prevents our eyes from receiving the impreſſion of any object which might be capable of drawing off our attention; ſo that it ſuits perfectly all ſuch places as are appointed for prayer and devotion.

Moreover, darkneſs and gloom raiſe involuntarily in the mind, a kind of awe and terror which is very near a-kin to that veneration we owe to the Divinity; and it is, I believe, for this reaſon that the *Romans* call'd God by a name, which properly ſignifies fear or horror: for the *Latin* word [b] *Deus*, is manifeſtly borrow'd from the *Greek* *Deos*, *formido*; whence the *Greeks* may alſo have borrow'd their *Teos:* tho' ſome derive its etymology from *Théein*, [c] *currere*; becauſe ſeveral had formerly a notion that the ſtars, which run, as it were, perpetually, are ſo many Deities.

VII. *Of the Temples dedicated to* Priapus.

THE *Indians* have temples dedicated to *Priapus*, tho' under different names; and it may be affirm'd that they have very much improv'd the infamous poſtures in which the *Egyptians*, *Greeks*, and *Romans* had repreſented him: ſeveral even wear a little *Priapus* about their necks, but cover'd with a little ſilver; and aſſert that it endues them with ſtrength and fruitfulneſs.

'Tis well known that ſome *Jews* formerly worſhip'd this abominable idol. The ſcripture tells us, that *Aſa* baniſh'd his mother *Maachah* from court, becauſe ſhe had erected an altar to [d] *Priapus*; this he cauſed to be broke [e] down, and had it burnt at the brook *Kedron*.

'Tis very probable that the *Jews* had learnt from the *Egyptians* to pay divine honours to *Priapus*, and erected ſtatues in his honour; for poſſibly this pretended deity had greater veneration paid him in *Egypt*, than in any other place. He was there conſider'd as the principle of mankind, which is the moſt noble thing in the world. There were few publick edifices, but had the true figures which were moſt ſuitable to that deity, placed over them; and theſe were conſider'd as the hieroglyphics or ſymbols of the greateſt and moſt perfect things that could be wiſh'd for in nature: ſuch as preferment, abundance, fruitfulneſs, union, ſtrength, vigour, and health.

In like manner the *Romans* uſed to invoke *Priapus* not only for propagation, but alſo for to make the earth fruitful. Every one had generally a ſtatue of *Priapus* in his garden, which at worſt ſerv'd for a ſcare-crow, and was at leaſt of ſervice in frighting away the birds, in caſe it could not contribute to fulfil their wiſhes, and procure them a plentiful [f] harveſt.

'Tis

[a] Geneſ. iii. 8. *Et cum audiviſſent vocem Domini Dei deambulantis in paradiſo, &c.*

[b] This etymology is very much forced: why not borrow *Deus* from Δίω, which in *Greek* ſignifies God?

[c] To run.

[d] He is call'd *Belpeor* in ſcripture.

[e] 2 Paral. xv. 16. *Sed &* Maacham *matrem* Aſa *Regis ex auguſto depoſuit imperio, eò quòd feciſſet in luco ſimulachrum* Priapi *quod omne contrivit, & in fruſta comminuens combuſſit in torrente* Cedron.

[f] *Olim truncus eram ficulnus, inutile lignum;*
Cum faber incertus, ſcamnum faceretne Priapum,
Maluit eſſe Deum. Deus inde ego, furum aviumque
Maxima formido—— Horat. ſermon. lib. 1.

In

'Tis manifeſt from a paſſage in *Horace*, what liberties the *Romans*, and particularly their men of wit and poets, took with their gods, and how familiarly they treated them.

VIII. *The* Penates, *or Houſhold-Gods of the* Indians, *and the Origin of the Tutelary Divinities.*

BEſides the gods above-mention'd which the *Indians* have in their temples, they alſo have thoſe to which the antients gave the names of *Lares*, *Manes*, and *Penates*; theſe are little figures ſet by them in different parts of their houſes, which they rub over very careſully with oil, and ſurround with flowers, and imagine they ſhall obtain their favour by this means. Some have ſaid, that the *Manes* were infernal deities, which they diſtinguiſh'd from the *Penates* and *Lares*; but moſt authors uſe any of theſe three words indifferently to ſignify the ſouls departed; ſo that I ſhall not enquire into the difference which thoſe of a contrary opinion pretend to find between them.

Theſe tutelary divinities are of great antiquity. They had been introduced long before the *Grecks*, who probably might have borrow'd 'em, as well as the firſt foundations of their fabulous hiſtory, from thoſe who began to form the empire of the *Aſſyrians*. Herein I agree with thoſe who ſuppoſe this monarchy to have had its riſe in the city of *Niniveh*, and that it laſted thirteen hundred years: for were we to follow the opinion of *Herodotus*, and ſuppoſe that it exiſted only five hundred and twenty years, we then ſhould fix its beginning at the time when *Deborah* judg'd the *Iſraelites*; by which means the *Aſſyrians* would be poſterior to the *Greeks*, and conſequently the *Greeks* could not have borrow'd their fabulous hiſtory from them: for the moſt antient *Grecian* king that we read of in hiſtory is *Inachus*, king of *Argos*, who, according to the computation of the *Septuagint*, was contemporary with *Moſes*; tho' [a] *Euſebius* would make that great legiſlator cotemporary with *Cecrops*, who liv'd above three hundred years after, and laid the foundation of the twelve towns which form'd the little kingdom of *Athens*; and that thoſe who are of this opinion, make *Inachus* and *Abraham* cotemporaries, which has begun to create ſome confuſion in antient chronology.

But to return. We meet with the *Penates* long before *Moſes*'s time, and conſequently before the *Greeks*. 'Tis probable that *Laban*'s [b] *Teraphins*, which *Rachel* his daughter, who was afterwards *Jacob*'s wife, had ſtole from her father, and *hid in the camel's furniture*, when he went into *Rachel*'s tent to look for 'em, were tutelary Gods and *Penates*; whence we may conclude they were not large ſtatues. *Laban* in ſo doing had done no more than follow a cuſtom, which was practiſed long before his time; for *Terah*, *Abraham*'s father, alſo made ſtatues among the *Chaldeans*, which could be no other than public idols, or tutelary divinities.

Theſe idols were not apply'd to any ill uſe in the beginning; for they were at firſt but ſo many figures by which men repreſented their deceaſed fathers, or ſuch of their ſo-

In Engliſh thus:

I was at firſt, a piece of fig-tree wood,
And long an honeſt Joiner pondering ſtood,
Whether he ſhould employ his ſhaping tool
To make a god of me, or a joint-ſtool;
Each knob he weigh'd, on every inch did plod,
And rather choſe to turn me to a god.
As a *Priapus* hence I grew ador'd,
The fear of every thief and every bird.

[a] See the *Antiquity of times reſtor'd.*

[b] Or images.

ſovereigns as they had not an opportunity of honouring in perſon, by their living at a great diſtance from them. In this manner they endeavour'd to compenſate by art for what nature had taken from them, or which the diſtance of place prevented their having a ſight of. 'Twas therefore no more than a teſtimony of the love and reſpect which good children owe to their parents, or that ſubmiſſion and homage which loyal ſubjects pay to thoſe whom heaven has ſet over them.

The fourteenth book of *Wiſdom* furniſhes us with one of thoſe incidents which might have given riſe to that ſuperſtitious cuſtom with regard to ſuch ſtatues as were made in honour of deceaſed parents. The wiſe-man aſcribes it to the love which a ſon has for his father. So far would have been well; had the ſon kept his grief within due bounds, and not carried it to that exceſs as to worſhip as a god in the midſt of his family, him, whoſe loſs he ought to have regretted as a man only.

[a] *Plato* gives the name of *Omogeneioi Theoi* to the *Penates:* 'tis certain that when the antients mention'd theſe gods as their kindred, they meant no more than their deceaſed relations, who in the infancy of the world were had in great veneration by their poſterity; or in general ſuch of their family as had been dear to them in their life-time.

We may ſuppoſe that at firſt mankind only teſtified a great reſpect and veneration for theſe ſtatues, and that they conſider'd them merely as we in theſe days ſhould the picture of a deceaſed father who had been dear to us: however they exceeded by inſenſible degrees the bounds of ſuch a tenderneſs as is juſt and lawful, and fell into idolatry. But we may very probably ſuppoſe that the notion they had in thoſe remote ages of the immortality of the ſoul, was the firſt and chief ſource of idolatry.

Thoſe who were afterwards inform'd that their anceſtors had invoked the chief men of their family, and affirm'd that they had liſten'd to their prayers, were ſoon perſuaded, it was fitting they ſhould imitate ſo uſeful and glorious a worſhip. The virtues of theſe firſt chiefs were often the ſubject of their diſcourſe, and were by that means tranſmitted to poſterity. They had their ſtatues continually before their eyes, and preſerv'd them with care. 'Tis very probable that idolatry might thus have taken deep root in the minds of their poſterity, and poſſibly grew to a very great height from the idea which mankind have generally entertain'd with regard to preceding ages. They fancy that every thing in thoſe times was great and virtuous, and that their predeceſſors were free from thoſe frailties and imperfections which they ſo willingly point out in their contemporaries.

The tutelary divinities were lodg'd in different parts of the houſe, but were generally ſet in little niches made near the [b] hearth, that being the place where the whole family moſt frequently met together. As the *Indians* have no chimneys in their houſes, they lodge their *Penates* in any part of it.

IX. *Of the Holy-Water of the* Indians

THE *Jews* had their holy-water, with which they uſed to ſprinkle unclean perſons, the third day after their having been declared ſuch, and the ſeventh on which they were purified.

This was no more than clear water mix'd with the aſhes of a red cow, which was burnt out of the camp with its entrails. The prieſt, while they were burning it, always threw into the fire, cedar-wood, hyſſop, and a little ſcarlet.

[a] *Plato de legibus.* The proper ſignification of this is, thoſe gods who are of the ſame family; for *Omogeneia* ſignifies relation or kindred.

[b] This was the reaſon of their ſometimes uſing the word *Eſtea*, *Focus*, to ſignify the *Penates* or houſhold gods; and *vice verſa*, the word *Penates* to ſignify the hearth, or even the whole houſe.

The heathen *Indians* have alſo their holy-water, which is no more than cow's piſs; but as they think it would be a capital crime to burn the beaſt, they therefore uſe only its urine, and with this their devotees ſprinkle the ground before their doors every morning. They are of opinion, that this luſtration will drive away every kind of evil from their houſes, and alſo draw down the peculiar protection of the gods upon themſelves; they looking upon every thing which comes from that beaſt as holy and divine.

The great veneration they pay to cows, is, in my opinion, owing to ſome other reaſon than the pretended metempſycoſes of *Phoe*, or what they relate of *Parmeſer*. They tell us, that when the latter liv'd upon earth, he willingly undertook to look after 'em. But farther, they pretend to juſtify the affection they have for thoſe animals, by affirming that they are the beſt and moſt perfect of all beaſts; ſo that thoſe people revered cows independant from the honour which accrued to them by their receiving *Phoe*'s ſoul, or their having been the care of one of their gods. It were eaſy to prove, that the *Indians* were not the only people who look'd upon the bull, the ox, and the cow, as deities. The *Egyptians* worſhip'd the ox under the names of *Apis* and *Serapis*, which ſignify the ſame thing. Some have pretended that *Apis* was nothing more than an hieroglyphic of *Joſeph*, who procured the *Egyptians* a happy abundance at the time of a great dearth. The ox indeed was conſider'd as an emblem of fruitfulneſs and abundance by theſe and all other heathen nations. Others relate, that *Apis* reign'd firſt in *Argos*, and afterwards in *Egypt*; that he taught the *Egyptians* to dreſs the vine; and that theſe out of gratitude for this favour, worſhip'd him after his death under the figure of an ox. We are told that this king aſſum'd the name of *Oſiris* in that place, which if true, *Apis*, *Serapis*, and *Oſiris* muſt conſequently ſignify the ſame thing.

Voſſius aſſerts, that there were three *Oſiris's* in *Egypt*, and that *Ham*, or his ſon *Mizraim*, was the firſt. The word [a] *Mizraim* has indeed continued in *Egypt*, and it is thus call'd in the *Hebrew* text. The ſecond, according to that author, is *Joſeph*, and the third *Moſes*; but there is hardly room to ſuppoſe his conjecture probable with regard to the laſt. Be that as it will, 'tis certain that the *Egyptians* worſhip'd an ox under the names of *Apis*, *Serapis*, and *Oſiris*; and this animal was probably look'd upon as the hieroglyphic of one of thoſe [b] whom we juſt now mention'd.

The *Jews*, in imitation of the *Egyptians*, made a golden calf in the deſart, and fell down and worſhip'd it. In the diviſion of the kingdoms of *Judah* and *Iſrael*, *Jeroboam* erected two, the one at *Dan*, and the other at *Bethel*, and theſe the *Iſraelites* worſhip'd as gods, who had brought them out of the land of *Egypt*. *Jupiter* was ador'd under the figure of a bull, which ſhape the poets tell us he borrow'd, in order to carry off *Europa*. This fiction is of great antiquity, ſince [b] *Anacreon* mentions it in one of his odes. In fine, ſeveral antient nations paid divine worſhip to the ox, or at leaſt honour'd that beaſt as the emblem of fruitfulneſs and abundance.

[d] *Diodorus Siculus* relates, that the *Troglodytes* uſed to ſtrangle with an ox tail, all ſuch old men as were paſt their labour, or were no longer able to look after their flocks; and in general all weak and feeble people, and thoſe who were troubled with any incurable diſeaſe: nay, farther, they imagin'd they did 'em a great piece of ſervice in not ſuffering 'em to continue long in a languiſhing condition, and diſpatching 'em quickly

[a] The *Arabians* call it *Mezr* to this day. See *Vanſleb*'s relation of *Egypt*.

[b] The body of this ox was to be black, that part of the head which is over the eyes, white, and a white ſpot on its back. This quadruped deity had a peculiar way of pronouncing his oracles, which at the ſame time was very ſimple, as well as conformable to the dictates of nature. The perſon who conſulted the beaſt, ſet ſomething to eat before him, which if he refuſed, 'twas a bad omen, and he was to expect nothing but ill luck; but in caſe he accepted what was offer'd him, they were poſitive that every thing would be propitious.

[c] *Anacr.* Ode 95.

[d] *Diodorus*, lib. 4. c. 3.

quickly into the other world. Not to mention that they thought they did 'em a ſingular honour, when they ſtrangled 'em with the tail of ſo noble a beaſt as the ox or cow.

The *Indians* indeed don't carry their charity to ſo great a length; however they think it a great honour, and fancy themſelves ſure of eternal happineſs, whenever they expire with a cow-tail in their hands.

The *Egyptians* worſhipp'd an ox under the name of *Apis*, and *Serapis*, as has been already obſerv'd; hence we may conclude, that they never kill'd that beaſt, eſpecially ſince when *Pharaoh* commanded the children of *Iſrael* to offer ſacrifices to their God and not leave *Egypt*, *Moſes* reply'd, that that could not be done, ſince [a] the *Egyptians* would ſtone them, were they to ſee them ſacrifice any beaſt they worſhipp'd. If therefore the *Egyptians* could not behold without horror, the *Jews* ſacrificing thoſe beaſts which were the object of their worſhip, we may conclude from thence, that they themſelves never kill'd them. Moreover *Juvenal* relates, that the *Egyptians* abſtain'd from eating all [b] woolly beaſts, and that this people thought it a crime to kill a kid.

In caſe the *Egyptians* were not allow'd to kill ſheep or kids, we may naturally ſuppoſe they did not kill oxen, a beaſt they had in ſo great veneration; however [c] they allow'd the *Jews* to kill and eat them. *Plutarch* relates, that they themſelves uſed to ſacrifice red oxen in honour of *Typhon*. The *Iſraelites* eat lambs in that country, notwithſtanding that *Juvenal* affirms the *Egyptians* never fed upon any woolly animals, whence we may conclude, that they did not oblige the *Jews* to adhere ſtrictly to all their cuſtoms in particular, but were ſatisfy'd, provided they did not do any thing in public, which claſh'd with their religion and ceremonies.

Poſſibly the almoſt univerſal veneration which idolaters had for the ox, might have been wholly owing to the great ſervice they afford to man. As for inſtance, great numbers of people, even after the deluge, ſubſiſted chiefly on milk and the fruits of the earth: ſo that the cow furniſh'd them their principal diet. The ox was employ'd in ploughing the ground, in carrying the baggage of travellers, and in drawing of chariots. In deſarts, where no wood was to be found, men uſed to make firing of its dung mix'd with a little ſtraw, which was afterwards dry'd in the ſun, and this is the practice of the *Indians* to this day, in all thoſe places where there is a ſcarcity of wood.

Mankind accuſtom'd themſelves therefore inſenſibly to take very great care of a beaſt, to whom they were ſo much indebted, and who was even in ſome meaſure neceſſary to them. By degrees he was rank'd above all other animals, as he juſtly deſerv'd to be; but this care and gratitude at laſt became veneration, and this latter ſoon after degenerated into adoration: ſo true is it that mankind are ſeldom ſatisfy'd with a medium, and generally run into extremes.

[d] The *Indians* likewiſe ſet on a pillar a little cow of wood or ſtone, in a great many places. I enquir'd, tho' to no purpoſe, whether they look'd upon theſe images as idols or

[a] Exod. viii. 26. *Non poteſt ita fieri, abominationes enim Ægyptiorum immolabimus Domino Deo noſtro: quod ſi mactaverimus ea quæ colunt Ægyptii coram eis, lapidibus nos obruent.*

[b] Juven. Satyr. 15.

———*Lanatis animalibus abſtinet omnis*
Menſa, nefas illic fœtum jugulare capellæ.

[c] This reaſon would almoſt perſuade us, that the *Egyptians* did not really worſhip an ox, or at moſt that they paid him a ſymbolical worſhip only. 'Tis alſo probable, that the ox *Apis*, was not a god till after his conſecration, which is pretty manifeſt from antient hiſtory. Beſides, 'twas impoſſible for every ox to be a god, ſince it was neceſſary for them to have certain marks before they could be entitled to that honour.

[d] On the frontiers of *Bengal* is an ox of a prodigious ſize, which ſtands in the high-road, and has two carbuncles or rubies for its eyes. The *Indians* of that country ſeldom ſet out upon a journey without firſt invoking that animal. Thoſe of the kingdom of *Var* anoint or daub their houſes over with the fat of a new-ſlain ox. Thoſe of *Meliapur* carry ſome bull's-hair along with them, and tye it to the necks of their horſes, thinking it to be an excellent preſervative. Others, who alſo worſhip oxen, firſt kill them, then break their bones to pieces, and therewith make a kind of ointment to rub themſelves withal, as *Marcus Paulus* aſſures us.

or Taliſmans. I had obſerv'd ſomething of this nature before I went into *India*, for I ſaw in the iſle of *Mocli*, inhabited by *Mahometans* who are an *Arabian* colony, the bones of an ox's head fill'd with *Arabic* characters, which were almoſt effac'd; and I was perſuaded that they look upon that head as a Taliſman, and imagine they owe to it the preſervation and fruitfulneſs of their cattle; for the *Arabians* give very much into theſe kind of myſteries.

Neither were the *Jews* wholly free from the ſuperſtition with regard to Taliſmans, nor ſhall we be too bold in our aſſertions, if we affirm that they honoured the brazen ſerpent which *Moſes* had rais'd in the wilderneſs as a Taliſman; for incenſe was ſeldom offer'd up in their honour; they being often laid in the foundations of ſuch edifices or cities as were put under their protection; or elſe were ſet upon towers and [a] pyramids. Nevertheleſs ſome of theſe were lodg'd in little private temples, and were kept from public view. The ſcriptures relate, that the *Jews* offer'd incenſe to the brazen ſerpent till [b] *Hezekiah*'s time, who caus'd it to be broke to pieces. The *Palladium* of the *Trojans* was alſo a Taliſman, and there were few cities but had antiently ſomething peculiar to it, [c] on which they imagin'd its fate depended.

X. *Of the River* Ganges, *and the Countries which it waters.*

THE antients have ſpoken of the river *Ganges*. St. *Jerom* when he writes to *Ruſticus* the monk, agrees with the ſcriptures when he ſays, that the *Ganges* or *Piſon*, by which name 'tis call'd by *Moſes* in the book of *Geneſis*, compaſſeth the whole land of *Havilah*; he obſerves that the emerald and the carbuncle grow in that country; that it abounds with mountains of gold, which it is impoſſible to come near becauſe of the great number of griffins, dragons, and other [d] monſters.

When the ſcripture mentions *Ganges*, or, if you will, *Piſon*, in my opinion it deſcribes that river as it was before the flood, and immediately after the creation of the world; ſince it makes it flow from the ſame ſource as the other three: but 'tis very probable that the waters which overſpread the face of the whole earth quite chang'd the courſe of the ſeveral rivers; and conſequently that thoſe rivers which are now call'd *Tigris*, *Ganges*, and *Euphrates*, are not thoſe antient rivers which iſſued out of the terreſtrial paradiſe, and that they have nothing of them but the name.

I believe we may alſo preſume, without running any risk of claſhing with ſcripture, to ſubſtract ſome things from the deſcription which St. *Jerom* has given us of the *Ganges*, of the emeralds, the carbuncles, and the mountains of gold; the country which that river waters,

[a] As the author has mention'd the pyramids of *Egypt* in this place, it may not be improper to obſerve, that there is ſome conformity between the *Egyptians* and *Chineze* on this head. The latter have towers in the ſhape of pyramids, at the top of which they ſet an idol. They have a great veneration both for the tower and the idol. Now, whether they look upon it as a Taliſman, or that the tower conceals ſome other ſuperſtitious thing, capable of exciting the devotion of the *Chineze*, 'tis certain that there is ſome reſemblance between theſe towers and pyramids. The *Egyptians* had them alſo in great veneration, and we are aſſur'd, that they worſhip'd the point or top of thoſe edifices.

[b] 4 Reg. xviii. 4. *Confregitque ſerpentem æneum quem fecerat Moyſes, ſiquidem uſque ad illud tempus filii Iſrael adolebant ei incenſum.*

[c] Cities and States were under the protection of ſome Gods, or certain particular things, which were look'd upon as ſacred. This was probably in imitation of the *Jewiſh* religion, that had its ark, its urim, &c. all which the heathens ſeem likewiſe to have imitated on certain occaſions. 'Tis alſo poſſible that the heathens might have invented thoſe ſuperſtitions without having borrow'd them from the *Jews*.

[d] S. Hieronymus Ruſtico Epiſtol. 13.——*Ad Indiam pervenitur & ad Gangem fluvium, quem Phiſon ſacra ſcriptura commemorat, qui circuit totam terram Evilath——ubi naſcitur carbunculus & ſmaragdus——monteſque auri, quos adire propter gryphos & dracones, & immenſorum corporum monſtra hominibus impoſſibile eſt.* Theſe golden mountains would be of admirable uſe in adorning the ſurface of Fairy-land. Man may eaſily form the moſt extravagant and groteſque ideas of thoſe things which are at a great diſtance from him, or with which he is altogether unacquainted.

waters, being rich only by the fruitfulneſs of its ſoil, by its ſilks and muſlins, which draw a great number of foreigners to it, and almoſt all the gold of the *Indies*, a conſiderable part of which comes from *Achim* in the iſland of *Sumatra*, diſtant upwards of three hundred leagues from the *Ganges*.

'Tis thought that the city of *Achim* is the ſame with *Ophir* mention'd inſcripture, whence *Solomon* is ſaid to have ſent for gold; which conjecture is not altogether improbable: for the fleet of this mighty king was built at [a] *Ezion-geber*, a city of *Idumea* or *Edom*, ſituated on the ſhore of the *Red-Sea*. 'Tis very probable, that this city was not far diſtant from the place where *Moca* now ſtands; nor does it appear that the ſhips which came out of the *Red-Sea*, could have gone any where for ſo great a quantity of gold as in the iſle of *Sumatra*, which is nevertheleſs at a great diſtance from it; whence 'tis manifeſt that the voyages to that place muſt in thoſe days have taken up a conſiderable time, and been perform'd with great difficulty, as they had not the uſe of the ſea-compaſs, and conſequently could not advance far into the ocean, but on the contrary were generally forc'd to coaſt it. 'Tis probable that this voyage is hinted at in [b] *Eccleſiaſticus*, where the fame of *Solomon* is ſaid to have reach'd to the moſt diſtant iſles.

Monſ. *Huet* ſpeaking of the canal that join'd the *Mediterranean* to the *Red-Sea*, by which the ſhips of *Solomon* and *Hiram* might have return'd laden into *Judea* or *Phœnicia*, thinks that *Ophir* was the eaſtern coaſt of *Africa* call'd *Zanguebar*; but this country is not near ſo fruitful in gold as *Achim*. Beſides, if it be objected, that *Sumatra* lay at too great a diſtance for men who were not very well skill'd in navigation, this will make much ſtronger againſt *Zanguebar*. The learned prelate above-mention'd, makes them undertake a longer and more dangerous voyage, when he brings them back from *Spain* into the *Red-Sea*, and conſequently were oblig'd to ſail quite round *Afric*. He then ſpeaks of thoſe who return'd back from *Tarſus*.

We neither meet with dragons, or griffins on the banks of the *Ganges*: but as for crocodiles, rhinoceros's and tygers, they are pretty numerous in thoſe parts, the laſt of which make dreadful havock. Some of theſe have taken children out of the very houſes; and was a man to go but a little way into the woods, he would run the hazard of being devour'd by them. I myſelf ſaw, in a party of hunting on the banks of the *Ganges*, the freſh print of the feet of thoſe beaſts, which, without exaggerating, were above ſeven inches over.

There are alſo a prodigious number of crocodiles. Theſe generally live in the water, and even haunt the little rivulets which run into the *Ganges*, becauſe they there meet with a greater quantity of food than in the main river; but when they come out of the water, they ſeldom go far from ſhore. The moſt ſurprizing accounts have been told me of the prodigious ſtrength of theſe animals, and I have been frequently aſſur'd by the inhabitants of the country, that they would often ſeize an ox by the muzzle, when it was going to drink, and draw it to the bottom of the river without any manner of difficulty; and indeed 'tis very dangerous to waſh in it.

[c] The *Indians* have alſo a peculiar veneration for the *Ganges*, and look upon it as a God, and therefore daily offer ſacrifices to it; for which purpoſe, they ſet little lamps on its banks, and theſe being carried away by the ſtream, look very pretty in the night.

Several who inhabit near the *Ganges*, when they find themſelves very ill, beg to be carried on the banks of it, there to reſign their breath; for they think that all thoſe are happy who die on its waters; and fancy, that it has the virtue of waſhing away their ſins [d].

When

[a] 3 Reg. cap. 9. [b] Eccleſ. xlvii. 17. *Ad inſulas longè divulgatum eſt nomen tuum.*

[c] The *Egyptians* had alſo a great veneration for the *Nile*, and even deify'd it; for *Oſiris*, whom we have already mention'd, was the *Nile*, or at leaſt ſignify'd the virtue of that river, which is well known to have made the land of *Egypt* fruitful.

[d] *O faciles nimium qui triſtia crimina cædis,*
Flumine a tolli poſſe putatis aqua.

When once a ſick perſon has deſired to be carry'd thither, he cannot recede from it. Being come there, they firſt put his feet into the river, and afterwards force him to ſwallow down a great quantity of water, which they exhort him to drink with devotion and a holy confidence, and to be firmly perſuaded that it will waſh his ſoul and wipe away all his ſins. In fine, they plunge him gently into the river, whence he muſt never hope to return alive. Several, whom an indiſcreet devotion, or ſome family diſcontent had prompted with a deſire of being carry'd to the *Ganges*, have been drown'd in it. They were very far from being ſo ill, as to be perſuaded they ſhould be ſo ſoon ſanctified by this means; and ſincerely repented, but too late, of the fault they had committed.

Such as live at a very great diſtance from the *Ganges*, are contented, whenever they can get ſome of that water, to drink a little before they die; and fancy that this is equally efficacious in cleanſing them from all their ſins. People who live at a great diſtance from it, often go thither, and get a little of its ſacred water, which they carry into their reſpective countries, to furniſh their chief Pagods therewith, which indeed are ſeldom unprovided of it. I myſelf once ſaw a ſmall caravan of devout *Indians* going through *Pondicheri* (three hundred leagues diſtance from the river at leaſt) who were carrying great pots or veſſels adorn'd with *Rotain*, fill'd with the water of the *Ganges*. Theſe poor wretches kept thoſe pots very careſully, and ſeem'd to have them in the higheſt veneration, tho' they were at a great diſtance from their homes.

I cannot forbear reflecting here, on the darkneſs which has overſpread the minds of thoſe idolaters, and obſerving, that truth and fiction make the ſame impreſſion on the minds and hearts of men. [a] Mankind are as prone to error, and adhere as zealouſly to the groſſeſt ſuperſtitions, as they ought to do to true religion. 'Tis really ſurprizing, that what we call the force of truth, does not make a greater impreſſion upon them; that its light does not ſtrike irreſiſtibly on the blind, and open their eyes ſo as to give them a ſight of their errors. But for this we muſt have recourſe to the depth of God's judgments, and to that abyſs of prudence which is impenetrable to human eyes, and is comprehended by God only.

But to return to the *Ganges*. 'Tis probable that the veneration which the *Indians* have for that river may be owing to the tradition they had receiv'd from their predeceſſors with regard to *Piſon*, mention'd in ſcripture; and that they inſenſibly mix'd the account they had receiv'd from mankind in the firſt ages, with the fabulous hiſtories of their chimerical Gods.

They not only have a great veneration for the river *Ganges*, which they conſider as the moſt holy river in the world, and even a God; but alſo pay the utmoſt reverence to all floods and rivers in [b] general. Their devotees, before they put their feet into any river, waſh their hands with a little of its water, and at the ſame time offer up a ſhort prayer to the Gods.

This cuſtom of reſpecting rivers, and waſhing one's hands in their waters, is ſtrongly recommended by [c] *Heſiod*, one of the moſt antient poets now extant.

This veneration might be owing to the opinion the antients entertain'd, of every flood and river's having its peculiar Deity, which was ſuppos'd to preſide over its water.

[a] The reaſons which are here given for this turn of mind have already been made by a great number of writers. See *Bayle's Reflection on Comets.*

[b] The *Greeks* and *Romans* alſo worſhip'd them.

[c] Heſiod. oper. & dier. l. 2.

XI. *Of the Metempſycoſis, or Tranſmigration of Souls.*

THE *Indians* believe the tranſmigration of ſouls; a manifeſt proof of which, is, the great number of hoſpitals erected in *Surat*, for the lodging, feeding, and healing of all ſuch beaſts as are either maimed, crippled, or afflicted with any diſeaſe. I have not been able to diſcover whence this doctrine took its riſe among them, and am of opinion, that this would be a very difficult point; for we meet with great numbers of people who profeſs the ſame religion, and worſhip God in the ſame temples; have the ſame ceremonies among them, and are likewiſe of the ſame tribe, who yet have very different notions on this head. As for inſtance, there are certain [a] *Bramins* who live only on [b] herbs, milk, butter and fruits, while others eat hens only, and others again the fleſh of the roe-buck. Some tribes eat ſwine's fleſh, but all in general abſtain from oxen and cows. I have already taken notice of the veneration they have for thoſe beaſts.

The *Banians*, who are a particular tribe of merchants, and of whom mention will be made in the ſequel, adhere more ſtrictly to the doctrine of the tranſmigration of ſouls than the reſt of the *Indians*, and obey, with the moſt religious exactneſs, the moſt inconſiderable injunctions of it. [c] They never kill any kind of animals, nor eat of any thing that had life; ſome of them are ſo ſcrupulouſly exact in this particular, as to keep ſervants purely to fan the air while they eat, in order to drive away the great number of gnats or little flies with which that country is infeſted; for fear leſt any of them ſhould unfortunately drop into the victuals, or that they ſhould ſwallow them down, and ſo kill them.

One might, methinks, conclude from this diverſity of opinions with regard to the tranſmigration of ſouls, that at the time of its being introduc'd among thoſe *Indians*, they had already an eſtabliſh'd form of worſhip and a religion independent from that doctrine; ſo that it was at firſt receiv'd no otherwiſe than as an opinion, which having no ill tendency in itſelf, might be either receiv'd or rejected, as every perſon ſhould judge proper. Some heads of families gave afterwards into this new philoſophy, and adher'd very ſcrupulouſly to all its principles. Others thinking it impoſſible for the ſouls of men to tranſmigrate into the bodies of certain animals, would therefore not abſtain from eating them. Every one afterwards acquainted his family with the notion he entertain'd on this head, and by this means tranſmitted it by inſenſible degrees to their poſterity; and theſe have always imbib'd it, and look upon it at this day as a law which they are indiſpenſably oblig'd to follow, and that becauſe they pay the utmoſt deference and veneration to all the cuſtoms of their anceſtors.

Had

[a] We find a great conformity between the *Bramins* and the antient *Egyptian* prieſts. As for inſtance, the former waſh themſelves with clear water twice a-day before they enter into their Pagods, which cuſtom was alſo obſerv'd by the antient *Egyptians*. They plunge themſelves into the *Ganges* out of a ſpirit of devotion, after which they take up water, and throw towards the ſun, as a teſtimony of their veneration. The *Egyptians* uſed alſo to plunge themſelves in the ſacred water of the *Nile*, and never eat of any thing that has life, as the *Bramins* at this day.

[b] Several eat neither milk, cheeſe, butter, eggs, nor any thing that is produc'd from living animals; for fear, ſay they, leſt they ſhould imprudently ſwallow down the ſouls of any of their heroes, relations, &c.

[c] Their charity to beaſts is ſo very ridiculous, that it would appear altogether improbable, did not ſeveral travellers aſſure us they themſelves had been eye-witneſſes to it, and among the reſt Mr. *Fryar* an *Engliſh* phyſician. *The* Banians, ſays he, in his excellent voyage into *Perſia* and the *Indies*, *live under the ſame roof with oxen and cows*, &c. *and ſuffer themſelves to be eat up with vermin out of a charitable principle. Tho' they are tormented by gnats and mosketoes, they yet never dare hurt them.* And how grievouſly ſoever theſe inſects ſting them, they yet imagine they bring the bleſſings of heaven along with them. *At their deaths, they purchaſe liberty to ſome animals, and free them from all their labours*, &c.

Had the doctrine of tranſmigration been at firſt eſtabliſh'd among the *Indians* as an article of religion, we then ſhould not have found ſo great a variety of opinions among them upon that head. They wou'd even have conſider'd all ſuch as ſchiſmatics who differ'd from the general opinion, and would not follow that doctrine in all its purity. They would at laſt have ſeparated entirely from one another, and have had different temples, prieſts, and even ſacrifices.

The reader may poſſibly ask, whether the *Indians* receiv'd the doctrine of tranſmigration from *Pythagoras* or his followers; for this philoſopher is generally ſuppos'd to have firſt ſtarted this opinion, or at leaſt to have firſt taught it.

Were we to anſwer this queſtion agreeably to the diſcoveries which have been made in our days in the empire of *China*, we then ſhould affirm that the *Indians* and *Chineze* had the doctrine of tranſmigration five hundred years at leaſt before that philoſopher, who, as [a] *Tully* informs us, liv'd when the *Romans* drove *Tarquinius Superbus* out of *Rome*, and changed their monarchy into a common-wealth. In *Solomon*'s time, an *Indian* philoſopher, whoſe name was [b] *Phoe*, a native, as ſome have it, of the iſland of *Ceylan*, or according to others, of the neighbouring continent, publiſh'd this doctrine in the *Indies*.

This man, in order to give the greater weight and authority to this new philoſophy, and that it might be receiv'd with the greater awe and veneration, aſſur'd the people he had receiv'd it from heaven: he caus'd himſelf to be conſider'd as a prophet, and even went ſo far as to affirm, that he was the beſt man upon earth.

He taught a twofold doctrine, the one interior, the other exterior. He communicated the interior doctrine to ſuch of his deareſt diſciples only, whom he knew were entirely devoted to him, and on whoſe fidelity he was ſenſible he might ſafely rely. In this ſyſtem he aſſerted, that the ſoul would be annihilated after death, and that after its ſeparation from the body, it diſſolv'd itſelf in air, and form'd an ethereal ſubſtance; which differs but very little from that ſpecies of [c] atheiſm, which we are told all the learned *Chineze* have imbib'd.

With regard to the exterior doctrine, he taught the people the tranſmigration of ſouls, [d] and affirm'd that he himſelf had experienc'd it a numberleſs multitude of times; having liv'd on the earth under the figure of an ape, a calf, an elephant, and ſeveral other beaſts. 'Tis on theſe different kinds of beaſts, in whoſe bodies he ſaid his ſoul had paſs'd, that moſt of the religions of the *Indians* are grounded, who probably before that time had only the knowledge of ſome ſupreme Being, or in general of ſome Deity, to whom they might offer ſacrifices.

Nevertheleſs, I would not be underſtood to conclude from hence, that this knowledge which the *Indians* had of a ſovereign Being, was ſuitable to the divine Majeſty; or, in other words, that they acknowledg'd the true God only; that the ſacrifices which they made were addreſs'd to no other Being than to him, and that their religion was free from ſuperſtition and idolatry till *Fo* or *Phoe*.

'Twou'd be an odd paradox were we to advance that (at a time when a cloud of error had overſpread the world, and that God was oblig'd as it were to ſeparate *Abraham* from the reſt of mankind, in order to make him the father of a people who might adore and

[a] 4 *Tuſcul. quæſt. in Brut.*

[b] *Fo* or *Xechia*, a *Chineze* Deity, which firſt came from the *Indies*, where it bears the name of *Ram*; at *Japan*, that of *Xaca*; at *Tunquin*, that of *Chiaga*, &c. of whom mention will be made in the ſequel. All we ſhall now obſerve in this place, is, that ſome authors take this *Xaca* for *Pythagoras*, and others for *Hermes Triſmegiſtus* the *Egyptian*.

[c] This opinion is not any way atheiſtical. This diſſolving of the ſoul into an ethereal ſubſtance is a notion of great antiquity, which will admit of a pretty tollerable interpretation. 'Tis indeed true, that it ſuppoſes the ſoul to be a corporeal being.

[d] The *Indians* tell us that the ſoul of *Xaca* went thro' eighty teouſand metamorphoſes, and at laſt fix'd its habitation the body of a white elephant. Hence ariſes the veneration the *Indians* have for the white elephant.

and ſerve him without ſuperſtition, or dividing his worſhip between the true God and the falſe ones) to advance, I ſay, that truth ſhould have ſhelter'd herſelf among the *Indians*; that it there continued in all its purity till *Solomon*'s time; and that the idea of one ſole God, unſully'd with error, was preſerv'd in *India*, at the ſame time that the *Jews* were continually falling into idolatry, and the *Indians* worſhip'd the ſupreme Being in a manner altogether ſuitable to his divine perfections.

Phoe propos'd his new doctrine to the *Indians*, and eaſily prevail'd with them to receive it, and heighten it with the wild chimæras, which they had entertain'd till his time, with regard to the Deity and the ſoul. 'Tis well known that mankind in general are vaſtly fond of novelty, and particularly the inferior ſort, eſpecially when they imagine that their religion will either have the greater ſpread, or receive any improvements by that means.

Moreover, the doctrine of tranſmigration made its way more eaſily into the minds of men, becauſe the notion prevail'd univerſally with regard to the immortality of the ſoul, which was thought to go into a certain place after its diſſolution from the body. This has in different ages, given riſe to ſeveral very whimſical opinions; for ſome fancy'd that the ſouls of the wicked went immediately after death into a place of torment, where they were puniſh'd according to the enormity of their crimes; an opinion that has been moſt generally receiv'd by all heathens. Others were ſo ridiculous as to aſſert, that the Gods caus'd ſouls to paſs into the bodies of the dirtieſt and moſt vile animals. Others thought, that they wander'd up and down the world, and that they were oblig'd to ramble in that manner for many ages, before they were allow'd to aſcend into heaven whence they ſprung. [a] *Tully* was probably of opinion, that ſouls roam up and down after this life, as appears from *Scipio*'s [b] dream.

Phoe writ forty volumes, which continu'd untranſlated, and were wholly confin'd to the *Indies*, till *anno Dom.* 65. when the diſciples of that philoſopher carried it to *China* under the reign of *Hoamti*. The *Chineze* immediately tranſlated it into their language. They proved the age in which his followers ſaid he liv'd, from the ſeveral particulars ſcatter'd up and down in his works, all which bore ſome relation to ſeveral circumſtances with which they were acquainted, with regard to the *Indians*. No ſooner did this doctrine make its appearance among 'em, but it met with a numberleſs multitude of followers.

XII. *The charitable Manner of the* Indians *giving Drink to Travellers.*

OUR Saviour, to ſhew us in his goſpel, that every action we do for his ſake ſhall be rewarded, promiſes one to all thoſe, who in his name, and from a deſire of being acceptable to him, ſhall give even ſo much as a glaſs of water.

The reader poſſibly will ſay, that a glaſs of water is a mere trifle; however the giving even this, is a very meritorious action on certain occaſions, and in the manner as ſeveral *Indians* do it, for they ſometimes fetch it at a great diſtance, and boil it, in order to make it the more ſalutary. Theſe people wait all-day-long in thoſe roads where there are no wells nor rivulets to be met with, and offer water to all paſſengers in honour of their Gods.

'Tis

[a] Others imagin'd, that after their leaving the body they were to go through fire, in order to be purg'd from the uncleanneſs they had contracted in this life; which opinion prevails to this day.

[b] *Qui*, &c. *Deorum & hominum, jura violarunt, corporibus elapſi, circa terram ipſam volutantur, nec in hunc locum, niſi multis exagitati ſæculis revertuntur.*

'Tis probable that the *Jews* had formerly this pious cuſtom, as alſo their neighbour nations, whoſe cuſtoms they were acquainted with. Our Saviour alluded to this cuſtom, when he aſſur'd us that it would meet with its reward.

'Tis certain that the *Eaſterns* are much more charitable than the *Europeans* with reſpect to ſuch things as are neceſſary to the ſupport of life. They ſcarce ever refuſe victuals and drink to poor paſſengers, unleſs when their country is oppreſs'd with famine, in which they imitate the practice of mankind in the infancy of the world, who never uſed to ſuffer any traveller to paſs by, without offering him ſomething, or giving him ſome little refreſhment. Thus *Abraham* caus'd three angels to [a] reſt themſelves, and ſet victuals before them, when they, having aſſum'd the human figure, paſs'd thro' the valley of *Mamre*, where he then was, in order to get *Lot* out of *Sodom*. At their arrival in that city, *Lot* would not ſuffer them to ſtand without, but [b] carried them into his houſe, tho' he was an entire ſtranger to them. The ſtranger who dwelt at *Gibeah* offer'd, in like manner, his houſe to the [c] *Levite*, and was very much ſurpriz'd that all refus'd him admittance; for in thoſe days, every body kept open houſe, and uſed to entertain travellers with great chearfulneſs and pleaſure, without expecting the leaſt reward for it.

XIII. *Their Manner of eating Locuſts.*

WE read in the goſpels, that St. *John the Baptiſt* liv'd on locuſts and wild honey. Some interpreters, who could never believe that any human creature ever fed on thoſe inſects, ſay that by the word *locuſta* we are to underſtand the extremities of branches of trees, and affirm it to have been the only ſuſtenance this holy anchorite took; but they did not know that the *Indians* often [d] eat boil'd locuſts; and tho' they are like to thoſe in *Europe*, they yet never make any of them ſick.

Nor was this food very uncommon among the *Jews*, God allowing them to feed upon thoſe inſects; as we find it expreſs'd in *Leviticus* in manner following. [e] *Yet theſe ye may eat of, every flying, creeping thing, that goeth upon all-four, which have legs above their feet, to leap withal upon the earth——Even theſe of them ye may eat: the locuſt after his kind, and the bald-locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind.*

XIV. *Of the fortified Places, into which the Shepherds withdraw with their Flocks.*

THE ſcripture tells us, that [f] *Uzziah built towers in the deſart, and digged many wells, becauſe of the great number of cattle he had in the plains.*

In my opinion theſe towers are the ſame with thoſe the *Indians* call *Pagods*; not thoſe which they uſe as temples, but certain other large edifices which they build in plains,

[a] Geneſ. xviii. [b] Geneſ. xix. [c] Judg. xix.

[d] Theſe locuſts are generally large, red, and ſo weighty, that they cannot riſe from the ground when they are carried, at certain ſeaſons, by whirlwinds towards *Ormuz* and *Banderabaſſi*. The peaſants in thoſe countries dry, ſalt, and burn or parch them, and carry 'em to market like other proviſions.

[e] Levit xi. 21, 22. *Quidquid autem ambulat quidem ſuper quatuor pedes, ſed habet longiora retrò crura comedere debitis, ut eſt bruchus in genere ſuo, & attacus, atque ophiomachus, ac locuſta, ſingula juxta genus ſuum.*

[f] 2 Paral. xxvi. 10. *Extruxit etiam turres in ſolitudine, & effodit ciſternas plurimas eò quod haberet multa pecora.*

plains, and call *Pagods*, probably becauſe that over their gates pyramids are ſet which are adorn'd with figures of their gods, as *Witznou* and ſuch like; or elſe becauſe they have a great number of little chapels within them, each of which has an idol.

Theſe edifices are generally ſurrounded with ſtrong walls, and thither they carry their cattle in time of danger; for the people are oblig'd to ſtand always upon their guard, tho' their king ſhould be at peace with all his neighbours: becauſe, as in thoſe countries the ſoldiers are ill paid, their commanders, who keep their pay, allow them therefore to plunder at pleaſure; ſo that they often fall upon the cattle when they are leaſt expected. Theſe marauders often forc'd us to take up arms at *Pondichery*, and we even had the ill fortune to loſe a very brave officer in one of thoſe ſallies, and another was wounded, and alſo ſeveral of the natives who were in our ſervice. But 'twould be to no purpoſe to ſue for juſtice from their commander, or repreſent to him, that his ſoldiers have no right to make any inroads into other peoples territories, at a time when they are at peace with the Great *Mogul* their maſter: they always promiſe very fair, and as ſurely break it; they being oblig'd either to pay their ſoldiers, or give 'em leave to plunder. Such as are travelling in *India* retire into theſe *Pagods*: in *Perſia* they withdraw into [a] *Caravan-ſerahs*, and in *Arabia* into their *Caravan-beites*, or houſe of *Caravans*.

In all places where there are no *Pagods* there are uſually other little edifices, call'd *Chaudries*, which travellers may alſo retire to, but not with the ſame conveniency. There are in *India* ſeveral reſervoirs of water, pretty much like thoſe ciſterns or wells which the king of *Judah* cauſed to be ſunk in the deſart. Theſe heathens think that the digging of wells and ponds in ſolitary places, for the conveniency of travellers and beaſts, a charitable action; and it often happens, that a vow made to their Gods, a deſire of obtaining children, or of ſucceſs in ſome undertaking, are the motives of their making them.

XV. *Of their public Edifices.*

THE Pagods and other public edifices of the heathens are generally built of great black ſtones of an extraordinary length. The pillars, of which there are always a great number, are almoſt of one piece, and ſupport ſtone rafters that form the cieling. Theſe rafters are generally ſeventeen or eighteen foot long, and about three foot and an half broad. They are all fix'd to one another, and a little lime is put between the joints, to hinder the water from coming thro': ſo that there is not one ſingle piece of wood in theſe great buildings.

The ſcarcity of theſe ſtones, the difficulty of removing them from one place to another, and of fixing 'em in buildings, raiſes their value prodigiouſly. The walls of *Jeruſalem* were built of ſuch ſtones, whoſe great length and [b] thickneſs made them valuable.

[c] *Solomon* alſo employ'd ſuch ſtones in laying the foundations of his houſe, and that which he built for *Pharaoh*'s daughter. 'Tis ſaid in the book of *Kings*, that *the foundation was of coſtly ſtones, even of great ſtones, ſtones of ten cubits, and ſtones of eight cubits.* This ſtrong way of building made them very durable, and enabled them

[a] Theſe *Caravan-ſerahs* are edifices rais'd by the charity of the *Eaſterns*. Some of theſe in *Perſia* are dedicated to certain *Mahometan* ſaints, as for inſtance, to *Band-Aly*, or *Chaſte Aly*. The *Caravan-ſerahs* have no kind of furniture in them. Travellers have ingreſs and egreſs without giving any thing to the perſon who looks after them, or his ſervants, they being maintain'd by the bounty of ſeveral charitable people. There is ſome difference between the *Caravan-ſerahs* of cities and thoſe of the country; the latter are ſpoken of in this place.

[b] *Lapides pretioſi muri tui Jeruſalem.*

[c] *Fundamenta autem de lapidibus pretioſis, lapidibus magnis decem ſive octo cubitorum*, 3 Reg. vii. 10.

them to reſiſt time and the inclemencies of the weather. But things are now very much chang'd in this particular; for we never conſider whether what we do will be agreeable to poſterity, and generally labour only for ourſelves, and for the immediate gratification of our own taſtes.

Such *Indians* as are in good circumſtances, build pretty much after the manner of the *Jews*. Moſt of their houſes are flat at top like thoſe in *Paleſtine*, as indeed they generally are to this day in moſt hot countries. They have alſo a kind of gallery at the entrance of every houſe, which forms the front. 'Tis here they receive their viſits, and make their entertainments in rainy ſeaſons; for in fine weather, they have either tents or arbours in their court-yards, and in theſe ſhady places they feaſt and regale themſelves.

They never admit any perſon within their houſes, which is only for themſelves or their women. They likewiſe never have any window next the ſtreet, to prevent intrigues with their wives, for they are ſurprizingly jealous in this country. They not only never viſit the ladies, but dare not even enquire after them; and there could not be a worſe compliment made a man, than to ask him how his wife does; ſo that no perſon muſt ever mention their wives, no more than if they never had any. If a man ſhould, out of civility, enquire after their health, they would immediately reply, that none but themſelves are concern'd in their being well or ill; for as they were made for their uſe only, no man breathing, but themſelves, has a right to trouble their heads about their health, or to intermeddle in any of their concerns. But this is not all; for theſe queſtions, tho' altogether innocent, prove ſometimes fatal to the women enquired after. From what has been ſaid, we may judge how many people would be idle in thoſe countries, who are not ſo in *Europe*. 'Tis true indeed, that the confinement under which their women are kept, makes 'em ſeldom let ſlip any opportunity that offers itſelf, and that their men need only ſtand upon the defenſive.

XVI. *Of the Black with which the* Indian *Women heighten the White of their Complexions; and of their Looking-glaſſes.*

EZEKIEL repreſenting the idolatry of *Jeruſalem* under the figure of a lewd woman, reproaches her with painting her eyes when ſhe expected her lovers. We alſo read in the 2*d* book of *Kings*, that [b] *Jezabel* painted her face in order to make herſelf agreeable to *Jehu*, and to eſcape the death which ſhe knew ſhe juſtly deſerv'd for the great number of crimes ſhe had committed. As ſoon as *Jezabel* heard of *Jehu*'s arrival, ſhe painted her eyes, and put her ornaments on her head. The compoſition ſhe uſed gave a black tincture to the eye, but this, according to the modern taſte, would ſcarce make a woman more killing. Nevertheleſs ſuch *Indian* women as are fair complexion'd, have the ſame cuſtom among them to this day. Theſe, in order to heighten the luſtre of their charms, and give their eyes a more languiſhing look, colour 'em round with a little black, which has pretty near the ſame effect with them, as the patching of our *European* ladies among us.

As to the ornaments of their women, I ſhall, by the way, make ſome mention of their glaſſes, and of the manner in which they are made. They are generally very ſmall, and made of braſs finely poliſh'd, which reflects the image very exactly. They were formerly

[a] Ezek. xxiii. 40. *Et circumliniſti ſtibio oculos tuos.*

[b] 4 Reg. ix. 30. *Porrò Jezabel introitu ejus audito depinxit oculos ſuos ſtibio, & ornavit caput ſuum.*

antiently uſed by the *Jews*, and are ſtill to this day in ſeveral parts of *Europe*. The ſcripture tells us, that [a] *Bezaleel made a laver of braſs, and the foot of it of braſs, and the looking-glaſſes of the women aſſembling, which aſſembled at the door of the tabernacle of the congregation.* I ſhall take the liberty of making ſome reflections on thoſe women who uſed to watch and pray at the door of the tabernacle of the congregation, with regard to the conſequences which ſome authors have endeavoured to draw from the paſſage above-mentioned. Theſe have pretended to prove from thence, that under the written law there were nuns or virgins devoted to God, who had cells in the out-parts of the tabernacle. Such as give ſo remote an antiquity to monaſtic inſtitutions, ſeem too much prejudic'd in its favour. 'Tis enough that we allow this religious ſtate to be good in itſelf; that 'tis holy, and has a ſanction given to it by the church; without endeavouring to prove its inſtitution upwards of fifteen hundred years before Chriſt. Not to mention that there muſt have been a prodigious number of theſe nuns; that their Looking-glaſſes muſt have been very large, or that every recluſe had a great number of them; otherwiſe 'twould have been impoſſible to have made ſo great a brazen [b] veſſel out of 'em. Methinks that the two laſt articles ſeem very ill ſuited to nuns, who, tho' beautiful, ought not ſo much as remember that they have one handſome feature; and who, conſequently, have no manner of occaſion for ſo great a number of looking-glaſſes.

If it were true, that the monaſtic life was inſtituted in *Moſes*'s time, what would become of the claim of the pretended ſucceſſors of *Elias*, who ſtrongly aſſert, that they themſelves firſt gave riſe to that inſtitution.

Theſe women who uſed to watch at the door of the tabernacle were not nuns, but ſecular women, whom devotion prompted to go and ſpend the night in prayer near the houſe of the Lord. This religious cuſtom was practis'd in the time of *Eli* the high-prieſt, and the debauching of theſe women was one of the crimes which his children had been guilty of. The ſcripture does not here employ the word *excubabant*, as in *Exodus*, [c] but that of *obſervabant*, which I believe ought to be tranſlated to *meditate* or *reflect upon*, and not to *look after* or *watch*: for there were *Levites* enough to guard the tabernacle, ſo that they had no occaſion to employ women for that purpoſe.

XVII. *The Cuſtom the* Indians *have of letting their Nails grow.*

BOTH men and women in *India* ſuffer their nails to grow prodigiouſly long, [d] which was alſo the cuſtom of the antient heathens: but the *Jews*, for fear leſt any impurity ſhould remain in them, and by that means might mix with their victuals, uſed to pare them very carefully, and oblig'd all their family to do the ſame. 'Tis for this reaſon that the ſcripture, when it allows 'em to marry ſuch women as they ſhould have taken priſoners in war, [e] commands them to firſt ſhave their heads, and likewiſe pare their nails.

[a] Exod. xxxviii. 8. *Fecit & labrum æneum cum baſi ſua de ſpeculis mulierum, quæ excubabant in oſtio Tabernaculi.*

[b] A laver.

[c] 1 Reg. ii. 22.

[d] The antients were ſo ſuperſtitious as not to pare their nails whilſt they were preparing the ſacrifice.

[e] Deuter. xxi. 12. *Quæ radet cæſariem, & circumcidet ungues.*

XVIII. *The Marriage-Ceremonies of the* Indians.

WE meet with a parable in [a] St. *Matthew*, which I believe may be explain'd by one of the ceremonies of the *Indians*.

That evangeliſt ſpeaking of the five fooliſh virgins who had forgot to provide oil till the bridegroom was ready to enter in, ſays, [b] *That at midnight there was a cry made, Behold the bridegroom cometh! go ye out to meet him.*

This cuſtom for a man to go out on the eve of his wedding-day, and not to return till midnight, appears ſo extraordinary to us, that we might ask whether there were no law which oblig'd him to it, ſince he came back with great ceremony; there being women with torches in their hands, who were going to meet him, and a feaſt prepared againſt his coming.

We might eaſily anſwer this enquiry, were we to make it conſonant to the cuſtoms of the *Indians*; for among them, the bride and bridegroom ride together on their wedding-day in the ſame ſedan, the common vehicle of the country, which four men carry upon their ſhoulders; and ſet out about ſeven or eight in the evening, together with all their friends and relations, with trumpets ſounding and drums beating before them; and are lighted by a great number of *Maſſals*, a kind of torch I ſhall immediately deſcribe.

Several women walk behind the ſedan, ſinging verſes, in which they wiſh the new-married couple uninterrupted happineſs, in the ſame manner as the *Greeks* and *Romans* in their epithalamiums.

'Tis probable that theſe kind of publick ſingers are hinted at in the laſt chapter of [c] *Eccleſiaſtes*. They are likewiſe mention'd by [d] *David*.

In this manner the bride and bridegroom in *India* are carry'd up and down for ſome hours; after which they return home, where the women and ſervants wait their arrival. The whole houſe is illuminated with little lamps, and ſeveral *Maſſals* are ready lighted for their coming, beſides thoſe which go before the bride and bridegoom's ſedan.

Theſe *Maſſals* are made of ſeveral pieces of old linnen, knit very cloſe together circularly, and theſe they thruſt thro' a copper haſt or handle. They who hold a *Maſſal* in one hand, have a bottle made of the ſame metal with the haſt of their torches, in the other, and fill'd with oil, which they pour from time to time on the linnen-cloth above-mentioned, which ſerves to the ſame uſe as the wick of a candle among us; ſo that were they not to ſupply it with oil, it would immediately go out.

As ſoon as the new-married couple are got into the houſe, the bride withdraws with the women, and the bridegroom and his friends lay themſelves down on carpets or mats, and proviſion is immediately brought them. There is always a great number of people at theſe weddings, and I queſtion whether the *Greeks* had ſo many bride-folks at their nuptials as the *Indians* have.

There ſeems to be a conſiderable conformity between this cuſtom and the parable in the Goſpel. 'Tis probable that the *Jews*, at leaſt thoſe in our Saviour's time, had ſome ſuch ceremony among them; otherwiſe I cannot ſee how we can eaſily account for the return of the bridegroom at midnight, and for the feaſt which was made immediately after it. Nevertheleſs thoſe who have written on the *Jewiſh* traditions, don't make the leaſt mention of it.

Our

[a] Matth. xxv.

[b] Matth. xxv. 6. *Media autem nocte clamor factus eſt, Ecce ſponſus venit! exite obviam ei.*

[c] Verſ. 4. *Obſurdeſcent filiæ carminis.* Whereby he would denote one of the marks of the public calamities.

[d] Pſal. lxvii. 26. He calls them, *Juvenculas tympaniſtrias.*

Our Saviour might poſſibly have borrowed that cuſtom from ſuch nations as border upon *Judea*, with whoſe laws and practices the *Jews* were probably acquainted.

'Twould be to no purpoſe to object, that 'twas only ſpoken parabolically, ſince all thoſe which our Saviour made uſe of were either founded on the cuſtoms of the *Jews*, or on thoſe of ſuch nations as lay near to *Paleſtine*.

XIX. *Of the different Tribes or* Caſtes *among the* Indians.

THE Heathen-*Indians* are divided into tribes, in the ſame manner as the *Jews* were antiently; but I could never find out the exact number of them: for every tribe, beſides the general diviſion, was ſub-divided into a numberleſs multitude of others, who all differ among themſelves, either with regard to their food, or ſome other circumſtance.

The *Indians* have given the name of *Caſtes* to what the *Jews* call'd tribes, but there is a much greater diſproportion between theſe *Caſtes*, than there was between the tribes of *Iſrael*, which however were not equal; for not to mention the ſuperiority which the prieſthood gave to that of *Levi*, there was alſo a rank or degree among the reſt. As for inſtance, that of *Benjamin* was the laſt, as is manifeſt from *Saul* and *Samuel*, when the [a] latter ſpake thus to him with regard to the ſhe-aſſes he was enquiring after; *On whom is all the deſire of* Iſrael? *is it not on thee, and on all thy father's houſe? Saul* reply'd, *Am not I a* Benjamite, *of the ſmalleſt of the tribes of* Iſrael?

However, notwithſtanding this ſuperiority, yet the members of the different tribes uſed to viſit one another, and eat together. They were even allow'd to marry into another tribe, provided the woman was not an heireſs; for they were forbid to [b] *remove the inheritance of the children of* Iſrael *from tribe to tribe*. Thus *David*, tho' of the tribe of *Judah*, married *Michal*, who was of the tribe of *Benjamin*, becauſe ſhe had no inheritance.

But the *Indians* are not allow'd that liberty; for ſome of their tribes are univerſally deſpis'd; as for inſtance, that of *Parias*. Any family that ſhould marry into ſuch tribes, would be polluted, as it were. The members of theſe are employ'd in the moſt ſervile offices, nor do they dare ſo much as to touch any of the others; and were they known to have the leaſt familiarity with them, they would immediately be baniſh'd from their reſpective tribes, and be look'd upon as infamous wretches.

There is nothing gives the miſſionaries ſo much trouble, or is ſo great an obſtacle to the converſion of the Heathen-*Indians*, as the deadly averſion the latter have for this tribe of *Parias*. They cannot prevail with themſelves to ſubmit to an injunction, which forces them, as it were, to receive the bleſſed ſacrament from the ſame hands as give it to the *Parias*; and conſequently makes them run the riſque of touching with their lips the ſame fingers which a *Paria* may have touch'd with his; ſo that they are oblig'd to uſe the utmoſt precautions in this delicate affair.

Nor will the *Indians* aſſemble in the ſame church with the *Parias*; which has oblig'd the Jeſuits, who were willing to indulge 'em in their weakneſs, to build a little chapel near their own church at *Pondichery*, for the conveniency of thoſe poor wretches; who, before this, were oblig'd, whenever they aſſiſted at divine ſervice, to ſtand in the open air, and be expos'd to the violent rains, or ſcorching heat of the ſun.

Some

[a] 1 Reg. ix. 21. *Numquid non filius Jemini ego ſum, de minima tribu Iſrael?*

[b] Num. xxxvi. 7. *Ne commiſceatur poſſeſſio filiorum Iſrael de tribu in tribum, omnes enim viri ducent uxores de tribu & cognatione ſua.*

Some would perhaps diſapprove this condeſcenſion, and alledge that as charity is the firſt effect of chriſtianity, the *Indians* ought not to be indulg'd in that horror and averſion they have for the *Parias*, whom baptiſm has made their brethren in Chriſt Jeſus; and that they ſhould leave no ſtone unturn'd to conquer, if poſſible, the natural antipathy which all the reſt of the tribes bear to them.

This is what the Jeſuits and Capuchins of *Pondichery* endeavour at, with a truly apoſtolical zeal. The gentlemen who are employ'd in foreign miſſions labour alſo to effect it with equal application: but ſuch frailties are not to be rooted out at once. We are bound in duty to have the utmoſt tenderneſs for a church which is but in its infancy, for a ſett of people that are fluctuating, as it were, between chriſtianity and idolatry, and whoſe hands are yet ſmoaking with the incenſe they had but juſt before offer'd to the falſe gods: we ought, I ſay, to have a much greater regard on this occaſion, than one ſhould have to a place where the chriſtian religion had long flouriſh'd, and been eſtabliſh'd from time immemorial.

As for inſtance, 'tis manifeſt from the *Acts of the Apoſtles*, that notwithſtanding the firſt preachers of the goſpel, aſſembled at *Jeruſalem*, had thought proper to oblige no longer all ſuch heathens as ſhould be [a] converted to chriſtianity to get themſelves circumcis'd; St. *Paul* nevertheleſs circumcis'd [b] *Timothy*, becauſe of the mortal averſion which the *Jews*, to whom he was going to preach the kingdom of heaven, had to all the uncircumciſed.

We alſo meet with a much greater inſtance of indulgence in the *Old Teſtament*, than the above-mentioned, and which, I am perſuaded, would not be allow'd under the chriſtian diſpenſation. 'Twas that of *Naaman*, commander of the king of *Syria*'s armies, whom *Eliſha* cured of his leproſy. *Naaman* promiſed the prophet that he would wholly relinquiſh the worſhip of idols, and acknowledge no other Being than the true God, to whom he owed his cure. However, as his employment oblig'd him to accompany his ſovereign to the temple of *Rimmon*, and to wait upon him as his eſquire upon that occaſion; he [c] beſought *Eliſha* to intreat the Lord to pardon him, in caſe it ſhould ſo happen, that when the king lean'd upon his ſhoulder to worſhip the idol, he alſo ſhould adore it, or bow down before it. By the anſwer *Eliſha* made him, one would be apt to think he conſented to it, ſince he reply'd only, *Go in peace*; at leaſt we cannot ſay that he condemn'd him for it.

The only reaſon of my quoting theſe inſtances, was to ſhew, that ſome indulgence may be allow'd to the hardneſs of mens hearts; eſpecially when ſuch things don't ſtrike directly at the foundation of religion; but on the contrary, when the not allowing them would be of very dangerous conſequence. However, perſons ſo indulg'd ought not to lay it down as a maxim that is to be always obſerv'd; nor conſider that as an expreſs leave and a poſitive conſent, which was no more than a mere indulgence, eſpecially if they had been told ſo beforehand.

As theſe ſubjects are of a very nice and delicate nature, ſo they ought to be handled with the utmoſt prudence and judgment. Theſe, perhaps, are the two moſt eſſential qualifications required in a miſſionary; but I am perſuaded that thoſe holy labourers in the Lord's vine-yard, are thoroughly poſſeſt of them. We may reaſonably ſuppoſe, that heaven beſtows on all thoſe, whom he inſpires with the holy reſolution of labouring at the converſion of the heathens in the *Indies*, all the virtues requiſite for ſuch a weighty employment; at leaſt, charity obliges us to think ſo.

We

[a] Act. Apoſt. xv. 28. *Viſum eſt Spiritui Sancto, & nobis, nihil ultrà imponere vobis oneris, quam hæc neceſſaria*, &c. That is, It ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things, &c.

[b] Act. Apoſt. xvi. 3. *Et aſſumens circumcidit eum propter Judæos, qui erant in illis locis. Sciebant enim omnes, quod pater ejus erat Gentilis.* That is, He took and circumciſed him, becauſe of the *Jews* who were in thoſe quarters: For they all knew that his father was a *Gentile*.

[c] 4 Reg. v. 18. *Hoc autem ſolùm eſt, de quo deprecaberis Dominum pro ſervo tuo; quando ingredietur dominus meus templum Rimmon, ut adoret, & illo innitente ſuper manum meam, ſi adoravero in templo Rimmon, ut ignoſcat mihi dominus ſervo tuo pro hac re.*

We are to hope, that ſome expedient will in time be found out, to root out, by inſenſible degrees, the averſion which all the tribes of the *Indians* in general, bear to that of the *Parias*. It frequently happens, that time only applies a remedy to many things, which might at firſt have been attempted to no purpoſe, or at leaſt not without great danger. We are not to doubt, but that when thoſe prudent ſpiritual directorsſhall meet with the leaſt opportunity of inſtilling into them the pure and uncorrupted maxims of the chriſtian religion, and charity, which is its very eſſence; 'tis not, I ſay, to be doubted, but they will ſet about it with all imaginable zeal and fervour.

This diſtinction of tribes and families, and the great care which was taken not to marry into ſtrange families, gave a ſanction in antient times to near relations to marry with one another, which in our days would be look'd upon as inceſtuous. As for inſtance, [a] *Jacob*, rather than marry a *Canaanitiſh* woman, took to wife *Leah* and *Rachel* his couſin-germains, who likewiſe were ſiſters. Such marriages were common enough before the written-law, and in proceſs of time things were carried to very great lengths. *Solon* allow'd the marrying of brothers and ſiſters together, in *Athens*, provided they were not born from the ſame mother; *Lycurgus*, on the contrary, permitted thoſe who were in the ſame degree of conſanguinity to marry together, provided they were not born of the ſame father: but as for the [b] *Egyptians*, they allow'd both. The *Perſians* had marriages that were ſtill more ſhocking, for a ſon was permitted to marry his mother; according to *Philo*, all perſons of diſtinction among them uſed to marry in this manner, and the children that ſprung from theſe marriages were had in the utmoſt veneration, and were even thought the moſt worthy of ſucceeding to the throne. They affirm'd, that a man boaſted the greater perfection, the leſs his blood was mix'd with other ſtreams.

XX. *Of the Heads of each Tribe or* Caſte.

EACH *Caſte* has a chief ſet over it, whoſe buſineſs it is to maintain its privileges, and to take care that the laws be obſerv'd in it; and in general, that every thing be done in it with order and regularity. Whenever any thing is to be tranſacted which regards the whole nation in general, as for inſtance, their cuſtoms, rights, proceſſes, or thoſe of government in general; theſe Heads aſſemble together to enquire into them, when they give judgment as they judge proper.

Theſe [c] princes of tribes were called heads among the *Jews*; and the ſcripture ſpeaks of them, where it is ſaid, that they were ſitting on twelve thrones judging the twelve tribes of *Iſrael*. They are frequently ſpoken of in [d] *Deuteronomy*. No conſiderable affair was tranſacted without their conſent: and as each head of a tribe was impower'd to force all his people to follow the laws which God had ſet them, as well as to apply a remedy to thoſe abuſes which ſtruck at his divine Majeſty; God always began by puniſhing thoſe heads, for whatever evils they had ſuffer'd to paſs uncenſur'd. We ſee in the book of *Numbers*, that when the *Iſraelites*, ſeduc'd by the *Moabitiſh* women, worſhip'd [e] *Baal-peor*; God commanded *Moſes* to begin by hanging up all the princes of *Iſrael*, or heads of the tribes.

The *Greeks* likewiſe had perſons of diſtinction among them, who preſided over the ten quarters or wards into which the city of *Athens* was divided, which the *Athenians* call'd *Phule*. Theſe *Phule's* were exactly the ſame as the tribes among the *Jews*, and

[a] Geneſ. xxix. [b] Philo, *de Specilegi.* [c] *Naſci.* [d] Deut. v. 23. xxix. 10.
[e] Numb. xxv. 4. *Tolle cunctos principes populi, & ſuſpende eos contrà ſolem in patibulis; ut avertatur furor meus ab Iſrael.*

and ſuch as preſided over them were call'd *Archipulo's*, *Phularco's*, *Arco's*, or *Archego's*.

The *Iſhmaelites* alſo divided their families into tribes. There were twelve of them, each had its head or prince, as we find it in the [a] ſcripture.

The firſt founders of monarchies, who afterwards became ſo famous in the world, were no more than chiefs of tribes, and aſſum'd no other title than that of firſt among their equals: but afterwards abuſing the reſpect and deference which the people paid them, they at laſt laid aſide the quality of father, and aſſum'd that of emperor and king, and even frequently chang'd the title of protector into that of tyrant and uſurper.

XXI. *The Excommunicated among the* Indians.

THE *Indians* have alſo their excommunicated perſons, and cut off ſuch perſons from ſociety, much after the ſame manner as the *Jews* did formerly. This the *Indians* call, loſing the *Caſte*; that is, the being no longer number'd among the members of their tribes. Such as incur thoſe cenſures, are look'd upon as infamous wretches, and univerſally ſhunn'd; nor is this all, for all who keep company with them, are had in as great deteſtation, and are alſo caſt out of their tribes. Thoſe are ſo odious to the reſt, that they immediately break to pieces all ſuch brittle veſſels as they had made uſe of. The ſame is done when a ſtranger or *Paria* happens to touch any of their pots; for every thing thoſe excommunicated perſons have once touch'd, is thought to be profan'd.

The moſt uſual ſubjects for excommunication are theſe; the drinking wine, the feeding on cows-fleſh, the eating with ſtrangers or *Paria's*, or even the touching any thing which they had dreſs'd. When once a man is declar'd fallen from his *Caſte*, it coſts him a great ſum of money to be reſtor'd to it; not to mention a great number of ablutions, which they were oblig'd to obſerve, in order to waſh off that impurity they pretend he had contracted.

All the heathens of antiquity had in like manner their excommunicated perſons, who were not allow'd to approach their temples, or thoſe ſacred groves where ſacrifices were made, and prayers offer'd up to the gods. Before the ceremony began, the [b] prieſt always gave notice to all ſuch perſons, whoſe actions had render'd them unworthy of partaking in thoſe holy myſteries, to retire at a diſtance; in order that they might not, by their preſence, pollute thoſe holy places which were ſet apart for the worſhipping of the Deity.

Procul ô! procul eſte profani!
All ye profane at diſtance ſtand!

This was one of the forms of ſpeech which their prieſts made uſe of. By excommunication we underſtand aſeparating or cutting off from our communion, like that of *profanus* or profane, which among the antients, ſignify'd a man who was driven away from the temples and ſacrifices: for *profanus* ſignifies as it were *procul à fano*, or far off from the temple.

[a] Geneſ. xxv. 16. *Iſti ſunt filii Iſmaelis; & hæc nomina per caſtella, & oppida eorum, duodecim principes tribuum ſuarum.*

[b] The ſame Cuſtom is obſerv'd among the chriſtians, who excommunicate the profane in a ſolemn manner, and forbid them to partake in the myſteries of the bleſſed ſacrament; this is obſerv'd both by proteſtants and papiſts.

XXII. *Their Manner of laying out, and watering their Gardens.*

SOLOMON takes pleaſure in relating the ſeveral diverſions he had given into, in order to paſs life away in the moſt delightful and agreeable manner poſſible; [a] and to enjoy what at leaſt had the appearance of felicity. He ſays, among other particulars, that *he had made him pools of water, to water therewith the wood that bringeth forth trees.*

I preſume that the moſt natural way of explaining this paſſage according to our cuſtoms, would be to ſay, that by *the wood which bringeth forth trees*, is meant a nurſery of trees, in which the young plants are generally ſet as thick, as they are in a foreſt. However, I believe we are thereby to underſtand, all thoſe gardens in general which *Solomon* had planted after his being rais'd to the throne; for the gardens among the *Jews* were in reality no other than foreſts of fruit-trees, for which reaſon they are generally call'd *Pomaria* or orchards in ſcripture.

The gardens of the *Indians* are laid out much after the ſame manner, they being made of a confuſed medley of all kinds of trees, moſt of them planted without ſymmetry or order, which however are pleaſant enough; and I ſhould prefer them in hot countries to large open walks, with their ſeveral parterres, which tho they are agreeable to the eye, yet as they don't ſhelter from the ſcorching rays of the ſun, they therefore ſuit very ill with thoſe countries.

The *Indians* have alſo ſuch pools or ponds as *Solomon* tells us he had made for the watering of this foreſt or grove of young trees. It may not perhaps be improper to give the reader an account of the uſes they are apply'd to in *India*.

Every Garden has generally a great well or a kind of pond in it, which is fill'd with rain-water. Juſt by it is a baſon made of brick, rais'd about two foot from the ground. Whenever they have a mind to water it, they fill it with water from the well or pool, which falls thro' a hole made in the bottom of it, into a canal divided into ſeveral other little ones, by which means it conveys, as it runs from the baſon, water to the foot of every tree, or bed of roots and pulſe. When the gardeners think they have imbib'd enough, they either ſtop, or divert the canals, with clods of earth.

The *Romans* uſed alſo to water their gardens and meadows in the ſame manner. *Virgil* ſpeaks of theſe rivulets or canals, when he ſays,

Claudite jam rivos, pueri, ſat prata biberunt.

The *Italians* have alſo retain'd this cuſtom, which is alſo follow'd by moſt *Eaſterns*, and is vaſtly more convenient than the method we make uſe of; for by the help of theſe canals, they water a large garden in leſs time than we with our pots can water a ſingle bed.

[a] Eccleſ. ii. 6. *Et extruxi mihi piſcinas, ut irrigarem ſylvam lignorum germinantium.*

XXIII. *Of their Averſion to every thing that is repugnant to Decorum.*

Theophraſtus aſſures us in his Characters, that in *Athens*, which in his time was the center of all politeneſs, ſome men were ſo ſcrupulous, as not to paſs thro' a place where they had ſeen a bird of evil augury, without firſt throwing three little ſtones in the way, or ſpitting in their boſoms, in order to divert the ill conſequences of the omen.

We meet with ſeveral people in *India* who are equally ſcrupulous. As I was one day at *Balaſſor*, a heathen *Indian* ſtopt ſhort on a ſudden, and look'd for three ſtones, which having found, he threw them into a place through which he was to paſs, and where he had ſeen a *French* Sailor in a very indecent, tho' neceſſary poſture. They have a particular averſion to any ſuch ſpectacle, and whenever nature obliges them to evacuate, they always endeavour to do it in the moſt private manner poſſible.

Now I am mentioning the prodigious averſion the *Indians* have to any thing which claſhes ever ſo little with decency, I ſhall compare one of their cuſtoms with a practice which an antient [a] *Greek* Poet has recommended in his works. This poet willing to inſpire his countrymen the *Greeks* with every thing that might promote politeneſs in ſociety; adviſes them not to eaſe nature in the high-ways, nor in any place whatſoever but in a decent way, either ſtooping or againſt a wall. The [b] *Jews* were full as delicate upon this article. The *Indians* ſtoop ſo low on this occaſion, that one would almoſt think they ſat down. They abhor thoſe who either eaſe nature ſtanding; in places expos'd to publick view, or with their faces turn'd towards the ſun.

XXIV. *Of the Preſages they draw from the Noiſe of Crows,* &c.

THO' crows are very common in *India*, the heathens nevertheleſs look upon 'em as birds of evil augury, particularly the *Banians*, who are a particular tribe, that exerciſe traffic only, as was before obſerv'd. They would not undertake any affair, tho' of the greateſt conſequence, if they ſhould happen to find a crow at the door, at their going out in the morning.

'Tis thus the antients, when any crow had open'd his throat at their doors in the morning, look'd on it as a very ill omen. [c] *Heſiod* forbid the leaving of any houſe unfiniſh'd, for fear leſt a crow ſhould ſet in it, and make a noiſe.

Nor are the *Europeans* wholly free from this ſuperſtitious notion; and I myſelf have heard the ignorant people in *France* ſay, that when a crow or ſcreech-owl, on the houſe-top, were heard before day, 'twas an infallible ſign that ſomebody in it would die. We muſt aſcribe this ſuperſtitious notion to the inclination which the common people obſerve theſe birds have naturally to dead bodies and all kind of filth. Add to this, their harſh and mournful notes, which alone is ſufficient to ſtrengthen this ſuper-

[a] *Heſiod. oper. & dier.* lib. 2.

[b] We are to take particular notice of the following words. *Delebo de familia ejus omnem mingentem ad parietem; his verbis indicans mares, quibus ſublatis, & familia tollitur.*

[c] Heſiod. oper. & dier. l. 2. *Neque domum faciens, imperfectam relinquito, ne fortè inſidens crocitet ſtridula cornix.*

ſuperſtitious notion. Some affirm that theſe animals, whenever a perſon is very much out of order, know it by the ſmell; and as they naturally love ſtench and corruption, they always come as near as poſſible to thoſe whoſe diſſolution approaches.

XXV. *The Averſion which the* Indians *have to Rats, which nevertheleſs ſome of them feed upon.*

THE *Indians*, as has been already obſerv'd, abſtain from eating certain animals, out of veneration and reſpect: but then there are others they never touch, becauſe of the great averſion they have to them, and their conſidering them as unclean. If ever they preſume to eat of them, they render themſelves liable to be ejected from their tribe; not to mention that it brands them with ignominy.

Of all animals, rats are their greateſt averſion, tho' ſome eat them publickly; but theſe run no riſque with regard to their tribes, becauſe they cannot fall any lower than they are. Such are thoſe who carry the ſedans, and go by the name of *Boe's*.

'Tis well known that this animal was mortally hated by the *Jews*, and that they were forbid to eat it, as is manifeſt from chap. xi. verſ. 9. of *Leviticus* [a]. Nevertheleſs we meet with [b] *Jews* who violated it, as appears from the laſt chapter of *Iſaiah*, where that prophet threatens all ſuch [c] *Jews* with divine vengeance, as ſhould eat ſwine, or mouſe-fleſh, and ſuch like abominations. He adds, that *they ſhall all be conſum'd together*.

XXVI. *Of the Burials of the* Indians.

THE *Indians* have no ſtated manner of burying their dead, for ſome throw them into the *Ganges*, others bury, and others again burn them.

Thoſe who inter them, always carry rice, fruits and flowers to their graves for ſeveral days together; which cuſtom was alſo practis'd by the antient [d] heathens, and had even crept into the church for ſeveral centuries together. This was ſome of the reliques of heatheniſm, for which St. *Auguſtin* reproach'd the chriſtians in his time.

But they take ſtrict care, whether they bury or burn their dead, to waſh 'em very clean firſt, and afterwards rub them with oil. The antients uſed to obſerve religiouſly this cuſtom of waſhing the dead bodies before they put 'em into the graves, by which means they knew infallibly whether the perſon interr'd was really dead or in a lethargy only; for had he ever ſo little ſenſation left, this water drew him out of it; particularly ſince the water uſed on this occaſion, was often boiling hot. The cuſtom of waſhing dead bodies before they are buried, is ſtill obſerv'd in ſeveral parts of *Europe*; but then the water is but luke-warm, and is intended only to clean the corps.

The

[a] Beſides the argument which may be drawn in favour of this Prohibition, *viz.* that thoſe animals delight and feed on unclean things, we may juſtly aſſert, that God forbid the *Jews* to eat them, becauſe they were uſed in the religious myſteries of the Idolaters. Such was ſwines fleſh, *&c.*

[b] This indeed is true; but then they were *Jewiſh* idolaters, who eat rat's fleſh from a religious principle. Thoſe animals were uſed in luſtrations.

[c] Iſai. lxvi. 17. *Qui comedebant carnem ſuillam, & abominationem, & murem ſimul conſumentur, dicit Dominus.*

[d] 'Twas a cuſtom among the *Greeks* to offer wine and honey on the graves of their dead. Every deceas'd Perſon among the *Athenians* paid two meaſures of Barley and the like quantity of wheat, as a tribute to *Minerva*'s prieſteſs; not to mention a little piece of money which the deceas'd held in his mouth, to give to *Charon* for his paſſage over the *Styx*.

The *Jews* commonly waſh'd their dead, as we find it practis'd with regard to the body of [a] *Tabitha*, which cuſtom was alſo uſed by the chriſtians. [b] St. *Gregory* of *Tours* relates, that St. *Pelagia*, in conformity to this cuſtom, was waſh'd when ſhe was laid in a coffin, and afterwards carried to church.

The *Jews* not only waſh'd the bodies of their dead, but alſo embalm'd them and rubb'd them with aromatic ſpices, in order to keep them as long as poſſible from rotting, particularly thoſe of their princes. Thus *Joſeph* cauſed the body of his father *Jacob* to be embalm'd, as were afterwards the bodies of the kings of *Iſrael* and *Judah*. Some nevertheleſs were depriv'd of this honour, as *Jehoram* king of *Judah*, who was buried in the ſepulchre of his anceſtors, without being embalm'd, or having any of thoſe honours paid to his obſequies which are generally obſerv'd on thoſe occaſions.

I believe this is the only ſenſe that can be given to that paſſage in the *Chronicles*, where it is ſaid, [c] they did not do the ſame with regard to him, as they had done to his anceſtors. They were oblig'd to make the body paſs thro' the fire before they embalm'd it, and it was neceſſary that the ſeveral odoriferous ſpices which were employ'd on that occaſion, ſuch as myrrh, frankincenſe, gum-arabic, cedar, water, ſhould be boiling hot, in order to pierce the better through the pores of the body; ſo that the anointing dead bodies with theſe drugs, and putting them into the body, according to the uſual cuſtom, was burning them.

The *Jews* learnt this cuſtom of embalming from the *Egyptians*; and thoſe bodies ſo embalm'd are call'd mummies. Several of theſe are to be ſeen in our *Muſeums* in *Europe*, one of the fineſt of which is in *Leyden*. It has all its teeth; its skin is black, and pretty much wrinkled; and 'tis wrap'd up in ſwathes which are fill'd with gum: its arms are behind, like thoſe of a child in ſwadling-clothes. 'Tis very ſurprizing how theſe aromatic ſpices cou'd have preſerv'd theſe bodies entire for perhaps near three thouſand years.

Honey has ſometimes been made uſe of in preſerving bodies, and to prevent their rotting. *Nicephorus* [d] relates, that thoſe who accompanied St. *Epiphanius*, preſerv'd his body in this manner, when they were carrying it to *Cyprus*.

But to return to the *Indians*, they likewiſe have thoſe perſons at their Burials, who in ſcripture are call'd *tibicines mortuorum*. Theſe are men who walk a little before the dead body, [e] and ſound a long trumpet, whoſe mournful notes well ſuit this melancholy ceremony.

Before the Great *Mogul* had made himſelf maſter of the *Indies*, when the heathens were govern'd by their particular princes, every woman at the death of her husband, who was always burn'd, was bound in duty to burn herſelf on the ſame pile, and to hold the corps upon her knees; and thus the fire conſum'd the [f] living with the dead.

She was, I ſay, bound in duty to do it, for tho' ſhe was not abſolutely oblig'd to burn herſelf, and that the parents of the deceas'd had not a right to force her to it, ſhe yet lay under a pretty great conſtraint, ſince ſhe might expect to ſpend the remaining part of her life in the moſt miſerable manner, in caſe ſhe refus'd to follow her husband;

[a] Act. ix. 37. *Factum eſt autem in diebus illis, ut infirmata moreretur. Quam cum laviſſent, poſuerant eam in cœnaculo.*

[b] Greg. Tur. de Glo. Conf. c. 104. *Abluta juxtà morem, collocatur in feretro, atque in eccleſiam deportatur.*

[c] 2 Paral. xxi. 19. *Mortuuſque eſt in infirmate peſſima, & non fecit ei populus, ſecundum morem combuſtionis, exequias, ſicut fecerat majoribus ejus.*

[d] Niceph. hiſt. lib. 12. c. 46. *Epiphanium verò in navi mortuum eſſe intellexi, quem comites ejus melle oblitum, ne quid fortè ingratum corpori accideret, in Cyprum detulerunt.*

[e] This cuſtom was alſo obſerv'd by the *Greeks* and *Romans*. May not that of ringing bells for the deceas'd, as 'tis practis'd in *Roman* catholic countries at this time, be juſtly thought to have ſome affinity to it?

[f] The heathen idolaters obſerve this cuſtom in our age, but leſs zealouſly than formerly.

husband; for ſhe became the ſlave, as it were, of her late husband's relations, who always treated her in ſuch a cruel and contemptuous manner, as was a thouſand times more grievous than death itſelf.

She nevertheleſs had one way leſt to eſcape death, and at the ſame time the ill treatment of the above-mention'd, which was to turn common ſtrumpet. For in this caſe her husband's relations had no manner of authority over her, the laws expreſſly forbidding any perſon to uſe thoſe women ill.

Tis theſe women who uſually go in companies to ſing and dance at weddings, at publick rejoicings, and in all places where they may be ſent for. Theſe, ſo long as they have any charms leſt, meet with a handſome reception every where, tho' every one is acquainted with their character: but no ſooner is their beauty gone, than they fall into the moſt miſerable circumſtances, and think it a great happineſs when any any of the young fry condeſcend to keep them as ſervants.

[a] As it reflected a great diſhonour on the family of a man whoſe wife refuſed to be burnt along with him, they always did their utmoſt to perſuade her to it; to ſucceed the better, they always began to argue with her when her grief was at the height, and at a time when ſhe ſeem'd moſt concern'd at the death of her husband. On theſe occaſions they always expatiated upon the good qualities of the deceas'd, ſetting the love and tenderneſs he bore to her in the ſtrongeſt colours poſſible. In a word, they ſet every engine at work to melt, if poſſible, the heart of the afflicted widow, and by that means they at laſt prevail'd with her to reſolve not to ſurvive her deceas'd Huſband. Whenever ſhe had conſented to it, before three or four Perſons, ſhe was not allow'd to recede from her engagement, no more than thoſe who had promiſed to be buried in the *Ganges*. But then ſhe had the conſolation of being applauded to the ſkies; was accompanied with drums and trumpets; had garlands made her of all kinds of flowers, and the *Bramins* promis'd her an eternity of bliſs. Such were the artifices which they employ'd, in order to make thoſe women ſubmit to this cruel cuſtom.

She was led in a ceremonious manner to the funeral pile; while they were ſetting fire to it, the drums and trumpets made a prodigious noiſe, in order to drown her dying cries.

The *Ammonites* had alſo the ſame cuſtom in the worſhip of the idol [b] *Moloch*, when making it burning hot, they put a child in its arms, where it conſum'd in the flames. The noiſe which the drums made, in order to drown the groans of the dying children, made 'em give the name of *Thophet*, which in *Hebrew* ſignifies a drum, to the valley where thoſe abominable ſacrifices were perform'd.

But this horrid cuſtom has been very much oppos'd ever ſince the *Mahometan* religion has prevail'd in a great part of *India*. They have even laid a great tax on the relations of all thoſe women as ſhould be burnt; ſo that they don't burn them as much as they uſed to do formerly.

I have endeavour'd to diſcover the riſe of this cruel cuſtom, but with no great ſucceſs. All the *Indians* ſay, is, that women uſed formerly to poiſon their husbands upon the leaſt ſubject of diſcontent; for which reaſon, the men, in order not only to prevent wives ſhortning their husbands days, but on the contrary, to engage them to do their utmoſt to prolong them, had made it very ignominious for any woman to ſurvive her husband. So that ſeeing themſelves either bound in honour to die with their husbands, or be forc'd by cuſtom to ſpend the reſt of their days miſerably, they were oblig'd to exert themſelves for their preſervation, whatever might be their reſolution.

Many

[a] The reader will obſerve, that the author always ſpeaks of this cuſtom as tho' it were generally aboliſh'd: notwithſtanding which, 'tis only ſo in ſome places.

[b] The author might have found a better example among the antients, to put in parallel with that of theſe *Indian* women. He here would have met with women who ſacrificed themſelves in this manner to the *Manes* of their Husbands; and would have read of *Thracian* women in *Herodotus*, who eagerly ſtrove to be burnt with their husbands.

Many a woman who ſeem'd to be very careful of her husband's welfare, might in reality have herſelf only in view; and others, whoſe tears might ſeem to flow for the loſs of a dear husband, might perhaps bewail themſelves only.

The inhabitants of *Guinea* have pretty near the ſame cuſtom, where, when any great man dies, they not only put his beſt-beloved wives to death, but alſo thoſe ſervants whom he moſt eſteem'd; in order, ſay they, to keep him company and attend upon him in the other world. At that rate there would be no great pleaſure in being miſtreſs to a *Negro* of quality; and I am perſuaded, that were our religion to admit ſuch a cuſtom, our nobles would find the Fair more cruel than they are; celibacy wou'd undoubtedly be infinitely more in vogue; nor would a wedded life be much courted by the maidens.

XXVII. *Of their Fryars, call'd* Fakirs.

IT has been ſaid in all ages that the devil has his martyrs, but there are as many of theſe in *India* as in any part of the world. We there ſee *Fakirs*, who are properly the monks of this country, that outdo whatever we read of the antient *Anchorets*, who ſpent their whole lives in the moſt ſevere penance and mortification.

Several of theſe *Fakirs* make a vow, of continuing all their life-time in one poſture, and keep it effectually. Others never lie down, or continue all their lives in a ſtanding poſture, ſupported only by a ſtick or rope under their arm-pits; and others again ſtand with their arms always rais'd on high. There are ſome who endeavour to mortify and torture themſelves by auſterities ſtill infinitely more rigid; theſe mangle their bodies with ſcourges or knives. They look upon themſelves as no longer of this world, and as they fancy they have triumph'd over every paſſion, and are in a ſtate of innocence, many of them either walk up and down, or diſcover their naked bodies in public; not even concealing thoſe parts, which modeſty would have hid.

Theſe *Fakirs* are not the only perſons who have pretended to have conquer'd their paſſions, and all thoſe impulſes which may be rais'd by the ſight of a naked body. We had the *Adamites*, who ſprung from the ſect of the *Carpocratians* and *Gnoſticks*. Theſe, as [a] St. *Auſtin* informs us, uſed to aſſemble together naked, to hear lectures, to read, pray and receive the communion. St. *Epiphanius* has been made to ſpeak a little too harſhly of theſe hereticks, and they have made uſe of his [b] authority to prove, that they committed the moſt infamous actions in theſe aſſemblies, and that they abſolutely rejected the uſe of prayer. Nevertheleſs 'tis plain, that St. *Auſtin* ſays expreſſly, as we before obſerv'd, that they uſed to pray; and St. *Epiphanius* himſelf [c] ſays, that they follow'd the inſtitutions of the monks, by obſerving celibacy and condemning marriage: ſo that there is no room to believe they would have committed all thoſe crimes which are laid to their charge in the infancy of their ſect. But ſome writers tell us, that they afterwards degenerated; and that that nakedneſs which they at firſt thought would infallibly reſtore them to the ſtate of innocence, and make 'em like *Adam* before his fall, was afterwards the occaſion of their giving into the moſt horrid exceſſes and irregularities; which indeed is probable enough.

The common-people are thoroughly perſuaded of the virtue and innocence of the *Fakirs*, but to convince them of it, they muſt appear wholly diſengag'd from all ſuch things as flatter the ſenſes, and lay aſide all claim to the things of this world. Moſt of

[a] St. Aug. de Hæreſ. c. 31. *Nudi itaque mares fœminæque conveniunt, nudi lectiones audiunt, nudi orant, nudi celebrant ſacramenta.*

[b] V. Diction. Crit. de Bayle.

[c] St. Epiphan T. 1. l. 2. *Monachorum continentiam ac inſtituta ſectantur, nuptiaſque condemnant.*

of 'em act their part very well in publick, but then they are accus'd of committing enormous crimes in private; but perhaps all is not true that is related of them.

We read in the firſt book of *Kings*, the odd manner in which the prieſts of *Baal* uſed to honour their god; how they invok'd him, and endeavour'd to obtain ſome favour from him, by flaſhing themſelves with knives and lancets. We are alſo told in [a] ſcripture, that the above-mentioned, in order to draw down fire from heaven upon their ſacrifices, uſed to make their bodies run down with blood. The auſterities and mortifications of the *Fakirs*, may be put in [b] parallel with them. Some of theſe go ſtill farther, and make a vow, to go and roul themſelves a certain number of leagues, over every thing that comes in their way, not ſtopping at ſtones or briars, ſo that they tear their bodies to pieces; notwithſtanding which, this manner of mortification is pretty much uſed among the *Indians*.

They have alſo another kind of *Fakirs*, who don't practiſe ſuch ſevere auſterities, or rather, who are not quite ſo extravagant: theſe flock together in companies, and go from one village to another, propheſying abundance, or threatning barrenneſs, according to the good or bad reception they meet with. They alſo pretend to tell fortunes, to promiſe children to ſuch as have none, and husbands to all ſuch virgins as are weary of being ſo any longer; but then they are wicked villains, whom it would be dangerous for a man to meet in any lone place, unleſs he were able to defend himſelf; but notwithſtanding this, the *Indian* idolaters have them in the utmoſt veneration. The *Moors* have alſo their *Fakirs*, who, tho' as worthleſs wretches as the above-mention'd, 'tis yet a capital crime to beat them.

We might in ſome meaſure compare the manner in which the *Fakirs* publiſh their fanatical viſions and their pretended predictions, with that of the prophets among the antient *Jews*, whom the ſcripture calls, *Filii prophetarum*, *grex*, *vel chorus prophetarum*. Such were thoſe whom *Saul* met with, and in the midſt of whom he propheſied. [c] The ſcripture tells us, that they employ'd trumpets and drums on theſe occaſions, and that they always gave out their prophecies to the ſound of theſe inſtruments.

It alſo relates, that when *Jehoſhaphat*, *Jehoram*, and the king of *Edom* were aſſembled againſt *Meſha* king of *Moab*, their army being reduced to the greateſt extremity for want of water; *Jehoſhaphat* ſent for *Eliſha*, in order to draw down the aſſiſtance of heaven by his prayers, and that this prophet demanded a minſtrel before he conſulted the [d] Lord.

[e] Might we not, in order to juſtify this extraordinary manner of conſulting God, and to explain it in a natural way, take the liberty of advancing, that the mind is more apt to receive the commands of the divine Being, and liſtens more atttentively to

[a] 3 Reg. xviii. 28. *Clamabant ergo voce magnâ, & incidebant ſe juxtà ritum ſuum cultris & lanceolis: donec perfunderentur ſanguine.*

[b] If there are any things among the antients that may juſtly be compar'd to thoſe puniſhments which the *Fakirs* inflict upon themſelves from a religious motive, 'tis the voluntary caſtration of the prieſts of *Atys* and *Cybele* in honour of thoſe Gods; the devoting of one's ſelf to death; the ſevere and rigid life of certain ſects of philoſophers, particularly the antient *Gymnoſophiſts*, whom theſe *Fakirs* reſemble very much; the ſprinkling which the prieſts of *Bellona* uſed to perform in honour of that Goddeſs with their own blood; the devout ſcourgings which they oblig'd certain young men in *Lacedæmonia* to undergo, &c. But we meet with greater inſtances of this among the moderns; and not to mention the Capuchins and the Monks of *La Trape*, Saint *Roſe* will for ever be an aſtoniſhing example of the tortures which certain devotees inflict upon their own bodies.

[c] 1 Reg. x. 5. *Et ante eos pſalterium & tympanum, & tibiam, & citharam.*

[d] 4 Reg. iii. 15. *Nunc autem adducite mihi Pſalteria, cumque caneret Pſaltes, facta eſt ſuper eum manus Domini & dixit.*

[e] 'Tis impoſſible to produce any certain or ſatisfactory arguments on that head. 'Tis undoubtedly very ſurprizing to think, that muſic ſhould call down the ſpirit of God upon the prophets. And might we not ſuppoſe, that the aſſembly of prophets, ſuch as thoſe among whom king *Saul* was, were not true prophets, but a ſett of people who ſung hymns, and prais'd God to the ſounds of inſtruments of muſic; and that the ſcripture might call this propheſying?

But

to his voice, in theſe ſeaſons when it has leſs communication as it were with the body; or when the body is leſs capable of ſetting ſuch objects before it, as may call off its attention. All ſuch things, as had the power of throwing the ſenſes into a kind of lethargy, or that took off their attention from all thoſe objects which were capable of diſturbing them, prepar'd the minds of the prophets for receiving the ſpirit of God; and 'tis certain, that nothing was better adapted to that purpoſe than voices, inſtruments, and all kind of muſic, whoſe ſounds ſuſpend, as it were, all the faculties of the ſoul, and raiſe it to extaſy [a].

'Tis in this manner that the *Indian Fakirs* in queſtion, employ drums, trumpets and other muſical inſtruments to rouze their ſouls, and enable them the better to publiſh their pretended prophecies, in an artificial or voluntary extaſy. We always meet with one of theſe, who ſeems to be inſpired with a kind of fury, the violent agitations of whoſe body, correſpond with the ſudden and irregular cadence of thoſe inſtruments. No ſooner have they work'd themſelves out of breath, but they pronounce certain ſentences, which the heathens conſider as ſo many oracles and prophecies.

The *Jews* were ſo much uſed to ſee their prophets in theſe extaſies, whenever they were going to pronounce their prophecies, that they generally gave the [b] name of prophet to the frantic, and uſed to cry out, when the fit came upon them, that they propheſied. The ſcripture uſes this very expreſſion in a paſſage where *Saul* is mention'd; for, in order to denote his becoming frantic, and that his body writh'd in a variety of violent poſtures, it expreſſes it thus, [c] *he propheſied.*

Whether what we read in the poets and in *Lactantius* concerning the *Sybils*, be really genuine, or only a fiction as ſeveral very learned men have ſuppos'd; 'tis certain the antients were of opinion, that a man, in order to his being fill'd with the ſpirit of a God, muſt become frantic; muſt have his hair ſtand erect; have a trembling in all his limbs, and pronounce a ſett of inarticulate words. This, at leaſt, was the vulgar opinion; which, indeed, can hardly excite our wonder.

Men

But if we underſtand this expreſſion, as ſignifying an inward emotion, which diſpoſes the devout ſoul to a more ſtrict intimacy with its God; to converſe with him in deep meditation, and by that means fit itſelf for the receiving the gift of inſpiration; 'tis certain that inſtrumental muſic, when it accompanies the ſinging of hymns, is capable of diſpoſing it for all theſe things. The buſineſs is to determine the qualities of this muſic, in order to its being lawful, juſt, and applicable to true inſpiration. For 'tis very certain, that muſic had the ſame effect on the minds of the prieſts and prophets of the antient heathens, as it had on thoſe of the antient *Jews:* but 'tis this difference that we are now ignorant of. Nor have we a better idea of the relation which might have been between muſic and the interceſſion of *Eliſha*. Was it that he ſtood in need of muſic to raiſe his ſoul to prayer? was it that he requir'd vocal and inſtrumental, to keep his ſenſes in a ſtate of extaſy, and fix his ſoul on God only? or rather, was it not a ceremony which had been inſtituted merely to fix the attention of the auditors? and was it not expedient for them to act thus on this occaſion, ſince they were before an idolatrous and ſuperſtitious king of *Iſrael*, who, as he had been uſed to this practice in the worſhip of his Gods, would therefore probably have deſpiſed *Eliſha*'s prayers, had they not been accompanied with the ſame ceremonies as were uſed in his religion? But theſe are mere conjectures; however, be this as it will, God has very often graciouſly condeſcended to adapt himſelf to theſe prejudices, which the ſplendor of ſuperſtitious cuſtoms inſpire.

[a] Altho' muſic acts immediately on the organ of hearing only, nevertheleſs there is a ſtrong relation between it and the other ſenſes, from that very relation which all the ſenſes have with each other. Daily experience ſhews, that when one of the ſenſes is ſtrongly affected, all the reſt ſeem to ſuſpend their functions. Thus, whenever we feel any acute pain, not one ſingle object ſtrikes the eye diſtinctly, and our ears are ſtruck with nothing but a confus'd aſſemblage of ſounds. The ſame may be ſaid of the other ſenſes.

[b] 'Tis true indeed, that the heathens gave the name of fury to the enthuſiaſm of their prophets. The *Greek* and *Latin* Poets expreſs enthuſiaſm and inſpiration by the word *fury:* but without quoting paſſages to that purpoſe, we ſhall only refer the reader to *Virgil's Sybil*, in the 6th book of the *Æneis*. Nevertheleſs, we defy the author of this diſſertation to prove, that either the inſpir'd writers, or the heathen poets, gave the name of prophets to furious or frantic perſons. The ſcripture indeed obſerves, that when the evil ſpirit came upon *Saul*, he had all the agitations of the prophets, but ſtill does not ſay that he propheſied. The ſignification of the word *prophet* would be ſtrangely abus'd, were it to be apply'd to all perſons in general, who ſhould be ſeiz'd with madneſs; and we believe it would be impoſſible to quote one inſtance, where a metaphor is more ſtrain'd than in this place.

[c] 1 Reg xviii. 10. *Poſt diem autem alteram, invaſit ſpiritus Dei malus Saul, & prophetabat in medio domus ſuæ.* See the two preceeding notes.

Men who ſpend their lives without any ſettled principle, or the aſſiſtance of any other light but that of nature, and their irregular imaginations, are always in ſearch of ſuch things as appear moſt wonderful, and have the higheſt idea of whatever they don't underſtand. One wou'd even imagine, that theſe people find a kind of pleaſure in every thing that fills 'em with dread; in which they reſemble children, who delight to hear ſurprizing or melancholy ſtories; and who take a pleaſure in hearing old womens tales of hob-goblins and witches, tho' they are frighted at the ſame time.

Mankind uſed formerly to ſwallow greedily all the ſtories which their prieſts told them, and to pay the higheſt deference to the predictions of their ſoothſayers; but there were at that time, as in our days, ſome perſons of good ſenſe, who, ſo far from giving into thoſe extravagancies, were, on the contrary, bold enough to laugh at them publickly. Among theſe was the poet *Ennius*, who having occaſion to mention the ſoothſayers and pretended prophets of his time, treats them very bluntly. [a] He does not ſcruple to call them ſuperſtitious, impudent, madmen, and beggarly wretches. He tells us, that they are not able to guide themſelves, tho' they pretend to point out the way to others; and that at the ſame time that they promiſe riches, they beg a *drachma* from the very ſame perſons.

XXVIII. *Of the Inchantment of the* Indians.

WE are told in *Exodus*, that *Pharaoh* had magicians at his court, who had the art of counterfeiting the miracles which *Moſes* perform'd in preſence of that prince. But thoſe prodigies are now no more, ſo that we muſt no longer expect to meet with any thing like thoſe of the above-mention'd great prophet. And if any one ſhould happen to ſee ſuch miracles in our days, our opinion is, that ſuch perſons would do well not to publiſh them to the world. The truth is, ſtories of this kind are very much ſuſpected, particularly if they come from far, and are not ſtamp'd with thoſe characters which are inſeparable from true miracles [b]. Nevertheleſs as I am fully determin'd to take notice of the moſt minute circumſtances wherein I could obſerve any conformity between the *Indians* and the antients, I hope the reader will give me leave to make a few reflections on their conjurers.

Their inchantments, or at leaſt ſuch as I have had any knowledge of, have not very much in 'em, and extend no farther than in taking of adders, and making 'em dance to the muſic of a Flute. They have ſeveral kinds of adders, which they keep in baskets; theſe they carry from houſe to houſe, and make 'em dance, whenever any body will give 'em money: when any of theſe reptiles get into the houſes or gardens, they [c] get theſe *Indians* to drive 'em out; theſe have the art to bring them at their feet by the ſound of their flutes, and by ſinging certain ſongs; after which they take them up

[a] *Superſtitioſi Vates, impudenteſque Harioli,*
Aut inertes, aut inſani, quibus egeſtas imperat;
Qui ſibi ſemitam non ſapiunt, aliis monſtrant viam,
Quibus divitias pollicentur, ab his drachmas ipſi petunt.

[b] 'Tis probable that the reader may except thoſe miracles which are regularly perform'd every year: ſuch as, for inſtance, the liquifying blood of St. *Januarius* of *Naples*, *&c.* and the perpetual miracles, ſuch as the candle of *Arras*, which has burnt continually, in honour of the virgin *Mary*, for upwards of 800 years, without being at all diminiſh'd; the holy vial at *Rheims*, which never decreaſes in quantity; the periwig of the crucifix of *Colen*, the hair of which is never diminiſh'd, tho' the devotees are continually plucking ſome of it away.

[c] They alſo aſcribe to themſelves the power of charming tygers, and alligators or crocodiles, and to prevent their hurting any body. However, in ſpite of all theſe charms, theſe animals ſometimes devour people, and even in the ſacred river of *Ganges*. Mr. *Fryar* relates an inſtance to this purpoſe in his voyages, and adds at the ſame time, that the *Bramins* juſtified this accident, by ſaying, that the perſon who

up by handfuls, without receiving the leaſt hurt; but they take great care not to kill them; and whenever they drive them out of a garden, they take them into the country along with them, and there keep them, in order to make them dance upon occaſion.

It happened in a place where I was, that an *Indian* ſeeing an adder, which washid in the guard-houſe, one of the ſoldiers kill'd it; this threw the pretended conjurer into a prodigious conſternation, when taking it up immediately, he went and interr'd it with great ceremony and veneration; he put a little rice and milk into the hole in which he had buried it, as it were to expiate the injury, which had been done to the whole progeny of adders.

The *Egyptians*, the *Phœnicians*, the *Greeks* and *Romans* uſed antiently to worſhip the [a] ſerpent. This animal, when ſtamp'd on money, and repreſented in painting, was an hieroglyphic of health and good fortune; when drawn with the tail in its mouth, 'twas an emblem of eternity, becauſe a circle has neither beginning or ending; and at the ſame time an emblem of the world, becauſe all men are, by the laws of nature, obliged to return from whence they came. 'Tis probable that *Moſes*, in order to oblige the *Jews* to addreſs themſelves to God, and to expect from him health, and the cure of their diſeaſes, which they wanted, might therefore have ſet up the brazen ſerpent, which in *Egypt* was the hieroglyphic of both.

'Twou'd be pretty difficult to aſſign any reaſon for this almoſt univerſal veneration, which ſo many people have had for ſerpents, thoſe frightful and noxious animals. 'Tis for this reaſon that the *Negroes* of *Guinea* ſtill continue to ſacrifice to the devil, to prevent his hurting them, and, if poſſible, to ſoften him by their ſubmiſſion and reſpect. 'Tis probable alſo that this worſhip might have been borrow'd from the ſtory of *Adam*, of *Eve*, and the ſerpent, to whom *Moſes* gives a voice in *Geneſis*, and which was known to other nations. Whatever might have been the view, or in whatever manner this worſhip may have been eſtabliſh'd, 'tis certain that it became very general, there being ſcarce any nation but what receiv'd it at one time or other.

I have heard ſome very ſurprizing particulars concerning theſe *Indian* conjurers; but as I gave but little credit to what I myſelf was not an eye-witneſs, I have not thought proper to be more diffuſive on the article of thoſe prodigies. I ſhall only add, that 'tis very probable ſuch kind of people were antiently the firſt, and the only enchanters; and that the hurt which the ſerpents or other creatures did them, might have given them occaſion, and made them deſirous of ſearching out proper means to deliver 'em from them. It has even been found, that *Egypt*, which abounded with reptiles more than any other country, was alſo the moſt fam'd for theſe ſort of cuſtoms.

I ſhall not take upon me to determine, whether this might have been perform'd by the aſſiſtance of the devil, or merely by ſome ſecrets of nature; for in what manner ſoever I might give my opinion, I ſhould be ſure to meet with a great number of oppoſers.

All I ſhall obſerve, is, that the name of *Incantator*, and that of [b] *Epodos*, which are ſynonimous terms, and which the antients gave to thoſe who perform'd ſurprizing prodigies,

who had been devour'd could not have expiated his ſins any other way. The truth is, that theſe animals never ſeize upon any body unleſs they are hungry. As to ſerpents, 'tis very probable they may be delighted with muſical ſounds, and that the whole inchantment of the *Bramins* may center there. *Baldeus*, author of the deſcription of *Coromandel* in *Dutch*, relates, that he himſelf was an eye-witneſs to this conjuration with ſerpents. He adds, that when theſe *Indians* make any perſon take an oath, they oblige him to thruſt his hand into a pot, in which is a ſerpent. If he takes it out unhurt, he is judg'd to have ſwore the truth, but if it has been bit, he is look'd upon as forſworn. Let us not omit, that the *Pſylli* and the *Theſſalians*, &c. among the antients, pretended alſo to enchant ſerpents, and to handle them without receiving any hurt.

[a] *Eſculapius* was worſhipp'd under that ſhape at *Epidaurus*, and continued under it when he left that city to go to *Rome*. The inhabitants of *Meſopotamia* uſed formerly to worſhip ſerpents, undoubtedly in order to prevent their hurting 'em. But then on the other ſide, ſerpents did not ſhew the leaſt complaiſance to ſuch ſtrangers as came to ſettle in the country. The *Genii* were alſo worſhipp'd under the ſhape of ſerpents. We alſo aſcribe to theſe antient practices, the *Taliſmans*, repreſented by ſerpents.

[b] Ἔπαδος *ab* ἐπάδω *contra cano.*

prodigies, pretty nearly juſtify the ſuppoſition I made with regard to the firſt inchanters; both of 'em ſignifying a man who ſings on ſomething, or becauſe of ſomething, as the *Indians* do when they are deſirous of charming adders, or about making 'em dance.

The *Jews*, who lived many years among the *Egyptians*, borrow'd from them the impoſtures or juggling tricks which are ſo often mention'd in ſcripture: but whether or no they made uſe of them, 'tis certain they were acquainted with 'em, and knew in what manner they were practis'd by other nations: for [a] *David* compares the fury of the wicked to that of a ſerpent; or to that of an adder, which will not liſten to the voice of the charmer, charm he never ſo wiſely.

'Tis alſo certain, that ſome perſons have in all ages been fam'd for the power they had over reptiles, and that writers have mention'd certain people who either drew ſerpents to them, or kill'd them by the power of their ſong. *Virgil*, ſpeaking of the virtues of poeſy, which was the ordinary language of ſoothſayers and enchanters, whence it is that the name of *Vates* is indifferently given to both; tells us, that it has the power of drawing down the moon from heaven: that *Circe*, by the ſinging of certain verſes, chang'd the companions of *Ulyſſes* into ſwine; and that they, by the ſame power, uſed to kill adders in the [b] meadows. [c] *Ovid* ſpeaks to the ſame purpoſe in his *Amorum*. [d] *Silius Italicus* alſo relates the ſame thing, ſpeaking of the *Marmarides*, a people of *Africa*, whoſe power he admires, ſaying, that they by their ſongs had the art of charming the venom of the ſerpent. In fine, all the antients have agreed, that ſome people have perform'd very ſurprizing things by the help of certain verſes or words. According to [e] *Ovid*, ſome had even the power to deſtroy the harveſt, to dry up ſprings, to make the fruit fall from the trees, and that only by repeating a few verſes, or by ſinging certain ſongs.

XXIX. *Of the* Bramins.

AS we have already taken notice of the antient *Brachmans*, we believe our ſelves indiſpenſibly oblig'd to be a little more diffuſive on that head; and to make ſome mention of the ſucceſſors of thoſe *Indians*, ſo famous in antiquity, whom people uſed antiently to go to hear, with at leaſt as much eagerneſs, as the queen of *Sheba* went to hear the wiſdom of *Solomon*.

[f] St. *Jerom* writing to St. *Paulinus*, and telling him of thoſe learned men, who from a thirſt after knowledge had travelled over ſeveral countries, and gone to the extremities of the earth, in ſearch of famous perſons, to improve by their wiſdom and knowledge; relates, that the celebrated *Apollonius* went quite thro' the country of the *Scythians* and *Maſſagetes*; croſs'd the renown'd river *Piſon*, which is the *Ganges*; and arriv'd

[a] Pſal. lvii. 5, 6. *Furor illis ſecundùm ſimilitudinem ſerpentis; ſicut aſpidis ſurdæ, & obturantis aures ſuas, quæ non exaudiet vocem incantantium, & venefici incantantis ſapienter.*

[b] Virgil. Eclog. 8.
Carmina vel cœlo poſſunt deducere lunam,
Carminibus Circe ſocios mutavit Ulyſſis,
Frigidus in pratis cantando rumpitur anguis.

[c] He expreſſes this manner of catching ſerpents, by theſe words, *Rumpere vocibus angues.*

[d] Silius, lib. 3.
Ad quorum cantus ſerpens oblita veneni,
Ad quorum cantus, mites jacuere Ceraſtæ.
[e] *Carmine læſa Ceres ſterilem vanueſcit in herbam,*
Deficiunt læſi carmine fontis aquæ;
Illicibus glandes, cantataque vitibus uva
Decidet, & nullo poma movente fluunt.

[f] Why ſhould St. *Jerom* have been quoted on this occaſion, ſince he had better have cited *Philoſtratus*, who writ the life of *Apollonius Tyaneus*, of whom mention is made in this place?

arriv'd at laſt among the *Brachmans*. 'Twas there the learned *Hiarchas* ſitting on his golden throne, inſtructed ſome choſen diſciples in the ſecrets of nature, the motions of the ſtars, and the revolution of years.

As to the golden throne, the reader will give us leave to obſerve once more, that it is ſurprizing St. *Jerom* ſhould expatiate ſo much on the prodigious quantity of Gold that is found about the *Ganges*, and towards the coaſt of *Coromandel*; that *Quintus Curtius* ſhould relate much more of thoſe countries which are water'd by the river *Indus*; and that there ſhould be ſo little in our days, in compariſon of what was ſaid to be anciently: the greateſt riches of the *Indies*, reckoning from the *Ganges* to the *Perſian* gulph, conſiſting in the diamond mines of the kingdom of *Golconda*. They have no ſilver but what is brought by foreigners, and the greateſt part of their gold comes from the iſland of *Sumatra*, or even from *China*, *Japan*, *&c.*

But to trace matters a little higher, with regard to *Apollonius*; we ſhall obſerve with ſome authors, that he, after having paſs'd the river *Indus*, enter'd into the country which was formerly govern'd by the famous *Porus*, whom *Alexander* the Great conquer'd; and that he went to the capital city call'd *Taxilis*, which ſome, tho' without any manner of foundation, have taken for *Cambaia*, a city of *Guzurat*. This kingdom was at that time govern'd by *Pharaates*, a very affable prince, and very dear to his ſubjects; and indeed he relied entirely on their fidelity and love, ſo that he never had any guards about his perſon. He avoided that pomp and grandeur which are made inſeparable from a magnificent and numerous train; and his court, tho' a very pretty one, boaſted nothing more than a beautiful ſimplicity. Near his palace ſtood a ſplendid temple which was dedicated to the ſun, and 'twas this pompous edifice firſt ſtruck the eye of the admiring ſpectator. Every thing there was in the utmoſt order. A foreigner would not have miſtaken the king's palace for the houſe of a God, nor a temple for the habitation of a mortal; their temples having all the magnificence ſuitable to the habitation of a God, and their palaces all the ſimplicity ſuitable to creatures who live in a ſtate of dependance.

Apollonius, after ſome days ſtay at the court of king *Pharaates*, went towards the river *Hyſpaſis*, near which he found a monument rais'd by *Alexander* the Great, on which the following inſcription in the *Greek* tongue was engrav'd.

A MONUMENT
SACRED
TO MY FATHER
AMMON;
TO MY BROTHER
HERCULES;
TO MINERVA;
TO JUPITER
OLYMPIUS;
TO THE CABIRI OF
SAMOTHRACIA;
TO THE INDIAN SUN;
TO APOLLO
OF DELPHOS.

He croſs'd the river, and after having travell'd four days, arriv'd at the city of the wiſe-men, where *Hiarchas*, of whom mention has been already made, preſided. He here convers'd with the *Bramins* on the tranſmigration of ſouls, and afterwards on the formation of the world.

These learned *Indians* admitted five elements, whence, they said, all things owe their original. The first element, according to them, was a kind of æthereal substance, but very thin and subtil. 'Tis of this, they pretend, those Beings were form'd, to whom they gave the name of Gods and heavenly *Genii*. This doctrine has a great conformity to the theology of the *Chineze Literati*, if it be true, as several assure it is, that they are *Atheists* in their hearts; and hold that the soul, after death, will dissolve into an æthereal substance. In a word, this, properly speaking, would be the very philosophy of the celebrated *Phoë*, whom we have already mention'd in the chapter of the transmigration of souls. As to the four other elements, they allow'd 'em to be fire, air, water and earth, and imagin'd that all corruptible creatures were compos'd of the mixture of 'em all.

I shall not spend any time in making random reflections on the etymology of the name of the *Brachmans*, who are at this day call'd *Bramins*. Some are for making them the posterity of *Abraham*, so that, according to these, *Bramins*, is as much as to say, *Abrahamites*. Neither shall I take any notice of the three *Magi* or Wise-men, who came from the *East* into *Judea*, to worship our Saviour, and whom some writers [a] pretend to have been *Brachmans*. All these conjectures are founded only on the affinities between certain words, or on some resemblance in the manners, but are far from satisfying the understanding. A man who is desirous of arguing justly, and of drawing such consequences only as are true, is indispensably oblig'd to lay down good principles, and to employ more solid proofs: so that, without examining whence the *Bramins* are descended, and what was their original, I shall go no further than to compare the *Bramins* of antient times with those of our days; at least as far as I was able to dive into that matter.

[b] The modern *Bramins* have preserv'd some noble fragments of the knowledge of the antient *Brachmans*. They are skilful arithmeticians, and calculate the eclipses of the sun and moon as exactly as the best mathematicians in *Europe*. They work the most difficult questions in arithmetic, without either pen or pencil, and that with a surprizing facility. They have moreover several treatises of morality, and some others containing the fabulous histories of their Gods. Their study extends no farther than this, for as to chronology they are utterly ignorant of it. Even an age with them is of such remote antiquity, that 'tis impossible for 'em to trace it. All their books which treat of past ages, are only a mixture of stories relating to their Deities and antient kings, in which there is not one fix'd *Æra*. But to speak the truth, the *Bramins* of our days imitate exactly the most learned men of all nations of antiquity, who, unhappily for history, neglected the study of chronology, not considering what a confusion it would be to posterity.

The *Chaldeans* apply'd themselves wholly to the study of the stars, and the interpretation of dreams. The overflowing of the *Nile* in *Egypt* first gave rise to geometry. The *Assyrians* and *Persians* studied nature, and her secrets. The *Greeks* wrote but little at first, or only as inclination dictated. They seldom wrote on any subject but the

[a] *Jo. Jac. Boissard.*

[b] To give the reader an idea of this conformity, let us see what the antients have written concerning the *Brachmans*. They tell us, that they first profess'd themselves to be followers of the tenets and instructions of *Pythagoras*. They were very much addicted to magic. They lay on the ground, and lived only on herbs. They worshipp'd the sun, and were very careful of keeping in those fires which were lighted with his rays. They made a thousand prayers, and observ'd a thousand ceremonies to procure its favour. They used to wash themselves in the clear stream, *&c.* There is very little, or rather no difference, between these customs of the antient *Brachmans* and those of the modern *Bramins*. The latter are as great sticklers for the transmigration of souls; they are look'd upon as inchanters, lie on the ground, live only on herbs; they wash themselves with the utmost care, take water and throw it up towards the sun, as an homage that is due to him. The antient *Brachmans* were divided into two orders or classes, one of which were the *Brachmans*, properly so call'd, and the other the *Gymnosophists*. Such among the *Bramins* as have the greatest conformity to those antient *Gymnosophists* are the *Jauguis*; a sect who are but one remove from savages, and who, like the *Gymnosophists* of old, observe a prodigious severe discipline, and at the same time are equally proud and hypocritical.

the amorous intrigues of their Deities, the better to excite them to their pleaſures. If we except ſome pieces of morality, or ſome maxims or perſuaſives to a virtuous and happy life, ſuch as *Heſiod* has given us; who yet treats in the greateſt part of his works, of the genealogy of the Gods, which muſt conſequently be a confus'd medley of all kinds of fictions; nothing remarkable concerning thoſe antient times has been tranſmitted to us, which yet are the beſt and the moſt authentic pieces with regard to the origin of *Greece:* beſides, what little we have is wholly grounded upon conjecture, which poſſibly might have been ſupported only by ſome antient monuments.

When men, after the revolution of ſeveral ages, had begun to apply themſelves ſeriouſly to hiſtory, they found it neceſſary for them either to omit a great many particulars, or to invent and draw, as it were, a ſeries of chronology out of their own imaginations; there being almoſt as many opinions with regard to the firſt ages of the world, as there are hiſtorians. Thus poſterity would be at as great a loſs with reſpect to our times, were all other nations as negligent in this caſe as the *Indians* are. The chief, or rather the only college the *Bramins* have, is at *Benares*, a city ſeated on the *Ganges*.

I have already obſerv'd, that the *Indians* are very credulous with regard to their *Taliſmans*, and that they ſtudy very diligently the hidden properties of the heavenly bodies, of figures and numbers. The *Bramins*, who are ſtill conſider'd as men of great learning and experience, are the depoſitaries of theſe pretended myſteries, for the common people don't trouble their heads about them. We are told that the antient *Brachmans* had great skill in the occult ſciences; and indeed all ſuch as apply'd themſelves to the ſtudy of theſe dark, and, as we may ſay, enigmatical ſciences, went to the *Indies* to learn of the *Brachmans*, and to dive into the ſecrets of natural magic in all their purity and in the whole compaſs of them. Such, for inſtance, were the combinations of certain numbers, or of certain letters; and ſome odd groteſque figures, by whoſe aſſiſtance they imagin'd they ſhould be able to pry into futurity.

'Tis pretended that the [a] *Cabala* have borrow'd a great part of their idle fancies from the philoſophy of *Foe*, of whom mention has been made in the chapter of the tranſmigration of ſouls. We alſo meet in this rhapſody of *Rabbiniſm* and *Magic*, ſomething that bears a great affinity to the doctrine of the *Chineze Literati*, concerning heaven and the æthereal ſubſtance, into which, *Foe* ſaid, the ſoul diſſolv'd itſelf after its ſeparation from the body. The notions which this *Indian* philoſopher had form'd concerning the diſſolving of the ſoul into air, of whoſe ſubſtance, according to him, they were a part; are not more extraordinary than thoſe which the members of the *Cabala* have of the ſubſtance of which heaven was made. They imagine that this matter is animated, and that the queen of heaven, *regina cæli*, of whom mention is made in the xlivth chapter of the prophet *Jeremiah*, is the ſoul of that material heaven which we ſee when we look upwards. 'Tis alſo thought that the *Cabala* has borrow'd ſeveral things from *Plato*'s philoſophy, which is only a ſequel of that of [b] *Foe*.

If we were to form a judgment of the pretended magic and occult knowledge of all the *Indians* in general, from that of an old *Bramin*, whom I have ſeen at *Pondichery*, I ſhould not have a very great opinion of it. This perſon, who was look'd upon as one of the moſt learned, and at the ſame time one of the moſt formidable men in the country, becauſe of the great miſchief which they ſaid he was able to do by his art, came ſeveral times to ſee me. He promis'd to ſhew me ſeveral ſurprizing things, and to inſtruct me in ſome wonderful ſecrets; telling me at the ſame time, that he muſt kill a cock for that purpoſe, but that he was oblig'd to perform the ſacrifices privately. For,

[a] *Cabala*, ſignifies a ſecret expoſition of the divine law given by the mouth of God to *Moſes*, and by him reveal'd to the *Jews*. The ſecret theology of the ſcriptures, to which ſome *Jews* adhere. The myſtical interpretation of the words of the ſcripture by a certain calculation, and by the tranſpoſition of letters.

[b] We are not to call it a ſequel, in being impoſſible that *Plato* ſhould have borrow'd any thing from *Foe*, ſince he liv'd after him.

For, as I have elſewhere obſerv'd, they were forbid to offer bloody ſacrifices to their Gods. I was nevertheleſs firmly reſolv'd to ſtop him, in caſe I had found him reſolv'd to have recourſe to invocations, or had perceiv'd that nature no longer bore a part in what he was going about. All I deſir'd, was to ſee how far he might rely upon his art, and whether the prelude to his work might bear any affinity to that of the antient heathens. But he ſpar'd me that trouble; for whether it were that he perceiv'd I did not give credit to all he told me concerning his inchantments, or that he only had the reputation of a very skilful man, without being ſo in reality; I could never prevail with him to bring his matters to a concluſion, but always found him trumping up a thouſand excuſes. For he ſometimes would ſay the time was improper, at other times he could not meet with a cock for his purpoſe, and ſuch an one as was proper for the ſacrifice. In a word, there was always ſome remora in his way. Perhaps 'twas becauſe he would not debaſe his exalted knowledge ſo far, as to communicate it to a profane wretch, who was not initiated in the myſteries of the *Bramins*. In fine, he went no farther, but contented himſelf with having made me thoſe great promiſes, all which confirm'd me in my firſt opinion, and the notion I had ever entertain'd with regard to thoſe idle conceits.

XXX. *Of the Averſion the* Indians *have to Wine.*

I Know not to what we can aſcribe the averſion which the *Indians* have to all ſorts of wine: we cannot ſay they borrow'd it from the *Mahometans*, ſince it is not many years ſince their religion has prevail'd in the *Indies*; not to mention that 'tis manifeſt the *Indians* abſtain'd from wine long before *Mahomet*, who did not begin to promulgate his doctrine till the beginning of the ſeventh century.

We dare not on this occaſion trace ſo far backwards as the deluge, or pretend to ſay that in thoſe early ages, ſome men being deſirous of imitating the *Antediluvians*, and who for want of knowing the uſe of wine had never drank any, abſtain'd altogether from that liquor: Probably the indecent poſture into which it threw *Noah*, might be the reaſon of their abſtaining from it; but this would be to ſuppoſe a thing, for which we have no manner of authority; not to mention that this hypotheſis would interfere with the teſtimonies of ſome authors we ſhall now cite.

I believe the moſt probable reaſon that could be given on that head, is the virtue of ſome antient *Brachmans*. 'Tis manifeſt that they had the ſtrongeſt averſion to every thing that might any way contribute to the plunging them into irregularities, or diſordering their ſenſes. This it was that made them conſider that liquor as very pernicious, which was capable of extinguiſhing a man's reaſon, that is to ſay, his moſt valuable Faculty [a]. In fine, they found themſelves oblig'd to inſpire the people whom they govern'd with theſe ſentiments.

The *Jews* and *Nazarenes* abſtain'd alſo from wine; not only thoſe who were born ſuch, as *Samſon* and St. *John* Baptiſt, but even all ſuch as made a vow to follow the laws of the *Nazarites* for a certain term of years, were oblig'd to abſtain from wine, from every intoxicating liquor, and from grapes. 'Tis thus we find it enjoin'd in the book of [b] Numbers: We have likewiſe in ſcripture the example of the *Rechabites*, the poſterity of *Jonadab* the ſon of *Rechab*, who abſtain'd from all kinds of wine.

[a] Theſe cuſtoms owe their original either to uſe or neceſſity; wine and all ſtrong liquors in general are pernicious in hot countries, becauſe of their waſting the ſpirits ſo much. Experience taught them that the abſtaining from theſe liquors would be uſeful, and people of judgment, ſuch as the antient *Brachmans*, &c. thought it would be neceſſary, in order to gain the love of the people, and to make the greater merit of their abſtinence, to eſtabliſh it as an article of their religion, and inculcate it as ſuch.

[b] Numer. vi. 3. *A vino, & omni quod inebriare poteſt, abſtinebunt, uvas recentes ſiccaſque non comedent.*

wine. We know that the *Mahometans* don't drink this liquor; but then as for grapes, they make no ſcruple of eating 'em.

We cannot ſay that the *Indians* abſtain from wine, becauſe they have none to drink; for I am perſuaded they might have had it among 'em, ſince the vines which the *Europeans* plant in thoſe countries thrive well enough: I myſelf have eat very good grapes there; and have been aſſur'd that there are a great many vines about *Golconda*, which is not very far up in the country.

The *Bramins* drink a great quantity of melted butter, and I have even been aſſur'd that it makes them run into the moſt extravagant exceſſes, and that this butter gets up into their heads, and ſuddles them. This appears very extraordinary, and I ſhould have been glad to have ſeen an experiment of it, had it been poſſible; but they take their meaſures ſo artfully, and do every thing with ſo much ſecrecy, that it is impoſſible to come upon them at unawares.

The *Romans* had always the uſe of wine among them; in the infancy of the republic women were prohibited from drinking it, for fear, as [a] *Valerius Maximus* relates, of its prompting them to indulge in ſome irregularity. They were ſo very exact and rigorous in the having this law punctually obſerv'd, that *Egnatius Meceninus* being inform'd that his wife had drank wine, he kill'd her, and was not puniſh'd for it [b]. This happen'd under the Reign of *Romulus*. Such a ſeverity was owing to the jealouſy of husbands, who thought that a woman in liquor is uncapable of defending her heart, and reſiſting the attacks of her gallants, in which they were certainly in the right. *Ovid*, who had a perfect taſte of gallantry, knew very well that wine is apt to inſpire luſt; but he ſeems to preſcribe a remedy againſt the paſſion of love, which is almoſt as pernicious as the diſeaſe he pretends to cure; and that is [c], drinking wine to exceſs.

The *Egyptian* prieſts continued a long time without the uſe of wine, and as their kings were prieſts, they were obliged to obſerve the ſame abſtinence. It has been obſerv'd that *Pſammetichus* was the firſt *Egyptian* king that ever drank any, which was about 640 Years before *Chriſt*; in which he probably might have imitated the *Syrians*, among whom he had taken refuge, at the time that *Sabachus* king of *Ethiopia* enter'd *Egypt*. But notwithſtanding this liquor was drunk under his reign, and that of his ſucceſſors, they nevertheleſs drank it but moderately, and they had even laws, which ſettled the quantity of wine their kings and prieſts were to drink. The *Egyptians* not only abſtain'd from wine before the reign of this prince, but they did not even dare to preſent any in the ſacrifices of the Gods, as was the cuſtom in ſeveral other nations; becauſe the abovemention'd people imagin'd that this liquor was hated by the Gods, and that it ow'd its original to the blood of thoſe wicked men, who had formerly rebell'd againſt heaven. This is quoted from *Plutarch*, who himſelf had borrow'd it from *Hecatæus*: The verſion of the *Latin* tranſlator may be ſeen in the following note [d].

I have already ſaid that 'tis certain the *Indians* don't drink wine, and that the *Bramins* eſpecially have the utmoſt averſion to that liquor. Notwithſtanding which, I have read the very reverſe in [e] *Athenæus*, who tells us from *Chares Mitylenæus*, that the *Indians*

[a] Valer. Maxim. lib. 2. c. 1. *Vini uſus olim Romanis fœminis ignotus fuit, ne ſcilicet in aliquod dedecus prolaberentur.*

[b] Plinius, lib. 14. c. 13.

[c] Ovid. de Remed. Amoris. *Vina parant animum Veneri, niſi plurima ſumas.*

[d] Plutar. de Iſide & Oſiride. *Reges quoque ex ſacrarum præſcripto literarum certa menſura vinum bibebant, ut ſcribit Hecatæus, quia & ipſi eſſent ſacerdotes. Bibere cepit Pſammetichus, cum neque bibiſſent ante, neque Diis libaſſent vinum, non id gratum Diis rati, ſed ſanguinem eorum, qui aliquando bellum Diis intuliſſent; ex quorum cadaveribus terræ permixtis putant vites eſſe ortas.*

[e] *Athenæus Deipnoſophiſta, lib.* 10. Here follows the very words of the Tranſlator of *Athenæus*. *Chares Mitylenæus in ſuis de Alexandro hiſtoriis, cum de Calano Indo Philoſopho narreſſet, illum in accenſum regum ſe projeciſſe & ita obiiſſe, refert Alexandrum ad ejus tumulum Gymnicos ludos edidiſſe, ac muſicos, & qua laudaretur funebrem orationem haberi præcipiſſe: tum etiam, quoniam Indi bibaces erant, meræ potionis certamen propoſuiſſe, cujus præmium eſſet primario victori talentum. Secundario minæ triginta, tertio decem: eorum autem, qui tum vinum avidius biberunt, triginta quinque perfrigeratos, mox expiraſſe; in tentoriis autem ſex exiguo poſt intervallo periiſſe, victoriam obtinuiſſe quendam nomine Promachum, epotis meri congiis quatuor.*

dians

dians were great drinkers. 'Tis upon occaſion of a drinking match, which *Alexander* eſtabliſh'd among the *Indians* after the death of *Calanus*, one of the wiſe men of the city of *Taxilis* or *Taxila*; and who follow'd that prince into *Perſia*, where he burnt himſelf in publick, and with great pomp, purely to free himſelf from the inconveniences of old age, which was beginning to ſteal upon him.

We don't meet with the ſtory of *Calanus* in *Quintus Curtius*, 'tis only in the [a] ſupplement to it; but there is no mention made of thoſe famous drinkers, nor of the prize which *Alexander* gave to the victor, which I very much wonder at. Such an incident was remarkable enough to merit a place among a numberleſs multitude of other circumſtances, which that author relates of his hero, and which are not half ſo ſurprizing as that juſt mention'd: He nevertheleſs tells us in one place, that all the *Indians* had a great love for wine, and that they [b] drank vaſt quantities of it; this is where he ſpeaks of thoſe concubines, who uſed to fill the wine to the *Indian* king, and always carried him to bed after he had drank heartily. I am alſo ſurpriz'd that *Arrian*, who has given us a pretty long detail of the death of *Calanus*, does not mention a word of that celebrated drinking bout, when the conqueror drank four *congii* of wine, which makes one hundred ninety-two pints; and indeed he died a few days after his victory.

I muſt own I don't know how to reconcile theſe two paſſages of *Quintus Curtius* and *Athenæus* with the way of life which the modern *Indians* lead. If that of *Quintus Curtius* was in leſs general terms, we might alledge, that ſome of thoſe who border'd upon *Perſia* were given to drinking wine, for the *Perſians* were great drinkers; but this author tells us expreſſly, that all the *Indians* in general were addicted to that vice——*Vinum*——*cujus omnibus* Indis *largus eſt uſus*, as I have juſt now obſerv'd. This ſurprizes me ſo much the more, as they even at that time follow'd the maxims of the celebrated *Foe*, which prevails among them to this day; and that the *Brachmans*, who govern'd them at that time, were look'd upon as the moſt virtuous, as well as moſt learned men upon earth. I therefore cannot poſſibly comprehend how they could give a ſanction to ſuch irregularities: What made *Alexander* kill ſo many men with drinking, and that too in order to celebrate the funeral obſequies of ſo virtuous and abſtemious a man as *Calanus* is repreſented? What made that monarch employ fools, in the honours which he paid to the memory of ſo wiſe a man? The inference that might be drawn from what has been obſerv'd, is, that if thoſe people were really antiently what thoſe two authors have repreſented them to be, they muſt be greatly chang'd ſince that time; ſince from great drinkers they are become very ſober men and have wine in the utmoſt abhorrence.

The reader may probably ask when that change happen'd, for ſo remarkable an *Æra* would very well merit obſervation; but this I believe is a queſtion that no body could anſwer, becauſe the averſion which the *Indians* have for wine ſeems to be innate as it were; and that, as has been already obſerv'd, one can ſcarce think it could ever have been poſſible for them to live in a different manner from what they do now. Beſides, if ſuch a change did really ever happen, it muſt abſolutely have been introduc'd by ſome famous legiſlator, who reign'd over all *India* with a deſpotick ſway. We don't hear of one ſingle perſon of that character in the *Indies*, ever ſince the time of *Alexander* the Great: But I am ſenſible, that at the ſame time I am alledging theſe reaſons, in order to inſinuate that the *Indians* were never great drinkers, or at leaſt to ſtart difficulties againſt this opinion, I expoſe myſelf to the being reproach'd with having publickly oppos'd the teſtimony of *Chares* of *Mitylene*, and that of *Quintus Curtius*. I muſt confeſs that I can ſcarce give credit to all the Particulars he relates concerning the *Indians*, and if I do not wholly reject every thing they have advanced upon that head,

[a] *Quint. Curt. lib.* 10.
[b] Idem, lib. 8. *Ab iiſdem vinum miniſtratur, cujus omnibus Indis largus eſt uſus.*

head, I cannot at leaſt forbear ſaying, that my opinion is, that this paſſage in *Quintus Curtius* is writ in too general terms; and that the vice with which he reproaches them, was confin'd only to certain particular parts of *India*, which, as I juſt now obſerv'd, might probably have been thoſe that lay contiguous to *Perſia*. We are even to obſerve, that all the time *Alexander* continued in the *Indies*, he remov'd but at a very little diſtance from the rivers of *Indus* and *Hydaſpis*; and that conſequently he might, without any great difficulty, have procur'd the wines of *Perſia*; and among the reſt, that of *Shyras*, which is not far from that country: This wine is famous all over *India*, and is that which is moſt commonly drank there. They freight a great number of veſſels with this liquor, and carry it to all thoſe places where the *Europeans* are ſettled.

XXXI. *Of their Traffic and Inſincerity.*

THE *Indians* apply themſelves very much to traffic, in which they ſucceed tolerably well; but a man muſt be upon his guard when he has any dealings with them, for they never fail to over-reach, whenever they meet with an opportunity for ſo doing. How unreaſonable ſoever they may be in their bargaining for any thing, and tho' they ask double the value of a thing, they yet do it with ſo much coolneſs and gravity, as often puzzles an *European*. 'Twould be to no purpoſe to be angry with them, for they never fail to anſwer only in the moſt obliging terms; and while the buyer is railing at them, they liſten with the utmoſt patience and attention, and don't let drop one diſobliging word. On the other ſide, was a man to offer them but a teſter for a thing that was worth ten piſtoles, they would not be at all diſobliged at it, nor would make an angry comment on the unreaſonable offer that had been made them. But they are always ſure to get their ends; they chuſe rather to deal with haſty people, than with ſuch as have a great deal of phlegm; for theſe they ſay they cannot ſo eaſily bring into their meaſures as the former, in which they are certainly in the right.

They are alſo great uſurers, particularly when they have to do with foreigners: perhaps this might have been one of the articles of their religion, or at leaſt a thing that was lawful, which ſeems to have been formerly the caſe among the [a] *Jews*. Be that as it will, 'tis certain the [b] *Indians* have carried it to as great an exceſs as ever the *Jews* did.

XXXII. *The Idea the* Indians *have of the Arts, and the Knowledge the Antients had of Silk.*

THE *Indians* eſteem the ſeveral arts, in proportion to their immediate uſefulneſs in common life, ſo that among them, the profeſſion of a [c] ploughman, and that of a ſhepherd, are placed in the firſt rank, while that of the goldſmith is look'd upon as the meaneſt and moſt contemptible of all arts.

They have very little notion of *ſculpture* and *deſigning*, but their skill in manufacturing ſilks and cottons is known to all, and they have been renown'd for many ages for their skill in theſe works. Father

[a] Deuter. xxiii. 19, 20. *Non fœnerabis fratri tuo ad uſuram pecuniam nec fruges, nec quamlibet aliam rem, ſed alieno. Fratri autem tuo, abſque uſura id quo indiget commodabis.* But we are not therefore to imagine from thence, that God gives a ſanction to the taking of exorbitant intereſt.

[b] See the Travels of *Tavernier*, *Chardin*, *Bernier*, &c. upon this article.

[c] In this they agree with the idea our forefathers had of husbandry, which juſtly deſerves to be conſider'd as ſuperior to ſuch arts as are leſs neceſſary to the world.

[a] Father *Petau* relates, after ſeveral other authors, that about the twenty-fifth year of *Juſtinian*, that is, about *anno Dom.* 552. certain monks brought ſome ſilk-worms eggs from the *Indies* to *Conſtantinople*, and taught the manner of manufacturing it.

This learned chronologer, and all thoſe writers who have mentioned the ſame circumſtance, means no more by it than this, *viz.* that no ſilk had been made in the empire of the *Eaſt* till *Juſtinian*'s time, but not that it was not uſed there till that period, for it was known in theſe parts long before the reign of that emperor.

As for inſtance, [b] *Ezekiel*, when he is deploring the miſerable ſtate to which the famous city of *Tyre* ſhould be reduc'd, after having related every circumſtance which contributed to its grandeur, adds, that it traded with the *Syrians*, and that among other things it drew ſilk from their country. The *Syrians* might eaſily have got this commodity from *India*, by going down into the gulph of *Balſora* by the river *Euphrates*.

The *Perſians* uſed antiently to wear ſilk, which among them was a token of dignity. We are not to omit, that among the ſeveral honours which *Aſſuerus* paid [c] *Mordecai*, that of giving him a ſilken garment was one.

We are therefore not to imagine that the diſtance which lay between the nations bordering on *Paleſtine* and the *Indies*, prevented their trading with each other. The author of the book of *Job* was not ignorant of the manner of working in painted callicoes, and generally in all kinds of dyes in *India*: for when he is for ſhewing that wiſdom is ſuperior to all worldly poſſeſſions, how valuable ſoever they may be; he goes on with ſaying, that the [d] *Indian* dyes are not to be compared to it. It may perhaps be objected, that what the antients call'd *Sericum* is not the ſame with our ſilk; and conſequently, that the monks who return'd from the *Indies* to *Conſtantinople*, not only taught the manner of manufacturing it, but were alſo the firſt who brought any from thence; and that before their time, there was not any ſilk uſed like that of the moderns. Several authors are likewiſe of this opinion, and pretend that there was a great difference between the *Sericum* of the [e] antients and the ſilk of our days: but I don't find that their opinion is ſupported by any ſolid reaſon, ſince it is founded only on what ſome have told us concerning the manner in which *Sericum* was formerly made, which has no manner of affinity with the modern manner of drawing ſilk: ſo that in my opinion, this does no way prove their being different from one another. 'Tis highly probable, that the *Jews*, the *Greeks*, and *Romans*, had the ſame ſilk that is uſed in our days, and that the reaſon of their aſcribing it to another original, was owing to their ignorance of the way of manufacturing it, and whence it came; they living at ſo great a diſtance from the place where it was wrought.

Several, for inſtance, fancied that it was taken from the bark of a tree, after which it was comb'd and ſpun, as we find in [f] *Strabo* and [g] *Pauſanias*. *Pliny* and ſeveral other antient writers relate, that it was made of a kind of wool, which came from the trees in *India*. This at firſt ſeems to have been advanc'd at random and without the leaſt probability; however, if we will but give our ſelves the trouble to ſearch into the bottom of it, we ſhall perhaps find that *Pliny* and thoſe who followed his opinion, have

[a] *Ration. temp.*

[b] Ezech. xxvii. 16. *Syrus negotiator tuus*——*& ſericum propoſuerunt in mercatu tuo.*

[c] Eſther. viii. 15. *Coronam auream portans in capite, & amictus ſerico pallio.*

[d] Job. xxviii. 16. *Non conferetur tinctis Indiæ coloribus*, according to the vulgar tranſlation of the bible, but 'tis in the original *fine gold of* Ophir.

[e] 'Tis certain, that ſilk was known to the antients ſeveral centuries before *Juſtinian*; but as men had not the art of making their advantage of the labours of the ſilk-worm, it was much ſcarcer at that time than it became afterwards, and particularly within theſe 250 years. As for inſtance, all the modern manufactures of ſilk-ſtuffs were entirely unknown to the *Greeks* and *Romans*. They however had ſtuffs made of ſilk and wool, tho' we don't meet with any thing among them that anſwers truly to our *Damask*, which originally came from *Damaſcus*; to our *ſhorn or bare cloath without wool*, which came firſt from *Morocco*; to the *Armuſins*, that came from *Ormuz*, &c. Be that as it will, 'tis plain that ſilk was known formerly, from ſeveral paſſages in the antients; and the only conſequence that can be drawn from what may be ſaid to the contrary, is, that it was very ſcarce and extremely dear in thoſe ages.

[f] *Lib.* 15. [g] *In Eliacis.*

have not been quite ſo miſtaken as people have imagin'd, or at leaſt that they did not advance their aſſertions without ſome foundation. 'Tis very probable, that before mankind underſtood the method of feeding ſilk-worms, and of making them work, there might be great numbers of them in the woods; that they made choice of thoſe trees whoſe leaves were moſt tender, and ſpun their ſilk round the little branches, as the caterpillars (which are very like ſilk-worms) do in our days. Men finding theſe little knots or cluſters of worms, which were almoſt in the ſhape of a bean, upon trees; imagin'd that thoſe kind of trees produc'd both of them naturally, and that this was the only original of theſe bottoms. This opinion, tho' a falſe one, had at leaſt ſome foundation, and is much more feaſible than that which aſcribes the origin of ſilk to the barks of trees.

[a] *Ovid* ſpeaks in his *Metamorphoſes* of certain worms that uſed to work threads about the branches of trees, which afterwards were chang'd into butterflies.

The poet may poſſibly mean caterpillars, which weave a kind of ſilk, and are afterwards chang'd into butterflies. Probably alſo he might ſpeak of ſilk-worms, which in thoſe days uſed to be diſpers'd up and down the woods, as the caterpillars at this day. The reaſon which we may aſſign for their not taking any care of them, was becauſe they were not of any manner of uſe. It may be objected, that the threads mention'd by *Ovid* were white, *canis filis*, which does not ſeem to agree with the ſilk which our ſilk-worms generally produce, it being generally yellow; but I believe we might anſwer, that the dew, and the open air in which they lived, might have given them that colour. However, I would not inſiſt upon this as fact, and propoſe it only as a conjecture.

Moſt authors are agreed upon the etymology of the word *Sericum*, which they derive from a people call'd [b] *Seres*; but as ſeveral nations have been call'd by that name, it would be a very difficult matter to know exactly from which of all thoſe, *Silk* might have borrow'd its name.

There was a nation which inhabited the higher *Ethiopia*, towards the ſource of the *Nile*, who were call'd [c] *Seres*. Another inhabited thoſe parts that lie between the *Ganges*, *Hydaſpes* and *Indus*, which at this time make a part of the dominions of the *Great Mogul*, and part of thoſe of the *Sophy* of *Perſia*. In fine, the third people of this name liv'd to the north of *China*, and their [d] country had the eaſtern ocean to the eaſt; *Scythia* to the weſt; that which compoſes the kingdoms of *Tangut* and *Niuche*, are a part of Great *Tartary*. The name of the capital city was *Iſſedon-Serica*, which many believe to be the ſame with that which in our days is call'd [e] *Suchur*.

If we were abſolutely reſolv'd to ſearch for the etymology of the word *Sericum* in the name of one of thoſe three nations, I believe the ſureſt way would be to take it from that which lay between the *Ganges*, the *Hydaſpes*, and *Indus*; as that country is very fruitful in ſilk, and that a trade might have been eaſily carried on between that country and *Paleſtine*, by the *Perſian* gulph and the *Euphrates*. But without going ſo far for an etymology, I am of opinion, that we may juſtly deduce the word *Sericum* from the *Syrians*, who, as was juſt before obſerv'd, traded for ſilk with the merchants of the city of *Tyre*, which they afterwards ſpread over all *Paleſtine*. Be that as it will, moſt of the eaſtern nations have agreed in the name which they have given to ſilk. The *Hebrews*

[a] *Quæque ſolent canis frondes intexere filis*
Agreſtes tineæ, res obſervata colonis,
Fatali mutant cum papilione figuram.

[b] The *Chineze* are thought to have been the *Seres*, which opinion is not altogether without ſome foundation. The empire of *China* produces a prodigious quantity of ſilk, and 'tis manifeſt from the annals of *China*, that it was wrought there eight hundred years before our Saviour.

[c] *Salmaſii Exercit. Plin. in Solinum.*

[d] *Oroſius, Strabo, Plinius, Ptolem.* &c.

[e] 'Tis a city in the province of *Tanguth*.

Hebrews call'd it *Sericot*, the *Syrians Seriaca*, the *Greeks* call'd a ſilk ſuit of clothes *Sericos*. Some authors have pretended that the word *Sericos* came from the *Arabic Sarac*, which ſignifies, to be ſhining.

XXXIII. *The* Indian *Manner of Writing, and the Subſtance they uſe inſtead of Paper.*

THE *Indians* write upon the leaf of a tree, which is call'd *Latanier*. 'Tis a kind of palm-tree, the leaves of which are not ſo long as thoſe of the common palm-tree, but are very thick and ſtrong. They write with a bodkin. Some, as ſoon as they have form'd the letters, black the leaf all over, and thus fill up the letters; but the greateſt part go no further than tracing out the letters as above. Theſe leaves require no great preparation; they have no more to do than to dry 'em, and to ſeparate them from one another, they being made like a fan. When thoroughly dry'd, they are of a ſtraw colour, but time gives them a very brown hue.

The antients have mention'd thoſe leaves which the *Indians* made uſe of for writing, and call'd the tree that bears them *Talos*. 'Tis probable they had miſtaken the word *Talos* for *Latos*, and there is no great difference between *Latos* and *Latanier*. 'Tis true indeed, that this word has not an *Indian* termination, but as it was brought from far, we may ſuppoſe that they thought proper to dreſs it after the *Greek* mode, and make it end in *os*. Perhaps alſo, that the *Greeks*, to whom it was known, gave it ſuch a termination, as was adapted to the genius of their language. Nevertheleſs, 'tis plain from the deſcription they have given of that tree, that they were not at all acquainted with it: for they tell us, that its leaves were ſix cubits long, in which they were greatly miſtaken; for the leaves of the *Latanier* are ſeldom two cubits long. But 'tis very probable that they may have taken the *Bananier* for the *Latanier*. The leaves of the former are often ten, nay even twelve foot long, but then they are ſo thin, that the ſmalleſt puff of wind tears them to pieces, ſo that it would be impoſſible to write upon them.

We may naturally ſuppoſe, that writing in its infancy was not ſo common as it became afterwards; and indeed it was not employ'd in every trifling particular, but only in ſuch works as deſerv'd to be tranſmitted to lateſt poſterity.

Writing was therefore ſeldom uſed, and whenever it was employ'd, 'twas for [a] ages. We may reaſonably ſuppoſe, that ſtones were firſt uſed for tranſmitting events to future ages. We are told that *Enoch* engrav'd the ſtory of the creation of the univerſe upon two obelisks. The firſt and ſecond tables, on which the commandments of the law were writ, and which God gave to his people by the hand of *Moſes*, were of the ſame matter. *Joſhua*, after having taken the city of *Ai*, [b] writ all *Deuteronomy* and a copy of the law round a ſtone altar which he built to the Lord. We are not to wonder that he writ all *Deuteronomy* in ſo ſmall a compaſs. 'Tis well known that it contains thirty-four long chapters, and as the ſtones were not ſmooth, no iron tool having been upon them, the letters muſt neceſſarily have been larger than they wou'd otherwiſe have been: but then we are to conſider, that they commonly made uſe of abbreviations in their writing, even generally in [c] hieroglyphics. 'Tis in this manner that all *Homer's Iliads* were written

[a] *Zeuxis* being ask'd why he painted ſo exceeding ſlow, reply'd, *Pingo æternitati*, *i. e.* I paint for the lateſt poſterity.

[b] Joſ. viii. 32. *Et ſcripſit ſuper lapides Deuteronomium*, &c.

[c] There is no doubt but that the *Jews* borrow'd the hieroglyphics from the *Egyptians*, ſince the latter inſtructed them in ſeveral other cuſtoms both civil and religious: but without having recourſe to hieroglyphics, the altar might be large enough to contain the whole book of *Deuteronomy*. We have ſeen the whole goſpel of St. *John* writ ſo very ſmall, as to be contain'd in a nut-ſhell, &c.

written on a ſerpent's skin, and that all the acts of the martyrs have been collected, and [a] even their laſt words written. By the help of theſe abbreviations, men uſed to write ſurprizingly faſt. *Auſonius* relates, that ſome men writ faſter than any one could ſpeak, and uſed to write down whatever was dictated to them, before the words were quite out of the ſpeaker's mouth. *Martial* had told us the ſame thing [b].

In proceſs of time men uſed to write upon metal, and [c] *Job* cry'd out in his afflictions, *Oh that my words——were graven with an iron pen and lead, in the lead for ever!* When *Judas Machabæus* ſent an ambaſſador to the *Romans*, the offenſive and defenſive league which that people made with the *Jews*, was engrav'd [d] on tables of braſs, and ſent to *Jeruſalem*. When thoſe of *Sparta* heard that *Jonathan* was dead, and that his brother *Simon* had ſucceeded him in the dignity of high-prieſt, and the government of *Judea*, they alſo wrote to him on [e] brazen tables. In fine, all treaties, leagues, and all publick records, were generally writ on this metal.

They alſo made uſe of tables of wood on theſe occaſions. Some of theſe were cover'd with wax, but they generally uſed to write only on the wood. They ſometimes uſed tables made of the cedar-tree for that purpoſe, which therefore were ſo durable. Sometimes they would take any kind of wood, and only rub it over with a certain water that runs from the cedar, which preſerv'd it from worms. [f] *Pliny* relates, that the *Egyptians* uſed to employ this cedar-water in order to preſerve bodies from putrefaction.

The *Arabians* uſed antiently to write with the ſhoulder-bones of ſheep and camels, ſeveral of which tied together made up a book; whence we may naturally ſuppoſe, that they did not write much, ſince a great number of thoſe bones muſt go to the making up of a volume of an indifferent ſize. But this nation was not look'd upon as learned, at the time of the firſt eſtabliſhing of *Mahometiſm*, and long time before. [g] *Pocock* relates, that *Ottoman* and the firſt followers of *Mahomet*, employ'd the ſhoulder-bones of ſheep and camels, for writing down the idle conceits of their falſe prophet. This gives us an idea of their ruſticity, which continued till they began to carry on a correſpondence with the inhabitants of *Medina*, who were a much more polite people than the inhabitants of *Mecca*, the laſt of whom are now hinted at.

The *Egyptians* invented *Papyrus*, which was a kind of ruſh, whoſe skin they uſed to take off, and make very ſtiff with gum, after having beat it very well. All nations uſed to fetch this *Papyrus* from *Egypt*: from this period the number of books increas'd very much, as this plant did not require ſo much preparation, and lay in a much ſmaller compaſs than the tables which were before uſed for writing. But afterwards the *Egyptians*, growing jealous of the great number of books which foreigners made, and vex'd to find that they were as great maſters in that art as they themſelves, forbid the exporting of *Papyrus* out of *Egypt*. This prohibition gave occaſion to the inhabitants of *Pergamus* to prepare ſheep-skins, with which they made what is now call'd parchment, and call'd it *Charta Pergamena* upon that account. However, [h] *Herodotus* pretends, that the *Ionians* had invented it long before thoſe of *Pergamus*.

'Twou'd be almoſt impoſſible to ſay expreſſly who firſt invented letters, and the manner of expreſſing one's thoughts by characters; for we meet with nothing certain on that head.

[a] Suppoſing however, that they have been preſerv'd word for word as they ſpoke them, and that words were not put into their mouths.

[b] Martial. Epigram. *Currant verba licet, manus eſt velocior illis;*
Nondum lingua ſuum, dextra peregit opus.

[c] Job. xix. 23, 24. *Quis mihi tribuat, ut ſcribantur ſermones mei? quis mihi det, ut exarentur in libro ſtylo ferreo, & plumbi lamina, vel ſculpantur in ſilice?*

[d] 1 Machab. viii. 22. *Et hoc reſcriptum eſt quod reſcripſerunt in tabulis æneis, & miſerunt in Jeruſalem*, &c.

[e] 1 Machab. xiv. 18. *Scripſerunt ad eum in tabulis æneis.*

[f] *Plin. lib.* 24. *c.* 5.

[g] *Pocock Specim. hiſtor. Arabicæ.*

[h] *Herodot. lib.* 5.

head. The *Phœnicians* flatter'd themſelves with having been the inventors of it, and [a] *Lucan* tells us in his *Pharſalia*, that this was the moſt receiv'd opinion.

But if it were true, as has been already ſaid, that *Enoch* writ the hiſtory of the creation of the world on two pillars, it might be alledg'd, that the *Phœnicians* were not the firſt inventors of writing. However, they might nevertheleſs have firſt invented letters, tho' men might have rais'd monuments before their time, and have engrav'd ſeveral memorable incidents on ſtone or metal. This might have been done by [b] hieroglyphics inſtead of letters, which of themſelves have no manner of relation with the thing they repreſent. Such were in after-ages the letters which the *Phœnicians* employ'd, and which are uſed by us at this day. Thus mankind in the infancy of the world found out the art of expreſſing their thoughts by hieroglyphics, and the *Phœnicians* by letters, which, tho' they took up more ſpace than [c] hieroglyphics, they yet were made with leſs difficulty, and expreſs'd a thought in a much clearer manner: for 'tis well known that hieroglyphics were compos'd of the figures of plants and animals, ſo that no one in that caſe could be ſaid to write well, but what had a pretty good hand at [d] drawing.

When men began to uſe writing inſtead of hieroglyphics, the laſt were wholly confin'd to ſeals and coats of arms: and tho' [e] *Clemens Alexandrinus* advis'd the chriſtians of his time to make uſe of ſuch figures for their emblems as bore ſome affinity to chriſtianity, he yet ſuffer'd 'em to make uſe of ſeveral others which the heathens employ'd.

The *Greeks* alſo maintain, but without any manner of foundation, that they firſt invented writing. 'Tis univerſally agreed, that *Cadmus* brought it out of *Phœnicia* into *Greece*. 'Tis true indeed that the *Greeks* invented characters which were different from thoſe of the *Phœnicians*, but then it was not till many ages after they had borrow'd thoſe of the People above-mention'd; nor did they for a very long time employ the new ones, but in writing ſcholiums and annotations, which they uſed to note down either at the bottom of the page, or in the margin. Nevertheleſs, as the capital letters took up too much room, and being moſt of them ſquare, they therefore require an exact hand; they at laſt laid 'em aſide, and made uſe of the ſmall, and employ'd the former only

[a] *Phœnices primi* (*famæ ſi credimus*) *auſi*,
Manſuram rudibus vocem ſignare figuris.

Brelœuf has elegantly render'd 'em into *French* in the following manner.

C'eſt de lui que nous vient cet art ingenieux,
De peindre la parole & de parler aux yeux,
Et par les traits divers de figures tracées
Donner de la couleur & du corps aux penſées.

In *Engliſh* thus:

Hence did the wondrous myſtic art ariſe,
Of painting ſpeech, and ſpeaking to the eyes.
Thus we by wondrous magic lines are taught,
How both to colour and embody thought.

[b] It may alſo have happen'd, that our forefathers had at firſt neither hieroglyphics, nor letters; and that the only thing they might make uſe of for the tranſmitting of tranſactions to poſterity, might be tradition, the knots of the *Americans*, and other inventions of the like nature. That afterwards finding thoſe to be but imperfect helps, they might have invented hieroglyphics, which were uſed by ſeveral eaſtern nations, by the *Mexicans*, and even by the inhabitants of *Canada*, if *La Hontan* is to be credited, who calls them the *coats of arms of the Savages*. This writer has hit upon the true name of the hieroglyphics, which bore, in ſome meaſure, an affinity with the *coats of arms of the moderns*; but with this difference, that thoſe nations who made uſe of hieroglyphics, were oblig'd to it from neceſſity, or perhaps in order to expreſs any thing with greater force and energy, whereas we only uſe 'em out of vanity.

[c] An hieroglyphic might have ſupply'd the place of a great number of terms, but then the thought would have been obſcure and enigmatical. 'Twou'd have been a very difficult matter to have carried arts and ſciences to any great height, by the aſſiſtance only of ſuch weak helps.

[d] Such as have ſeen the hieroglyphics of the *Egyptians*, *Mexicans*, &c. will eaſily allow, that tho deſigning part is not executed according to the rules of art. We are juſtly of opinion, that theſe hieroglyphics were the firſt rudiments of deſigning. If there be any thing that is worthy our admiration in hieroglyphics, 'tis the wit and invention, and not the drawing.

[e] *Clemens Alexand. in Pædag.* Here follows the tranſlation of what he ſays to this purpoſe: *Sint autem vobis ſignacula, columba, vel piſcis, vel navis, quæ curſu veloci à vento fertur, vel lyra muſica quâ uſus eſt Polycrates, vel anchora nautica, quam inſculpebat Seleucus; & ſi ſit piſcans aliquis, meminerit Apoſtoli, & puerorum, qui ex aquis extrahuntur.*

only in public inſcriptions, titles, and the beginnings of chapters. In proceſs of time the old letters were call'd initial. 'Tis well known that the *Rabbi's* have alſo their ſmall letters, in which they write their commentaries.

The *Papyrus* of *Egypt* has given name to our paper, which is one of the moſt uſeful and moſt commodious things that was ever found out by man. Nevertheleſs, tho' there be nothing more common among us than paper, we yet neither know the time when, nor who invented it. Some have pretended that it was uſed in *Livy's* time, who died the fourth of *Tiberius*; but they probably might have been miſtaken, ſince when that celebrated hiſtorian mentions *tela linea*, he poſſibly might have underſtood it of cloath on which they uſed to paint. 'Tis certain that paper is far from boaſting ſo antient a date.

Melchior Inchoffer, a *German* jeſuit, who liv'd in the middle of the laſt century, has carry'd things to another extreme, by maintaining that 'tis not above two centuries ſince paper was firſt invented; but 'tis very ſurprizing how a man of his character, who certainly had ſome knowledge of antiquity, cou'd be ignorant that we have ſeveral manuſcripts at this day, that are upwards of three hundred years old, and which nevertheleſs are written on paper like that which is now uſed. [a] Father *Mabillon* relates, that Mr. *d'Herouval* communicated to him a letter, written by Monſ. *de Joinville* to St. *Lewis* on common paper; whence he conjectures, that we may ſafely ſuppoſe, that paper has been invented theſe five hundred years.

'Tis a ſurprizing circumſtance as well as unhappineſs, that things of this nature ſhould continue hid in obſcurity, and that one can argue upon them but by conjecture only.

XXXIV. *Their Armies, and Manner of making War.*

I Was no longer ſurpriz'd at the accounts which hiſtorians give us of the numerous armies of *Xerxes* and *Darius*, after I had ſeen the camp of the *Moors* near *Balaſſor*. Theſe kinds of aſſemblies merit rather the name of a croud or rabble, than that of an army. 'Tis an aſſembly of men without order; in ſhort, a confus'd multitude of all kinds of people.

In the firſt place, every horſeman has always two or three ſervants at leaſt, and the ſame number of women along with him. The *Omrahs*, who are their commanders and general officers, have a proportionable number; ſo that in an army compos'd of an hundred thouſand perſons, there will hardly be found ten thouſand [b] fighting men. From whence we may judge what a confuſion the weakeſt ſide muſt neceſſarily be thrown into, when they are oblig'd to retire; and the great trouble their wives, their children, and a great quantity of uſeleſs baggage muſt put 'em to: and indeed they ſeldom make a judicious retreat.

Tho' the heathen *Indians* don't carry as many women along with them as the *Moors*, they yet have as many ſervants and uſeleſs people. The *Faquirs* among the reſt are intolerable upon this account, and are no leſs ſo in the Great *Mogul's* armies, which ſwarm with 'em, where their only employment is begging. They often fix the benevolence

[a] *Mabil. de Diplomatica.*

[b] 'Tis certain, that the armies of the antient *Perſians* had the ſame defect, which ſtill prevails among the *Turks*, who are the moſt warlike and the beſt diſciplin'd of all the *Eaſterns*. The armies of the *Chineze*, modern *Perſians*, &c. have the ſame defect. So great a multitude of people may very eaſily occaſion a revolution in a whole kingdom, whence we may be leſs ſurpriz'd at that great one which happen'd in *China* in the laſt century. 'Tis impoſſible to keep a confus'd medley of people of all ranks and conditions to their duty, and to unite 'em in one common intereſt: not to mention that in too wide-extended monarchies, the remote provinces ſcarce look upon themſelves as branches of it. If the reader reflects on theſe circumſtances, he will not find it ſo very ſurprizing that the ſmall armies of *Leonidas* and *Themiſtocles* ſhould have check'd the progreſs, and even beat the *Perſian* army; or that the *Macedonian* phalanx, led on by *Alexander* the Great, ſhould have ruin'd the moſt powerful monarchy of all the *Eaſt*.

volence of the donor, according to his rank and quality, and are ſure never to bate him a penny of it. They will ſtand for four or five days together at a tent door, crying out all day and all night, as loud as ever they can bawl, *give me ſo much, give me ſo much*, (naming the ſum) ſo that the ſhorteſt way is to pay for one's quiet, by letting 'em at once have what they ask for.

The *Moors* and *Indians* have no notion of throwing themſelves into ſquadrons when they are engag'd in battle. They deal their blows about at all adventures; ſo that it would be a very eaſy matter for a ſmall ſquadron of horſe, that ſhould ſtand very cloſe together, to put a great multitude of them in diſorder. There are nevertheleſs ſome very brave ſoldiers among 'em; but theſe are few in number, and even the moſt reſolute among 'em always drink opium before they engage, which at the ſame time that it makes 'em furious and intrepid, renders 'em alſo inſenſible to danger.

The *Indians* have a very ſmall number of infantry among 'em, and theſe have as little notion of the evolutions as the horſe. Whenever they happen to be in an engagement, they always clap themſelves behind a thicket, whence they fire upon the enemy. Others, who are for engaging the enemy face to face, have generally no more than a pair of drawers on, in order to be encumbred as little as poſſible. They always put the greateſt value on thoſe who are the moſt nimble-footed; for we are not to imagine that two bodies of men that ſtand cloſe together, and in good order, ſhould advance towards one another with a deſign of breaking in upon each other's ranks. They are not for expoſing themſelves to ſo much danger: each man lays about him as he thinks proper; ſo that when they are engag'd together, one wou'd often conclude, they were playing at the childiſh ſport of priſon-baſe.

I believe that the *Jews* us'd antiently to fight pretty much after the ſame manner, if we may form a judgment from the praiſes which are beſtow'd in ſcripture on *Aſahel* the ſon of *Zeruiah*, *Joab*'s brother, whom *Abner* kill'd, which ſays, that he *was* [a] *as light of foot as a wild-roe*. This quality would not be very praiſe-worthy in our days, and eſpecially in a general's brother.

'Tis well known that the *Jews*, in which they are directly the reverſe of the *Moors*, had a very ſmall number of cavalry. Their whole ſtrength conſiſted in their infantry, which might be owing to their country's lying leſs open than that of the *Mogul:* and indeed their enemies ever look'd upon 'em as very bad horſemen, and generally uſed to rally them upon that very account. When *Rabſhakeh* exhorted *Hezekiah* to ſubmit himſelf to *Sennacherib*, and not to lay any manner of ſtreſs on the aſſiſtance of the *Egyptians*, he offer'd that prince two thouſand horſe in the king of *Aſſyria*'s name, provided he would acknowledge him for his lord, and ſubmit himſelf to him, he [b] adds, by way of raillery, *I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.* They nevertheleſs had a pretty conſiderable body of horſe in *Solomon*'s time, and the [c] ſcripture relates, that this prince kept twelve thouſand horſe in pay, but we don't find that the *Jews* had any either before or ſince his time; ſo that we may naturally ſuppoſe, this body of ſoldiery ſubſiſted no longer than his reign. However, I don't believe, but that they had ſome few horſe, and 'tis even probable that *Rabſhakeh* might have puſh'd his raillery a little too far. Be that as it will, 'tis very certain that the *Jews* were not uſed to horſes, but uſed to ride on aſſes [d]. So that we

[a] 2 Reg ii. 18. *Porro Aſael curſor velociſſimus, quaſi unus de capreis quæ morantur in ſylvis.* The greateſt part of the *Americans* make war by ambuſcade, and make a running fight without any rule or order. The antient *Parthians* uſed to fight flying, till ſuch time as they had drawn their enemies into an ambuſcade: Which cuſtom is obſerv'd by the *Tartars* to this day.

[b] Iſaiæ xxxvi. 8. *Et nunc trade te domino meo regi Aſſyriorum, & dabo tibi duo millia equorum, nec poteris ex te præbere aſcenſores eorum.*

[c] 2 Paral. i. 14.

[d] This ſhould make us be leſs ſurpriz'd at the ſcripture's ſo often uſing the aſs by way of ſimile and compariſon; the idea which the *Jews* had of this beaſt being different from that which we have. 'Tis very natural to employ compariſons, or to borrow ideas, from the cuſtoms of one's own country.

we are not to wonder at our Saviour's making his entrance into *Jeruſalem* upon the laſt mention'd beaſt, ſince that nation always employ'd this animal for that purpoſe. [a] No man was look'd upon as rich and great, whoſe ſtables were not fill'd with them; and the ſcripture, in order to expreſs the pomp and riches of *Jair* [b] the *Gileadite*, who judg'd the people of *Iſrael* after *Tola*, ſays, that *he* [c] *had thirty ſons who rode on thirty aſs-colts.* It relates much the ſame thing of [d] *Abdon*, who was one of the judges of *Iſrael.*

[e] The *Indians* uſe elephants in their armies to this day, in like manner as the antient *Perſians* and almoſt all the eaſtern nations. Theſe animals are ſurprizingly furious in battle; for not to mention that their bodies are cover'd over with iron to render them impenetrable to the ſhowers of arrows and musket-ball, which are pour'd in upon them from all quarters; their trunks are alſo arm'd with a great chain: with this they lay about with incredible ſwiftneſs, and it never fails to make a dreadful havock wherever it comes, particularly if the elephants are guided by skilful riders.

The *Romans* formerly felt the fury of the elephants, who kill'd a great number of their ſoldiers, and put 'em into great diſorder in the firſt battle. 'Twas not till after having been terribly haraſs'd by 'em, that they learnt the art of defending themſelves againſt this beaſt, and that was by ſhooting in their trunks, which is the moſt tender part in all their body. And the moment they find themſelves wounded here, they, inſtead of advancing towards thoſe who attack 'em, turn back upon their own riders, who after that find it impoſſible to govern 'em.

The cuſtom of employing elephants in war is of great antiquity in the *Indies*, even in the time of queen *Semiramis*. This queen, who carry'd her arms to the furthermoſt parts of *India*, obſerving the terrible havock thoſe animals made in her troops, had recourſe to a ſtratagem, [f] as *Diodorus Siculus* tells us, by carving great numbers of 'em in wood, and ſetting them at the head of her army. The *Indians*, who imagin'd ſhe had not one, and ſeeing ſo great a number of 'em ſtart up of a ſudden, were ſtruck with the utmoſt ſurprize. Nor were their horſes leſs terrified than if they had been living elephants, for they were made extremely natural. So that theſe people at firſt gave ground, and the *Aſſyrians* ſeeing 'em in diſorder, purſu'd them very briskly; but the reſt perceiving that the enemy, inſtead of coming againſt them with real elephants, had only brought ſo many wooden ones, reſum'd their courage, rallied, and fell upon the ſoldiers of *Semiramis* in their turn, and gain'd a very complete victory over them. [g] *Diodorus* moreover ſpeaks of certain people call'd *Gandares*, who inhabited the banks of the *Ganges*, and againſt whom *Alexander* did not think fit to turn the fury of his arms, becauſe of the great number of elephants they poſſeſs'd; or poſſibly, as *Quintus Curtius* obſerves, becauſe the *Greeks* might have oppos'd ſuch an attempt. And to ſay the truth, they had juſt reaſon to dread thoſe formidable animals, who, if there be but a pretty conſiderable number of them, and that they have but skilful riders, very often make dreadful havock in an army.

'Tis manifeſt from *Quintus Curtius*, that the elephants in *Porus*'s army put the forces of *Alexander* to a ſtand, and that the *Greeks* found it a very difficult matter at firſt to defend themſelves againſt their prodigious ſtrength. This celebrated hiſtorian takes notice alſo of the love which the elephant on which king *Porus* rode on the day of battle bore to him; how he took up his maſter with his trunk, and ſeated him again on his back;

[a] The *Indians* meaſure the riches and power of a man by the number of his elephants. See *Fryar*'s voyages. And the *Arabians*, &c. by the number of camels.

[b] 'Tis not the riches, but the great number of children, which the *Jews* conſider'd as a bleſſing, that are hinted at in this paſſage.

[c] Jud. x. 4. *Habens triginta filios ſedentes ſuper triginta pullos aſinarum.*

[d] Judic. xii.

[e] They were formerly uſed in *Europe*, ſince *Pyrrhus* king of *Epirus* employ'd 'em in his armies, but 'tis many centuries ſince.

[f] *Diod. Sic. lib.* 3. *c.* 5. [g] *Ibid. l.* 3. *c.* 10.

back; in ſhort, how he defended him to the laſt extremity, and till ſuch time as he was overwhelm'd by the repeated attacks of the *Greeks:* whence we may preſume, that if all the officers and ſoldiers of that unfortunate prince, had adher'd to him with as much rigour and reſolution as that poor beaſt did, *Alexander* would not, perhaps, have extended his conqueſts any farther.

XXXV. *Their Eſſences.*

THE *Indians*, with regard to their pleaſures, have the ſame taſte the antients had for flowers and eſſences; and in general, for every thing that is grateful to the ſenſe of ſmelling. Whenever a perſon of ſome diſtinction viſits another, thoſe who receive the viſit have long ſilver bottles, which caſt forth [a] roſe-water thro' little holes, much after the manner of our watering-pots.

With theſe they ſprinkle the face and head of their gueſts, by way of compliment. At the ſame time they preſent a plate, which is cover'd with powder of ſandal, a very fragrant wood; with this they rub the clothes of the viſitants; and as this powder is of a yellowiſh colour, and that moſt of the *Indians* are cloth'd in very fine white linnen, this produc'd an effect, which to me was at firſt very odd and ſurprizing; but recollecting a moment after, that great numbers of people in *France* [b] powder their black clothes almoſt down to their pockets, my ſurprize immediately ceas'd.

Their women of diſtinction generally employ themſelves in their retirement (for they lead almoſt as recluſe lives as the *Turkiſh* women) in making noſegays, garlands and crowns or chaplets of flowers, like to thoſe which the bridegroom wears publickly on his head on his wedding-day, in which they imitate the antient *Greeks*, who were very delicate in their pleaſures. 'Tis manifeſt from moſt of their epithalamiums, that they, not only on their wedding-day, but alſo during the whole ſpring and ſummer ſeaſons, uſed to be always crown'd with flowers, and thoſe newly gather'd, and the moſt [c] beautiful they could meet with.

XXXVI. *Of their Unctions.*

MOST nations have been of opinion, that oil was one of thoſe things which mankind could leaſt do without, imagining that it would be impoſſible for them to keep themſelves from the head-ach and all other pains, unleſs they rubb'd their heads every day therewith, or apply'd ſome to that part where they felt the pain. This cuſtom, which had at firſt been introduc'd from a kind of neceſſity, became, in proceſs of time, one of the chief inſtruments which luxury and effeminacy employ'd, in order to corrupt and deprave the mind.

This

[a] The *Arabians* ſprinkle their beards with it, and even aſcribe ſome ſacred virtue to it, which might be almoſt compar'd to that of holy-water. When *Hungary-water* firſt made its appearance, there was not a woman, maid, or beau, but complain'd of a dizzineſs or the heart-ach. It would have been impoſſible for all the water in *Chriſtendom*, to have had the thouſandth part of the extraordinary effects this *Hungary-water* had, and ever ſince that time, there are few modiſh people but what carry a bottle of it about them. Tho' holy-water has triumph'd for ſo many ages, ſtill no one has yet thought fit to carry any of it about them. Be this as it will, our *Hungary-water* may be put in parallel with the roſe-water uſed by the *Indians*. Both are proper to chear the ſpirits, and no doubt but that is the chief reaſon why the *Indians* ſprinkle with roſe-water.

[b] The antients uſed to powder themſelves with gold-duſt. There is ſome probability that this cuſtom might be alluded to in the 11th verſe of the 5th chapter of *Solomon's Song*. *The head of my beloved is as the moſt fine Gold*, &c.

[c] The antient *Grecks* uſed alſo to wear chaplets of flowers on their heads in their feaſts, and were particularly careful to make choice of ſuch as were contrary to drunkenneſs. They always adorn'd their heads, their necks, their arms with them in their carouſals, and alſo crown'd their goblets, &c.

This cuſtom, I ſay, took its riſe from a kind of neceſſity; for, as was juſt now obſerv'd, 'twas look'd upon as a ſovereign remedy againſt the head-ach, and particularly in hot-countries. 'Tis certain, that thoſe who rub their heads with oil are ſeldom bald. We read in ſcripture, that the *Jewiſh* women uſed to take great delight in theſe unctions, and frequently prefer'd them to the things moſt neceſſary for life. Thus the prophet's widow, who addreſs'd herſelf to *Eliſha*, notwithſtanding her great poverty and [a] extreme neceſſity, had yet oil to anoint herſelf with.

The *Indians*, and eſpecially their women, are no leſs fond of this cuſtom. They could hardly have a worſe puniſhment, than to be one moment without their heads gliſtening with oil; but as they have no olive-oil, they uſe that of cocoa.

The antients did not only anoint themſelves by way of preſervative againſt the head-ach, and for healing of wounds; but alſo in ſtrengthening the nerves, and to make their limbs ſupple, eſpecially after any laborious exerciſe. 'Tis thus we find in the *Iliad*, that *Ulyſſes* and *Diomedes*, after their return from taking a view of the *Trojan* army, [b] waſh'd, rubb'd themſelves with oil, and afterwards went to breakfaſt.

The *Indians* do the ſame at their return from a journey, or in general, after having wearied themſelves with any laborious exerciſe; for on theſe occaſions they never ſit down to eat or repoſe themſelves, till ſuch time as they have waſh'd, and rubb'd themſelves with oil.

'Twas antiently a cuſtom for all champions in the gymnaſtic exerciſes, to practiſe the ſame cuſtom, not only ſuch as wreſtled, to prevent their antagoniſts from laying hold of them, but all the reſt, in order to make their bodies more robuſt and their limbs more pliant.

Mankind, who at firſt had reſpect to uſefulneſs only in theſe unctions, never employ'd ſuch oils as were ſcented; inſenſibly they were for uniting pleaſure to profit, whereupon oil was heighten'd with perfumes and aromatic ſpices: Thus what at firſt was no more than a preſervative or remedy, became at laſt one of the moſt ſenſual pleaſures. After this, all ſuch as were deſirous of paſſing for beaux or very pretty fellows, were oblig'd to moiſten their hair with eſſence, and be ſuch as *Bathyllus* is repreſented in *Anacreon*; for in his advice to a painter, where he deſcribes to him the manner in which he would have the beautiful youth of *Samos* drawn, he tells him, he muſt make his [c] hair moiſt.

Virgil has deſcrib'd *Turnus* after the ſame manner, when he ſays, that his [d] hairs, which were curl'd with a red-hot iron, were all moiſt with myrrh.

Nay, ſo far did they carry their effeminacy, as not to be aſham'd of having their bodies rubb'd all over with eſſence by women. Nor did [e] *Telemachus* and *Piſiſtratus*, with all their wiſdom, ſcruple to have the ſame done to them after their return from viſiting the palace of *Menelaus*, and before they ſat down to eat.

Others uſed to rub every part of their body with odoriferous oils before they went to bed. Several of the primitive chriſtians obſerv'd this cuſtom, which [f] *Clemens Alexandrinus* cenſur'd in his cotemporaries.

But they were chiefly uſed by the fair-ſex. The ſtrongeſt perfumes of *Arabia* were too weak for them. 'Tis not very long ſince that the *Europeans* themſelves were of the ſame taſte; but as the mode chang'd, 'twas abſolutely neceſſary taſte ſhould change alſo;

[a] 4 Reg. iv. 2. *Non habet ancilla tua quicquam in domo ſua, niſi parum olei quo ungatur.*

[b] Iliad, lib. x. *Hique loti & uncti pingui oleo jentaculo aſſidebant.*

[c] Or rather, gliſtening. Anacr. Ode 29. *Nitidas comas fac illi.* According to the *Latin* verſion.

[d] Æneid. 12. *Criſpatos calido ferro, myrrhaque madentes.*
Hot from the vexing iron, and ſmear'd with fragrant oil. *Dryden.*

[e] *Homer. Odyſſ. lib.* 4.

[f] Clem. Alexandr. lib. 2. c. 8. *Coronarum autem & unguentorum uſus non eſt nobis neceſſarius, ad libidines enim & voluptates impellunt, maxime cum nox prope eſt.*

alſo; and that in order to ſuit one's ſelf to times and ſeaſons, the woman, who five and twenty years ago could with pleaſure have ſpent her life in the midſt of the moſt odoriferous perfumes, and who always wore ſcented gloves, ſhould faint at the ſight of certain flowers, or at the approach of the leaſt perfume. *Altro tempo, altro guſto.* Modes change with the age.

'Twas a cuſtom among the *Jews*, to preſent every man who came to viſit another, with eſſence to perfume his head; and there could not be a greater piece of rudeneſs or diſreſpect, than not to offer ſomething of this kind: thus when the *Phariſee*, with whom our Saviour eat, was very much offended that a woman, and, what was much more, a ſinful woman, ſhould come and anoint his feet; our Lord reproach'd him with ſaying, that ſhe had perform'd a duty which he himſelf ought to have obſerv'd. For he ſaid to him, [a] *Mine head with oil thou didſt not anoint: but this woman hath anointed my feet with ointment.*

The *Pſalmiſt*, to denote his reſolution not to have any communication with ſinners, ſays, *that* [b] *he will not anoint his head with his oil.* The meaning of which is, That he will not viſit him, and conſequently will not be oblig'd to receive any of his civilities.

The antients not only uſed perfum'd oils and eſſences for themſelves, but alſo ſmear'd birds with it; an inſtance of which we meet with in a very pretty ode of *Anacreon*, where two doves are the interlocutors; one of which carried a letter from him to his beautiful *Bathyllus*. [c] Her companion congratulates her for having her wings perfum'd, and upon her diffuſing ſo agreeable an odour around.

The *Indians* generally preſent nothing but roſe-water to their viſitants, as was obſerv'd in the preceding article; but they always preſent oil every morning to ſuch gueſts as make any ſtay with 'em.

XXXVII. *Their affected Outſide.*

IT may be ſaid that the *Indians*, in general, are a very neat people; they are very careful of waſhing themſelves, and I am perſuaded, that the moſt rigid *Phariſee* could not exceed them in this particular: they alſo agree with 'em in ſeveral other points; as for inſtance, in their prayers, which they affect ſometimes to ſay in public, but chiefly, in their ſerious and compos'd outſide.

They look upon a paſſionate temper as the indication of a narrow ſoul, and ſhew the utmoſt contempt for all ſuch as cannot command their paſſions, or ſuffer themſelves to be inflam'd with anger. Whatever wrong or injury a man may do 'em, they never fail to keep their tempers, but this does not hinder their revenging themſelves; and whenever they have made a reſolution to hurt any man, they do it ſo much the more effectually, as well as dangerouſly, as 'tis always done in cold blood; not to mention that their revenge engroſſes all their thoughts. They even conceal their reſentments ſo well, that tho' they always ſtand upon their guard, eſpecially when they are conſcious of having wrong'd any perſon; they yet over-reach one another daily, and are frequently attack'd by thoſe whom they thought to be their deareſt and moſt faithful friends. Whenever they happen to be bit in this manner, they, without ſo much as once thinking upon the perſon who has deceiv'd them, vent only their complaints

[a] S. Luc. vii. 46. *Oleo caput meum non unxiſti; hæc autem unguento unxit pedes meos.*

[b] *Oleum peccatoris non impinguet caput meum.*

[c] Anacreon, Ode 9.

Tot unde nunc odores,
Huc advolans per auras
Spiraſque depluiſque.

But the thought is much more beautiful in the original *Greek*.

plaints againſt themſelves; never lay the blame on any one elſe, and own that they richly deſerv'd it, for having truſted one whom they had formerly offended: for 'tis a maxim with them, that injuries are never forgot. Notwithſtanding, they are in private the greateſt debauchees in the world, they yet are greatly reſerv'd in public. One never hears an obſcene word come out of their mouths, and they always affect a very modeſt behaviour outwardly: in fine, they might be propos'd as complete models of moral perfection, did their thoughts and actions agree with their expreſſions.

XXXVIII. *How the* Moguls *divide the Day, and their Manner of meaſuring Time.*

THE inhabitants of *Mogul* divide the natural day, which conſiſts of twenty-four hours, into eight parts; each of which is again ſubdivided into ſeveral others, according to the length of the days. As for inſtance, thoſe who inhabit near the line, and who have almoſt equal day and night, have but very little difference in their diviſions; however this difference is greater under the tropics, and always increaſes in proportion to the diſtance from the equinoctial.

They meaſure time by a water-clock, which however is very different from our *Clepſydra* or hour-glaſs, which is ſaid to have been invented by *Cteſibius* of *Alexandria*, about 634 years after the foundation of *Rome*. The *Clepſydra* was compos'd of two ſmooth baſons join'd cloſe together, one of which was full of water and the other empty. At the bottom of the latter was a piece of cork, which cover'd it all over, excepting ſo much as was neceſſary for the letting it go up and down with eaſe. On this cork ſtood a little figure that held a little ſtick in its hand, with which it pointed out the hours on the lines which were drawn on a little column that was fix'd at the edge of the baſon, and which rais'd itſelf above it. There was a communication between 'em by means of a little hole, and that which was full, emptied itſelf gently into the other in which the cork was, which the water rais'd by degrees. At the ſame time that the cork roſe, the figure which ſtood upon it roſe alſo, and by that means pointed out the hours with its ſtick.

The *Clepſydra* uſed by the inhabitants of *Mogul*, is in their language call'd *Gari* or *Gadli*, and has not ſo much work in it, but then it requires more attendance, a man being oblig'd to watch it continually. 'Tis a baſon fill'd with water, in which they put a little copper diſh, with a very ſmall hole in its bottom. The water comes by inſenſible degrees into this diſh, which when full, and that the water contain'd in it begins to mix itſelf with that in the baſon, it then ſinks to the bottom. The time which it takes up in filling is by them call'd a *Gari*, which, according to the obſervation I have made, amounts to twenty-two minutes, thirty ſeconds of time: ſo that when the day is exactly twelve hours in length, each part contains eight *Garies*, that is 180 minutes, or three hours. As the days ſhorten, there are leſs *Garies* in each part of the day, and more in thoſe of the night; for we are always to add to the one, what we ſubſtract from the other, becauſe the night and day together muſt regularly conſiſt of 64 *Garies*, that is 1440 minutes, or 24 hours. As ſoon as one *Gari* is ended, the perſon who watches the clock, ſtrikes as many blows upon a copper-table as there are *Garies* paſs'd; after which he ſtrikes others to ſhew the part, whether of the day or night.

Some perſons, according to *Aben-Eſra*, have pretended that the *Teraphims*, of which mention is ſo often made in ſcripture, were water-clocks, pretty like the *Garies* of the *Moors*: but they have advanc'd this without one corroborating proof, or even the leaſt ſhew of probability. The gods which *Rachel* ſtole from her father *Laban*, are indeed call'd *Teraphims*,

Teraphims, but there is not one ſingle reaſon to induce us to believe that 'twas her father's clock ſhe run away with. This was not a thing of ſo much value, as to have oblig'd 'em to run away with it in a clandeſtine manner; or to have merited ſuch diligent ſearch as *Laban* made after it, who ranſack'd all *Jacob*'s tent upon that account. Theſe *Teraphims* were houſhold gods, and not clocks. 'Tis alſo an error to think they ever ſpoke; or that *Rachel* carry'd them off, purely to prevent her father's conſulting 'em about her flight.

XXXIX. *Their chief Temple.*

'TWAS with reaſon that the *Jews* conſider'd the temple of *Jeruſalem* as the Lord's houſe; as a place that was truly holy, and in which God deſired particularly to be worſhipp'd.

The *Mahometans* have the ſame idea of *Mecca*, and the heathen *Indians* of the [a] *Pagod* of *Jaguarnat*, which is a large edifice built on the Sea-ſhore, pretty near *Balaſſor*. We are told that this *Pagod* is very rich, and that among other precious things, there is a very large ſtatue in it, with two emeralds of a prodigious ſize for its eyes; but as I myſelf have never been there, nor have met with any *European* who could give me a certain account of it, I therefore cannot pretend to be exact in the relation I ſhall give of it.

The Great *Mogul* has caus'd it to be inclos'd, at leaſt I have been told ſo, and that in order to put a ſtop to the numberleſs multitude of heathens, who uſed to come thither in pilgrimage from the remoteſt parts of the *Indies*, to the no ſmall advantage of the *Bramins*, who by that means got great ſums of money.

Theſe are the principal points wherein we have obſerv'd a conformity with regard to the cuſtoms of the *Indians* and thoſe of the antients, particularly the *Jews*. Was a man to argue upon the pagan ſyſtem, he undoubtedly would find a much greater affinity between them; as for inſtance, a *Roman* who had liv'd under *Titus*, who having been well acquainted with both, would have undertaken to write their characters.

We have drawn a parallel between the *Jews* and *Indians* with regard to their cuſtoms, religious and civil; we may alſo compare 'em together with reſpect to genius and the prejudices they have imbib'd. Both of them are continual ſlaves to prepoſſeſſion, which triumphs ſo much the more [b] over them, as they love and adore their captivity: 'tis their law which is here hinted at, it being the moſt inſupportable of all ſlaveries.

Theſe two people adhere ſo very ſcrupulouſly to every thing that ſavours ever ſo little of [c] antiquity, that it abſolutely prevents their making any progreſs in the ſciences; and keeps

[a] We may compare this *Pagod* to the temple of *Jupiter Ammon*, to that of *Diana* of *Epheſus*, that of *Apollo* at *Delphos*, or that of *Ceres* in *Sicily*, where the *Romans* uſed to ſend from time to time for the acquitting themſelves of their vows. We hope we ſhall not give any offence, if we find ſome reſemblance between theſe pilgrimages, and thoſe which the chriſtians make to our Lady of *Loretto*, and to St. *James* in *Galicia*, &c.

[b] We may ask the author of this diſſertation, what men are not ſubject to theſe prejudices; might they not be compar'd on this occaſion, with all the people, and all the religions in the world, not excepting that of the chriſtians? For we may conſider all ſuch chriſtians as ſlaves, as are not able to give any reaſon for their belief. There is no neceſſity that a perſon in low life ſhould examine the particulars of the ſeveral articles in the creed, but then he ought to be able to give good reaſons why he believes in them. Such as are negligent upon this head, are not more acceptable in the ſight of God, than a *Braſilian* who lives up to the rules of morality, and does not devour his fellow-creatures. Let us therefore conclude, that mankind in general may be compar'd to one another with regard to genius and prejudice.

[c] He ſhould have ſaid, that both of them adhere zealouſly to tradition, and then the parallel would have been juſtly drawn. This tradition, when too blindly follow'd, is not only a ſhelf on which both *Jews* and *Indians*, but even the *Chriſtians* themſelves ſplit. We will ſuppoſe that novelty terrifies an *Indian*, but we cannot comprehend why it ſhould have the ſame effect on *Chriſtians*, when it aims only at inſpiring them with the ſpirit of chriſtianity. We muſt confeſs, that the minds of men have ſometimes a very mechanical turn.

keeps them in the blind ignorance of their foreſathers, they being frighted at the leaſt appearance of novelty; and think it a crime to improve ever ſo little on what their anceſtors have advanc'd.

[a] The whole knowledge of theſe people goes no further than in their getting by heart the ſeveral things which they ſay that God or the gods have done for 'em, together with ſome books of morality, whoſe precepts they learn very carefully, and which they are every moment repeating with an affected gravity; an equal indication of their ignorance as well as preſumption.

They make war as it were only by ſtarts, and conquer in the ſame manner; or rather they are to be conſider'd only as ſo many machines, which their [b] prieſts ſet a going, and whom they inſpire with fear or intrepidity, according to the aſſurances they give them of the good or ill ſucceſs of the battle.

[c] They ſometimes fight with the utmoſt obſtinacy for the defence of their Religion; which, as it is founded on ſome promiſe of their ſoothſayers, muſt neceſſarily be very nearly allied to a ſpirit of fury; and theſe poor wretches don't perceive that the greater number of victories they gain, they only enſlave themſelves the more, and increaſe the weight of their chains, by giving their prieſts an opportunity of ſettling the laws, or rather tyranny, upon a ſtronger foundation.

[d] As they look upon all other nations as profane, and refuſe to have any familiarity with foreigners, and univerſally deſpiſe all but their own dear ſelves, we are not to wonder if they are equally contemn'd in their turn.

[e] The *Jews* look'd upon their ſubordination to the *Romans* as the greateſt misfortune that could poſſibly have befallen 'em: nevertheleſs, nothing in the world could have been more advantageous, for the correſpondence they by that means obtain'd with the moſt polite and moſt learned men in the world, having open'd their eyes a little, it hereby gave them an opportunity of indulging a freedom of thought, and of being no longer tied down to think as their foreſathers. And indeed, ſome of theſe applied themſelves afterwards to the ſtudy of the hiſtory of other nations, and the polite arts, of which they were utterly ignorant before.

The *Indians* are as much ſlaves as ever, and it will be equally happy for them, ſhould any civiliz'd nation break their chains by the conqueſt of their country.

They were very near being reſcu'd from their captivity in the time of [f] *Alexander* the Great. Had the *Greeks* but continued longer in the *Indies*, they would infallibly have communicated to them both their politeneſs and learning: but this hero was for conquering ſo many nations, that he could ſcarcely flatter himſelf with the hopes of bringing ſo much as one under ſubjection, or making them ſubmit to the laws of the conqueror. He was no ſooner in one country, but he flew the next moment into another: like to thoſe torrents, which the faſter they drive along, the fewer marks they leave of their courſe.

One

[a] The knowledge of a numberleſs multitude of chriſtians goes no further than this. Several of theſe repeat by heart the ten commandments, to which others add certain prayers. The *Roman-Catholicks* learn the *Creed*, the *Lord's-prayer*, and the *Ave-Maria*, with a few prayers to the ſaints; the hereticks learn ſpiritual ſongs, and ſome of *David's Pſalms*. In this conſiſts the devotion of both.

[b] Our clergy often act in the ſame manner, and the wars which they foment are always the moſt fatal.

[c] The parallel might be juſtly drawn with the chriſtians, to our ſhame be it ſpoken. Conſpiracies have been form'd, and wars have been undertaken, barely on theſe promiſes. There is no neceſſity of deſcending to particulars, ſince any one who will give himſelf the trouble to look into the hiſtory of our times, will be plainly convinc'd of the truth of this aſſertion.

[d] We alſo are guilty of the ſame fault. It muſt be confeſs'd that the chriſtian Religion is excellent in itſelf; but then were it not more laudable to bring over infidels and hereticks by gentleneſs and inſtruction, than to make 'em more obſtinate by violence and contempt?

[e] There are ſome nations in *Europe*, to whom it has been in like manner repreſented the correſpondence they might have with certain iſlanders, who happily poſſeſs a freedom in thinking. We don't ſay, that 'twou'd be a happineſs for us to become their ſubjects, but we believe it would certainly be ſo were we to imbibe part of their principles. We have for ſeveral years reap'd great benefit from their notions, by the commerce which we are obliged to carry on with 'em, and which will be ſtill greater, when we ſhall have ſhook off the chains of thoſe, who would willingly become our fathers and maſters.

[f] The reader may compare theſe times of *Alexander* to others much leſs remote.

One who was to declare for the antients, or a perſon of a greater ſeverity of temper, would expreſs himſelf very differently from this, with regard to the *Jews* and *Indians*, tho' he were not to make any diſtinction between their religions, but conſider'd 'em on the ſame foot. I believe, from the few remarks which I have made on thoſe two nations, he might form the following reflections.

[a] Both *Jews* and *Indians*, at leaſt a great part of them, have preſerv'd the ſimplicity which prevail'd in the infancy of the world. This is manifeſt from their food, their dreſs, and their pleaſures, in all which, plainneſs is chiefly conſulted. They are moſt delighted with ſuch things as preſent themſelves to their minds with the greateſt ſimplicity, and moſt naturally flatter their imaginations.

The fear they are under of falling into error, makes 'em adhere very ſcrupulouſly to the counſels of the moſt wiſe and learned among 'em, from this conſideration, that nothing can be more dangerous for mankind in general, but eſpecially for ſuch as are uninform'd with experience, to attempt to walk by no other rule than ſuch a one as is ſuggeſted by their own underſtandings.

The *Indians* obſerve very punctually the ſeveral injunctions which the religion they profeſs preſcribes; and as they know that mankind cannot be their own maſters in every reſpect, but are in ſome meaſure born to ſubjection, they chuſe to worſhip their Gods, and yield a blind ſubmiſſion to their law, rather than [b] be ſlaves to caprice and ambition, like moſt other nations in the world.

They never apply [c] themſelves to any of the ſciences, but ſuch as are of abſolute neceſſity; looking upon the reſt as acquiſitions, which tho' they enlarge the human faculties, they yet make a man more unhappy, and uſually ſwell him with pride.

They are ſenſible that vice is much more apt to inſinuate itſelf into the mind than virtue, for which reaſon they ſhun all familiarity with foreigners, for fear of being infected with their ill cuſtoms and vices. 'Twas to prevent their being forc'd to live among 'em, that they were ſometimes prompted to make ſuch ſtrenuous and ſurprizing efforts in order to keep them from entring into their country, or to drive them out from it.

Their brains are never projecting of novelties, but are employ'd wholly on traffic, or the ſeveral trades which their fathers had taught 'em, in which particular they differ greatly from thoſe nations to whom we give the name of polite and civiliz'd, who are never ſatisfy'd with what their predeceſſors have left 'em, but on the contrary are eternally torturing their imaginations in order to invent ſomething new, and to force nature as it were; and whoſe reputations increaſe in proportion as they deviate from thoſe paths in which their anceſtors had trod, and which nature herſelf had pointed out to them.

[a] The parallel is not juſtly drawn on this occaſion. The *Jews* are very far from obſerving any ſimplicity on that head, but are on the contrary great friends to pomp and luxury, and ſet every engine to work, in order to join art and nature together in their pleaſures.

[b] This Reflection is no ways juſt. The wars and revolutions which happen in the *Indies*, are a proof that thoſe nations often make a political, of a purely religious affair; and that 'tis the ſame in *Aſia* as in *Europe*, where thoſe who are the moſt zealous ſticklers for the Deity, are not always his beſt friends.

[c] As for the *Jews* they neglect the ſciences, and apply themſelves to buſineſs only: but this they do from judgment and reflection, well knowing that there is nothing to be got by learning.

XL. *Of the* Indies *in general, and the Cuſtoms of its Inhabitants.*

I Hope the reader will pardon me, if, notwithſtanding the reſolution I had made of writing only on the conformity between the cuſtoms of the *Indians* and thoſe of the Antients; I now ſhould wholly lay aſide antiquity, to give a ſhort account of the *Indies*, in the ſtile and manner of other travellers. However, I don't flatter myſelf ſo far as to imagine that I ſhall write any thing new, but on the contrary am perſuaded that I ſhall relate nothing but what ſeveral others have ſaid before me; but the reader may depend I ſhall not be very prolix on this head, nor would I once have touch'd upon it, had it not been to avoid an appearance of ſingularity, and to ſhew I was not too fond of my firſt notions.

Moſt people who have never ſtirr'd from home, form to themſelves an advantageous idea of diſtant countries. They fancy they abound with all things neceſſary for life, and imagine them to be exempt from all thoſe defects, all thoſe diſagreeable particulars, which are found in their own. They conſider them as regions moſt exquiſitely delightful, becauſe moſt travellers have deſcrib'd 'em as ſuch, and indeed thoſe gentlemen uſually paint the countries they have viſited in the moſt agreeable colours.

I had read ſeveral deſcriptions of foreign countries, before my leaving *Europe*. In theſe they were generally repreſented as ſo many inchanting places: every thing in them was beautiful, every thing lovely, and the moſt innocent pleaſures preſented themſelves in crouds. The inhabitants of thoſe happy climes wanted nothing to make their felicity everlaſting, but a poſſibility of living eternally. I myſelf was of the ſame opinion, becauſe travellers aſſur'd me it was ſo; but I undeceiv'd myſelf, by viſiting thoſe countries which had been deſcrib'd in ſuch glaring terms. I have generally obſerv'd, that moſt travellers who had writ upon 'em, very much heighten'd their beauties, but had touch'd but very lightly on the inconveniencies which are found in them, or thoſe diſagreeable things which perſons are oblig'd to undergo in them.

The Author of nature has diſtributed his bleſſings pretty equally over the ſeveral countries of the world. Good and bad are every where met with, and 'tis a very difficult matter for a man, who has ſeen ſeveral countries, to live a long time in one, without regretting another; becauſe there is not one country to be found, in which there is not ſomething wanting, which may eaſily be met with in another. So that we ought to lay aſide all thoſe prejudices which we may have entertain'd in this reſpect, and not imagine that there is one ſingle ſpot in the whole world, that has all things deſirable, and in which, pleaſures and pains do not alternately ſucceed each other.

The coaſt of *Coromandel* is in the torrid zone, where heat rages with the utmoſt violence. There are certain winds here which blow continually during ſome ſeaſons of the year, which are call'd land-winds, becauſe they blow from the land, and theſe are prodigiouſly troubleſome: they generally laſt from nine or ten in the morning, till three or four in the afternoon. None but the natives dare ſtir out during that time, for every ſtep a man takes, he ſeems to have ſo much fire thrown in his face, eſpecially between the hours of ten and two. This land-wind is ſucceeded by another that blows from ſea, which riſes the moment the other is laid, and is ſo much the more agreeable, the more the heat has been violent during the day. 'Tis then a man may enjoy all the pleaſures of walking.

Men conſider the verdure, with which the trees in hot countries are perpetually cloth'd, as the greateſt beauty that is to be met with in theſe regions, but are nevertheleſs miſtaken, ſince uſe makes it no longer a pleaſure; and I cannot ſay, whether the variety of ſeaſons which we have in *Europe* is not ſomething more agreeable; for as *India* does not feel the ſeverity of our winter ſeaſon, ſo neither have they any thing that may be compar'd to the beauty of our ſpring. 'Tis there one perpetual ſummer, that burns up the graſs, and dries up the fields, which, after the rainy ſeaſon, never continue green above two months.

The rains fall regularly in thoſe ſeaſons, and laſt generally from the middle of *June* to the middle of *September*, during which there ſeldom happens the leaſt interval of fair weather. They are leſs troubleſome at *Pondichery* than in other places, becauſe as 'tis a ſandy ground, it does not ſpoil the roads, which, during that time, are almoſt impaſſable in the kingdom of *Bengal*, becauſe of the richneſs of the ſoil. Theſe rains are abſolutely wanted in the *Indies*, for whenever they fail to deſcend, as rice requires a great deal of moiſture, they are ſure to be afflicted with famine.

Rice is the common food of the inhabitants of the country. This they firſt boil, and afterwards toſs up with butter, ſaffron and herbs. Others eat it with meat, or fiſh, and then call it *Caris*. They ſeaſon it very high with pepper, which makes theſe *Ragoos* not altogether ſo agreeable to the palate, as they would otherwiſe be.

They have game enough, ſuch as wild-boars, roe-bucks, hares, partridges, wood-pigeons, a great quantity of ſnipes, wild-ducks, teal, and all kinds of water-fowl; but I never ſaw any rabbits there.

There is hardly any better fiſh in the world than at *Pondichery*, and they have one among the reſt which they call *Pamper*. 'Tis a flat fiſh, and may beſt be compar'd to our turbots, except that 'tis not quite ſo thick; but then the fleſh is as firm, and taſtes as well. They have alſo very good mullets.

They have a great quantity of fruits, but they are all very different from ours. The *Mangue* is mightily valued there, whoſe taſte is very much like that of our peach, which however is much larger, but has not near ſo large a ſtone, and its leaves are very like that of the peach. Theſe *Mangues* are excellent when they are of the right ſort, but the others are ſtringy. 'Twou'd be needleſs to trouble the reader with an account of the variety of fruits which their ſoil produces; for not to mention that this wou'd carry us to too great lengths, 'twou'd be almoſt impoſſible to give a juſt idea of them to ſuch as have never ſeen or taſted them.

Both lemmons and oranges are pretty common in the *Indies*, but far leſs ſo than in *America*, which abounds more with thoſe kind of fruits than any other country in the world. I nevertheleſs have ſeen a ſmall kind of orange in the iſland of *Moeli*, which I never met with in *America*. They are no bigger than our *Pomme d'Apis*, and have a red peel. 'Tis of a more watry ſubſtance than our common orange; and as they ripen, their rind, which is ribb'd like that of a melon, opens like that of a pomgeranate.

There are in that iſland a great quantity of *Caſſia*-trees. The manner how the ſticks are made in which that kind of purgative-gum is put, is pretty well known in *Europe*. They are long and dry when ripe, and whenever the wind blows, the ſticks with which thoſe trees are loaded, wave up and down, and ſo ſtrike againſt each other, which is a very ſtrange noiſe to ſuch perſons as don't know what it is owing to, eſpecially if they happen to be in the midſt of a foreſt, when they ſometimes hear this claſhing ſound at a great diſtance from 'em.

There is no man who has been in the *Indies*, but muſt have heard of *Betel*, which, next to rice, is the food that is moſt eaten there, and which the *Indians*, and even a great number of *Europeans*, can leaſt live without.

This *Betel* is a plant that riſes pretty much like our virgin-vine. Each of theſe plants has a vine-prop about 15 foot high. Its leaf is pretty much like that of the *Lilach* or *Arabian-Bean*, except that 'tis thinner. The *Indians* eat this as a great dainty, but never alone. They firſt rub it with a little lime made of ſhells, after which they take little ſlices of *Arregua* cut very thin, and wrap them up in the leaf. This *Arregua* is a fruit that is exactly the ſame as the nutmeg, except that it has no ſmell. This mixture of *Betel* leaves, of lime, and *Arregua*, is call'd *Betel*. Such perſons as are in good circumſtances, add ſome *Cachoo* to it, which is an eatable perfume, pretty well known in *Europe*, tho' it comes from the *Indies*. This medley of drugs makes their lips and teeth as red as blood.

'Tis certain that the plant *Betel* boaſts a great many virtues. 'Tis very healing to the ſtomach, and ſuch as eat of it regularly, are never out of order, nor are they ever afflicted with the tooth-ach, it preſerving the teeth firm and ſtrong, tho' they turn red.

The inhabitants of the country generally preſent one another with *Betel*, in the ſame manner as we offer ſnuff, and they never go any where without carrying a little of it about 'em. We are told that 'tis dangerous to take any from the women, unleſs a man perfectly acquainted with 'em, becauſe they are ſaid to make *Philters* or love-potions of them, and for this purpoſe they work it up with certain drugs fit for that purpoſe.

I cannot affirm this to be true, but however will aſſure the reader, that I ſaw one of our ſoldiers, who after refuſing to eat any thing for two days together, deſerted in order to run after a woman, whom they aſſur'd me had given him *Betel*; tho' the creature certainly was not worth running after, ſhe being both old and ugly, whereas the ſoldier was a handſome fellow about thirty. They ſometimes alſo poiſon their enemies with this plant.

I forgot to mention, that whenever any *Indian* is wounded, he chews *Betel* leaves, and applies them to the wound, and this is found to be as efficacious, and heal as quick as balm.

The greateſt part of *India* is a perfect deſart, ſo that a man is often oblig'd to go a long way to find a poor cottage, or a few miſerable villages, the moſt part of which are abandon'd. This devaſtation is owing to the continual wars of the Great *Mogul*, who began by ruining the country of the *Indians*, in order to make himſelf maſter of it; and who, from a political view, always oppreſſes the people, and keeps them miſerably poor, for fear they ſhould ſhake off his yoke: for notwithſtanding the great havock that has been made of them, they are ſtill much more numerous than the *Moors*. A man cannot forbear being touch'd with compaſſion, when he reflects on the ſlavery of theſe people, and the total ruin of their country; and when he compares the deplorable ſtate to which they are now reduc'd, with that they were in but an hundred years ago.

The *Aſiatics* have always been look'd upon as a ſoft and effeminate people. This is certainly their juſt character, for they are utter enemies to labour, and great lovers of eaſe and repoſe. Whenever they are oblig'd to work, they go about it with a certain indolent air, which plainly diſcovers they are out of their ſphere. As for my part, I aſcribe this indolence to the violent heat of the climate, for I have ſeen ſeveral *Europeans* there, who had contracted the ſame ill habit in a very little time.

This indolence and love of eaſe, makes 'em ſet every engine at work, in order to procure the ſeveral conveniencies of life; and they are ſure of ſucceeding, if they take but ever ſo little pains. 'Tis true, indeed, that a man does not ſee ſuch a multitude of fine people, nor enjoy the agreeable company which delights ſo much in *Europe*; but then it muſt be confeſs'd, that the kind of independance which one enjoys in thoſe remote countries, is wonderfully agreeable. People are here leſs ſlaves to a pretended

decorum than in other places. They enjoy the utmoſt liberty, and every man lives as he thinks proper. Moreover, a man may there cut a great figure at a little expence, eſpecially with regard to ſervants, who in that country may be had for a ſmall matter.

The *Indians* in general, may be divided into *Moors*, *Heathens*, and *Topas*. The *Moors*, as was already obſerv'd, are the maſters; the *Heathens*, the ſlaves; and the *Topas* are, properly ſpeaking, neither the one nor the other.

Theſe *Topas* or *Meſtizos* are the poſterity of *Portugueze* men and *Indian* women. Their uſual profeſſion is that of bearing arms, and tho' they have neither the riches nor the complexion of their foreſathers, (for they are black, beggarly fellows) they yet have preſerv'd their gravity. I believe that they were call'd *Topas*, from their wearing hats, becauſe *Topica-log*, ſignifies *Hat-people* in the *Mooriſh* language. The Great *Mogul* has a great number of theſe *Topas* in his armies, where they generally ſerve as gunners. The *French*, the *Engliſh*, and the *Dutch*, have alſo ſeveral of 'em in their pay. They ſpeak broken *Portugueze*, which is the language uſed for traffic in the *Indies*, and every one who has dealings in thoſe countries, is oblig'd to learn it.

'Tis well known that the *Portugueze* were formerly maſters of the *Indies*, whoſe monarchs all trembled at their nod. *Francis d'Almeida*, vice-roy for the king of *Portugal* in the *Indies*, defeated *Campſon* the *Egyptian* Soldan in a ſea-fight. This was in the beginning of the 16th century; and the famous *Alphonſo d'Albuquerque* his ſucceſſor, acquir'd no leſs fame by the taking of *Goa*, and ſeveral other victories which he gain'd over the *Indians*. But they are greatly fallen ſince that time, and moſt of the other *Europeans*, who are at preſent ſettled in the *Indies*, have eſtabliſh'd themſelves merely on their ruins; eſpecially the *Dutch*, who are at this time what the *Portugueze* were formerly.

The *Europeans* were not the only people whom the *Portugueze* had to deal with; they alſo had great ſquabbles with the *Indians*: theſe, wearied with their tyranny and oppreſſion, roſe up againſt them in ſeveral places. Of this number were the inhabitants of the iſland of *Moeli*, who are all *Mahometans*, and are ſaid to have come originally from *Arabia*. Theſe, after having cut all the *Portugueze* to pieces, ſeiz'd upon the iſland. I have ſeen a moſque which was formerly a *Portugueze* church.

Beſides theſe *Meſtizos*, who are the real poſterity of the *Portugueze*, there are alſo others who take upon themſelves the name of *Topas*. Theſe are the *Parias*, of whom mention has been already made. Theſe, whenever they turn chriſtians, immediately wear hats; whereby, from the loweſt and moſt contemptible rank that is among the *Indians*, they are rais'd at once to the quality of *Senhor-Soldad*, a dignity of no ſmall conſideration among the chriſtians of the country. They are, however, had in the utmoſt contempt by the reſt of the *Indians*, who know very well, that moſt of them who embrace the chriſtian religion, are a ſett of beggarly wretches; for which reaſon they give them the name of *Chriſtianos d'Aros*, that is, *Rice-Chriſtians*; intimating thereby, that the ſole motive of their changing their religion, was in order to procure themſelves the neceſſaries of life with greater eaſe, and to be ſure of having ſome rice to eat, for we never hear of bread in that country. To ſpeak the truth, I don't find that the *Indians* are ſo much to be blam'd upon that account, for 'tis certain, that thoſe *Parias* ſeldom ſcruple to do the vileſt offices; and tho' they turn chriſtians, that does not make them honeſter men. They are very much addicted to thieving, and when they cannot find an opportunity of carrying off any thing with their hands, they will be ſure not to let it eſcape their feet, which they employ with great art and dexterity. The reader will undoubtedly be ſurpriz'd at what is here ſaid, nevertheleſs, 'tis certainly fact. If a perſon happens to let fall a piece of ſilver, a knife, or a fork, and does not happen to perceive it immediately, theſe *Parias*, who generally go bare-footed, take it up very dextrouſly with their toes; which being done, they lay their

hand

hand behind 'em, and find out means, by bending the leg, to carry up to their hands, whatever they have thus taken up with their foot. They carry on all this *hocus pocus* without ſtooping their bodies in the leaſt: nay, they ſhall talk to you at the very time that the game is carrying on, eſpecially if 'tis in the evening. One would imagine they thought it beneath 'em to work the moment they turn chriſtians. I heard a man of probity ſay, that happening to ſpeak one day to a young woman who had been catch'd in the exerciſe of a trade which is very common in the *Indies*, and who, in all likelihood, had done ſomething elſe, (for they don't puniſh any body for the reſt) he ask'd her, why ſhe did not work for her livelihood? To which the young woman, prodigiouſly ſurpriz'd at his queſtion, anſwer'd, *Why! I'm a Chriſtian.* A very pretty reply!

A

DISCOVERY

OF THE SECT OF THE

BANIANS.

CONTAINING THEIR

HISTORY, LAW, LITURGY,

CASTES, CUSTOMS, AND CEREMONIES.

GATHERED FROM THEIR BRAMINS,
TEACHERS OF THAT SECT:

As the Particulars were compriz'd in the Book of their Law, call'd,

THE SHASTER.

TOGETHER WITH AN ACCOUNT OF THEIR MANNERS,
ANTIENTLY, AND AT THIS DAY.

BY THE REVEREND MR. LORD,

WHO RESIDED IN THE ENGLISH FACTORY AT SURRAT.

ESAIAH ix. 16.

The leaders of this people cauſe them to err: and they that are led of them are deſtroy'd.

VIII

THE

PREFACE.

HAVING, *by God's Providence (who directs our steps as to him seemeth most proper) obtain'd a cure of souls in the* Adventure *of the honourable company of merchants trading to the* East-Indies; *it happen'd that I was transferr'd from my charge on board the ship, to reside in their chief factory in* Guzzarat, *in a place called* Surrat, *with Mr.* Tho. Kerridge, *who presided over their affairs in that country: where, agreeable to the curiosity of travellers, inquiring what novelties might be there found, I observ'd a people clothed in linnen garments, which descended pretty low, whose gesture and dress seem'd something effeminate. Their countenance was shy and a little estranged, yet smiling, from a bashful familiarity; and were drawn thither by the affairs of the* COMPANY.

As my eyes were wholly unacquainted with such objects, they were some time fix'd in wonder; and this admiration, the certain indication of a young traveller, immediately rais'd my curiosity. I ask'd what kind of people those were, who bore so odd an aspect? I was answer'd, that they were Banians, *a people foreign to the knowledge of the christian world; their religion, rites, and customs, sparingly treated of by any; and themselves no less reserv'd in divulging them: however, that they borrow'd some opinions from the philosopher* Pythagoras, *with regard to the* transmigration *of souls. Hence I thought so great a novelty, would make the discovery thereof grateful and acceptable to many of my countrymen; especially since some of my predecessors had scrupled to bring this religion to light: but whether it were, that they were deterr'd with the fictions and chimæras, which the* Banian *writings abound with, which might make it unworthy of notice; or that it might be owing to the shyness of the* Bramins, *who will scarce admit a stranger into their company; the work was left to that man who would chalk to himself a path through all these impediments.*

The

The preſident, Mr. Thomas Kerridge, *was urgent with me to redeem their omiſſions, and to ſee if I could work ſomewhat out of this neglected ſubject. The truth was, I was deſirous of gaining his affection by obeying his commands; who, the better to promote this undertaking, intereſted himſelf very much in the work, by introducing me into the acquaintance of the* Bramins; *not to mention that his eminence of place very much forwarded the diſcovery I intended to make.*

Preſuming that my compliance would be taken in good part, in caſe I could preſent my countrymen with any thing new from theſe foreign regions, I began my work, and endeavoured to extract materials for the ſame out of their manuſcripts; and by repeated acceſs, with the aſſiſtance of Interpreters, made my collections out of a book of theirs called the SHASTER, *which is to them as a* Bible, *containing the grounds of their religion in a written word.*

If therefore any perſon be curious of peruſing the religion, rites, and cuſtoms of theſe Banians, *(omitting, for the moſt part, ſuch prodigious fictions as ſeem independant on ſenſe and reaſon;) they will here meet with the eſſence and grounds of this ſect, digeſted into ſuch a form, as will beſt exhibit the knowledge thereof; and ſuch, as I preſume, were never before publiſh'd. For the truth of which, I refer to the following pages.*

A DISCOVERIE OF THE BANIAN RELIGION.

INTRODUCTION.

" " " " " " " THE *Banians* are a people of *Eaſt-India*, of whom there are great numbers in the kingdom of *Guzurat* or *Cambaya*. They are meanly cloath'd, wearing only a kind of linnen *Surtout*, that deſcends pretty low; they have a ſimple and effemi-nate mien, and are look'd upon by the *Mahometans* in thoſe countries, with pretty near the ſame eye, as the *Jews* by the *Chriſtians*. They profeſs great probity and ſincerity, and " having a very large acquaintance in thoſe countries, are employed as brokers, by " the *Engliſh* and *Dutch* merchants, in buying and ſelling their commodities. How-" ever we are aſſur'd, that notwithſtanding their boaſted ſimplicity, a man muſt be " upon his guard whenever he has any dealings with them; and that they never fail " to over-reach, whenever they can do it with impunity. All who have written on " thoſe countries mention their religion; but their relations on this head are ſo vari-" ous, as plainly ſhows they knew very little of the matter; and that what little " they did know, was merely by hear-ſay: ſo far were they from having diſcover'd " the motives of their worſhip, or religious ceremonies."

CHAP. I.

Of God, the creation of the world, the creation of the firſt man and woman, and the progeny from them deſcending, as it is by the Banians *deliuered.*

THE great God (ſay the *Banians*) being alone, bethought himſelfe how hee might make his excellency and power manifeſt to others; for his great vertue had beene obſcured and hid, if it had not beene communicated to his creatures. What meanes might then bee better to giue euidence of both theſe, then the crea-tion of a world, and creatures therein?

For this cauſe the Almighty conſulted with himſelfe, about the making of this great worke, which men call the world or vniuerſe, and as the ancients (ſay they) haue deliuer'd; the Lord made foure elements as the ground-worke of this mighty frame; to wit, earth, aire, fire, and water: which foure elements were at firſt all mingled together in a confuſion, but the Almighty ſeparated them in manner following.

Firſt, it is deliuered, that by ſome great cane or like inſtrument, hee blew vpon the waters, which aroſe into a bubble, of a round forme like an egge, which ſpread-ing it ſelfe further and further, made the firmament ſo cleare and tranſparent, which now compaſſeth the world about..

After this, there remaining the earth, as the ſediment of the waters, and ſome liquid ſubſtance with the ſame; the Lord made of both theſe together, a thing round like a ball, which hee called the lower world, the more ſolid part whereof became the earth, the more liquid the ſeas; both which making one globe, he by a great noyſe or humming ſound, placed them in the middeſt of the firmament, which became æqui-diſtant from it on euery ſide.

Then he created a ſunne and moone in the firmament, to diſtinguiſh the times and ſeaſons: and thus theſe foure elements that were at firſt mixt together, became ſeparate, and aſſigned to their ſeuerall places; the aire to his place, the earth to his, the water to his place, and the fire to his place.

Theſe elements thus diſpoſed, each of them diſcharged his ſeueral parts; the aire filled vp whatſoeuer was emptie; the fire began to nouriſh with his heate; the earth brought forth his liuing creatures; and the ſea his. And the Lord conuey'd to theſe a ſeminall vertue, that they might bee fruitfull in their ſeuerall operations; and thus the great world was created.

This world, as it had its beginning from foure elements, ſo it was meaſured by foure maine points of the compaſſe; *Eaſt*, *Weſt*, *North*, and *South*; and was to be continued for foure ages; and to be peopled by foure *Caſts* or ſorts of men, which were married to foure women appointed for them, of which we ſhall ſpeake as order may giue occaſion.

God hauing thus made the world, and the creatures thereto belonging; then God created man, as a creature more worthy then the reſt, and one that might be moſt capable of the workes of God. The earth then did at God's voyce and command, render this creature from his bowels, his head firſt appearing, and after that his body, with all the parts and members of the ſame, into whom God conuey'd life, which as ſoone as he had received, witneſſed it ſelfe: for colour began to ſhew it ſelfe red in his lippes, his eye-liddes began to diſcloſe the two lights of nature, the parts of his body bewrayed their motion, and his vnderſtanding being informed, hee acknowledged his maker, and gaue him worſhip.

That this creature might not bee alone, who was made by nature ſociable, God ſeconded him with a companion, which was woman; to whom not ſo much the outward ſhape, as the likeneſſe of the minde and diſpoſition ſeemed agreeing: and the firſt mans name was *Pourous*, and the womans name was *Parcoutee*; and they liued conjoyned together as man and wife, feeding on the fruites of the earth, without the deſtruction of any living creature.

Theſe two liuing in this conjunction had foure ſonnes; the firſt was called *Brammon*, the ſecond *Cuttery*, the third *Shuddery*, the fourth *Wyſe*. Theſe foure brethren were of natures diſtinct each from the other; the foure elements claiming in each of them a different predominance: For *Brammon* was of an earthly conſtitution, and therefore melancholly; and *Cuttery* was of a fiery conſtitution, and therefore of a martiall ſpirit. *Shuddery* was of a flegmaticke conſtitution, and therefore of a peaceable or conuerſable diſpoſition; *Wyſe* was of an ayery temper, and therefore full of contriuements and inuentions.

And becauſe *Brammon* was of a melancholly conſtitution, and ingenious; God indued him with knowledge, and appointed him to impart his precepts and lawes vnto the people; his graue and ſerious looke, beſt fitting him for ſuch a purpoſe: for which cauſe hee gaue him a booke, containing the forme of diuine worſhippe and religion.

And becauſe *Cuttery* was of a martiall temper, God gaue him power to ſway kingdomes with the ſcepter, and to bring men into order, that the weale publicke might thriue by vnited indeavours for the common good: as an embleme of which the Almighty put a ſword into his hand, the inſtrument of victory and domination.

And

And becauſe *Shuddery* was of a nature mild and conuerſeable, it was thought meete, that he ſhould bee a merchant, to inrich the common-wealth by trafficke, that ſo euery place might abound with all things, by the vſe of ſhipping and navigation: as a monitour to put him in minde of which courſe of life, he had a paire of ballances put into his hand, and a bagge of waights hung at his girdle, inſtruments moſt accomodate to his profeſſion.

Laſtly, becauſe *Wyſe* was of an ayery temper, whoſe conceipts vſe to bee more ſubtle and apprehenſiue, he was indued with admirable inventions, and was able by his firſt thoughts, to forme any thing that belonged to the mechanicke or handy-crafts man: For which purpoſe hee had a bagge of tooles or inſtruments, conſiſting of ſuch variety, as were neceſſary to effectuate the workes of his fancy or conceipt.

Thus you haue the firſt man and woman, and the progeny from them deſcending, according to *Banians* tradition; and a world to be raiſed of ſo few, the perſons (as they thinke) could not be better fitted to the ſame, the whole world being well conſidered, conſiſting of, and ſubſiſting by, ſuch four kinds of men.

The world being in this mayden puritie, that the generations of men might not be deriued from a polluted beginning of mankinde; the Almighty gaue not *Pourous* and *Parcoutee* any daughters, leaſt ſome of theſe foure ſonnes, preferring the needs of propagation, before piety and religion, ſhould haue defloured their ſiſters, and haue blemiſhed the world with impurity: but prouiding better for the holineſſe and ſanctity of our anceſtors, that the worke of generation might be agreeable to the worke of creation, God made foure women, for theſe foure men, and placed them at the foure windes, one at the eaſt, another at the weſt, a third at the north, and a fourth at the ſouth; that thus being diuided, there might be a better meanes for the ſpreading of their generations ouer the face of the earth; with which foure women how the foure ſonnes of the firſt man met, ſhall be vnderſtood in the ſequeale of their ſeuerall ſtories in the Chapters following.

CHAP. II.

Of Brammon *the eldeſt ſonne of* Pourous, *his trauaile towards the eaſt; he meeteth with the woman appointed for him, the paſſages that happened in their accoaſt, their marriage, and peopling the eaſt.*

THIS eldeſt ſonne of the firſt man called *Brammon*, grewe in ſtature, and had the preheminence of his birth, both in place, and in reſpect aboue the reſt of his brethren; as alſo in regard of his neere relations to God in religious ſeruices, was highly honoured of his brethren, and was an inſtructor vnto them; and the Almighty communicated himſelfe to him, in preſence, and viſion; he gaue himſelfe therefore much to reading, and conuerſed with the booke that God gaue him, containing the platforme of diuine worſhippe.

Being therefore growne to mans age, and (as it ſhould appeare by circumſtances) man being created in the middeſt of the earth, in ſome pleaſant place, where the ſunne at high noone depriued ſubſtances of their ſhadowes, (for it was fit that man ſhould be produced out of ſuch a place, as might be the nauell of the world) God who would now diſperſe the brethren from the center as it were, to the circumference, for propagation; commanded *Brammon* to take his booke in his hand, wherein was written the diuine law, and to direct his journey towards the riſing of the ſunne in the eaſt.

As ſoone as that glorious light of heauen had diſcouered his ſplendor from the toppes of the mountaines, he tooke his iourney that way (for the eaſt being the moſt noble part of the world, it was likely that had the preheminence in plantation) vntill he arriued at a goodly mountaine, before the proud face whereof lay proſtrate a valley, through which there paſſed a brooke, in the deſcent of which there appeared a woman ſatisfying her thirſt, from the ſtreames of the riuer; and they were both naked; innocence not being then aſhamed to publiſh her retyrements, and priuacies; nor hauing faulted ſo much with thoſe immodeſt parts, as to neede a ſhrowd to veile them from the ſight. This woman was of haire blacke, of complexion yealowiſh, or ſaffrony, as on whoſe face the ſunne had too freely caſt his beames, the remembrance of whoſe heate, was too ſurely conſerued in her countenance: ſhe was indifferently ſized, whoſe pitch could neither challenge the name of lowneſſe or high ſtature; modeſt were her aſpect, and her eyes *Indices* of ſo melancholly ſobemeſſe, and compoſed lookes, as if ſhee ſeemed to bee ſampled for him that met her.

But her eyes vnaccuſtomed to view ſuch an obiect, as was before her, hauing neuer ſeene a creature of proportion like her ſelfe, betwixt wonder and ſhame ſhee was vncertain whether ſhee ſhould flye, or pleaſe her ſight with ſuch a viſion. But *Brammon* no leſſe abaſhed at ſuch intruſion, which by retyring he could not well ſhunne; with a downe-caſt countenance ſuppreſſed with ſhame, they both aboad one anothers preſence, with tongue-tyed ſilence; whoſe backwardneſſe gaue incouragement to the woman to queſtion the cauſe of his coming thither: who anſwered, That by the command of him who had made the world, him, her, and all creatures viſible, together with the light that gaue them the comfort of their meeting; he was ſent thither. The woman to whom God had giuen that vnderſtanding, to be capable of the properneſſe of his ſpeech, and inquiring further into this accident, ſaid that there was an agreement in their likeneſſe, and compoſition, that declared they had one maker; that it may be, he that had made them, and had his ends in their diſpoſall, had thus brought them together, that ſome neerer bond might make them inſeparable, from each others ſociety: and caſting her eye vpon the booke that *Brammon* bare in his hand, asked what it was; who acquainting her with the contents thereof, was deſired to ſit down, and communicate the religious counſels of the ſame vnto her; whereunto hee condeſcended; and being both perſwaded that God had a hand in this their meeting, they tooke counſell from this booke, to binde themſelues together in the inuiolable bond of marriage, and with the courteſies interceding betwixt man and wife, were lodged in one anothers boſom: For ioy whereof, the ſunne put on his nuptiall luſtre, and looked brighter then ordinary, cauſing the ſeaſon to ſhine vpon them with golden ioy; and the ſiluer moone welcommed the euening of their repoſe, whilſt muſicke from heauen (as if God's purpoſe in them had beene determinate) ſent forth a pleaſing ſound; ſuch as vſeth to fleete from the loud trumpet, together with the noyſe of the triumphant drumme. Thus prooving the effects of generation together, they had fruitful iſſue, and ſo peopled the eaſt, and the woman's name was *Sauatree*.

CHAP. III.

Of Cuttery *the ſecond ſonne of* Pourous, *his trauaile, and the meeting hee had with the woman appointed for him; their conflict, appeaſement, conjunction, and the peopling of the weſt by them.*

SVcceſſively the ſecond brother *Cuttery*, was by the Almighty conſigned to the weſt, about the charge of making men; ſo taking the ſword in his hand, that God had giuen him, the inſtrument, on whoſe edge lay the hopes of a kingdome, rowſing

rowſing vp his courage, which hitherto wanted occaſion of exerciſe, from the heart and boſome of the earth, in which his youth had converſed, he turned his backe on the riſing ſunne euery morning, whoſe ſwifter courſe ouertook him; and euery day in his decline preſented himſelf in his ſetting glory before him. As he thus trauailed towards the weſt, he chaſed with himſelfe as he paſſed along, that no aduenture preſented it ſelf, that might prouoke him to giue a probate of his courage; wiſhing that an army of men, or a troope of wilde beaſts, would oppoſe him, that hee might ſtrowe the ſurface of the earth with dead carkeyſes, and giue the fowles of heauen fleſh to feede on. And not knowing to what purpoſe God had directed him to bend his courſe that way, as onely ſenſible of his owne heroicke ſtomacke, hee ſaid: To what end hath God infuſed ſuch magnanimity into my breſt, if it ſhall want a ſubject whereon to worke my glory and renowne? ſhall I loſe the end of my creation? God forbid.

Thus carried on with the hopes of ſome aduenture, hee intended that whatſoeuer ſhould firſt cope with him, ſhould haue the ſenſe of his fury; when being come to a mountaine, whoſe height might make things far diſtant viſible to the eye, he might perceiue a creature of goodly perſonage, like himſelfe, ſtalking forward with a martiall ſteppe, no leſſe ſlowe then maieſticke in pace; which two approaching, as deſirous to make experiment of each others fortitude vpon their meeting together; it appeared to bee a woman, whoſe treſſes in a comely ſertility hung downe by her ſhoulders, which by motion of the ayre, turned into a careleſſe diſorder, euery blaſt that made an alteration in the ſame, gaue a new grace to her excellent perſon, and made her preſence more full of majeſty. In her right hand ſhee bare a *Chuckercy*, which is an inſtrument of a round forme, and ſharpe edged in the ſuperficies thereof, ſo accommodate for offence, that by a hole in the middeſt thereof, being whirled about the finger, and flung off, in the quickneſſe of his motion, it is able to deliuer or conuey death to a farre remote enemy. Courage diſplayed his banner in her countenance, and maieſticke fury ſparkled in her eyes, bearing witneſſe how much ſhe thirſted after conqueſt, and the womans name was *Toddicaſtree.*

In the firſt encounter ſhe made her *Chuckerey* beare the meſſage of her diſpleaſure, giuing entertainement with the inſtrument of battell, which was ſuch as *Cuttery* expected: and no kinder behauiour did hee intend to proffer, as preferring the harſh effects of violence, before the mollifying power of beauty; with this hard greeting did they paſſe the firſt day, giuing wounds on each ſide, ſhee with her *Chuckerey*, he with his ſword; both being much ſpent in the conflict, and often breathing when extreamity of exerciſe had languiſhed their powers, they renewed their battell by freſh aggreſſion and onſet, till darkneſſe did prohibit the vſe of armes, leauing the firſt day as an indifferent arbiter of the battell, neither of them able to boaſt of aduantage.

The light of the next day inuiting them to a new experiment of valour, they accoaſt one another, renewing the remembrance of their iniuries with ſecond attempts of violence: the day well neere ſpent in fight, *Cuttery* gaining ſome aduantage, with his ſword hewed her *Chuckerey* in two pieces, but fauorable darkneſſe looking with a partiall eye on the battell, and patronizing the diſaduantaged, ſhaded the woman with her broken inſtrument from the purſuer; by the benefit of which intermiſſion, ſhe conuerted her broken *Chuckerey* into a bowe, hauing prouided arrowes to requite the force of the aduerſary, by this newe ſtratageme, who was now bigge with the hopes of her ouerthrow.

The light being the beſt herauld they had to call them to battell, a third time they met, hopefull to conclude this ſtrange duelle or ſingle combat, which vrged on her ſide by her new inuented inſtrument; and on his by the thought of former aduantage gained, made the aſſault more vehement; making therefore her enemy the butte into whom ſhe meant to transfixe her pointed ſhafts, ſhe freſhly encountered him. But he perceiuing

ceiuing her aduantage, whoſe power was to wound farre off, and his iniuries were moſt forceable in little diſtance, expoſing himſelfe to greater perill, that he might be owner of a greater aduantage, drew neerer, and in a cloze, exchanging the loſſe of weapons for hand violence; they thus proued their forces together, wearineſſe hauing abated their vigours ſo equally, that neither of them was ſo ſtrong to ouercome, nor ſo weak to yeeld, the ballance of victory ſo juſtly poyſed betweene them, as inclined with partiality to neither, it was fit the tongue ſhould conclude that warre, that the power of the hand was no longer able to proſecute.

Hereupon, in this doubtfull ſtriſe, *Cuttery* hauing ſeazed her by the treſſes of her haire to bring her to bondage; and exerciſe hauing put a freſh and liuely coulour in her cheekes, ſuch as in *Cutteryes* eyes, made her rather ſeeme louely, than one to be iniured; he ſaid: Oh thou wonder of liuing Creatures for ſtrength and beauty, why ſhould fury mannage ſo ſtrange a contention betweene vs two? If I ſhould in this combate haue ſlaine thee, I ſhould haue curſt this right hand, for bearing an inſtrument to ruine ſo goodly a proportion; and if thou hadſt ſlaine me, thou ſhouldſt but haue laboured with anguiſh of ſoule for thine owne diſcontent, and diſcomfort, who knoweſt not what pleaſure thou mayſt reape by my ſociety. Why ſhould one excellent creature ſeeke the ruine of another? will there not be one the leſſe? and thy being will bee nothing augmented by my diſanulment. Did God to this end conferre boldneſſe on vs, to make it the cauſe of one anothers perdition, who are both worthy of preſeruation? Surely courage in thee ſhall bee nothing impaired by my friendſhippe and ayde, but vnited vertues make moſt powerfull aſſaults, and are beſt muniments againſt iniurie. Beſides, the world now an infant, and of ſhort ſtanding, ought rather by all meanes to haue her iſſue multiplyed, then impayred or diminiſhed. Eſpecially ſelfeloue binds vs to ſtudy our owne preſeruations, to which ſince vnity did beſt conferre, he would not follow the humour of his high ſpirit to ſeeke glory ſo wickedly and unworthily, if hee might purchaſe that peace hee ſought by any reaſonable conceſſion.

The woman attentiue to the motion, proſecuted with ſo faire a carriage, after ſome pauſe of ſilence, and deiection of countenance, that gaue conſent to baſhfulneſſe: replyed, that though the markes of his violence were before her eyes, whoſe anguiſh were ſufficient to maintaine the fuell of further paſſion, yet in that he which had felt tryall of like rage, had firſt broke off violence, ſhee gaue ſo good an eare to the motion as the ſhort time of deſiſting might permit: affirming that ſhee was ſo farre content to ſuſpend ſuch paſſages, as he continuing that peaceable treaty, ſhould make his company acceptable, otherwiſe to renew the ſame violence as ſhee found iuſt occaſion of prouocation.

Thus with plighted hands, the forme of their new made amity, they became of inteſtine enemies, reconciled and amourous friends; till prompt and intelligible nature, apprehenſiue of her owne ends, through ſome longer conuerſation together, made them proue the difference of their ſexe, from whom plentifull generations were deſcended, indued with the fortitude of ſuch as are truly warlike. And thus the Weſt came to be peopled from theſe two, from whoſe enmities loue wrought ſo perfect and unexpected agreement.

CHAP. IIII.

Of Shuddery *the third ſonne of* Pourous, *his trauaile, he findeth a mine of diamonds, meeteth the woman appointed for him, they become conioyned together, and by their iſſue, the North is peopled.*

THE third Sonne *Shuddery*, which was the merchant man, according to his time and age, was ſent to the *North*, who taking his ballance and waights with him, the inſtruments by whoſe iuſtice he was to buy and ſell, tended thither whither the

the Almighty had directed him. Hauing paſſed on ſome part of his way, (as buſie nature loues to be in imployment) hee deſired hee might meete with ſome affaire or buſineſſe, ſuiting with his traffiking diſpoſition.

And being come to a goodly mountaine, called *Stachalla*, there fell immoderate and exceſſiue raines, he ſheltring himſelfe in ſome hollow place of the mountaine, till the foule weather was paſt, vpon which there followed a cleareneſſe of the skies, but ſuch a deluge ſucceeded vpon the fall of thoſe waters, that his iourney was prohibited; for the riuers not able to containe the ſtreames that had in rowling currents from the tops of the ſteepe mountaines, deuolued into their channels belowe, began to make breaches in their bankes; and returning their burthen into the lower grounds, had turned the valley of *Stachalla*, into a broad riuer vnpaſſable. *Shuddery* therefore reſted in the hollow of this mountaine, till the weather might be more propitious to his trauaile intended: when in ſome days the faire weather had made the thirſty earth to drinke vp part of the waters, the ſunne to dry vp the other part, and ſome were leſt to inherit the lower grounds, ſo that the way being free for him ouer the valley, he paſſed on; but in the bottome of the valley, he found certaine pearle ſhels, that had their pretious treaſure within, which diuiding to bee made capable of their contents, he found in them, that which contented his eyes with their ſhining, and promiſed in their beauties ſomething worth the prizing and preſeruation (though he was as yet altogether ignorant of their worth and value:) ſo folding them vp he renewed his trauaile, till he came to a mountaine on the other ſide of the valley, where the mountaine, hee, and darke night, met all together.

But as if the pearles had but borne the meſſage to him of a greater fortune, a rocke or mine of diamonds diſcouered it ſelfe to his ſight, which the late waſhing of the waues, had beene as a midwife to bring to light, as if it had beene vnfit ſo great riches ſhould bee treaſured vp in darkneſſe, in the armes of ſo courſe an element; which myne taking aduantage by the darkneſſe of the heavens, the better to ſet of his ſparkling luſtre, ſeemed to inuite *Shuddery* to come and take knowledge of its admirable ſhining, who ſuppoſing it to be fire, began to moone the looſe ſparkles of the ſame, but perceiuing their glory nothing to decreaſe by their motion, grew enkindled with a great deſire to proue the ſtrangeneſſe of the accident, by the touching of his finger: but the darkneſſe and his vnacquaintance with the thing, rather begetting admiration, then right information of his knowledge; (ſince it had the light of fire, but wanted the heate) he was content with a patient aboade to awaite the dayes light, to giue him better inſtruction concerning theſe myſteries; which no ſooner appeared, but theſe diamonds concealed their glory, affoording only a wateriſh coloured beauty to the eye. The diſannulment of this luſtre amazed him as much, as the preſentation thereof made him admire. But deſirous to haue this excellency made knowne to mankinde, that ſeemed ſo wonderfull to himſelfe, hee carried ſo great a quantity of the diamonds with him, as might be no impediment to him in the bearing, taking a remarkeable obſeruation of the place, that hee might thereunto repayre vpon better proofe of the diamonds excellence and worth.

Thus *Shuddery* continuing his progreſſe forward, at laſt arriued where the woman to which hee was ſent, was wandering by the ſide of a woode, cloſe adioyning whereunto was an euen plaine, through which hee made his path; of whom when his eyes had gained ſight, and that ſhe preſented a perſon formed like himſelfe; he diuerted from his way towards her, to gaine more perfect knowledge of her: ſhe no leſſe filled with wonder and deſire in the view of him, yet ſometimes poſſeſſed with feare, ſometimes with ioy, ſometimes with ſhame, in the variety of paſſions, purpoſing many things, but really proſecuting nothing. *Shuddery* at length accoaſted her, whoſe approach ſhe receiued doubtfully, as if ſhe ſought a meanes of euaſion into the woode; at which he ſaid; Oh thou worthy creature, moſt like vnto my ſelfe, fly me not, who haſt cauſe to loue me, becauſe I reſemble thee; ſhunne not the conuerſation of him, that followeth thee

thee not to giue thee diſpleaſure, but that hee might enjoy thy ſociety; things that haue reſemblance in ſhape, ſhould imbrace conſortſhip.

The woman then whoſe name was *Viſagundah*, perceiuing by the ſlowneſſe of his pace, that he rather ſeemed to be a ſuer to her, then a purſuer of her, by the retardation of her flight, witneſſing her contentment to ſtay, if ſhee might preſume of her ſafety, thus replyed to his words, That if ſhee could as much preſume of his good vſage, as ſhee was contented to behold him, ſhee would grant his requeſt; who giuing her aſſurance thereof, they entertained conference with each other, ſhe mooving the queſtion how it might be that they two could be capable of one anothers language, hauing neuer before ſeene each other; he made anſwer, That that God that had made them like in bodies, had alſo made them like in languages, that they might receiue the comfort of one anothers ſpeeches, and be acquainted with one anothers thoughts, without which conuerſation ſhould loſe the greateſt part of his comfort.

So receiuing ſtronger gages of each others loue, they continued together, hee not vnmindfull to impart the fortunes of his trauailes in finding of pearles, and diamonds, wherewith he adorned her, till they in future times became a cuſtomary ornament, as alſo acquainting her with the worke of the creation, together with his parents and brethren, they proued the comforts of the conioyned ſtate: from whom a generation deſcended, that became merchantmen, and followed *Shudderies* profeſſion, who with ſome of his ſonnes, did afterwards trauaile to the myne of diamonds by him diſcouered, and ſtored themſelues with them, which euer ſince haue beene merchandize of deere eſtimation; and thus the North became inhabited.

CHAP. V.

Of Wyſe *the fourth ſonne of* Pourous, *his trauailes ouer ſeuen ſeas, his architecture, hee meeteth with the woman appointed, his reuelations touching religion, conſummation of loue with the woman, and their peopling of the ſouth.*

THEN *Wyſe* the youngeſt of the foure brethren, went to the north, hauing inſtruments neceſſary with him to effectuate any thing that his well conceipted inuention could find out: therefore whatſoeuer was conuenient for mans vſe, hee had a braine to thinke and contriue; that ſo the needes of the world might be ſerued by the deuiſes of his ingenious fancy or conceipt. Thus he became the originall of the handy-craſts; for hee knew how to reare the buildings of townes, cities, or caſtles: to ſet, plant, and till the ground; how to make all things needfull for the vſe of man; which various diſpoſition of his to mediate things for mans conuenience, gaue him the name of *Viskermah*, which is as much as the handſman, becauſe he could do any thing to bee done by the hand.

Being indued with a genius fit for plantations, he (directed by God) trauailed towards the ſouth, where he met with ſeuen ſeas, all which he paſſed ouer, framing a veſſell for his conuoy, and leauing in euery place teſtimonies of his ingenuity; and paſſing ouer the laſt called *Paſhcurbatee*, he came to the land called *Derpe*, there by the ſea ſide he built him a faire houſe of ſuch timber as grew by the place, hauing engines of art, to reare vp timber. Thus hauing made a comely habitation, with roomes lightſome, and broad tarraſſes or rooſes aloft, for pleaſure and proſpect delightfull, where he might ſometimes pleaſe his eyes with the rowling ſea, which with renewed aſſaults ſmote againſt the bankes of the ſhoare, and directing his ſight the other way might behold the pleaſant woods and fieldes, he thus for a time ſolaced himſelfe after tedious trauaile.

But

But not long had hee tooke ſuch comfort as his ſolitary condition could affoord him, but the woman appointed for him wandering through the woods to the ſea ſide, and paſſing along the ſhoare thereof, ſet her eyes vpon this new edifice; and hauing neuer beheld any before, the rarity of it drew her neerer to ſatisfie her admiration with the view of the ſame: on whom *Wyſe* chancing to caſt his eye, as ſhee thus came to looke on his habitation, he deſcended to take a fuller contemplation of her beauty, whoſe feature deſerued his better nottice; for ſhee was of body amiably white, and her treſſes were ſcattered with poudered ſaunders, and other odors, the ſcent of which the blaſts of the winde diſperſed in ſuch manner, that he became partaker of them by his approach, which enkindled his ſenſes with new deſires, to be neerer her, who at ſuch diſtance gaue him a ſmell of ſo great ſweetneſſe: whoſe approach ſtrucke her into a bluſh, but her ſhame giuing place, ſhe moued the queſtion to him, How he came to that place where ſhe only had liued, to interupt her in her free walkes and wanderings? He made anſwer, That God the maker of light, that makes all obiects viſible, had ſent him thither to admire her excellency, which was ſo rare, that it was not fit it ſhould bee ſhaded in a place ſo ſolitary, but had reſerued it as a bleſſing for his eyes to view and admire: and becauſe it was pitty deſolation and lonelyneſſe ſhould bee a waſter and obſcurer of ſuch louelyneſſe, hee had with hazard of his life aduentured ouer ſeuen ſeas, to be bleſt with the enioyment thereof; a labour and trauaile worthy of ſo rich a recompence, and a worthy recompence and ſatisfaction for ſuch a labour: intreated her therefore, to accept of ſuch a bleſſing as God had prouided for her by his ſociety.

But ſhe that could not be brought to thinke of a courſe of life different from her former, told him that in his abſence ſhee found no need of his preſence, neither did ſhe at that preſent ſtand inclined to accept of his motion; that therefore he would leaue her to the liberty of her own free diſpoſe. He loath to loſe the happineſſe of his eyes, importuned her to view the roomes of his building, as if he meant to wooe her with the faire workes of his handes: but ſhe taking his importunity in euill part, told him, that if hee deſired her not to ſhunne the place, hee would diſmiſſe her freely. So turning from him with ſome diſpleaſure, becauſe ſhee was by him unwillingly detained, ſhe fled from him with coye diſtaſte, he almoſt expiring with the ſadneſſe of her departure, whoſe preſence he could not purchaſe and his pleaſure therein without her anger.

She hauing rob'd his eyes of that ſight, that they would neuer willingly haue loſt, hee committed himſelfe to the racke of penſiue meditations, broke the quiet ſlumbers of repoſe, thinking darkneſſe vnfauorable to him that ſuſpended and prorogued the chearfull day from his appearance, in which hee might renew his viſitations of her. So trauerſing the woods to and fro, he at laſt came into a valley, where he found her cropping the flowers, and gratifying her ſenſes with their ſeuerall odours; on whom intruding ere ſhee well perceiued, he ſaid: Oh ſweeter than all flowers or ſcents that the field can boaſt of, whoſe louelineſſe hath drawne me to make proffer of new kindneſſe, fly me not who haſt had a former tryall of my behauiour towards thee. So bearing with his preſence, he tooke occaſion to make knowne to her the creation of the world, and the parents from whence he was deſcended, the diſperſing of his brethren into the ſeuerall parts of the world, the hardneſſe and hazard of his voyages, the qualities with which he was indued, and the ſeuerall monuments of his art, which hee had left in the places where hee had beene. Further, he conceiued that the power aboue had not prompted him with the iopardy of a thouſand liues to cut a path through ſeuen ragged ſeas in a floating habitation, but euen to that end that the bitterneſſe of all thoſe euils might be ſweetned by his enioyment of her.

She deſirous to breake off this ſpeech, as vngratefull to her eares, turned backe this diſcourſe, deſiring him to take his contentments elſewhere, then in queſt after her; that if ſhe could preuaile with him in any requeſt, it ſhould be in this, to leaue her, and neuer

neuer after to diſturbe her with ſuch motions. So both departed, ſhe in diſdaine, he in ſadneſſe and ſorrow, for ſuch diſmiſſion: giuing him onely this as a doubtfull comfort at their parting, that if ſhe found her ſelfe inclined to his ſocietty, ſhe knew where to finde him, and to manifeſt to him ſuch alteration.

Vpon this hauing left the place that contained his bliſſe, with oppreſſed thoughts, he was no ſooner got into a priuate place that might ſeeme as counſell keeper to his paſſions, but hee humbled himſelfe vnder the greene trees, and ſaid; Oh thou to whom belongs the acknowledgement of my being, I haue by thy guidance forſaken the ſociety of my parents. whom I know not whether I ſhall euer behold againe, as alſo the fellowſhip of my brethren; I haue coped with as many hazards as can make trauaile bitter and diſcomfortable, I haue left company to come into ſolitude; nay, which is worſe, to behold one that might giue me the wiſhed comforts of ſociety, by her refuſall to adde degrees to my ſorrow. Oh make not voide the ende of my being! giue not ſuch an euill recompence to my aduentures, bury not all theſe qualities thou haſt put in this eſſence, by this one diſaſter: witneſſe oh ye heauens, vnder whoſe azured rooſe I now am, the ſorrow I ſuffer, and witneſſe oh ye greene trees, that if you were ſenſible of my complaint, would ſpend your ſelues in gummy teares, what agony perplexeth mee. And if the maker of creatures ouerlooke his workes, let him now appeare and redreſſe the miſeries of his ſeruant.

With that a ſtill and quiet ayre breathed through the leaues of the trees, and a voyce iſſued thereupon, and ſaid, What requireſt thou, oh thou ſon of *Pourous?* And *Wyſe* made anſwer, that he onely deſired that the woman with whom he had met, might affoord him the comforts of ſociety in the copulations of marriage; which requeſt was granted on theſe iniunctions, that he ſhould erect pagods for Gods worſhippe, and adore images vnder greene trees, becauſe God had vnder them manifeſted himſelfe by viſion to him.

So *Ieiunogundah*, (for ſo was the woman called) feeling the motions of affection to renewe in her, at the next meeting gaue ſuch expreſſions of loue to *Wyſe*, as fully accompliſhed his demaund: ſo conuerſing together, they made good the nuptial ends, in a fruitfull generation. So the South as the other parts of the world became inhabited.

CHAP. VI.

Of the meeting together of the foure brethren at the place of their birth; their diuiſions and diſſentions, the great euils amongſt their generations bringing a flood which deſtroyeth them, and ſo the firſt age of the world concludeth.

EVERY thing by naturall motion paſſeth to his owne place; ſo the brethren hauing peopled the world in theſe foure parts, turne their courſe to the place where they firſt breathed their vitall ayre; for *Brammon* hauing peopled the eaſt, with all ſuch as was of his caſt or tribe, was carried with a naturall deſire to go and conclude his dayes, where he began, and to poſſeſſe the people of that place with the true forme of diuine worſhippe, that ſo all the world might retaine one vniformity of religion, not rending Gods worſhip into parts with the factions of vnſetled opinions, as alſo not willing to loſe ſo great a ioy as his eies ſhould conuey unto him in the ſight of his parents and his brethren, to the former of which religion had enioyned him, to the latter all the expreſſions of a brothers loue.

Cuttery

Cuttery alſo the next that had accompliſht the end of his trauaile, began to long after the ſight of the place that brought him forth, that he might there to his father, mother, and brethren, ſhew the bleſſings of God, in his wife and progeny, and acquaint them with the ſtory of his occurencies, and leaue a race of ſouldiers there alſo in his poſterity.

Shuddery turned alſo by the ſame inclination, had his deſires bent to his birth-place, being bigge with the eminency of his accidentall fortunes, which had loſt their greatneſſe, if his parents and brethren had loſt the knowledge of them, to feede which humour, as accompanied with other reſpects, formerly mentioned, drew him to giue his appearance amongſt the reſt.

Laſtly, *Wyſe* to communicate his arts, whoſe aduenturous trauaile was no leſſe memorable than the reſt, tranſporting his ſonnes and daughters ouer the ſeuerall ſeas, left them in ſeuerall places, and repaired to his birth-place, to pay his duty to his parents, and his loue to his brethren.

It ſo happened that God that would not croſſe any part of their intentions with euill ſucceſſe, did reſerue them to finde the happineſſe of their meetings in their ſeuerall turnes and ſucceſſions, as their works were in order accompliſhed, their ſeuerall arriuals being congratulated with feaſtings and triumphes, meete welcome for ſuch gueſts. It was not to be doubted but *Pourous* and *Parcoutee*, grew young againe, hauing ſuch a ſeaſon of happineſſe reſerued to ſmile vpon them towards the ſunſet of their age, ſuch as were able to make their forewaſted powers, ſpent with yeeres to renew their vigour: Euery one of them when their ioye grew ſtale, giuing a freſh renewance of gladneſſe, to their parents, by their ſucceſſiue arriuall. Neither could it bee imagined but that the brethren accounted that the bleſſed time that loſt all remembrance of trouble, which wee thinke too importunate a diſturber of our ioyes.

But ioy is neuer of long laſting, but after the paſſage of little time hath his abatement: this the brethren being ſenſible of, laid aſide the thoughts of their trauailes, and the remembrance of their late comforts, and as men newly tranſplanted to bring forth the fruites of their being in that place, begetting new generations there, that the world might bee compleately populous, and inſtructed in their ſeuerall qualities; by *Brammon* in matters of religion; by *Cuttery* in matters of rule and domination; by *Shuddery* in matters of traffick and merchandizing; and by *Wyſe* in the inuention of the handycraſts; of which foure caſts the world conſiſted, euery one of them liuing in his ſeuerall qualitie, keeping his tribe free from confuſion or enterfeering, and thus the world became peopled.

But multitude and concourſe that vſeth to be the nurſe of miſchiefe; for where there are many men there will be many euills, and proſperity, that makes vs forgetfull of our ſelues; and length of time, that renders to vs the worſt at our latter endings; began to confound all goodneſſe, and turne euery thing out of order. For *Brammon* grew neglectiue of his piety; and *Cuttery* grew cruell and full of vſurpation; and *Shuddery* grew deceiptfull in the waights and ballances, and practiſed coſenage amongſt his brethren; and *Wyſe* loſt his conſcience in his dealings, and became a ſpend-thrift, making the profits that came by his inuentions, but the furtherers of riot and exceſſe; and as they were thus euill in themſelues, ſo they were euill one towards another. For *Brammon* ſtomacked *Cuttereyes* greatneſſe; and *Cuttery* forgat to giue *Brammon* the preheminence of his birth, and as if his might had been ſufficient to giue him the right of priority, placing all excellency in rule and authority, condemned the ſtill and ſolitary ſpirit of his brother, as vnworthy of reſpect and eminence, yea prized his owne lawes and gouernment before Gods lawes, becauſe they came from *Brammon* whom hee diſeſteemed. On the other ſide, hee pleaſed himſelfe with the ſlaughter of thoſe that diſpleaſed him, layd taxations vpon *Shuddery*, and drayned the profit of *Wyſes* labours, and like a great tide made all runne along with his owne current, whilſt they requite

his

his iniuries in coſenage and griping vpon their brethren in fraud and circumuention; theſe euils of example were ſeedes of wickedneſſe, that no doubt would grow in their poſteritie. And this diſſention among themſelues did boade a breach of that ſweete harmonie that concurred to the worlds firſt conſtitution.

Wyſe likewiſe ſeeing *Brammon* to loſe his reſpect, the more to make him deſpiſed ſought to bring in a new forme of religion, communicated to him in viſion, concerning the worſhippe of images, and bowing to pagods vnder greene trees, with other new ceremonies; which ſince *Brammons* booke contained not, the diſpute was great whether they ſhould be receiued as canonicall, but vpon *Wyſes* aſſeueration that they were receiued from God, they were receiued as part of the ceremoniall Law.

Thus euery day preſenting new platformes of wickedneſſe, and ſinnes that made a noyſe, God grew angry, and the heauens were cloathed with blackneſſe and terror, the ſeas began to ſwell as if they meant to ioyne with the cloudes in mans deſtruction, great noyſe was heard aloft, ſuch as vſeth to diſmay mortall wretches, and thunder and lightning flaſhed from the poles, ſuch as ſeemed to threaten a finall wracke to the earth; but as if the world needed cleanſing of his defilement, and pollution, there came a flood, that couered all nations in the depths. Thus the bodies had their iudgement, but the Soules were lodged in the boſome of the Almighty, and ſo concluded the firſt age of the world, according to the tradition of the *Banians*.

CHAP. VII.

Of the ſecond age of the world, begunne by Bremaw, Vyſtney, *and* Ruddery; *of their creation, aſſignation to their ſeuerall workes, their time of continuation vpon earth, and the meanes vſed for the reſtauration of the world againe.*

IT had now (ſaith the *Banian*) beene to little end for God to diſanull his owne creatures, for now his wiſedome and power muſt haue again layne obſcured; but though his iuſtice were ſo great that he would not let wickedneſſe goe vnpuniſhed, yet he would againe haue a world of new creatures, to whom his wiſdome, power, and mercy might be declared.

Seeing therefore the firſt age miſcarried by their ſinfulneſſe, (for whoſe purity God had ſo well prouided) the Almighty determined to beginne the ſecond Age by three perſons of greater perfection and excellency, then the other, called, *Bremaw*, *Vyſtney*, and *Ruddery*.

The Almighty therefore deſcending from heauen vpon a great mountaine, called *Meropurbatee*, vpon the top of the ſame the Lord pronounced his word, and ſaid, Riſe vp *Bremaw*, the firſt of liuing creatures in the ſecond age. The earth did then render from her wombe *Bremaw* at the voyce of God, who did acknowledge and worſhippe his Maker: and by a ſecond and third command from the ſame place, raiſed *Vyſtney*, and *Ruddery*, who with no leſſe reuerence adored their Maker likewiſe.

But God that maketh nothing without his vſe or end, did not make theſe to liue idle, but to be ſeruiceable in the worlds reſtoring; to the firſt therefore which was *Bremaw*, hee gaue the power to make the creatures, becauſe (ſay the *Banians*) as great perſons doe not their worke but by deputies, ſo neither was it fit God ſhould be ſeruile to the creatures, but giue them their being by his inſtruments. To the ſecond which was *Vyſtney*, hee gaue the charge to preſerue the creatures, for that as it was his mercy to cauſe them to bee, ſo it was his prouidence to keepe them in their being. But to the third which was *Ruddery*, hee gaue power to deſtroy his creatures, becauſe he knew they would bee wicked and deſerue a iudgement amongſt them.

Now

Now as God had giuen to theſe perſons power to doe theſe great workes, ſo it was meete they ſhould be fitted with meanes capable for the diſcharge of their ſeuerall charges. That *Bremaw* therefore might haue power to make the creatures, he indued him with the abilities of creation and production. Secondly, that *Viſtney* might preſerue the creatures, the Lord gaue all things into his power, that might tend to the preſeruation of thoſe that *Bremaw* ſhould make, therefore hee made him Lord of the ſunne, and moone, of the cloudes, ſhowers, and dewes that fall vpon the earth, Lord of the hils, and vallcies, diſpoſer of the changes of the yeare, the conferrer of riches, health, and honour, and whatſoeuer tended to the well being of man, and the reſt of the creatures. Laſtly, that *Ruddery* might bee a fit executioner of Gods iuſtice, God gaue into his poſſeſſion whatſoeuer might tend to the deſtruction of liuing creatures; therefore *Ruddery* was made the Lord of death, and iudgment, and whatſoeuer might tend to the puniſhment of man, whether it were ſickneſſe, famine, warre, or peſtilence, or any thing elſe that might bee a plague for ſinne.

According alſo to the ſeuerall aſſignations of theſe perſons to their particuler charges, they were alloted a determinate time of abiding vpon earth. Becauſe the worke of the creation was concluded in the ſecond of their Ages (which was a worke aſſign'd to *Bremaw*) therefore *Bremaw* was to be taken vp to the Almighty in the concluſion of the ſecond age. And becauſe the other Ages were multiplied with people by ſome that were reſerued from deſtruction, therefore *Viſtney* was kept on earth till he had doubled *Bremawes* tearme of time, as of whoſe preſeruation there was longer neede. And becauſe the world ſhould end in deſtruction, therefore the continuance of *Ruddery* was three times ſo long, that when the great day of iudgement ſhould come, hee might deſtroy all the bodies, and carry the ſoules with him to the place of glory.

Nought wanted now, but that they ſhould euery one in their ſeuerall turnes ſhew the powers conferred vpon them. So *Bremaw* conſulting with himſelfe, how he might fulfill the charge impoſed vpon him, grew extraordinarily afflicted in his body, the ſtrangeneſſe of which anguiſh vexing him in euery part, boaded ſome alteration or vnexpected euent; when loe ſuch trauaile as happeneth to women in labour ſeazed him, and a certain tumour and ſwelling of his body withall, according to the ſuddaine ripeneſſe of the burthen within, diſtended his bowels more and more, and gaue newer and greater extremities to him in this agony, till the burthen (though *Bremaw* farre exceeded the ſtature of common men) made two ruptures, the one on the right ſide, the other on the leſt; when behold two twinnes, the one male the other female, to wit, man and woman did betray themſelues to the world in full growth and perfect ſtature; who thus produced and informed concerning God by the inſtructions of *Bremaw*, the man was by him named *Manow*, and the woman *Ceteroupa*. So giuing worſhippe to God the Creator, and reuerence to *Bremaw* their Producer, with a bleſſing of multiplication pronounced vpon them, they were ſent to the *Eaſt*, to a mountaine called *Munderpurvool*, thence to diſpread their generations to the weſt, north, and ſouth; ſo they departed, and *Ceteroupa* brought forth three ſonnes, and three daughters; the eldeſt ſonne was called *Priauretta*, the ſecond *Outanapautha*, the third *Soomeraut*; the eldeſt daughters name was called *Cammah*, the ſecond *Soonerettaw*, the third *Sumboo*. As theſe grew in yeeres, they were in their ſeuerall orders diſperſed ſeuerall wayes, *viz.* *Priauretta* and *Cammah* to the Weſt, to the mountaine called *Segund*; *Outanapautha* and *Soonerettaw* to the North, to the mountaine *Bipola*; *Soomeraut* and *Sumboo*, to the mountaine *Supars*, all which brought forth plentiful generations. Thus *Bremaw* made man and woman, and repleniſhed the earth with the reſt of the liuing creatures.

Viſtney likewiſe did prouide all things neceſſary that might be to the ſuſtentation and preſeruation of the liuing creatures, that *Bremaw* had made, giuing them in enioyment of ſuch bleſſings as were needfull to a wel being.

To conclude, *Ruddery* did diſperſe afflictions, ſickneſſe, death, and iudgement, according as the ſonnes of men did by their wickednesſe inuoke this ſmart vpon themſelues. And this was the order God tooke for the reſtoring of people to inhabit the earth in the ſecond age of the world. Now how God prouided for the eſtabliſhment of religion in this ſecond age, that theſe that liued might feare and worſhippe him, ſhall be declared in the chapter next following, as it is vnfolded by the tradition of the *Banians*.

CHAP. VIII.

How God communicated religion to the world by a booke deliuered to Bremaw, *the particular tracts of the ſame: the firſt tract thereof touching the morall law laid downe with the appropriation of the ſame to the ſeuerall caſts, and a confutation of the errours thereof.*

GOD knowing that there would be but euill gouernment, where there was not the eſtabliſhment of his worſhippe and feare; after the world was repleniſhed a new, bethought himſelfe of giuing them lawes to reſtraine that euill in them that was the cauſe of the deſtruction of the former age.

Deſcending therefore on the mountaine *Meropurbatee*, he called *Bremaw* to him, and out of a darke and duskie cloude, with certaine glimpſes of his glory, he magnified himſelfe to *Bremaw*, telling him that the cauſe why hee brought deſtruction on the former age, was becauſe they did not obſerue the Inſtructions contained in the booke deliuered to *Brammon*: ſo deliuering a booke out of the cloud into the hand of *Bremaw*, commanded him to acquaint the people with thoſe things contained therein. So *Bremaw* made knowne the ſanctions and lawes vnto the diſperſed generations.

Of the contents thereof if any deſire to be informed, the *Banians* deliuer that this booke by them called the SHASTER, or the booke of their written word, conſiſted of theſe three tracts. The firſt whereof contained their morall law, or their booke of precepts, together with an explication vpon euery precept, and an appropriation of the precepts to their ſeuerall trybes or caſts. The ſecond tract vnfolded their ceremonial law, ſhewing what ceremonyes they were to vſe in their worſhip. The third tract diſtinguiſhed them into certain caſts or tribes, with peculiar obſeruations meete to each caſt or tribe: ſuch was the ſumme of this booke deliuered to *Bremaw*, of which particulars if any deſire more diſtinct knowledge, we ſhall propoſe the pith and ſubſtance of this in that which followes.

Firſt then the tract that containeth the morall law, and was by *Bremaw* publiſhed to the nations, compriſed in the ſame eight commandements; which are theſe following.

The firſt Commandement, Thou ſhalt not kill any liuing creature whatſoeuer it bee, hauing life in the ſame; for thou art a creature of mine, and ſo is it, thou art indued with a ſoule, and it is indued with the ſame, thou ſhalt not therefore ſpill the life of any thing that is mine.

The ſecond, Thou ſhalt make a couenant with all thy fiue ſenſes. Firſt with thine eyes that they behold not things that bee euill. Secondly with thine eares that they heare not things that bee euill. Thirdly with thy tongue that it ſpeak not things that bee euill. Fourthly with thy pallate that it taſte not things that bee euill, as wine or the fleſh of liuing creatures. Fifthly with thy hands, that they touch not things defiled.

The third, Thou ſhalt duely obſerue the times of deuotion, thy waſhings, worſhipping, and prayers, to the Lord thy God: with a pure and upright heart.

The fourth, Thou ſhalt tell no falſe tales or vtter things that be vntrue, by which thou mighteſt defraud thy brother in dealings, bargaines, or contracts, by this cofenage, to worke thine owne peculiar aduantage.

The fift, Thou ſhalt be charitable to the poore, and adminiſter to his need, meate, drinke and money, as his neceſſity requireth, and thine owne ability inableth thee to giue.

The ſixt, Thou ſhalt not oppreſſe, iniure or doe violence to the poore, vſing thy power vniuſtly to the ruine and ouerthrow of thy brother.

The ſeuenth, Thou ſhalt celebrate certaine feſtiuals, yet not pampering thy body with exceſſe of any thing, but ſhalt obſerue certaine ſeaſons for faſting, and breake off ſome houres of ſleepe for watching, that thou mayſt be fitter for deuotion and holineſſe.

The eight, Thou ſhalt not ſteale from thy brother any thing how little ſoeuer it bee of things committed to thy truſt in thy profeſſion or calling, but ſhalt content thy ſelfe with that which hee ſhall freely giue thee as thy hyre, conſidering that thou haſt not right to that which another man calleth his.

Theſe eight commandements are beſtowed amongſt the foure tribes or caſts, appropriating to each two commandements in ſeuerall.

First, *Brammon* and *Shuddery* the prieſt and the merchant-man are bound in greateſt ſtrictneſſe of religious obſeruance, and hold the greateſt agreement in their worſhippe; and *Cuttery* and *Wyſe* the ruler and the handycraſts man, do moſt correſpond in theirs.

To the *Bramanes* which are the prieſts, they giue the firſt and ſecond commandements, as placing the ſtricteſt parts of religion in theſe two things. Firſt in the preſeruation of liuing creatures from deſtruction. Next in abſtinence from things forbidden, as in the eating of fleſh, or drinking of wine; to which obſeruance they doe alſo ſtrictly enioyne the merchant-men.

Next, more particularly they apportion to *Shuddery*, as moſt proper to his profeſſion, the third, and fourth commandements, which two precepts inioyne to deuotion, and binde from cofenage in their dealings, a ſinne too incident to thoſe that are conuerſant in the ballance and waights, who are ſo myſterious in that particular as may well neede an act of religion to reſtraine them from ſuch fraudulency.

To *Cuttery* their rulers or magiſtrates, they attribute the fift and ſixt commandements, as knowing oppreſſion to bee a ſinne moſt common to the mighty, and inioyning them to charity, who are beſt able to relieue the neceſſities of the poore.

To *Wyſe* the handycraſts man they referre the ſeuenth and eight commandements, who haue neede of ſome free times of enioyment, yet giuen to lauiſhment of their getings, if they were not admoniſhed by their law; as alſo binding them from theſt, a ſinne to which they may be inuited by opportunity, as they diſcharge the duties of their callings in other mens houſes.

In fine, to all theſe they owe a generall obſeruance, but are more particularly cautious in keeping the commandements appropriated to their owne peculiar tribe or caſt.

Since then the lawes or precepts of any religion, are no further to be allowed, than they ſeeme to be well grounded, and to carry truth and good reaſon with them: Me thinks by the way, here is ſomething to be excepted againſt, in this *Banian* law, which diſtinguiſhing them from men of other religions, may bee examined whether it may haue allowance or no.

The principall part of their law admitting nothing prodigious to opinion, we paſſe ouer; onely that which commeth into exception, is that which is laid downe in the firſt and ſecond commandement, and is enioyned the *Bramanes* and *Banians* to obſerue, *viz.* firſt, that no liuing creature ſhould be killed. Next, that they ſhould not taſte wine, or the fleſh of liuing creatures.

Concerning

Concerning the firſt, that they ſhould not kill any liuing creature, the reaſon by which they confirme this precept, is becauſe it is endued with the ſame ſoule that man is.

This we deny, for the *Banians* here ſeeme to halt in their philoſophy, and the learning of the ancients, who haue deliuered, that there is a threefold kinde of ſoule. Firſt, a vegetant ſoule, ſuch as is in hearbes and plants. Secondly, a ſentient ſoule, ſuch as is in beaſts. Thirdly, a reaſonable ſoule, ſuch as is in man; which ſoule hath more noble acts to diſtinguiſh it ſelfe from the other two; as alſo that when the other doe *interire cum corpore*, periſh with the body, this ſuruiueth, and therefore is not the ſame ſoule, as ſhall hereafter be prooued.

But that this tenent of theirs denying the ſlaughter of liuing creatures for mans vſe is nothing ſoueraigne, may appeare by ſcripture, which after the flood declareth Gods allowance in this particular, *Gen.* 9. 3. *Euery mooning thing that liueth ſhall be meate for you, euen as the greene hearbe haue I giuen you all things.* Next by the cuſtome of nations, who differenced in other points of religion, yet hold conſent in this ſlaughter of liuing creatures; adde vnto this the practiſe of *Pythagoras*, one whoſe name they adore, and who did lay the ground whereon this ſecte leaneth, he killed an oxe, as *Athenæus* cuicteth, *lib.* 1. *Dipnoſoph.* in this diſtichon.

Inclyta Pythagoræ cum primum inuenta figura eſt,
Inclyta, propter quam victima bos cecidit.

Neither haue they beene abhorrent to this practiſe themſelues, if the report of hiſtory may be credited, for *Cæl. Rodigin* reporteth, that the ancient *Indians* (which are the people now in mention) when *Liber Pater* diſcouered thoſe parts, were cloathed with the skinnes of wilde beaſts, which were before by them ſlaughtered. Neither is this obſerued by the *Cutteries* now, and therefore may ſeeme to be a tradition of their owne deuiſing, neither from the beginning by them practiſed, nor by authenticke law enioyned, that it ſhould be an eſſentiall part of their religion.

And ſo we come to their ſecond commandment, which containeth in it two prohibitions to be excepted againſt. The firſt, forbidding to drinke of wine: the next, the eating of fleſh.

To the firſt, whereas the *Eramanes* and the *Banians* abſtaine from wine by a religious kinde of forbearance, at all times and ſeaſons, without the abſolute vſe of the creature; we anſwer, that this is a tradition voyde of ground or reaſon.

Firſt, it is againſt the common end and vſe of the creature, which God hath made to comfort the heart of man, obſeruing theſe cautions. Firſt, that men drinke not too much for the quantity. Secondly, for the manner, not in boaſting or oſtentation. Thirdly, for the time, that it be not when religious faſts require forbearance. Fourthly, for the place, that it be not where the vſe of the creature may bring ſcandall.

Next, thoſe that haue abſtained from wine, haue abſtained for diuers endes, but not preciſely obſeruing the points of this *Banian* iniunction. The *Romans* did forbid their ſeruants the drinking of wine, but it was becauſe they might not forget the bonds of duty towards their maſters. They did alſo inioyne their women to abſtaine from wine, but it was as *Valer. Max.* reports, *Lib.* 2. *cap.* 1. *Ne in aliquod dedecus prolaberentur, quia proximus à Libero Patre intemperantiæ gradus ad inconceſſam venerem eſſe conſtituit:* Leaſt they ſhould fall into defame, for that the next neighbour to intemperancie is vnbridled luſt. The *Carthaginians* forbad their ſouldiers the iuyce of the grape, but it was leaſt drowſineſſe ſhould oppreſſe them in their watch to a publique perill. The *Egyptian* prieſts called *Sarabaitæ*, did for temperate ends abſtaine from wine, but it was not for euer. That falſe prophet *Mahomet*, by his law forbad the drinking of wine, but it was a tradition and impoſture of his owne, and the very *Mullaes* and prieſts do

do not obſerue it alwayes at preſent, as I my ſelfe haue beheld. The *Leuites* were forbid to drinke wine, *Leuit.* 10. 9. but it was onely before their enterance into the ſanctuary, that as *Tremelius* obſerueth, they might not deliuer the counſels of the Lord with a troubled minde, but know what was fit for their adminiſtration: this was no perpetuall prohibition. The *Nazarites* vowe was to drinke no wine, but this was not euer, but in the dayes of ſeparation, *Numb.* 6. 2, 3. The *Rechabites* vowed to drinke no wine, but this was arbitrary, and not by religious obligation, and not for euer, but for 30 yeeres, the ſpace betweene *Iehu* and *Ioachim* the latter, and *Zedekiah* king of *Iudah.* The ciuill abſtinence neuertheleſſe is not to be condemned, but this abſolute diſannulment of the vſe of Gods creature.

Againe, the confirmations of men moſt temperate doe condemne this interdiction of wine. *Gallen* called it the nurſe of old age: *Mneſytheus* allowed men *laxare habenas,* to looſe the reynes in merry and harmeleſſe potations. Rigid *Seneca* ſaid, though a man ought not by drinking to drowne his ſence, yet hee might by drinking drowne his cares. *Plato* that leaned to ſome of the opinions that this people hold, ſaid that wine was a remedy of God againſt old age, that a man might haue *vſum liberaliorem vini,* a more liberall vſe of wine; and others thinke, that *Pythagoras* did not altogether abſtaine from the Greeke wines. To conclude, hiſtorie reporteth of theſe ancient *Indians,* that they were φιλοινοι, *i. e. vini amatores,* louers of wine. *Cœl. Rhodigin. lib.* 18. *cap.* 31. reporteth, that at the death or funerall of one *Calanus,* there was a ſtrife or contention mannaged *Ἀκρατοποσίᾳ,* of healths drinking, and he that gained the victory, who was called *Promathus,* emptied foure great drinking bowles. So that this law prohibiting the uſe of this creature, was not from the beginning, neither is obſerued of all, and therefore ſeemes no prohibition worthy of obſeruance or iniunction.

To the ſecond prohibition, laid downe in their ſecond commandement, concerning the eating of fleſh, wee thus make our entrance.

Firſt, it is certaine, that theſe *Bramanes* or *Banians* will not eat of the fleſh of liuing creatures, that haue either had life in them, or the likeneſſe thereof; egges therefore come within the precincts of their abſtinence, becauſe they ſuppoſe the life to bee in the ſhell, by which they become hatched or animate; roots alſo that are red are abſtained from, becauſe they hold conſanguinity with the colour of blood. Neither will they cure their feauers by *Phlebotomy,* but by faſting, becauſe they ſuppoſe ſome of the life iſſueth with the blood. The reaſon why they would deterre men from eating of fleſh, is becauſe they ſuppoſe there is a kinde of *Metempſychoſis* or paſſage of ſoules from one creature to another, that the ſoules of men did enter into other liuing creatures, which ſhould make men to abſtaine from taſting of them. Which opinion of theirs, that it may appeare to bee vain, wee will ſhew firſt who were the authors of this opinion concerning ſuch *Metempſychoſis,* and how it hath had his ſucceſſion of maintainers. Secondly, what is the effect and ſubſtance of this opinion. Thirdly, ſhew the reaſons by which it is maintained. And laſtly, proceed to the refutation of the ſame.

Firſt, then for the originall of this opinion, though certainely theſe *Indians* are a people ancient, yet may it not be thought, that this opinion began firſt amongſt them. Firſt, becauſe hiſtory that is the light of times, affirmeth them to be ſlaughterers of liuing creatures. Next, becauſe *Plato* and *Pythagoras* that haue name for defending this *Metempſychoſis* or *Metempſomatoſis,* haue an honoured mention amongſt the people. It is likely therefore that they haue met with ſome of their writings, in this particular, by which they haue become knowne to them. Thirdly, becauſe *Iamblichus* with *Chæremon* the *Stoicke,* thinke it to be firſt maintained amongſt the *Egyptians:* That from the *Egyptians* then it came to the *Grecians,* that after it had beene riſe amongſt them, it was made more tenable by the wits and learnings of *Pythagoras, Plato, Empedocles, Apolonius Tyaneus,* and *Proclus,* and might in *Liber Paters* diſcoueries of thoſe parts, bee diſperſed amongſt this people, as well as by a ſcholler of *Pythagoras* who

who ſpread it in *Italy*, where it found fauour with *Numa Pompilius* that ſuperſtitious Emperour, and was maintained by the *Albanienſes*, and *Albigenſes*, confuted by *Athanaſius*.

Secondly, touching the ſubſtance of this opinion that gained the patronage of ſo great ſchollers. They did hold, that there was a paſſage of ſoules of one creature into another, that this tranſmeation was of the ſoules of men into beaſts, and of beaſts into men: hence *Pythagoras* auerred himſelfe to be *Euphorbus*, and *Empedocles* in his verſe affirmed himſelfe to bee a fiſh. This made it an abominable crime to eate fleſh, leaſt as ſaith *Tertullian in Apologet. cont. gent. cap.* 48. *Bubulam de aliquo proauo, quiſpiam obſonaret:* Some ſhould eate vp the oxefleſh, that had ſwallowed vp his great grandfathers ſoule. This opinion gayned propugnation and defence by *Pythagoras*, and *Plato*, by this meanes; becauſe that beleeuing the ſoules immortality, it might gaine aſſent with others by this thought of its ſuruiuing in other bodies, after its relinquiſhment of the deceaſed, as *Greg. Tholoſſ.* affirmeth in his *Syntax. Art. Mirab. lib.* 8. *cap.* 12.

Thirdly, the reaſons by which they doe induce aſſent to this tranſanimation of ſoules, were theſe, becauſe the ſoule was impure by the ſinnes and corruptions of the body, therefore it was needfull it ſhould be ſublimed from this corruption, by ſuch tranſmeation out of one body into another, as chymicall ſpirits gaine a purer eſſence by paſſing through the ſtill or limbecke, diuers times; euery diſtillation taking away ſome of his groſſe part, and leauing it more refined. Again, becauſe it was meete the ſoule ſhould make a ſatisfaction for the filthineſſe it had contracted, by remaining in the priſon of the body, an exile from bleſſedneſſe a longer time, till this paſſage from one body to another had ſo purified them, that they might be fit to enter into the *Elyſium* or place of bliſſe.

Laſtly, in confutation of this opinion for prohibition of eating of fleſh from ſuppoſall of a *Metempſychoſis*; we maintaine that there is no ſuch *Metempſychoſis*, or tranſanimation of ſoules.

Firſt, the immortality of the ſoule wee euince without this *Chymera* of the fancy, by an argument drawne from mans diſſolution: this is the nature of all things that are compounded, that they ſhould bee reſolued into that which they were at firſt before their coniunction. Man is compounded of ſoule and body, the very diſſolution of theſe two in death declareth this, for that cannot be ſeparated that was not before conioyned. This compoſition was by life, and a creature without life, being in the ſoule alone, it is manifeſt that the ſoule had it before euer it came to the body, or elſe that which was dead could neuer haue liued by the meanes of that which was likewiſe dead. If the ſoule had this life before the body, it muſt needes haue the ſame after in his ſeparation, and by conſequence is immortall.

Next in confutation of their reaſons for this opinion: We anſwer, Firſt, that the ſoule is not cleanſed by ſuch tranſmeation from body to body, but rather defiled by that filthineſſe thoſe bodies contract, as water becommeth defiled by infuſion into an vncleane veſſell. Much more, ſince they affirme the ſoules of men enter into beaſts, which are creatures of greater impurity. Beſides, thoſe ſpirits that are ſubtiliated by ſtils and lymbecks, the fire is effectual to their ſubliming, but the bodies haue not the goodneſſe in them that may tend to the ſoules greater purity, in ſuch tranſmeation. To conclude, it is improbable the ſoule ſhould be enioyned to ſuch a ſatisfaction for ſinne, as tendeth to its greater defilement. Theſe reaſons therefore auaile little to confirme the ſoules tranſmeation in the manner premiſed.

We in the laſt place ſhall prooue this *Metempſychoſis*, to be no other then a vaine imagination, by the reaſons following.

1. Then, that theſoules are not deriued from one another *per traducem*, by way of traduction, appeareth by *Adam*'s ſpeech to *Eue*, *Gen.* 2. 23. *This is bone of my bone, and*

and fleſh of my fleſh: he doth not ſay, ſoule of my ſoule, and ſpirit of my ſpirit. It appeareth then, that though ſhee receiued her body ſrom *Adam*, yet ſhe had her ſoule from God. And this is that which *Zachery* affirmeth, *Zach.* 12. 1. *The Lord formeth the Spirit of a man within him:* whence *Auguſtine* ſaith, *Eam infundendo creari, & creando infundi,* That the ſoule being put into man was created, and by creating was into man infuſed; if therefore God created ſome, why not all?

2. Of ſpiritual things and corporal, there ſhould ſeeme the ſame manner of increaſe; but the bodies haue new beings, therefore the ſoules.

3. If the ſoules were purified by their paſſage from one body to another, then that man that had the ſoule laſt, ſhould be capable of all that knowledge that was enioyed by them that had it before, and ſo the infant ſhould be an experienced creature in paſt occurrences: but we diſcerne no ſuch extraordinary ripeneſſe of knowledge in one more then another, but that all our habits are gained by induſtry; which whilſt *Plato* would excuſe, ſaying, that the wandering ſoules did receiue from the diuell a draught of the cuppe of *Obliuion,* and ſo were forgetfull of that which is paſt; *Irenæus* thus taunteth him: If *Plato* had tryall that his ſoule was obtuſed with ſuch a draught, I wonder that he could remember, that his ſoule had loſt her remembrance.

Laſtly, if this were true, it would follow, that the ſoules of beaſts ſhould be immortall, which would be abſurde to thinke in theſe better knowing times. Hauing therefore proued this opinion of paſſage of ſoules out of one body into another to be a fancy, and nothing reall, this may bee no iuſt cauſe to detaine them from eating the fleſh of creatures, that haue had life in them. Neither would they, if there were great reaſon to the contrary, permit it as they doe in the caſts of *Cuttery* and *Wyſe,* whom if they pleaſed they might reſtraine by the like iniunction. All which thus euidenced, this already delivered may be ſufficient to publiſh concerning the firſt tract in the booke deliuered to *Bremaw,* touching the morall law.

CHAP. IX.

Of the ſecond tract of the booke deliuered to Bremaw, *containing their ceremoniall law, in their waſhings, annointings, offerings vnder greene trees, prayers, pilgrimages, inuocations, adorations, together with the formes of their baptizings, marriages, and burials, cuſtomary amongſt them.*

THE ſecond tract of the booke deliuered to *Bremaw,* comprized certaine ceremoniall iniunctions by them to be obſerued in the particulars following, the knowledge of which being ſomething materiall to ſet forth the religion of this people, ſhall be the ſubject of this preſent chapter.

Firſt, then they are enioyned to frequent waſhings of their bodies in riuers: the original of which cuſtome they ſay began with this ſecond age of the world, and was made a part of their worſhippe, to keepe in memory the deſtruction that was brought vpon the world, for their defilement and ſinne. The ceremony obſerued in their waſhings is this: Firſt, to beſmeare their bodies in the mudde of the river, the embleme of mans filthineſſe and corruption by nature; then walking into the riuer, and turning their faces towards the ſunne, the *Bramane* vtters this prayer: *Oh Lord, this man is foule and polluted as the clay or mudde of this river, but the water thereof can purge off the defilement; doe thou in like manner cleanſe away his ſinne:* ſo diuing and plunging himſelfe three times in the river, whilſt the *Bramane* iterateth the name of the riuer wherein he waſheth, called *Toppee,* with the names of other riuers in *India,* celebrated

for

ſor theſe cuſtomary waſhings, as *Gonga*, and *Nerboda*, with other like riuers, the party ſhaking in his hand certaine graines of rice, as his offering on the water, receiuing abſolution for ſinnes paſt, is there diſmiſſed.

Secondly, they vſe a certaine vnction in the ſorehead of red painting, that hauing certaine graines ſtucke in the glutinous matter, is as their teſtimony that God hath marked them for his people; this is no other then to keepe in minde the memory of their baptiſme, which accordingly as the mark vaniſheth, is daily by them renewed, according to their waſhings, with the vtterance of certaine words accompanying the action, to put them in minde to bee ſuch as becommeth Gods marke.

Thirdly, they are enioyned to tender certaine offerings and prayers vnder greene trees, the originall of which cuſtome they deriue from *Wyſe*, to whom they ſay God appeared by viſion vnder a tree, as is formerly mentioned, with iniunction of worſhippe in thoſe places; ſo that the *Bramanes* vnder ſuch greene trees, erect temples to pagods, in which they giue attendance to performe religious rites and ceremonies, to ſuch as repaire thither. The tree peculiarized for this worſhippe, is called by ſome, as by *Pliny*, and others, *Ficus Indica*, the Indian figtree; and by *Goropius Becanus*, affirmed to bee the tree of life that grew in the garden of *Eden*; how farre forth to be beleeued, I referre to Sir *Walter Raleighs* 1. booke of the hiſtory of the world, part 1. chap. 4. parag. 1. 2. 3. where the more probable opinion is giuen. Certaine it is, that to this tree much is attributed by them, and they ſuppoſe ſome notable miſchance ſhall happen to that party that violateth or iniureth the leaſt bowe or branch of the ſame. It is a tree of fertill growth, whoſe branches be ſpreading, ample, and ſpacious, from whoſe boughes ſo diſpred, doe deſcend certaine ſtemmes, that rooting themſelues anew in the earth, propagate an offspring, and ſo dilate it, that it ſeemeth beyond the cuſtome of other trees to be capacious. To this tree when they repaire, they thither bring offerings, there they receiue vnctions, and there are ſprinklings of ſeuerall coloured powders; there they pay their adorations, which they number by the clapper of a little bell; there they pray for health, for riches, for fruitfulneſſe of iſſue, for ſucceſſe in affaires, there they often celebrate their feſtiuals with great concourſe. In which maygame of ſuperſtition to make further inquiry, would be but vaine and fruitleſſe.

Fourthly, they are enioyned to certaine prayers in their temple, which may hold ſome reſemblance with common ſeruice, were it purged of ſuperſtitious ceremonie; the ſumme of which deuotion, is the repetition of certaine names of God, dilated and explained, where alſo they vſe proceſſions, with ſinging, and loud tinckling of bels, which chaunting is of their commandements, with offerings to images, and ſuch like impertinent ſeruices.

Fiftly, they are enioyned to pilgrimages to riuers farre remote, as to the riuer *Ganges*, there to waſh their bodies, and to pay their offerings, that the concourſe of people repairing thither is great, and the golden offerings of treaſure and iewels throwne into his ſiluer waues, vnualuable; hee is likewiſe eſteemed bleſſed and purified from ſinne, that can dye with a pallate moyſtned with that water.

Sixtly, another portion of their worſhippe they beſtow in inuocation of ſaints, to whom they attribute the powers of giuing ſucceſſe to ſeueral affaires, they therefore that would bee happy in marriage, inuoke *Hurmoumt*; they that are to begin the workes of architecture, *Gunnez*; they that want health, *Vegenaut*; the ſouldier in his aſſault in feates of armes, cryes, *Bimohem*; the miſerable inuoke, *Syer*; and they that are in proſperity, giue their oriſons to *Mycaſſer*.

Seuenthly, their law bindes them to giue worſhippe to God, vpon ſight of any of his creatures, firſt preſented to the eye after the riſing ſunne: Eſpecially they pay their deuotion to the ſunne and moone, which they call the two eyes of God; as alſo to ſome beaſts which they hold more clean then others, they giue extraordinary kinde vſage: as to kine, and buffalaes, to whom they attribute ſo much innocence and goodneſſe

neſſe by the ſoules of men entring into them, that they beſmeare the floores of their houſes with their dung, and thinke the ground ſanctified by ſuch pollution.

In the eighth place, touching their baptizings or naming of their children, the ceremony thereof is different in the caſt of the *Bramanes*, and other caſts. For thoſe that are of the other caſts, are onely waſht in water; then ſome of the kindred of the party deliuered, menaceth the point of a writing penne againſt the forehead of the child, with this ſhort prayer, That God would write good things in the front of that Child. All thoſe then that are preſent ſaying, Amen to that prayer; they giue to the Child the name by which hee ſhall bee called, and ſo putting an vnction of red oyntment in the middeſt of his forehead, as a ſigne that the infant is receiued into their church, and marked for one of Gods children, the ceremony is abſolued. But then the children that are of the caſt of the *Bramanes*, are not onely waſhed with water, but annointed with oyle, with certaine words of conſecration, in this manner: *Oh Lord we preſent vnto thee this child, borne of a holy tribe, annoynted with oyle, and cleanſed with water*; vnto which adding the former ceremonies, they all pray that he may liue a righteous obſeruer of the law of the *Bramanes:* ſo enquiring out the exact time of the childs birth, they calculate his natiuity, gathering by the poſition of the twelue ſignes of heauen, the chances or miſchances that may happen vnto him; all which they conceale, and at the day of the childs marriage, (which they accoumpt one of the happieſt dayes in his life) publiſheth the dangers paſt, and the coniecturall euils to come in the ſequeale of his life.

In the ninth place, concerning their marriages: It is conſiderable, that the time is different from the cuſtome of other nations, for they marry about the ſeuenth yeere of their age, becauſe they accoumpt marriage one of the moſt bleſſed actions of mans life; to dye without which, they accoumpt is a great vnhappineſſe, which often happeneth by protractation and delay of time; as alſo that the parents might before their death ſee their children diſpoſed, which commeth to paſſe by theſe earely coniunctions. Next for their contract in marriage, the parents of the children, doe prepare the way by priuate conference; the intention and purpoſe being made knowne, and betwixt them agreed vpon, then there are meſſengers and preſents ſent to the parents of the mayden to bee married, with the noyſe of trumpet and drumme, and the ſinging of ſongs in the praiſe of the perfections of the bride, which may truely giue her the merite of one worthy to be coueted and ſought vnto: which preſents being accepted, then there are gifts ſent backe to the bridegroome, in token of their acceptance of the nuptiall proffer, with like ſinging of encomiaſticks in praiſe of the bridegroome, ſetting him forth to bee ſo well compoſed, as may well deſerue acceptation. So the *Bramanes* appointing a day for the ſolemnization of the marriage, then there is a certaine ſhow, to publiſh to the whole towne this marriage intended. This ſhow is firſt by the bridegroome, who in nuptiall pompe attended with all the mens children in the towne, of the ſame tribe, ſome on horſebacke, ſome in pallankins, ſome in coaches, all adorned with iewels, ſcarfes, and pageantlike habiliments, make their curſitation round about the moſt publicke ſtreets in the toune, with trumpets and kettle drummes, and guilded pageants; the bridegroome is diſtinguiſhed from the reſt by a crowne on his head, decked with iewels very rich. And having thus publiſhed himſelfe: the next day followeth the bride in like pompe crowned, attended with all the girles of the ſame tribe in no leſſe brauery and triumphant accommodation, expoſed to view of the ſpectators. The day drawing to his decline, they repaire home to accompliſh the full rites of marriage. The ceremony obſerued in their marriage is, that they neuer are conioyned together but at the going downe of the ſunne, at which time a fire is made, and interpoſed betweene the married couple, to intimate the ardency that ought to be in their affections; then there is a ſilken ſtring that incloſeth both their bodies, to witneſſe the inſoluble bond of wedlocke, that in marriage there ought to be nodeſertion or forſaking one another.

After this bond there is a cloath interpoſed betwixt them, ſhewing that before marriage they ought not to make their nakedneſſe knowne one to another; this cuſtome they ſay was taken from the meeting of *Brammon* with *Sauatree*, who becauſe they were naked, couered their immodeſt parts, till the words of matrimony were vttered. So the *Bramanes* pronouncing certaine words enioyning the man to affoord all things conuenient to the woman, and charging the woman to loyalty in the marriage vowe, with pronunciation of a bleſſing of fruitfull iſſue to them both; the ſpeeches concluded, the cloath interpoſed, reſt away; the bond by which they were engirt vnlooſed, and after that, full freedome to communicate themſelues to each other. Dowry there is none giuen, that the driſts of marriage might not be mercenary, ſaue the iewels worne on the bridall day; and to the feaſt none repaire but thoſe of the ſame caſt. To conclude, in marriage they haue ſome particular legall iniunctions, by which the tribes are differenced: as firſt, that no woman may be admitted to ſecond marriage, except in the tribe of *Wyſe*, which are in the handycraſts men. Secondly, that men in all tribes are admitted to ſecond marriages, except in the *Bramanes*. Thirdly, that euery tribe do marry of ſuch as are of his owne caſt: Therefore the *Bramanes* muſt marry with ſuch as are deſcended from the *Bramanes*; and the *Cutteryes*, with ſuch as are deſcended from the *Cutteryes*; ſo likewiſe the *Shudderies*. But the *Wyſes* are not onely enioyned to match into their owne tribe, but into ſuch as be of their owne trade; as a barbers ſonne, to a barbers daughter, and ſo of others to keepe their tribes and trades from commixtion.

Laſtly as for their burials, this is their cuſtome; when any man is deſperately ſicke, and paſt hope of recouery, they inioyne him to vtter *Narraune*, which is one of the names of God, importing mercy to ſinners, of which mercy at that time he ſtandeth moſt in need. His ſpirits languiſhing, they ſtretch out his hand, pouring faire water into it, as the offering of his life, praying to *Kiſtneruppon* the God of the water, to preſent him pure to God, with this offering of his hand. His life being departed, they waſh his body as a teſtimony of his cleanneſſe and purity; this is the ceremony obſerued in the viſitation of their ſicke. After this, for the buriall of their dead: it is after this manner. Firſt, they beare the dead body to a riuers ſide appropriate to ſuch purpoſe, where ſetting the corps downe on the ground, the *Bramane* vttereth theſe words; *Oh earth, we commend vnto thee this our brother, whilſt he liued thou hadſt an intereſt in him; of the earth he was made, by the bleſſing of the earth he was fed, and therefore now hee is dead, we ſurrender him vnto thee.* After this putting combuſtible matter to the body, accended and lighted by the helpe of ſweete oyle, and aromaticall odours ſtrowed thereon; the *Bramane* ſaith, *Oh Fire, whilſt he liued, thou hadſt a claime in him, by whoſe naturall heate he ſubſiſted, wee returne therefore his body to thee, that thou ſhouldſt purge it.* Then the ſonne of the deceaſed, taketh a pot of water, and ſetteth it on the ground, vpon which he ſetteth a pot of milke, when throwing a ſtone at the lower pot, he breaketh it to ſheards, which rendereth the water to loſſe, and periſhing; the veſſel of milke aboue defrauded of his ſupport, powreth forth his humidity on the ground likewiſe, vpon which the ſonne thus moralizeth the action; That as the ſtone by his violence, cauſed the veſſels to yeeld forth their humour: ſo did the aſſault of ſickneſſe ruine his fathers body, and bring it to loſſe as milke or water, that is ſpilt on the ground, neuer to bee redeemed. The body thenbeing incinerated or burnt to aſhes, they diſperſe the aſhes abroad into the ayre, the *Bramane* vttering theſe words: *Oh ayre, whilſt hee liued by thee he breathed, and now hauing breathed his laſt, we yeeld him to thee.* The aſhes falling on the water, the *Bramane* ſaith: *Oh water, whilſt he liued thy moyſture did ſuſtaine him, and now his body is diſperſed, take thy part in him:* So giue they euery element his owne, for as they affirme man to haue his life continued by the foure elements, ſo they ſay he ought to be diſtributed amongſt them at his death. After this funerall ſolemnity, the *Bramane* preſenteth to the ſonne or neereſt kindred of the deceaſed, a regiſter of the deceaſes of his anceſtors

ceſtors, as alſo readeth to him the law of mourners. That for tenne dayes he muſt eate no beetle, nor oyle his head, nor put on cleane cloathes, but once euery month throughout the whole yeere, on the day of the month in which his father deceaſed, muſt make a feaſt, and pay a viſitation to that riuer that drunke vp his fathers aſhes. Since theſe lawes and iniunctions, there hath ſprung vp a cuſtome amongſt them, that the women that ſuruiue their husbands, ſhould offer themſelues vp aliue to be ſacrificed in the flames with them, which to this day is obſerued in ſome places, and for ſome perſons of greater worth, though the examples be more rare now, then in former times, of which cuſtome *Propertius* thus ſpeaketh.

Fœlix Eois lex funeris vna maritis,
Quos Aurora ſuis rubra colorat aquis:
Namque vbi mortifero iacta eſt fax vltima lecto,
Vxorum ſuis ſtat pia turba comis.
Et certamen habent læthi, quæ viva ſequatur
Coniugium, pudor eſt non licuiſſe mori.
Ardent victrices & flammæ pectora præbent,
Imponuntque ſuis ora peruſta viris.

The Engliſh.

A happy funerall law thoſe Indians hold,
Where bright Aurora ſhines with beames of gold,
For when in fiery brands the husbands lye,
The women ſtand with hanging treſſes by:
And ſtriue who to their husbands firſt may turne
A body chaſt into the flaming vrne:
Whilſt to the fire they yeeld a conſtant breſt,
And with parcht mouthes, do kiſſe their loues to reſt.

But though *Propertius* maketh this to bee a witneſſe of their coniugall chaſtity; yet *Strabo* maketh the ground thereof to bee the *Indian* womens diſloyalty to their husbands; who in former times by ſecret meanes, vntimely poyſoned them, to enioy their paramours: The *Raiahs* therefore to reſtraine this practiſe, did procure the *Bramanes*, to make it an act of religion to interdict ſecond marriages to the women, and that after the deceaſe of the husband, the woman ſhould no longer ſuruiue, that ſo they might become more carefull of their preſeruation. The chaſter ſort, to gaine an honour out of the infamy caſt vpon their ſexe, did by voluntary ſuffetance remooue all ſuſpition of ſuch machination of euill, ſince they were ſo ready to cope with the terror of death, to confirme their loue: The ceremony whereof is this; When their husbands dye, they array themſelues in their beſt ornaments and iewels, and accompany the body to the funerall pit, ſinging all the way encomiaſticke ſongs, in praiſe of their deceaſed husbands, expreſſing a deſire to be with them: the body then being layd in the graue, the woman with a chearefull countenance imparteth her iewels to her deareſt friends, leapeth in to the corps, whoſe head ſhee layeth in her lappe; the muſicke ſounding aloud, the pile is kindled by the fire, and ſet on a flame, whilſt ſhe maketh herſelfe a martyr to approoue her loue.

Theſe obſeruances, partly inioyned by their law, and by themſelues inſtanced in their preſent practiſe, may haue beene ſufficient to giue you information, what might be the ſubſtance of the ſecond tract of the booke deliuered to *Bremaw*: what the third tract importeth, and how it is confirmed by their preſent manners and cuſtomes, wee ſhall glance at, in the following chapters.

CHAP.

CHAP. X.

Of the third tract deliuered to Bremaw, *concerning their four tribes or caſts; their iniunction to follow that order of gouernment, and ſo touching the firſt of thoſe tribes, called the* Bramanes; *the deriuation of the name, their kindes, the number of their caſts, their miniſteriall diſcharge, ſtudies, and ſchoole diſcipline.*

AFTER the conſideration of the ceremonies enioyned and obſerued by them in matters of their worſhippe, as it was the ſubiect of the ſecond tract of the booke deliuered to *Bremaw*: Now followeth the third tract, declaring in what manner of order or diſtinction they ſhould liue, and what was meete for euery one to obſerve in his owne particular tribe.

And becauſe there could bee no inuention more commodious for the gouernment of the world, then was vſed by the foure tribes in the firſt age, as to have *Bramanes* to inſtruct the people in matters of religion; to have *Cutteryes* that ſhould ſway the ſcepter, and keepe men in obedience; to have merchant-men that ſhould vſe trafficke and trade as did *Shuddery*; to haue ſeruile and manufactory-men, that ſhould ſerue the vſes of the world in the handicrafts, as did *Wyſe*: Therefore they were by this tract bound to keepe their owne peculiar tribe or caſt, and to obſerue what was proper to the faculties of each in ſeuerall; which accordingly was done, and is yet continued ſo farre as it lyeth in their power to conſerue this ancient forme of gouernment and policie: wherein if I ſhall ſomewhat digreſſe from their iniunctions, which for the moſt part preſent things leſſe pertinent to be knowne, to a more particular diſplay of their manners, I ſhall better diſcharge the parts required in this Tract.

The *Bramanes* then being the firſt of theſe tribes, ſomething ſhall be noted in particular touching them; and firſt of the name *Bramane*. *Suidas* is of opinion, that they are called *Bramanes* of one *Brachman*, that was the firſt preſcriber of their rites. *Poſtellus, lib. de Origin. cap.* 13. *&* 15. affirmeth them to bee deſcended from *Abraham* by *Cheturah*, who ſeated themſelues in *India*, and that ſo they were called *Abrahmanes*; the word ſuffering a *Syncope*, they in the tract of time, for breuity of pronunciation became called by the name of *Bramanes*. But they neither know of any ſuch as *Brachman*, neither haue they heard of *Abraham*, but affirme they receiue this name of *Bramanes* from *Brammon*, which was the firſt that euer exerciſed their prieſtly function, as they finde by record; or elſe from *Bremaw*, by adiection of this particle (*nes*) who was the firſt of the ſecond age, to whom the law was deliuered.

Touching the kindes of theſe *Bramanes*, taking them for ſuch as diſcharge the prieſtly office amongſt the people, they are of two ſorts: Firſt, the more common *Bramanes*, of which there are a greater number in *India*: or the more ſpeciall, of which there be fewer, and theſe be called by the *Banians*, *Verteas*, by the *Moores*, *Sevrahs*.

The common *Bramane* hath eighty two caſts or tribes, aſſuming to themſelues the names of that tribe; which were ſo many wiſe men or ſchollers famed for their learning amongſt them, called *Augurs*, or ſoothſayers, of ſuch a place of dwelling. Thus the prime of them was called *Viſalnagranauger*, that is, the augur of *Viſalnagra*, the 2. *Vulnagranauger*, that is, the augur of *Vulnagra*, a towne ſo called; and ſo of the reſt according to theſe 82 caſts to be diſtinguiſhed, being *Bramanes* of the diſcipline of ſuch an *Augur*.

Theſe *Bramanes* as they diſcharge their miniſteriall function, in praying with the people, or reading their law, have ſome peculiar iniunctions: As firſt, that they ſhould

ſtraine their bodies into certaine mimicall geſtures, ſo as may moſt face the people to gaze vpon them and liſten to them; that they pray with both their hands open to heauen, as ready to receiue the things they pray for; that they pray with demiſſiue eyelids, and ſitting with their knees deflected vnder them, to ſhew their feare and reuerence. Next that they muſt neuer reade of the booke deliuered to *Bremaw*, but it muſt be by a kinde of ſinging, and quauering of the voyce, which they ſay was not onely practiſed by *Bremaw*, when it was publiſhed; but was alſo inioyned by God, that they might make his law as the matter of their reioycing.

The *Bramanes* are likewiſe the ſeminaries of diſcipline amongſt the younger ſort of that caſt, whoſe orders both in their initiation and entrance into that manner of learning is obſeruable; as alſo no leſſe in their confirmation, and ordination to the prieſthood: for firſt, about the ſeuenth yeere of their age they are receiued to diſcipline, being cleane waſhed, to intimate the purity of that caſt; then they are receiued naked, to ſhew that they haue ſtript off all other cares, to apply themſelues to ſtudy; then their heads are ſhauen, a long locke being onely left on the hinder part of the head, to ſhew that they muſt not forſake their ſtudy, if they doe, by that locke they ſhall be drawne backe againe. They are bound to a *Pythagorean* ſilence and intention, and prohibited haulking, ſpitting or coughing; wearing about their loynes a girdle of an *Antilops* skinne, and another thong of the ſame about their necke, deſcending vnder the left arme. About the foureteenth yeere of their age (if they be capable) they are admitted to be *Bramanes*, exchanging thoſe leather thongs, for four ſealing threds, that come ouer the right ſhoulder, and vnder the right arme, which they ſleepe withall, and neuer put off, but weare them in honour of God, and the three perſons, *Bremaw*, *Viſtney*, and *Ruddery*, and as the badge of their profeſſion; in which ordination they are enioyned: Firſt, nòt to alter their caſt or tribe. Next to obſerue all things enioyned in the *Bramanes* law. Laſtly, not to communicate the myſteries of their lawes to any of a different religion. Theſe bee the moſt of the principall things obſerued by theſe *Bramanes*.

Now for the more ſpeciall *Bramane*, by them called the *Vertea*, he is ſome man of the caſt of the *Shudderyes*, or merchant men, who for deuotion taketh this condition on him; hee is one that for his habit weareth a woollen garment of white, deſcended to the middle of his thigh, leauing the lower parts naked; his head is alwayes vncouered, as a witneſſe of his perpetuall reuerence of God aboue; they doe not ſhaue, but plucke off all the hayre on their heads, ſaue ſome ſmall remainder on the crowne; the like they do from their chinne alſo.

Of this ſort of *Bramane* there be ſeuerall caſts likewiſe; one is called the *Soncaes*, and theſe goe not to church, but performe diuine rites at home. Another is of the *Tuppaes*, theſe goe to church to pray. A third is of the *Curthurs*, and theſe pray by themſelues, without ſociety. A fourth called the *Onkelaus*, and theſe endure not Images. A fiſt called the *Puſbaleaus*, the moſt ſtrict of them all.

Theſe kinde of *Bramanes* haue a feſtiuall called *Putcheſon*, which is kept once euery month, by fiue dayes ſolemnization, but betwixt each day of the fiue they keepe a faſt; this feaſt is kept at the ableſt mens houſes, and commonly at thoſe times a penſion is giuen, to reſtraine the death of cattell, or other liuing creatures.

More ſtrict they ſeeme to be in many things then the common *Bramanes*, for the other are not forbidden marriage, theſe are; more abſtinent they are in dyet, for out of the former feaſts they eate nothing, but what is giuen them, and reſerue nothing for another meale. More cautelous they are for the preſeruation of things animate, for they will drinke no water but boyld, that ſo the vapour which they ſuppoſe the life of the water, may goe out. They diſperſe their very dung and ordure with a beaſome, leaſt it ſhould generate wormes that bee ſubject to deſtruction; and they keep an hoſpital of lame and maimed flying fowle, redeemed by a price, which they ſeeke

to reſtore: They haue all things common, but place no faith in outward waſhings, but rather embrace a careleſſe and ſordid naſtineſſe. And this is ſufficient to note concerning this kinde of *Bramane*.

CHAP. XI.

Concerning the ſecond tribe or caſt called the Cutteryes, *preſenting them in their flouriſhing eſtate, their declining eſtate, and their preſent eſtate.*

THE ſecond caſt or tribe being the *Cutteryes*, had their denomination from *Cuttery*, the 2 ſonne of *Pourous*, who becauſe domination and rule was committed vnto him, therefore all ſouldiers and kings are ſaid to be of this tribe. That particular of *Bremawes* booke that concerned this caſt or tribe, contained certaine precepts of gouernment and policie, the knowledge of which being but of common import, I rather chuſe to omit, and proceede to ſhew ſome other things notable concerning this tribe, touching their ſtate or condition. Theſe *Cutteryes* may then be conſidered, either according as they were in their flouriſhing eſtate, or elſe in their declining eſtate, or in their preſent eſtate.

As they were in their flouriſhing eſtate, they were the ancient kings and rulers of *India*, eſpecially of that part called *Guzzarat*, and were called by the name of *Raiahs*, which ſignifieth a king, whereof ſome were of greater dominion than other, according as they were of greater force. Theſe *Raiahs* had principally foure men about them of eminency. The firſt of which were the *Bramanes*, who by ſouthſaying and augury did ſhew the kings what time was moſt meete to beginne their deſigns to proſecute them with ſucceſſe. The ſecond was one called the *Pardon*, which was a man of policy in the carriage of ſtate buſineſſe, and diſpatched all matters of iudicature, hauing reference to the king for iuſtice. The third was one that was called the *Moldar*, or the kings chamberlaine, who was moſt commonly preſent with the king, as the companion of his conuerſation. The fourth was the generall of the kings armies in the field, called *Diſſiacke*, who was ſent abroad about all expeditions of warre. Theſe were the foure that had chiefe eminency about the king. Furthermore, theſe *Raiahs* are ſaid to haue thirty ſixe tribes, as the noble families whence they were deſcended; ſome were of the caſt or tribe of *Chaurah*; ſome of the *Solenkees*; ſome of the tribe of *Vaggela*; ſome of the *Dodepuchaes*; ſome of the *Paramars*; that ſo no man of obſcure birth might preſſe to dignity, but being deſcended from ſome of the thirty ſix families; thus the *Raiahs* liued in their flouriſhing eſtate.

Now touching their declining ſtate: It is recorded in their Hiſtory, that one *Ranne deuill* a vertuous woman, did at her death prophecy the decline of the *Banian* ſtate, in the time of *Rauiſaldee* chiefe *Raiah*, the beginning of which decline ſhould be in his next ſucceſſors daies, which they ſay accordingly happened as ſhall appeare by the ſtory following.

It is then deliuered in their hiſtory, that there was a *Raiah* called *Rauiſaldee*, who had a ſonne called *Syderayſaldee*: *Rauiſalde* ſuffering the common change of mortalitie, his ſonne was careſull to expreſſe his duty to his deceaſed father, in a coſtly monument, at a place called *Sythepolalpore*, which being finiſhed with great curioſitie of art, and coſt correſpondent to that curioſity, being pleaſed with the worke, and deſiring to keepe his fathers memory and his owne laſting by that monument, hee conſulted with the *Bramanes*, to know whether that temple ſhould long abide, or if that pile of goodly workmanſhippe ſhould ſuffer ruine; by whom it ſhould be defaced. It was diuined to him by one *Madewnauger*, one famous in the diſcipline of the *Bramanes*, that one

Sultan Alaudin, a *Patan*, king of *Delee*, ſhould deface the ſame, as alſo gaine ſome great conqueſt in *Guzzarat*. *Syderayſaldee* hopefull to prevent the defacement of this temple, by ſome timely compoſition, diſpeeded his *Bramane Madewnauger*, and his *Pardon*, to *Delee*, to inquire out the ſaid *Alaudin*, and by a ſumme of money to procure the peace of his fathers bones, and the ſparing of the temple. But comming thither they could finde no ſuch man of any eminency, but another in the gouern-ment: onely by ſtrict inquiſition they met with a wood-gatherer there, who had a ſonne ſo called; thither they repaire to the amazement of *Alaudins* poore parents; They make knowne the reaſon of their comming, and finde the boy adminiſtring food to a young kid in his fathers backeſide. The *Bramane* propoſing to him the high ſortunes that ſhould betyde him in being king of *Delee*, and in the conqueſt of *Guz-zarat*, as alſo the end of their meſſage, that *Syderayſaldee* did greet him, and did de-ſire him that when thoſe things ſhould happen and he ſhould inuade *Guzzarat*, that he would forbeare to deface the temple and monument of his father erected at *Sythe-polalpore*, as a motiue to which fauour, *Syderayſaldee* did freely preſent him with a ſumme of money, which ſumme they tendered to *Alaudin*. *Alaudin* boldly anſwered, that hee was not in appearance capable of any ſuch fortunes, but if the heauens had ſo ſet it downe in their great volume, he could not alter it, but muſt lay waſte the temple, and in the maieſty of his nature refuſed the gift and treaſure brought him. His parents better inſtructed by their owne neceſſitie what was meete for him to doe, then his he-roicke diſpoſition would be taught, importuned him to take the treaſure, vrging their owne needes, and how conuenient a helpe it might bee to raiſe him to thoſe fortunes that were to him diuined. So apprehending the counſell to bee but reaſonable, hee tooke the treaſure, and gaue an *Eſcript* or writing, that albeit the heauens had decreed that he ſhould ſcatter ſome ſtones of that building, yet hee would picke them out of the corners thereof in ſuch manner, as ſhould fulfill his fortune, and make good his promiſed fauour to *Syderayſaldee*, in the ſparing of that temple and tombe of his father. By this money of compoſition, *Alaudin* gathered ſouldiers, and betooke himſelfe to armes, wherein he prooued himſelfe ſo reſolute, that hee gained great fame, where-unto his diuining fortunes became ſuch a ſparre, that he was made king of *Delee*, and after that made inuaſive conqueſts on *Guzzarat*, fulfilled his promiſe to *Syderayſaldee* in treatie on the fore mentioned buſineſſe. In which conqueſt hee ouerthrew many *Raiahs*, to the great ruine and decline of the *Banian* ſtate: But growing weary of this long warre, and many *Raiahs* flying to places inacceſſible, led with a deſire to returne to *Delee* his natiue place, hee committed the further managing of theſe warres to one *Futtercon*, that was his cupbearer; in this manner. For *Alaudin* conſidering how great he was grown from nothing (and that accidentally) he determined as accidentally to heape his fortune vpon another; purpoſing ouer night with himſelfe, that whoſoeuer did firſt preſent him the next morning with any gift, on him to confirme the gouern-ment of that part of *Guzzarat* hee had conquered. It ſo fell out, that whilſt this ſecret was lodged vp in the kings breaſt, that the fore mentioned *Futtercon*, the kings wine keeper, by the riſing ſunne, tendered a cuppe of wine to the kings hand; who ſmiled and looked favourably vpon him, and in the preſence of his army, confirmed him his ſucceſſor in the gouernment of that he had wonne, inioyning them all ſo to ac-knowledge him, and to doe whatſoeuer he ſhould command in the further proſecution of that conqueſt: ſo *Sultan Alaudin* departed to *Delee*, and the ſaid *Futtercon* did further inuade *Guzzarat*, and ſo did the reſt of the *Mahoometans* that ſucceeded him, to the decline of the *Banian* ſtate and regiment.

Now for their preſent eſtate, ſome of the *Raiahs* yeelded, others flying to retyrements impregnable, lay in the mawe of the countrey, and could not be conquered euen to this day: but making outroades, prey on the *Caffaloes* paſſing by the way; and ſome-times come to the skirts of their ſtrongeſt and moſt populous townes, hauing many reſolute ſouldiers

Souldiers to goe on in theſe attempts of rapine, called *Raſhpootes*, which implyeth as much as the ſonnes of kings; for being of the caſt of the *Cutteries*, it is like they were nobly deſcended, and ſome of the progeny of thoſe that were ouerrunne in the *Guzzarat* conqueſt. Of thoſe that liue vnconquered at this day, ſuch a one is *Raiah Surmulgee*, liuing at *Raſpeeplaw*; *Raiah Berumſhaw*, at *Molere*; *Raiah Rammagar*; *Raiah Barmulgee*, and the great *Rannah*, who hath ſought many ſet battels with the *Moguls* forces. This may be obſeruable concerning the caſt of the *Cutteryes*.

CHAP. XII.

Of the third tribe or caſt called the Shudderyes, *of the meaning of the name* Banian, *of their caſts, and the forme of their contracts, in buying and ſelling.*

THE third ſonne of *Pourous* being called *Shuddery*, and the profeſſion appointed him to follow being merchandize, all ſuch as liue in the nature of merchants are comprized vnder this name, and belong to this caſt: that which the booke deliuered to *Bremaw* contained concerning this tribe, was no other then a ſummary of religious aduertiſements, proper to the carriage of this profeſſion, enioyning them to truth in their words, and dealings, and to auoyd all practiſes of circumuention in buying and ſelling. What may be further worthy of note concerning this tribe (being thoſe that are moſt properly called *Banians*) at preſent is either concerning the name *Banian*, the number of their caſts, or the forme of their contracts of buying and ſelling.

Firſt, vnder the name of *Banians* is comprized either ſuch as are merchants only, or brokers for the merchant, for nothing is bought but by the mediation of theſe, who are called *Banians*, which importeth as much in the *Bramanes* language wherein their law is written, as a people innocent and harmleſſe, becauſe they will not indure to ſee a fly or worme, or any thing liuing iniuryed, and being ſtrucken beare it patiently without reſiſting againe.

Next for the number of their caſts, they are equall to the *Bramanes*, being the ſelfe ſame caſts, chuſing either to be vnder their diſcipline, that are *Viſalnagranaugers*, or *Vulnagranaugers*, from the peculiar inſtruction of which *Bramanes* they are guided in matters belonging to religious worſhippe, for being moſt likely vnto the *Bramanes* in their law, they more ſtrictly follow their iniunctions then the other tribes.

Laſtly, their forme of contract in buying and ſelling is ſomething notable, and diſtinct from the cuſtome of other nations; for the broaker that beateth the price with him that ſelleth, looſeth his *Panerin*, that is folded about his waſte, and diſpreading it vpon his knee, with hands folded vnderneath, by their finger ends the price of pounds, ſhillings, or pence is pitched, as the chapman is intended to giue; the ſeller in like manner intimateth how much he purpoſeth to haue, which ſilent kinde of compoſition they ſay their law enioyneth as the forme of their contract.

CHAP. XIII.

Of the fourth caſt called the Wyſes, *the meaning of their name, their kindes, and ſeuerall caſtes*; Bremaws *time is expired, he is tooke vp to heauen, the ſecond age is concluded by the deſtruction of winde and tempeſt.*

LAſtly, as the fourth ſonne of *Pourous* was called *Wyſe*, and was the maſter of the mechanicks or handy-crafts, ſo all manufactory men were to belong to the caſt of the *Wyſes*. Thoſe directions that were in *Bremawes* booke for theſe, were in precepts touching their behauiours in their callings.

This

This name *Wyſe* implyes as much as one that is ſeruile or inſtrumentary, for this cauſe, as it may be ſuppoſed, becauſe they are ſeruile or helpefull to ſuch as neede their art, as was *Wyſe*, and thoſe deſcended from him, who were indued with diuers inuentions; theſe people are at this preſent moſt ordinarily called by the name of *Gentiles*.

Which *Gentiles* are of two ſorts or kindes: firſt, the purer *Gentile*, ſuch as liueth obſervant of the dyet of the *Banians*, abſtaining from fleſh and wine, or vſing both very ſeldome; or elſe the *Gentile Viſceraün*, called the impure or vncleane *Gentile*, which taketh a greater liberty in dyet, eating fleſh or fiſh or things animate; ſuch are the husbandmen or inferior ſort of people, called the *Coulees*.

The purer ſort of *Gentile*, as they hold greateſt relation in their religious liberty with *Cutteryes*, ſo they agree in the number of their caſts, hauing ſixe and thirty, according to the number of the trades or profeſſions practiſed amongſt them. In the particular of their handycraſts this is obſeruable, that they make as few inſtruments ſerue for the effectuating of divers workes as may bee, and whatſoeuer they do, is contrary to the chriſtian forme of working, for the moſt part. Such is the ſubſtance of the third tract of the booke deliuered to *Bremaw*, concerning the foure tribes or caſts, ſomewhat accommodate to their preſent manners.

This booke comprizing in it the platforme of religion and gouernment thus deliuered to *Bremaw*, was by him communicated to the *Bramanes* of thoſe times, and by them publiſhed to the people, ſhewing what religion they ſhould obſerve, and how they ſhould liue in their ſeuerall tribes or caſts. After which according to the preſcriptions therein, the rulers did keepe the people in the order of gouernment: the prieſts or *Bramanes* did giue aduiſe in matters of religion: the merchants did follow traffique and merchandizing: and the handycraſts men did follow their ſeuerall profeſſions, ſeruing the needs of all men that had vſe of them; all things hauing a good beginning in this ſecond age, religion was embraced, prayers were made to God, and the three perſons, *Bremaw*, *Viſtney*, and *Ruddery*; the bankes of the rivers were frequented, and daily waſhings were not neglected.

But after the people were multiplyed, the ſucceeding generations were not of the primitive integrity, but the lower the times grewe, the worſe they were at the bottome. The *Bramanes* grew hypocriticall and lip-laborious; the *Cutteryes*, or rulers ſwelled with pride and ambition, cryed out for larger territories, meditating vniuſt ampliations of gouernment. The merchants grew full of fraudulency in their dealings. And the handycraſts grew idle and ouervaluing their labours.

In this vproare of vngodlineſſe, the Lord grew angry, and full of indignation, and deſcended on mount *Meropurbatee*, acquainting *Bremaw* with the wickedneſſe of the world, who deſcended and premoniſhed them of the iudgement to come, which a while huſht the cry of their wickedneſſe; but they fell to their old euils againe. *Bremaw* then interceded for them, but the Almighty would not be pacified, but took *Bremaw* vp into his boſome, the time of his aboad on earth being expired, that he might not behold the euils of the time to come.

Then the Lord made knowne his purpoſe of deſtroying the world to *Viſtney*, whoſe nature and office being to preſerue the people, did intercede for them: but the Lord would not be pacified, but gaue charge to *Ruddery*, whoſe office was to bring iudgement and deſtruction on ſinners, to cauſe the bowels of the earth to ſend out a winde, to ſweepe the nations as the duſt from the face of the earth.

So *Ruddery* enraged the windes in the bowels of the Earth, which braſt forth into eruptions, and the great body of the world had her trepidations and wauerings, the day ſeemed to change colour with the night, the mountaines and hils were hurled from their foundations, and as ſome report, the riuer *Ganges* was carried from her wonted rote, to runne in a new chanell; ſo the tempeſt deſtroyed all people, ſauing a few

that the Lord permitted *Viſtney* to couer with the skirt of his preſeruation, reſerued to be the propagaters of mankinde in the third age, and ſo this age concluded.

CHAP. XIIII.

Shewing the beginning of the third age, the reſtauration of the ſame by Ram ; *new euils bring a iudgement, concluding the third age by an Earthquake or Chaſma.*

RVDDERY hauing reſtrained the windes from their former violence, all now was huſht; but miſerable and lamentable it was to behold the earth ſo deſolate and voyd of inhabitants, more miſerable to ſee the carkeiſes that were ſcattered on her ſurface, ſome blowne from the tops of high mountaines, others bruiſed to maſh, all ruined and deſtroyed; ſo that the Almighty repented him of his owne worke, and *Ruddery* was ſorry that he ſhould be an inſtrument of ſo great fury and deſtruction.

But becauſe the head of all the former diſorders was from the wickedneſſe and ill gouernment of the kings and rulers, therefore the Lord vtterly raced out all of the tribe or caſt of the *Cutteryes*; thoſe that were preſerued from deſtruction by the skirt of *Viſtneys* preſeruation, being ſome few of the other three caſts or tribes.

Now becauſe theſe foure caſts were ſo neceſſary to the worlds gouernment, that it could not ſubſiſt without them, though the caſt of the *Cutteryes* periſhed intyrely, for their wickedneſſe; yet that they might be renewed againe from a holier beginning, the Lord appointed that from the *Bramanes* the line of the kings ſhould be renewed. So the chiefe of the *Bramanes* that was then preſerued by *Viſtney*, was called *Ducerat*; the next child that was borne after this deſtruction, and which was the youngeſt of foure, was choſen to propagate the race of their kings, and rulers, who being religiouſly educated, might as well fauour piety as pollicy, and with holineſſe and prudence gouerne men in their ſeuerall tribes.

So he did many worthy acts, and exceedingly maintained religion, was a patron to the *Bramanes*, and churchmen, and his name was *Ram*; who became ſo memorable for his worthy deeds, that his name is made honourable in the mention amongſt them euen to this day, that whenſoeuer they meete and ſalute one another, they cry *Ram*, *Ram*, as a word importing the wiſhes of all good.

It is like that after him there ruled many worthy kings, but tract of time rendering euery thing worſe at the latter ending then at the beginning, brought forth ſuch as followed the courſe of the ancient wickedneſſe, and new ambitions, and new hypocriſies, and new frauds and circumuentions, and daily breaches of the law deliuered in *Bremawes* book, began afreſh to make intruſion amongſt them.

So the Almighty was againe angry, that after ſo many iudgements, the people would not be warned to his feare, therefore by Gods appointment, *Ruddery* cauſed the earth to open and ſwallow them vp aliue, reſeruing only ſome few of the foure tribes, as a laſt tryall for the new peopling of the world againe. And ſuch was the concluſion of the third age of the world.

CHAP. XV.

The fourth and laſt age of the world, Viſtneyes *rapture to heaven, the* Banians *opinion touching the final concluſion of the world, and in what manner they ſuppoſe it ſhall be.*

AFTER this, the Almighty againe commanded, that the world ſhould bee peopled by thoſe that were reſerued, amongſt whom there was one *Kyſtney*, a famous ruler and pious king, of whoſe vertues they have ample record, as being one moſt notable in the laſt age, which they thinke now by the courſe of time to be deuolued vpon us; he did wonderfully promote religion, vpon which there was a reformed beginning of goodneſſe.

By this, *Viſtneyes* time (as they ſay) being expired, in this place and vale of mortality; the Lord tooke him vp to heauen, there being no further neede of his preſeruation, for when this age is concluded, there ſhall be a finall end of all things.

But the *Bramanes* though they ſuppoſe time to be running on the fourth age of the world, yet they ſuppoſe this age ſhall bee longer than any of the reſt, in the end whereof they ſay *Ruddery* ſhall be rapt vp into heauen. Theſe ages they call by foure names: the firſt, *Curtain*; the ſecond, *Duauper*; the third, *Tetraioo*; the fourth, *Kolee*.

Concerning the manner of this finall iudgement, they hold it ſhall bee more dreadfull than any of the reſt, and that it ſhall bee by fire; that *Ruddery* then ſhall ſummon vp all the power of deſtruction; that the moone ſhall looke red; that the ſunne ſhall ſhed his purling light like flaming brimſtone; that the lightening ſhall flaſh with terrours, the skies ſhall change into all colours; but eſpecially fiery redneſſe ſhall ouerſpread the face of heauen; that the foure elements of which the world at firſt was conſtituted, ſhall be at oppoſition and variance, till by this agony ſhe be turned to her firſt confuſion.

And that the finall conſummation of the world ſhall be by fire, they gather hence; Of ſuch as was the beginning of the world, of ſuch ſhall be her diſſolution; but the principles of the worlds conſtitution, were theſe foure; earth, ayre, water, and fire; therefore by them ſhall ſhe be deſtroyed, which alſo they gather by the deſtruction of the ſeuerall ages: for the people of the firſt age were deſtroyed by water; the people of the ſecond age were deſtroyed by winde, which they accoumpt the ayre; the people of the third age were deſtroyed by earth; and the people of the laſt age, ſhall be deſtroyed by fire.

Then (ſay they) ſhall *Ruddery* carry vp the ſoules of all people to heauen with him, to reſt in Gods boſome, but the bodies ſhall all periſh; ſo that they believe not the reſurrection, for they ſay, heauen being a place that is pure, they hold it cannot be capable of ſuch groſſe ſubſtances.

The

The authors conclusion to the reader, together with a censure on the materiall parts of this relation.

THUS worthy Reader, thou hast the summe of the *Banian* religion, such as it is; not voyd of vaine superstitions, and composed forgery; as well may bee iudged by the precedent discourse, wherein, as in all other heresies may be gathered, how Sathan leadeth those that are out of the pale of the church, a round, in the maze of errour and gentilisme. I might leaue the particulars to thy censure, as well as to thy reading; but since I haue detected such grosse opinions in this sect, I cannot let them passe without a rod trust at their backes, as a deserued pennance for their crime.

To helpe thy memory therefore in a short reuise of their forementioned vanities; what seemeth their first age to present, but a figment of their owne deuising, to confirme them to be the most ancient of all people? as if like the *Ægyptians*, in the 2 booke of *Iustine*, they onely would boast of antiquity; and to lay the first ground of religion and gouernment, when the *Scythians* had better arguments to pleade than they. How fabulous and like an old womans tale seeme their deuised *Medium* for the worlds propagation, in placing foure women at the foure windes? And for the second age and the worlds restauration therein, if by those three persons, *Bremaw*, *Vistney*, and *Ruddery*, they glaunce at the Trinity, how prodigious haue they made that mystery; making it rather a Quaternity, than a Trinity? What a monstrous fancy haue they formed and shaped for the peopling of that age; and if they ayme not at a marke so sublime, what men shall deserue the attributes to them appropriate? Touching their law, the maine Pillars thereof haue beene demolished in its confutation: *The kingdome of God consists not in meates and drinkes.* For other their ceremonies and rites, contained in their second tract of the booke, what man of reasonable vnderstanding doth not wonder at their superstitions, which place their faith in outward washings, lotions, and sprinklings? in worshippe of sunne, moone, and other liuing creatures, in paintings, vnctions, and garish processions, in offerings vnder greene trees, in cringings, beckings, and bowings to images, and other multifarious ceremonies? all euidences of braines intoxicate with the fumes of errour and *Polytheisme.* As for their foure tribes or casts, as in all things else, how Pythagorically they stand vpon the number of foure; the world was formed of foure principles; diuided into foure points of the compasse; to endure for four ages; planted by foure men; matched to foure women; restored againe by foure; and to be demolished by foure seuerall destructions; in foure seuerall elements: and to conclude, like *Sadduces* denying the resurrection, in which consisteth the hopes of the blessed: of which St. *Paul*, 1 Cor. 15. 29. *If in this life only we haue hope in Christ, we are of all men most miserable.*

All these declare how they haue made their religion a composed fiction, rather then any thing reall for faith to leane on. Though then the nouelty of this relation may make it gratefull to any, who like an *Athenian* desireth to heare some thing strange or new: I know not wherein it may be more profitable, then to settle vs in the solidnesse of our owne faith, which is purged of all such leuities; for the vainnesse of errour makes truthes greatest opinion, which duely considered may well moue vs to say,

Micat inter omnes,
Iulium Sydus, velut inter ignes
Luna minores.

That our great light outshines all these as farre,
As siluer moone outshines each lesser starre.

A

DISSERTATION

ON THE

RELIGION AND MANNERS

OF THE

BRAMINS.

EXTRACTED FROM THE

MEMOIRS

OF

THE REVEREND

A. ROGER, A HOLLANDER.

PREFACE.

THE Brachmans, *ſo famous in antiquity, were not only a ſect of philoſophers, but a people ſpread up and down that part of* Aſia *which now goes by the name of* Indoſtan. *The tenets of their wiſe-men, who were ſurnam'd* Gymnoſophiſts, *from their going almoſt naked, were ſo very near a-kin to thoſe of the* Egyptian *philoſophers, from whom* Pythagoras *borrowed the greateſt part of his, that we may reaſonably preſume, the* Gymnoſophiſts *of the* Indies *were a colony of the* Egyptians, *whoſe poſterity ſubſiſts to this day. The diſtinguiſhing tenet of both of theſe, was the metempſycoſis or tranſmigration of ſouls.*

'Tis probable that the name of Brachmans, [a]Bramins, *or* Bramines *(for writers have employ'd theſe three words indifferently) is derived from* Brahma, *which is the name of one of their legiſlators,* [b] *whoſe memory was long had in veneration by thoſe people, becauſe of the excellent order he eſtabliſh'd in the* Indies; *where, ſome have aſſur'd, his writings are ſtill preſerv'd by the learned of the country. But as idolatry is one of the ill effects that flows from the immoderate gratitude which mankind have paid to illuſtrious perſonages, who had done great ſervices to mankind; the veneration which they firſt had for* Brahma, *degenerated afterwards into ſuperſtitious fictions; and his followers, not ſatisfy'd with having rais'd him above all his cotemporaries, pretended he was more than man. They* [c] *imagin'd that God having made a reſolution to create the univerſe, began his work by the creation of three Beings, who boaſted the utmoſt perfection, viz.* Brahma, *who was to create the world;* Beſchen, *whoſe office was to preſerve, and* Mehahdeu, *to deſtroy it. Poſſibly if we knew the true etymology of theſe three words, we then might have ſome grounds to believe, that they thereby intended to denote, the almighty power, the providence, and the juſtice of God; which they might have expreſs'd after an allegorical manner, and according to the genius of the* Eaſterns.

'Tis generally thought, that Brahma *the law-giver,* [d] *divided the people into four caſtes or principal tribes. The firſt is that of the* Brachmans *or* Bramins, *which is the moſt noble. Out of this tribe only, all their ſacrificers, ſchool-maſters, and judges of the nation, are elected. The ſecond*

[a] Methinks exactneſs requires that we ſhould call the whole nation *Brachmans*, and thoſe of the firſt caſte or tribe *Bramins*. However, as this is not yet eſtabliſh'd, we dare not preſume to make this diſtinction.

[b] Hiſt. of the Emp. of the Great *Mogul*. *Hague* Edit. 1708. pag. 56.

[c] *Bernier*'s Voyages to *Mogul*, vol. 2. p. 139.

[d] Hiſt. of *Mogul*, ibid.

ſecond is that of the Rageputes *or* Rasboutes, *who are educated only in the military way, and are employ'd in defending or enlarging the frontiers. The third are the* Banians, *whoſe only buſineſs is trade, in ſetting artificers to work, and in ſelling their ſeveral manufactures, by wholeſale and retail. The fourth is that of the artificers, who are ſub-divided into ſeveral others, according to their reſpective trades. 'Twas neceſſary for me to give this general idea of this people, in order for our better underſtanding the relation which the* Banians *have to one another, (whoſe opinions relating to the four ages of the world, may be ſeen in* [a] *Mr.* Lord's *Diſſertation) and the* Bramins, *who are mention'd in this place.*

I do not intend to trouble the reader with a tedious collection of what the antients have writ concerning the Brachmans, *or* Indian Gymnoſophiſts, *but ſhall confine myſelf wholly to the modern* Brachmans; *and, the better to avoid confuſion, ſhall divide this diſſertation into two parts. In the firſt, I ſhall treat of their tribes, their manners, and civil ceremonies. The ſecond will conſiſt wholly of their tenets, and religious ceremonies. But in like manner as a* Tartar, *who ſhould undertake to give his countrymen an account of the tenets and ceremonies of the* Chriſtians, *would be oblig'd to diſtinguiſh between the ſeveral branches thereof,* viz. *the church of* England, *that of* Rome, *of* Geneva, *and that of the* Greeks; *ſo, that I may not aſcribe to all the* Bramins *in general, ſuch things as may poſſibly relate to one particular ſect only, it may be proper to inform the reader, that the* Bramins *here mention'd, are thoſe who inhabit the peninſula of* India, *particularly the coaſt of* Coromandel. *The Reverend Mr.* Abraham Roger, *who reſided ten years at* Paliacate, *where he made exact enquiry into the lives and principles of the* Bramins *among whom he liv'd, has given us a very* [b] *valuable relation on that head, he himſelf being an eye-witneſs to what he relates. Tho' his manner of writing is harſh and uncouth, and encumber'd with a great number of uſeleſs remarks, I yet hope that the reader will not be unſatisfied with the extracts I have made from him, ſince I have* [c] *tranſcrib'd the moſt eſſential particulars from his work, and endeavour'd to give it in tolerable language; and whenever I borrow any particulars from other authors who have written on the* Bramins, *I ſhall take care to quote their names.*

[a] See the preceding diſſertation by Mr. *Lord.*

[b] *The Title of this work in the tranſlation, is,* A door open'd to the knowledge of occult paganiſm: or, a true repreſentation of the life, manners, religion and divine-ſervice of the *Bramins*, who inhabit the coaſts of *Coromandel*, and the neighbouring countries, by *Abraham Roger*, &c. Printed at *Amſterdam* for *John Schipper*, 1670. in *4to.*

[c] The name of the tranſlator is *Thomas la Grue*, A. M. and M. D.

A DISSERTATION ON THE RELIGION AND MANNERS OF THE BRAMINS.

PART I.

Of their Manners and Civil Ceremonies.

CHAP. I.

Of the Caſtes or Tribes of the Bramins.

THE nation of the *Brachmans* is divided into four caſtes or tribes; to which we might add a fifth, but this is ſo much deſpiſed by the reſt, that they will not allow it the name of a tribe. The four principal are, the *Bramins*, the *Settreas*, the *Veinsjas*, and the *Soudras*. The firſt is more excellent than the other three, and has the ſame precedency allow'd it, as the cow above all other quadrupeds, in the opinion of theſe People. The *Vedam*, which is of the ſame authority with thoſe people, as the bible among the *Chriſtians*, or the alcoran among the *Mahometans*, will not allow the *Bramins* to be puniſhed with death for any crime ſoever. If any of theſe perpetrate any crime that merits death, the worſt puniſhment they dare inflict upon him is, to put out his eyes: for, according to their principles, any perſon who kills a *Bramin*, is guilty of one of thoſe five ſins, the forgiveneſs of which it is extremely difficult to obtain. And, on the other ſide, whoever has been ſo unhappy as to kill one, is by the *Vedam* condemn'd to twelve years pilgrimage, to ask alms, and to eat always out of the ſkull of the murder'd *Bramin*. The time of his penance being expir'd, he is to build a temple in honour of *Eſwara*, and be very liberal to the poor. However, the killing a *Bramin* who was going to war, would not be ſo heinous a crime, and a man would in this caſe, be abſolv'd for building a temple, provided he were rich enough to do it.

The ſecond are the *Settreas*, who are the quality of the country, and are the *Rajahs* or nobles: the kings are of this caſte, whence it is, that they take upon themſelves the title of *Raja* of *Rajas*, the *noble of nobles*. This tribe was antiently divided into two branches only; the firſt of which was call'd *Sourivansjam*, and the ſecond *Somovansjam*, both names borrow'd from the *Samſcortan* tongue, which, among them, is the language of the *Literati*, as the *Latin* among us, and in which,

Souri ſignifies the ſun, and *Somo* the moon. Beſides theſe two branches, ſeveral others have been form'd, who have degenerated by marrying beneath themſelves, ſo that the two former make no ſcruple to marry with one another, but they have the utmoſt contempt for the reſt.

The duty of the *Settreas* is to defend their country, and to ſee that the *Bramins* don't fall into poverty. The adminiſtration of all civil affairs is committed to them; but as they are oblig'd to live upon the income of their eſtates, and are not allow'd to have the leaſt dealings in trade, a great number of children is a burden to them; whence it frequently comes to paſs, that their children are oblig'd to ſerve the rich in quality of ſoldiers, in order to procure themſelves ſubſiſtence.

The *Veinsjas* are the third caſte, who are divided into *Comitiis* and *Sitti Veapari*, each of whom pretend to be the true *Veinsjas*. They ſubſiſt by traffick, and, like the *Bramins*, abſtain from every thing that has life; whereas thoſe of the ſecond and fourth tribe, eat fiſh and fleſh, that of the cow excepted, which they are all forbid to eat, in the ſame manner as the *Jews* and *Mahometans* are prohibited ſwines fleſh. I ſhall obſerve, by the bye, that this abſtinence from cows fleſh, is leſs the reſult of ſuperſtition than [a] policy. Oxen are the moſt uſeful beaſts in the *Indies*, and are uſed inſtead of horſes for travelling, carrying burthens, and drawing; not to mention the great benefit of cow's milk, as will be obſerv'd in the ſequel.

The *Soudras* include the common people. This caſte is ſubdivided into a great number of others, who have each their particular name, which is generally borrowed from their reſpective trades. The caſtes of *Soudras* have a mutual emulation among themſelves, and all endeavour to rival each other; and whoever among them obſerves any innovation, is ſure to oppoſe it. There is one among them which is recogniz'd by the reſt, as chief in dignity, *viz.* that of the *Vellalas*, ſome of whom are employ'd in the magiſtracy, while others ſubſiſt by ploughing. The caſte of *Ambria*, claims the ſecond place, ſome of whom gain their livelihood by ſowing, and others by attending upon the great. The *Paliacattas* are employ'd in maſonry. There is a caſte, called the *Cauvreas*, which conſiſts of a great number of people; 'tis alſo called the tribe of the *three hundred*, and is the receptacle of all ſuch as don't know to what tribe they belong. Some of theſe are in public employments, others are painters, callico-printers, or ſoldiers. There are a great number of other caſtes, whoſe names and uſual employments are as follows. The *Sitty's* are merchants, if they have any money to trade with, but otherwiſe they are porters and carry burdens. The *Paly's* ſell poultry and ſwine; ſome either ſow, or apply themſelves to painting, or embrace the military profeſſion, for which they were formerly very famous. The *Tenea's* are weavers; the *Cottevaniens* fruiterers, particularly for the fruit of [b] *Piſan*: the *Illevaniens* are fruiterers, and deal in figs, cocoa, and the *Jagara* or black-ſugar: the *Sitticarams* are merchants, whoſe kind of traffick differs from that of the *Sitty's*: the *Caltajas* are gold-ſmiths, lock-ſmiths, ſtone-cutters, carpenters and maſons: the *Carteans*, the *Patnouvas*, and the *Macovas* are fiſhermen; the firſt fiſh with large nets, the ſecond with leſs, and the third after a different manner. The *Conacapules* are writers; moſt of the *Gurreas* and the *Bargeurras* ſhepherds: the *Riddi's*, the *Camavars*, and the *Bergaivilalas* are moſt of them ploughmen; ſome of theſe are ſoldiers: the greateſt part of the *Innadi's* are ſoldiers, and very few apply themſelves to husbandry: moſt of the *Moutreas* go into the field. The tribe of *Tolawa* is extinct, and exiſts only in name. The *Kaicules* are generally deſpis'd, and moſt of their wives are proſtitutes, which never-

[a] The above-mention'd author of the hiſtory of *Mogul*, beſides this political reaſon, relates, that under the reign of *Akebar*, ſome perſon went up the *Ganges* in ſearch of its ſource, and that they fancied they had found it in a high mountain, which ſeem'd to have been cut by art into the ſhape of a cow's head. He adds, that the chief hope of the happineſs of the life to come, among the *Indians*, conſiſts in dying in the waters of the *Ganges*, and holding a cow by the tail at the ſame time.

[b] 'Tis the *Indian* fig-tree.

nevertheleſs is not conſider'd as an infamy. Some are jugglers, mountebanks and rope-dancers, others are weavers; ſome ſow, others turn ſoldiers: but the moſt abject of all the branches of the fourth caſte, is that of the *Pallas's*, who are held almoſt in as great contempt as the *Perreas*, of whom mention will be made in the ſequel. Among the *Soudras* they alſo reckon the family of the *Correvas*, a wandring and vagabond ſet of people, who have no other habitations but little portable huts, which they carry on their aſſes when they travel. They ſtand a ſmall time at the gates of cities, to ſell *Toupen* and *Tatous*, or ſmall fans, to winnow rice. We cannot better compare them than to thoſe vagabonds, who every now and then ſtrole through the cities in *France*, with a bundle of mouſe-traps and ſuch trifles. Some of theſe go to the ſea-ſide for ſalt, which they carry up into the country. Their poverty and miſery ſecures them from being tax'd; and as to their wives, they tell fortunes.

The *Perreas* are the refuſe of the whole nation, nor have they the honour to be conſider'd as a caſte. They are look'd upon as unclean, and are not ſuffer'd to live in the ſame ſtreet with the reſt, but have a ſeparate quarter allotted them in every city. Their villages are always at a diſtance from others; they alſo have their wells apart; and for fear leſt any perſon ſhould, through inadvertency, go and draw water out of them, they are oblig'd to ſcatter bones all around, as a mark to keep every one from coming to them. They dare not walk in the ſtreets, nor go into thoſe villages which the *Bramins* inhabit, nor enter into the temples of *Viſnou* and of *Eſvara*, leſt their uncleanneſs ſhould infect the *Bramins* and the temple. They dig the ground, follow hedging and ditching, build houſes for the common people, and, in a word, exerciſe all ſuch employments as the reſt think beneath themſelves. Their extreme poverty makes them feed upon all kind of animals, without the leaſt reluctance, not excepting the cow, nor even the fleſh of ſuch beaſts as come in their way, tho' they are dead and ſtinking; which makes them ſtill more odious and contemptible to the *Bramins*, who are ſurprizingly nice in eating. Who would imagine that ſuch miſerable wretches ſhould ever take it into their heads to prefer themſelves to other people? 'Tis never-theleſs certain, that pride, which is to be found in rags, has alſo infected the minds of the *Perreas*. Theſe imagine themſelves to be much ſuperior to the *Siriperes*, another branch of this fifth family, moſt of whom are tanners and leather-dreſſers, and ſome ſoldiers. The *Perreas* would not condeſcend to eat in the houſe of a *Siripere*, but the *Siriperes* make no ſcruple of eating in that of a *Perreas*. The *Siriperes* acknowledge their inferiority, and uſe certain marks of reſpect which they are oblig'd to obſerve, ſuch as holding their hands on high, and not daring to ſit down in the preſence of a *Perreas*. One of theſe, at *Paliacatta*, in 1640, having fail'd in his duty in this reſpect, the *Perreas* laid hold of him and cut off his hair, which is the greateſt affront that could poſſibly have been put upon him. Another hardſhip to which the *Siriperes* are oblig'd to ſubmit, is, that whenever they marry, they are not allow'd to make a *Pandal* with more than three pillars to it. The *Pandal* is a kind of arbour or bower, rais'd before the doors of young married women. They ſet up three or four poles, ſeven or eight foot in length, round which the leaves of the *Piſan*-tree, the ſymbol of joy, are entwin'd: theſe poles ſupport others that are laid croſs-ways, which are cover'd with leaves, in order to form a ſhade. The *Siriperes*, as was before obſerv'd, are allow'd to ſet up no more than three pillars, and the infringing of this cuſtom would be more than ſufficient to occaſion an inſurrection. When any artificer of the fourth caſte dies, in caſe his relations are willing to go to the expence of having *Siriperes* at his funeral, the latter are oblig'd to cut off their beards and to follow the body, and for this they are allow'd a ſuit of clothes and a *Fanum*, or a *Fanum* and a half, which is a piece of money, worth about three pence half-penny, *Dutch* money.

This precedency among the four principal tribes, is grounded on a very whimſical reaſon. They are all of them deſcended from *Brahma*, but then, ſay they, the

Bramins

Bramins came out of his head, the *Settreas* from his arms, the *Veinsjas* from his thighs, and the *Soudras* from his feet.

CHAP. II.

Of the different Sects among the Bramins.

THE *Bramins* are divided into ſeveral ſects, whence there reſults a difference in manners, and theſe are ſix in number, *viz.* the *Viſtnouvas*, the *Seivias*, the *Smaertas*, the *Schaervaeckas*, the *Paſendas*, and the *Tſchectteas*.

The *Viſtnouvas* are ſo called, becauſe they acknowledge no other god than *Viſtnou*. Some *Soudras* aſſume the quality of *Daetſeri*, *i. e.* ſervants. The *Bramins* are alſo call'd *Daetsja* or *Daſa*, which alſo ſignifies ſervants, but with this difference, that the *Bramins* are ſervants of God, and the *Soudras* thoſe of the *Bramins*; who aſſure them, that they are infinitely more agreeable to *Viſtnou* upon that account, and alſo that ſuch *Soudras* as die in defending or preſerving of the *Bramins*, go after their deaths into *Devendre-Locon*, a kind of paradiſe, which will afterwards be mention'd.

The *Viſtnouvas* are of two ſorts: the one are call'd *Tadvadi-Viſtnouvas*, or *Madva-Viſtnouvas*. *Tadvadi* is a word in the *Samſcortam* language, ſignifying a divine, from *Tadva*, divinity. *Madva* is the name of their founder. The other ſort of *Viſtnouvas* are call'd *Ramanouja*, from *Ramanowa-Atsjaria*, author of that ſect. The *Tadvadi* are diſtinguiſh'd by a white ſtreak, which they themſelves daily make, from the noſe to the forehead, and on the temples, and by a little round mark, which they themſelves make, at the joining of the arm and the ſhoulder-blade, and on the two nipples. They pretend that this is *Viſtnou*'s mark; that it defends them from the devil and *Jamna* the judge of hell. They promiſe *Viſtnou* not to ſerve or acknowledge any other god but himſelf; and add, that a virtuous life muſt illuſtrate this promiſe, and that otherwiſe they will be puniſh'd for breaking their vows. The chief of the *Tadvadi* lives at *Combecomne*, a place known in *Palliaccate*. He has generally a bamboo cane in his hand, and is oblig'd either to live ſingle, or relinquiſh all his poſſeſſions when he marries.

The *Ramanoujas* draw with *Namou*, a kind of chalk, a figure reſembling the letter Y, which extends from the noſe to the forehead; but they mark themſelves, once for all, with fire, at the joining of the arm and the ſhoulder-blade: this, they ſay, is ſufficient, and diſpenſes them from the neceſſity of marking their bodies daily. They are a kind of *Quietiſts*, and aſſert, that 'tis ſufficient for a man to give himſelf once to God with a ſincerity of heart, and to have made a vow of being his only; and that if they ſhould happen to lead ill lives after this, *Viſtnou* would not puniſh them for it; for, ſay they, he never abandons thoſe he has once lov'd. A father does not kill his ſon when he has committed a fault, and 'tis impoſſible for man to live without ſin. Theſe *Ramanoujas* go bare-headed, and with their hair cut very ſhort, except that they leave a tuft upon the crown, which hangs behind in a knot. Their principal chief reſides at *Cansjevaram*, a famous city of the kingdom of *Carnata*. He has the privilege of wearing a piece of linnen-cloth wound round his head whenever he ſpeaks to any perſon. They boaſt their being better men than the *Tadvadi*, becauſe they never meddle with traffick, nor frequent ill houſes, and puniſh with great rigour all ſuch as are catch'd in them; whereas the *Tadvadi* may go into them without being cenſur'd for it.

The ſecond ſect of the *Bramins* is that of the *Seivias*, who acknowledge *Eſvara* for the ſovereign God, making him ſuperior to *Viſtnou*. Such of the *Soudras* as join themſelves to the *Bramins* of this ſect, are call'd *Tangam*. The *Seivias* are known

by three or four ſtreaks which they make upon their heads with cow-dung aſhes. Some wear a *Lingam* about their necks, which is a ſtone of a certain ſhape; and others wear it in their hair. Their children of eight or ten years old alſo wear it, but then 'tis covered with wax, and is tied about their arms with a ſmall cord. This *Lingam* is a public teſtimony of their being wholly devoted to *Eſwara*; and the *Soudras* who wear it abſtain, like the *Bramins*, from every thing that has life.

The third ſect is call'd *Smaertas*, and was founded by *Sancra Atsjaria*. The *Smaertas* ſay, that *Viſtnou* and *Eſwara* are one and the ſame God, and worſhip'd only under different repreſentations or images; and don't approve of the diſputes which the two preceding ſects have among themſelves about either of theſe names. They are not diſtinguiſh'd from one another by any exterior mark, and have few followers among the common people; for beſides that they couch their doctrine under very myſterious terms, and ſpeak of it in the moſt pompous phraſe; a ſpirit of moderation is not ſo apt to engage the populace, as thoſe particular opinions which are inculcated with an air of enthuſiaſm.

The fourth ſect is that of the *Schaerwaeckas*, who are a kind of *Epicureans*, that don't believe in the immortality of the ſoul, and treat every thing they hear mention'd concerning a life to come, as fooliſh and ridiculous: if we except this particular, they may be ſaid to lead very regular and exemplary lives.

The fifth ſect, call'd the *Paſendas*, look upon every thing which the three firſt maintain as fabulous, and agree with the fourth in their notions of the mortality of the ſoul; but they are far from being as ſtrict in their morals. The *Paſendas* abandon themſelves to vice without the leaſt reſtraint, and are ſo wretchedly diſſolute, that they have no regard to any degree of conſanguinity in their debaucheries, but ſay, that every woman is their own wife while they are enjoying her. The members of this ſect dare not always own themſelves to be of it, for ſome of them have been tore to pieces, from a hatred of their impious doctrine.

The *Tſchectteas* are the ſixth ſect. Theſe pretend that *Tſchectti* is the true God, and that *Viſtnou*, *Eſwara* and *Brahma* are his creatures, and exiſt only thro' him. They refuſe to follow the precepts of the *Vedam*, and reject every thing that cannot be demonſtrated by the teſtimony of the ſenſes. The three laſt ſects are look'd upon as hereticks, and are too odious to gain over many followers.

CHAP. III.

Of the Vanapraſtas, *the* San-jaſiis, *and the* Avadoutas.

THE *Bramins* have alſo their anchorets, who diſtinguiſh themſelves from the reſt of mankind, by a peculiar way of life, to which they aſcribe a certain degree of perfection. Thoſe of the firſt tribe are call'd *Jaguis*; thoſe of the caſte of the *Soudras* are named *Joguis*. There are three kinds of *Jaguis*, *viz.* the *Vanapraſtas*, the *San-jaſiis*, and the *Avadoutas*.

The *Vanapraſtas* live retir'd in the woods, together with their wives and children, and feed only on ſuch herbs and fruits as they can get without labour. A great many ſcruple to pluck up even the leaſt root, and would imagine they committed a ſin, were they to thus diſlodge the ſoul of a plant from the body in which it reſided. This is look'd upon as a very holy way of life.

The *San-jaſiis* affect a greater abſtinence, and abſtain from marriage, betel, and all pleaſures in general. They are allow'd to make but one meal, and to live on alms; and inſtead of a copper cup, which others generally carry about them, are permitted

to uſe earthen-ware only. Their clothes are dy'd with red earth, and they have a long bamboo-cane in their hands. They are forbid to touch either gold or ſilver, much leſs to carry any about them: they are not permitted to have any fix'd habitation, nor ſuffer'd to lie two nights together in the ſame place, once a year excepted, when they are allow'd to continue two months together in the ſame place. They then make choice of ſuch a ſpot as is thought to be holy, and there they are ſuffer'd to ſpend not only two months, but all their life-time, if they think proper. They are bound to be always ready to oppoſe ſix enemies, *viz.* 1ſt, *Cama*, luſt; 2d, *Croota*, anger; 3d, *Lopa*, avarice; 4th, *Madda*, pride; 5th, the love of the things of this world; 6th, *Matſara*, a thirſt for revenge. Thoſe only of the tribe of the *Bramins*, who lead this kind of life, are call'd *San-jaſiis*; for if they are *Sattreas* or *Veinsjas*, they are call'd *Perma-Ampha*; and if *Soudras*, they are then call'd *Joguis*. The [a] laſt indulge themſelves in greater liberties than the true *San-jaſiis*.

The *Avadoutas* leave their wives and children, and abandon even what the *San-jaſiis* keep, ſuch as an earthen-porringer, a bamboo-cane, clothes, &c. All they are worth in the world, is no more than a little piece of linnen-cloth, with which they cover the *pudenda*, and there are ſome of them who don't even take this precaution, but go ſtark naked. They rub their bodies with aſhes, and whenever they are hungry, they go at once into any houſe, when, without ſo much as ſpeaking one word, they only hold out their hands, and immediately eat whatever is given them. Some of theſe will not even give themſelves the trouble to ask for alms in this manner, but lay themſelves down on the bank of ſome river, where the country people, who look upon theſe rivers as holy, never fail to bring them milk and fruits in abundance; ſo that theſe lazy religious are not ſo miſerable as ſome people may imagine.

CHAP. IV.

Of the Vedam, *and the Privileges it allows the* Bramins.

THE *Vedam* is the book of the law among theſe people, and contains all they are to believe or practiſe. 'Tis written in the *Samſcortan* tongue, which is underſtood by ſuch of the *Bramins* as never traffick. It was divided into four parts, *viz.* 1ſt, *Rogo-Vedam*, which treats of the firſt cauſe, of the firſt matter, of the angels, of the ſoul, of rewards and puniſhments, of the generation and corruption of creatures, of ſin, and in what manner it may be remitted, *&c.* 2d, *Iſſoure-Vedam*, which treats of the powers that preſide over, and govern all things. 3d, *Sama-Vedam*, containing a ſyſtem of morality, to prompt men to the practice of virtue, to ſhun vice, and hate the wicked. And 4thly, *Addaravana-Vedam*, which treated of their religious ceremonies, temples, ſacrifices and feaſts. This laſt part has been loſt for many years, and 'tis to this the *Bramins* impute the diminution of their honours and the power they formerly enjoy'd. The *Vedam* is here of indiſputable authority, they are oblig'd to ſubmit to its deciſions whenever it is alledg'd to them; however, as they uſed to diſpute frequently on the manner of interpreting it, the ſenſe of it has been fix'd by the *Jaſtra's* or declarations.

This book allows the *Bramins* five privileges. The firſt is, to celebrate the *Jagam*, which is a feaſt accompanied with a ſacrifice. They ſtrangle their victims, whether it be

[a] The *Jeſuits*, in the *Latin* relation of their miſſions in the *Indies*, in 1598 and 99, relate, that they ſaw a *Jogui* who had quite ſhut himſelf up in an iron cage, except his head and legs, and that he walk'd in this manner without being able to ſit or lie down. On the ſides of this cage were an hundred lamps, which were lighted up at certain times by four *Joguis* who accompanied him. This fellow thus equip'd, ſtarted along with as much vanity and ſelf-love, as if he had been a ſun that gave light to the univerſe. *Nova Hiſtorica Relatio de rebus in India Orientali à P. P. Societatis J. geſtis. Moguntiæ* 1601.

be that they are forbid to ſhed the blood of any animal, or, in order to have it more entire. They afterwards cut it up, then burn it, at the ſame time repeating certain prayers adapted to the ſolemnity; but reſerve the heart, which they divide among thoſe *Bramins* that aſſiſt at the feaſt, who are not allow'd to eat fleſh on any other occaſion. A great many *Bramins* ſhun this ſolemnity, purely from the horror with which they are ſeiz'd at the thoughts of eating the victim.

The celebration of the *Jagam* is very expenſive, for the perſon at whoſe expence it is made, is oblig'd to maintain all the *Bramins* who aſſiſt at it, tho' they ſhould amount to a thouſand, and they ſometimes continue at his houſe ten, twenty, and even thirty days. He was formerly oblig'd to give them whatever they ſhould take it into their heads to ask of him, but now he is quit for treating them. They perform this ſacrifice purely that they may deſerve to go to *Devendre-Locon*, which is the manſion of the bleſſed, where *Devendre* will preſide over them. Such of the *Bramins* as hope to go into heaven itſelf, take care never to celebrate the *Jagam*.

The ſecond privilege of the *Bramins*, is their being allow'd to inſtruct the *Sattreas* in the manner of celebrating this feaſt; from which the *Veinsjas* are excluded, and much more the *Soudras*.

The third privilege is the permiſſion of reading the *Vedam*.

The fourth is a liberty of teaching it to other *Bramins* and the *Settreas*, who, becauſe they have learnt it of the *Bramins*, are therefore allow'd to read it, but not to teach it to others. The *Veinsjas* dare not read it, nor repeat any part of it, nor even hear any of it repeated; but there is not the ſame prohibition with regard to the *Jaſtra*. As for the *Soudras*, they are not allow'd ſo much as to ſpeak of the *Vedam*, or even to learn the *Jaſtra*.

The fifth privilege is the being allow'd the liberty to beg: the other tribes are ſuffer'd to give alms, but they are not permitted to receive any; and indeed there is nothing the *Bramins* recommend ſo much in their writings, as alms-giving and charity, provided it be exercis'd towards themſelves; but they never fail to hint, that they are no ways meritorious when beſtow'd on any other perſons. As for themſelves, they only extend their charity to ſome few *Bramins*; and all they would anſwer a *Soudra*, who ſhould tell them of their great neceſſity, would be *po, po*, i. e. *go on, go on*. They get the moſt alms from the devotees on thoſe ſolemn days which are call'd *Samcramanam*, and at the burials of thoſe who leave ſomething behind them. Some of them are ſo infatuated with the merit of this charity, that the alms they beſtow on the *Bramins* and *Joguis*, brings them to utter ruin; and indeed their doors are continually crouded with them.

CHAP. V.

The Employments and Maintenance of the Bramins.

THE *Bramins* are the inſtructors of the people, whom they are oblig'd to educate in reading, writing, and accompts, and to inſtruct their diſciples in all things relating to religion. If they have enough to live upon, they are not allow'd to take any recompence; but if poor, they have the liberty of receiving from their diſciples whatever may be neceſſary for their ſubſiſting in a decent manner. Their kings are oblig'd to provide for them, to enable them to teach *gratis*, but the number of *Bramins* is ſo great, that 'tis impoſſible to provide for them all. We are aſſur'd that they poſſeſs a third part of the revenues of the country, notwithſtanding which, great numbers of them are reduc'd to the neceſſity of begging; others traffick, or practiſe phyſick. They are forbid to follow any mechanic trades, under which, husbandry, painting, *&c.* are rank'd.

rank'd. They cannot do certain offices without derogating from their quality, ſuch as waſhing the feet, folding betel, *&c.* for any perſon whatever, not tho' it were for the king himſelf. And a *Bramin* who ſhould demean himſelf in this manner, would be degraded and drove from the reſt: but they may be ſecretaries, ambaſſadors, and counſellors, and theſe employments are generally exercis'd by them only.

To ſuch *Bramins* as the king maintains he gives villages, but not in quality of their paſtors or teachers, as our rectors, but as proprietors and poſſeſſors. It has ſometimes happen'd, as under the reign of *Rama Raja*, whoſe memory is ſtill curs'd upon that account, that the kings have claim'd thoſe poſſeſſions, or commanded the *Bramins* to give them the half of the revenue of thoſe villages; but other kings, either mov'd with compaſſion, or tir'd out with their complaints, have diſpens'd with this diviſion of their revenues. But the *Bramins* fearing leſt they ſhould be diſpoſſeſſed of the villages one time or other, to aſſiſt the exigencies of the ſtate, upon pretence that they have enjoy'd them long enough, ask leave to allow certain perſons who are extremely poor, a ſhare in their villages; which they have no ſooner obtain'd, but they make a private engagement with ſome of their relations. This permiſſion is engraved on copper, and all ſuch villages as are divided in this manner, are not liable to be demanded back again; for the kings who ſucceed the donor, would be afraid that the complaints of the poor would make them obnoxious to *Viſtnou* or *Eſwara*.

CHAP. VI.

Ceremonies uſed by the Bramins *after the Birth of their Children.*

THIS birth, and not the embracing their doctrines, that conſtitutes the *Bramins*. They ſay that the imitation of their life leads to heaven, but that it cannot make him a *Bramin* who was not born ſuch. The *Bramins* conſider their children as unclean *till* the tenth day after their birth, during which no perſon is allow'd to touch them, except ſuch as tend them. The houſe they are born in is unclean, and no one can enter it without being polluted. The tenth day, the houſe and the child-bed linnen, which the mother uſed, are purified: they throw out all the earthen ware that is to be found in the houſe, and clean all the copper veſſels. The twelfth day they light the fire *Homam*, which is look'd upon as very holy, and repeat certain prayers: the fire being out, they give the child ſome of the names following; *Nainopa*, *Naraina*, *Beireva*, *Damerſa*, *Padmanaba*, *Ragoa*, *Tirrenata*, *Marlepa*, *Devela*, *Tamopa*, *Carpa*, *Vellopa*, *Rama*, *Sancra*, *Goyenda*, *Varreda*, *Veinketi*. After the child is named they bore his ears, to ſignify the [a] ſervitude he vows to *Viſtnou* or *Eſwara*. This ceremony is ſometimes ſuſpended till ſuch time as they give the child the *Dſandhem*, but never longer.

The child is not look'd upon as a *Bramin* till he has receiv'd this *Dſandhem*, which is a kind of little ſhoulder-belt, made of three ſtrings, each of which has nine threads of cotton, which the *Bramins* only are allow'd to make. He is carry'd in a ſling, which comes over the left ſhoulder, and hangs under the right arm. Children may receive it at five years of age, but they ſometimes ſtay till they are ten; but the poverty of the parents generally occaſions this delay, this ceremony putting them to ſome expence. They are oblig'd to light the fire *Homam*, and burn *Ravaſitou*-wood in it, which they look upon as the holieſt of all trees; this fire is plac'd on a little eminence, over which they raiſe

[a] We meet with a like cuſtom of boring the ears of voluntary ſlaves, *Exod.* xxi. 6.

raiſe a kind of canopy with their clothes ſpread; underneath are the *Bramins*, who throw into the fire *Nili* or rice, with its chaff; butter, *Zingeli*, a ſeed with which they make oil for burning; wheat, boil'd rice, and incenſe, during which they repeat certain prayers. All the *Bramins* who are invited to this ceremony, which laſts four days, have their expences bore by the child's parents.

The young *Bramins* who have receiv'd the *Dſandhem*, go by the name of *Bramaſariis* till they are married. The *Vedam* prohibits their having any commerce with women, or to eat betel, which is a provocative to love, during the time they continue ſingle: they are allow'd to make but one meal a-day, which they are to procure by begging; however they mind theſe precepts very little, that excepted which relates to betel.

When a perſon has once receiv'd the *Dſandhem*, he is oblig'd to wear it all his life-time; and if it ſhould happen to break through wearing, he is not to eat till he has got himſelf another, and till then the reſt are not obliged to look upon him as a *Bramin*. But to prevent theſe accidents, they always have a new one every year at the feaſt of *Traſvanala-Poudeva*, that happens in *Auguſt*, which is the ſeaſon of their giving the *Dſandhem* to children. The other families may alſo wear it out of devotion, but then they are oblig'd to purchaſe it of the *Bramins*.

Theſe *Bramaſariis* learn to read, to write, to caſt accompts, *&c.* of thoſe *Bramins* who are appointed to teach. Every family make it a point of honour not to ſend their children to ſchool to ſuch maſters as are of an inferior caſte; but the *Settreas*, for inſtance, ſend their children to the *Bramins*, or to the maſters of the ſame caſte with themſelves. None of the three firſt will condeſcend to teach the children of the *Perreas*, and the *Soudras* only will admit them into their ſchools.

CHAP. VII.

Of the Philoſophy of the Bramins.

WE don't find among the modern *Bramins* any footſteps of the philoſophy for which their anceſtors were ſo famous; and as for [a] aſtrology, they are ſo groſſly ignorant of this ſcience, that their ableſt men ſcarce know how to calculate an eclipſe of the ſun or moon, and the conjunction of the planets, not to mention that they are ignorant of the cauſes of it. That which they give for the eclipſes of the ſun and moon, is as follows:

Viſtnou and *Eſwara* held one day a council with the [b] *Devetas* and *Ratsjasjas*, that is, with the angels and devils, in order to find out ſomething, the poſſeſſion whereof might be a preſervative againſt hunger, thirſt, wearineſs, and even death itſelf. The reſult was, that they ſhould throw into the ſea the mountain *Merouva*, which is of pure gold, whoſe top touches the empyreal heaven which ſtands over the eight worlds, and whoſe foot reaches down to the bottom of the abyſs; that they ſhould whirl that mountain about as a turner turns his work, and ſhould make uſe of the great ſerpent *Sesja* inſtead of a rope. The *Devetas* and *Ratsjasjas* being employ'd in turning this mountain about, ſeveral prodigies appear'd, and among the reſt a poiſon call'd *Kalekote-Visjam*, of ſo venomous and dreadful a nature, that the whole world was alarm'd at it, and implor'd the ſuccour of *Viſtnou*. *Eſwara*, in order to rid them of this poiſon, put it into his mouth, but it ſtuck in his throat, whence he is ſurnam'd *Nile-Canta*, or

[a] Aſtronomy, I ſuppoſe.
[b] *Bernier* calls it *Deutas*; perhaps he had written *Devtas*, by pronouncing it almoſt as if it had been written *Deſtas*, which wou'd be the ſame thing.

or black-throat. After this there appear'd a woman exquiſitely beautiful; her *Viſtnou* married, and 'tis ſhe is at this time his wife *Latſemi*, whoſe temple is within that of *Viſtnou*. After this, what they were in ſearch of appear'd, *viz. Amortam*, being a liquor like milk, for which reaſon the *Bramins*, tho' they dare not drink water in a houſe, may yet drink milk, from its reſemblance to *Amortam*.

No ſooner was the *Amortam* found, but *Viſtnou* put an end to the fatigue of the *Devetas* and the *Ratsjasjas*, and to eaſe their wearineſs, order'd them to draw up in two lines, that he might give them ſome of that liquor to drink, which they had procur'd by their labour. He made the *Devetas* taſte of it, but not being willing to indulge immortality to the *Ratsjasjas*, he gave them a different liquor. Two of the latter, whoſe names were *Ragou* and *Ketou*, ſuſpecting their companions would not have the ſame liquor as the *Devetas*, chang'd place and put themſelves among the latter. Accordingly they drank *Amortam* with the reſt; but the ſun and moon perceiv'd the fraud, and gave *Viſtnou* notice thereof, who immediately cut off their heads, which were immortal, becauſe of the *Amortam's* continuing in them; it not being yet got down into their bodies, which were ſhap'd like thoſe of ſerpents. Theſe two heads began to proteſt againſt the injuſtice of *Viſtnou*, ſaying; *Why do you treat us in this manner for having drank* Amortam? *did not we labour as much as the reſt? Viſtnou* anſwer'd, that from that time forward they ſhould remain without bodies, but that their heads alone ſhould enjoy as much pleaſure as if their bodies had been join'd to them. *Ragou* and *Ketou* have entertain'd a mortal hatred againſt the ſun and moon for making this diſcovery: they fight againſt them from time to time; and the darkneſs which happens during eclipſes, is owing to *Ragou* and *Ketou's* having ſwallow'd one, or both, of their enemies.

CHAP. VIII.

The Marriages of the Bramins.

SUCH *Bramins* as have ſons, endeavour to marry them betimes; the rich are more haſty in this matter than the poor, but thoſe of the three firſt caſtes never marry them till ſuch time as they have receiv'd the *Dſandhem*. Thoſe of the firſt are oblig'd to make choice of ſuch young women as have not yet the marks of puberty. The parents of thoſe young women who have them before they get husbands, conceal that circumſtance very carefully, for fear it ſhould prevent their ever being married. But the parents of ſuch young men as are afraid of this, provide for their ſons, girls who are ſtill younger, to prevent their being impos'd upon. The *Settreas* don't obſerve this cuſtom ſo exactly as the *Bramins*, however all thoſe who conform themſelves to it, have the greateſt reſpect ſhewn them.

When a *Bramin* goes to demand a young woman in marriage for his ſon, he pays the higheſt regard to preſages. If he meets a ſiniſter ſign in his way, he then poſtpones the affair to ſome other day; in caſe he has a bad ſign a ſecond time, he again puts it off; but if the ſame happens a third time, he then lays aſide all thoughts of the match, from a firm perſuaſion that it would be unhappy. To hear a ſerpent nam'd the firſt day a *Bramin* is going upon ſuch an affair, is a bad ſign; but the ſeeing one is enough to make him lay it wholly aſide. The *Veinsjas* have a particular cuſtom among them, and that is the melting down a half-pagod or half-ducat of gold: in caſe the gold, after 'tis thus melted down, appears with a ſhining hue, 'tis then a propitious ſign; but in caſe it be dull, they change their reſolutions; however, the *Bramins* laugh at this kind of divination.

The man whoſe daughter is ſought for in marriage, deſires to ſee the youth who is to be his future ſon-in-law, when he enquires into his ſubſtance. In caſe he finds matters to his ſatisfaction, he then allows him to viſit her in preſence of her parents; and then if the young couple are pleaſed with each other, and the parents give their conſent, they are immediately married. The conſent of the *Soudras* muſt be purchas'd, and they oblige the lover, before they allow him to marry their daughter, to give them a certain ſum of money over and [a] above the bargain; and this they call a gift, for they would be aſham'd to have it thought they ſold their daughters.

When the parties are agreed, they make choice of a fortunate day; for theſe people have a calendar, in which the lucky and unlucky days are ſet down. Then the relations on both ſides meet, and perform a ceremony which anſwers to our betrothings. The bride's father preſents betel to the bridegroom's relations, and declares to the company, that he has given his daughter to — *N*—, a member of the family of the perſons preſent. This being done, the bridegroom's relations give betel to thoſe of the bride, when they make the ſame declaration, and take the company for witneſſes; and when this is perform'd, the couple are married, provided it be at a proper time, for they are not allow'd to marry in all ſeaſons of the year. There are certain months appointed for that purpoſe, and theſe are *February*, *May*, *June*, *October*, and the beginning of *November*; as alſo certain ſtated hours in thoſe months, all which they obſerve very carefully.

When the time for conſummating the marriage is come, they light the fire *Homam* with the wood of *Ravaſitou*. [b] The *Bramin* bleſſes the former, which being done, the bridegroom takes three handfuls of rice and throws it on the bride's head, who does the ſame to him. Afterwards the bride's father clothes her in a dreſs according to his condition, and waſhes the bridegroom's feet, the bride's mother obſerving to pour out the water. This being done, the father puts his daughter's hand in his own, puts water into it, ſome pieces of money, and giving it to the bridegroom, ſays at the ſame time; *I have no longer any thing to do with you, and I give you up to the power of another.* The *Tali*, which is a ribbon with a golden head hanging at it, is held ready, and being ſhewn to the company, ſome prayers and bleſſings are pronounced, after which the bridegroom takes it and hangs it about the bride's neck. This knot is what particularly ſecures his poſſeſſion of her, for before he had tied the *Tali* on, all the reſt of the ceremonies might have been made to no purpoſe; for it has ſometimes happen'd, that when the bridegroom was going to fix it on, the bride's father has diſcover'd his not being ſatisfy'd with the bridegroom's gift, when another offering more, has carried off the bride with her father's conſent. But when once the *Tali* is put on, the marriage is indiſſoluble; and whenever the husband dies, the *Tali* is burnt along with him, to ſhew that the marriage bands are broke. Beſides theſe particular ceremonies, the people have notice of the wedding by a [c] *Pandal*, which is rais'd before the bride's door ſome days before. The whole concludes with an entertainment which the bride's father gives to the common friends; and during this feſtivity, which continues five days, alms are given to the poor, and the fire *Homam* is kept in. The ſeventh day, the new-married couple ſet out for the bridegroom's houſe, whither they frequently go by torch-light. The bride and bridegroom are carried in a ſedan; paſs through the chief ſtreets of the city, and are accompanied by their friends, who are either on horſeback or mounted on elephants. In caſe the bride is not of an age fit for conſummating the marriage, her relations don't leave her above three or

[a] In the *French* 'tis *en forme de pot de vin*, which anſwers to the term uſed by the common people in buying certain things, when they ask for a *bleſſing*, which is ſomething over and above.

[b] Theſe people pretend, that the *Bramins* among men, the Cow among quadrupeds, the *Garouda* among birds, the *Ganges* among rivers, and the *Kavaſitou* among trees, are particularly pleaſing to God, and aſcribe a particular holineſs to them all.

[c] I have already deſcrib'd the *Pandal*.

or four days in her husband's houſe, after which ſhe is brought back to that of her father; but if ſhe is arriv'd at puberty, ſhe ſtays with her husband.

The *Bramaſariis* no longer go by that name when they are married, but are call'd *Grahaſtas*, and on that occaſion they add three ſtrings more to the *Dſandhem*. They are oblig'd to increaſe it in the ſame manner every ten years, and at the birth of every child. But tho' the *Vedam* is expreſs on this head, they yet don't ſcruple very often to neglect its injunctions. The *Bramins*, who are forbid to go with their ſtomachs bare, think it ſufficiently covered when they have got theſe ſtrings on.

The above-mentioned think it derogatory to their character to marry women of another caſte; not but ſome of them, when they are not pleaſed with their parents choice, marry women of an inferior caſte, when they happen to fall in love with them; but their marrying a woman of the caſte of the *Soudras*, is thought to be ſo criminal an action, that if a *Bramin* happens to have any children by ſuch an one, he is excluded heaven as long as that unworthy race continues upon earth. Their *Poranes*, or chronicles relate, that the *Bramin Sandragoupeti Naraia* was ſeiz'd with the deepeſt affliction when his ſon *Barthroukerri*, whom he had had by a wife of the caſte of the *Soudras*, had married three hundred wives; concluding that the prodigious number of their deſcendants, would fruſtrate him of the enjoyment of the felicities of the life to come for a long ſeries of years.

Inceſt is one of the five ſins, the remiſſion whereof is not eaſily obtain'd. The man is by the *Vedam* condemn'd to loſe the guilty parts, and as they will not ſuffer the wound to be dreſs'd, the operation is always mortal; but the woman is not puniſh'd, it being always ſuppos'd the man had ſeduc'd her.

The degrees of conſanguinity among them are pretty near the ſame as with us, except that they allow the marrying of two ſiſters. They make a diſtinction between couſin-germains and nieces; a man may marry the daughter of his aunt by the father's ſide, or their ſiſter's daughter; but the marriage would be inceſtuous, were they to marry either their uncle's daughter by the father's ſide, or their brother's daughter. The *Soudras*, who are leſs ſcrupulous on this head, marry indifferently their brother's or ſiſter's daughter.

As polygamy is not prohibited by the *Vedam*, the four caſtes are left to their liberty on that article, and the *Poranes* mention ſeveral *Bramins* whoſe reputation was not injur'd by a plurality of wives.

When a *Bramin* finds that his wife has violated the faith ſhe owed him, he may confine her at home, but muſt take care not to let the world know any thing of it. Some among them chuſe rather to diſſemble ſuch an affair, by guarding againſt it for the future, particularly if they love their wives, and are abſolutely bent upon enjoying them. However, if once the crime is divulg'd, the other *Bramins* look upon the houſe as polluted, refuſe to eat, or even enter into it; in which caſe the husband prepares a feaſt, and invites the *Bramins* and *Sansjaſiis* to partake of it. The adultereſs waits upon the gueſts on this occaſion, and when once the *Bramins* have condeſcended to take any victuals from her hands, the reſt of the company don't ſcruple to follow their example; and when this is done, the husband may keep his wife as before, without reflecting the leaſt diſhonour on himſelf.

CHAP. IX.

Of the lucky or unluckyDays, and of the Panjamgam.

THE *Bramins* are ſuperſtitiouſly of opinion, that there are certain days on which it would be impoſſible for them to ſucceed in any affair whatever. But this fatal prejudice often makes them neglect the moſt favourable opportunities, when they happen to

to fall out on ſuch a day as is mark'd an unlucky one in the *Panjangam*, *i. e.* in an almanack, in which both the lucky and unlucky days are ſet down.

This *Panjaugam*, which they look upon as infallible, is of two kinds. [a] The one was made by *Brahaſpeti*, doctor of the *Devetas* or good angels, wherein he has ſet down the lucky and unlucky days, and even ſuch as are but half lucky, or ſo during a few hours only. A new one is annually made on this model, which ſerves for a guide to the country people. The other *Panjangam*, they ſay, was compos'd by *Succra*, doctor of the *Ratsjajas* or devils. This is ſo very particular, as to take notice of every hour in the natural day, which this people divide into 60 hours.

'Tis plain that they muſt often let opportunities ſlip, if, to the great number of days and hours during which they are diverted from attempting any affair, we ſhould add their great credulity with regard to ſigns or preſages. 'Tis a good ſign when they ſee the bird [b] *Garrouda*, or that call'd *Pala*, flying before them, and croſs-ways, from right to leſt. Other birds are, on the contrary, of good augury, if they fly from leſt to right. If a magpye, of which there are great numbers in that country, happens to touch any perſon in its flight, they immediately conclude that ſuch perſon, or one of his relations, will die in ſix weeks. If any one happens to ſneeze while a perſon is going out of the houſe, he turns back again immediately.

The *Bramins* begin the year with the new moon of *April*, by a feaſt which they call [c] *Samvat-Iſaradi Panduga*. The year is divided into twelve months, *viz.* *Tſeitram*, April; *Veinjacam*, May; *Jeiſtam*, June; *Ajadam*, July; *Sravanam*, Auguſt; *Badrapadam*, September; *Asvaijam*, October; *Carticam*, November; *Margiſaram*, December; *Poujam*, January; *Magam*, February; *Palgouvam*, March. But as theſe months, which are lunar ones, would not agree exactly with the ſolar year, they intercalate or add a thirteenth month every three years, in the ſame manner as we [d] add a day to *February* every leap-year.

The ſeven days of the week are call'd, in the *Samſcortam* language, by names that anſwer to the ſeven planets, and are as follows; *Suria-Varam*, Sunday; *Jendra-Varam*, Monday; *Angaraca-Varam*, Tueſday; *Butta-Varam*, Wedneſday; *Brahaſpeti-Varam*, Thurſday; *Succra-Varam*, Friday; *Senni-Varam*, Saturday. *Sura* ſignifies the ſun, and *Jendra* the month, or the moon. *Sunday* is alſo call'd *Adita-Varam*, and *Monday* *Somo-Varam*.

As the antient *Greeks* computed by olympiads, each of which conſiſted of [e] four years, and the *Roman* chancery had its indictions, each of which were fifteen years; ſo the *Bramins* have a revolution of threeſcore years, at the end of which they begin another. They don't diſtinguiſh each of theſe years numerally, that is, they don't ſay the 30*th* or 40*th* year, but each year has its particular name. Here follows theſe names in the order in which they are placed; but for brevity ſake, it may be proper to acquaint the reader, that the word *Samſvatſaram*, ſignifying the year, is added to each. 1 *Prabava*, 2 *Bipava*, 3 *Suckela*, 4 *Pramadonta*, 5 *Prajopatti*, 6 *Augireſa*, 7 *Tſrimocha*, 8 *Bhava*, 9 *Jouva*, 10 *Dhatou*, 11 *Eſvara*, 12 *Bahoudhau-ja*, 13 *Pramadi*, 14 *Vierama*, 15 *Visjou*, 16 *Tſidtrabhanou*, 17 *Tſabhanou*, 18 *Tarana*, 19 *Paartouva*, 20 *Veiha*, 21 *Thervaſittou*, 22 *Tſervadari*, 23 *Vierothi*, 24 *Vicrouti*, 25 *Carram*, 26 *Nandana*, 27 *Viſei-ja*, 28 *Tſeja*, 29 *Maumaltha*, 30 *Dormeki*, 31 *Hevelembi*, 32 *Villembi*, 33 *Vicari*, 34 *Tſareverri*, 35 *Plauva*, 36 *Tſhopo-Cortou*, 37 *Tſoba-Cortou*, 38 *Credi*, 39 *Viſvavaſou*, 40 *Parabava*, 41 *Palavanga*, 42 *Kileka*, 43 *Tſaumea*, 44 *Tſadarena*, 45 *Virodi-Cretou*, 46 *Pradavi*, 47 *Paramadiſia*, 48 *Ananda*, 49 *Ratjaja*, 50

[a] *Brahaſpeti* ſignifies the planet *Jupiter*, and *Succra Venus*. The reader will afterwards find, that *Brahaſpeti-Varam* is *Thurſday*, and *Succra-Varam*, *Friday*.

[b] 'Tis a red ſparrow-hawk with a white neck.

[c] *Pand ga* ſignifies a feaſt or holiday; *Sameatſaram* a year, and *Adi* the firſt day of every month.

[d] The *Chineſe* and other people of *India* do the ſame.

[e] Sometimes five.

50 *Nata*, 51 *Pingata*, 52 *Calicti*, 53 *Tſidarti*, 54 *Raudri*, 55 *Durmati*, 56 *Dundoubi*, 57 *Rudiro-Dgari*, 58 *Ractatſi*, 59 *Crodova*, 60 *Tſaja*. The preſent year 1731 is *Virodi-Cretou*, the 45*th* of that period.

However, this way of computing years is not univerſal, they having a method of fixing the date, when any conſiderable event is to be tranſmitted to diſtant poſterity. As the chriſtians have their *Æra*, and the *Mahometans* their *Hegira*, ſo the *Bramins* make the reign of *Salavagena*, of whom the moſt aſtoniſhing things are related, their *Epocha*. They pretend that he is the ſame with *Brahma*, who coming to live again upon the earth, aſſum'd that name. *Salavagena*, according to the calculation made by the Rev. Mr. *Royer*, on the informations of a *Bramin*, died *anno* 2563 of our vulgar *Æra*, near the end of the reign of *Vicramaarca*, of whom miracles, no leſs ſurprizing, are related. Here follows ſome of his adventures.

The *Bramin*, *Sandragoupeti* abovemention'd, married four wives of four different caſtes; the of the *Bramin* tribe was deliver'd of *Veneroutsfi*; the ſecond, who was of the tribe of the *Settreas*, brought *Vicramaarca* into the world; the third, being of the tribe of the *Veinjas*, was the mother of *Betti*; and the fourth, who was of the tribe of the *Soudras*, was deliver'd of *Barthrouherri*. *Vicramaarca* was a monarch equally dreaded and belov'd by his ſubjects; but, reflecting one day on the ſhortneſs of man's life, he grew ſad, and fancying he ſhould not long enjoy the uninterrupted proſperity with which he was crown'd, fell into a deep melancholy, and conſulted his brother *Betti*, to whom he always applied in any affairs of importance. Here follows the reſult of their conſultation. There is in the middle of the world a tree, call'd [a] *Oudetaba*, which ſhoots up out of the earth at ſun-riſe, and growing in proportion as that planet mounts higher, touches it with its top when it comes to the meridian; after which it ſinks downward with the day, and hides itſelf in the earth when the ſun is under the horizon. *Set your ſelf on that tree at day-break*, ſays *Betti* to *Vicramaarca*, *and this as it riſes, will carry you up to the ſun, to whom you muſt demand a longer term of years than is indulg'd to the reſt of men.*

The king follow'd his advice, but being mounted to a certain height, felt himſelf ſcorch'd with intolerable heat; this however did not damp his courage, and the ſun, who was not diſpleaſed with his deſign, ſoftned the violence of his rays, cool'd him, and promiſed to grant him his requeſt. *Thou*, ſays he to him, *ſhalt ſit a thouſand years upon thy throne, during which neither thy health or ſtrength ſhall be impair'd by any kind of diſeaſe.* No ſooner was the tree ſunk down level with the earth, but the king went and told his brother of the ſucceſs of his petition. *The ſun has granted you a thouſand years*, ſays the faithful *Betti*, *and I myſelf will procure you a thouſand more. Since a promiſe has been made you, that you ſhall ſit a thouſand years on the throne, whenever you ſhall have ſat ſix months thereon, ſpend the remaining half year in travelling, by which means you will double the time which has been allotted you.* *Vicramaarca* alſo follow'd this advice, and met with a very ſingular adventure in his travels. The ſervants of *Jegiſoara* diſputed about dividing an inheritance which that holy man had bequeath'd to them. This inheritance conſiſted in a purſe, which whoever poſſeſs'd ſhould never want money; in a diſh that would be ever fill'd with meat; in a ſtick ſhap'd like a crook, which whoever was maſter of, need never to ſtand in fear of an enemy; and laſtly, in [b] a ſhoe, whoſe virtue was ſuch, as to convey in an inſtant to whatever place the wearer ſhould deſire to go. *Vicramaarca* met them as they were ſquabbling, each reſolving to make choice of which of them he thought proper; when making himſelf the umpire, he put on the ſhoe, took the purſe, the diſh and the crook, and vaniſh'd in a moment, leaving the wranglers in the utmoſt confuſion, and vex'd at the heart for having diſagreed in the manner they had done. The writers of

[a] i. e. *The tree of the ſun.*

[b] This whim is very like that of *Fortunatus*'s cap.

of the hiſtories of the *Bramins* mention a great number of miracles of the ſame ſtamp, wrought by the two brothers in their travels.

The number ſixty is not only uſed for the enumerating of years, for the *Bramins*, inſtead of dividing the natural day into twenty-four hours, as is the cuſtom among us, divide it into ſixty hours, *viz.* the day into thirty, and the night into as many. They have a kind of *Clepſydra* or hour-glaſs, which meaſures time by the running of water, this *Clepſydra* is only a copper bowl with a hole bored in it; this they leave floating on the water, and when it is full, they empty it, and ſtrike the hour of the day or night on the copper veſſel.

CHAP. X.

The daily Exerciſes of the Bramins.

THE *Bramins* are oblig'd to obſerve certain ceremonies which it is impoſſible for them to diſpenſe with, without violating the law. I ſhall relate what is enjoin'd them. In regard to all obligatory duties, 'tis eaſier to ſay what ought to be done, than what is really perform'd.

The *Bramins* are oblig'd to wake two hours, or one at leaſt, before the dawn; and begin by repeating the ſeveral names of God. In caſe they have no buſineſs that obliges them to riſe ſo ſoon, they then may lie half an hour longer in bed, and repeat the name of God to themſelves; however, 'tis better to riſe at once. Having eaſed nature, they waſh their hands, their face and feet; and ſet themſelves down either on a board or a carpet, but never on the bare earth, nor on their beds, with their faces turn'd towards north or eaſt, but never to the ſouth or weſt. The reaſon why they turn towards the eaſt, is becauſe the ſun riſes in that quarter of the heavens; and towards the north, becauſe thoſe places which they look upon as moſt holy, are on that ſide, with reſpect to them. They afterwards begin to ſing the ſtory of *Gasjendre Mootsjam*; but in caſe the ſun is not yet riſen, they ſing ſome hymn: this being done, they riſe, waſh their mouths and their teeth; or, if there be any ſacred river near their houſes, or ſome *Tan*, *i.e.* pool of water, they then go and waſh themſelves in it: but in caſe there be none, they bathe at home, and put on clean clothes.

The *Bramins* call ſuch clothes clean as have not been put on ſince their being waſh'd, or have been wetted ſince they were worn; they are look'd upon as clean ſo long as they are not worn or touch'd by any perſon. But as ſilks are ſpoil'd by wetting, they have found out a remedy in this caſe, by declaring that ſilk clothes are naturally pure. However, if any one were to eat with a ſilk gown on, it would immediately become unclean, and for this reaſon they throw it off before they ſet down at table.

Being dreſs'd, they ſit down again in the ſame place; take ſome well-water juſt drawn, for if it were a day old 'twould be too ſtale: in this they dip that thing with which they mark their faces; pour water into their hands thrice, and throw it as many times into their mouths, obſerving not to touch it with their hands. This being done, they repeat the twenty-four names of God, which they call *making Japon*, by touching ſo many parts of the body.

At ſun-riſe they pour water thrice into the hollow of their hands, and throw it on the ground, repeating a ſhort prayer at the ſame time. This ceremony, which is perform'd for the ſun's ſake, is grounded on a chimæra of theirs, *viz.* that the ſun riſes between certain mountains, and is oblig'd to paſs thro' a narrow paſſage, which is infeſted by certain *Genii* or ſpirits, who endeavour to check his progreſs. Some *Bramins* one day threw up water to the ſun, which made ſuch a noiſe as frighted away thoſe devils,

devils, and put them to flight. *We are very ſenſible*, ſay the modern *Bramins*, *that what we now do is of no manner of advantage to the ſun; however we thereby give him a teſtimony of the good-will we bear him, in imitation of thoſe who really ſuccour'd him.*

They afterwards begin again to throw water thrice into their mouths, as they pay their adorations to the ſun, and to the Beings who preſide over the worlds ſituated under the heavens. If they are of the ſect of the *Viſtnouvas*, they take a kind of chaplet, the beads whereof are made of a very fragrant wood call'd *Toleje*; but the beads of thoſe of the caſte of the *Seivias* are made of coral or cryſtal. Some put this chaplet about their necks, others hold it in their hands, but hid under their coats, or in a pocket made for that purpoſe. At the end of every prayer they let drop a bead. Thoſe who have not much time to ſpare, ſay only twenty-eight prayers; ſuch as have more leiſure, repeat 128; but ſuch devotees as have nothing to do, ſay over a thouſand.

Theſe prayers being ended, they worſhip *Salagrammas*, and waſh it with clean water; this is an idol made of a particular ſtone, having a hole in it, in which they ſay are the coats of arms of God. *Tiertum* is the name of the water wherein they waſh it, which is kept for another religious uſe, as we ſhall ſee hereafter. The idol *Salagramma* being thus waſh'd, is dreſs'd in a clean ſuit, or wrap'd up in linnen, and anointed with a perfume compoſed of ſandal, odoriferous flowers, and leaves of *Toleja*. The ſame ceremony is perform'd before another little idol of copper, on each ſide of which they light up one or more wax tapers, according to their ſubſtance or devotion. They preſent it victuals juſt dreſs'd, or elſe fruits or milk. They ſcatter flowers over it, turn thrice and ſometimes more round it, and at every turn they fall proſtrate on the ground with their hands claſp'd, and their arms ſtretch'd out. They afterwards ſet the idol on the ground, take the *Tiertum* or water with which they had waſh'd *Salagramma*, throw it once on their heads and thrice in their mouths, with a few leaves of *Toleja*, and anoint their foreheads with ſome *Angaram*, which is a preparation of the gum call'd *Benjamin*. They tell us that this *Angaram* has the virtue of fortifying the mind a-gainſt ſin, but then it muſt have been offer'd to the idol, as alſo the *Toleja*, which they put into their ears to prevent the impurity they might otherwiſe contract by touching a dead carcaſs or a *Soudra*. The virtue of the *Tiertum* is ſuch, as to purify them from all the ſins they may have committed from their infancy. After having preſented the whole company with *Tiertum*, they burn a little incenſe, and then have the liberty to go and breakfaſt with thoſe *Bramins* who aſſiſted at the ceremony. They pray before and after meals, waſh their hands, throw water thrice into their mouths, and make *Japon*; take *Tiertum* again, and after this are altogether as pure as before. They repeat this ceremony as often as they imagine they have been polluted.

If they don't breakfaſt, nor eat before noon, the ablution at day-break is not ſufficient; they therefore repeat it, and return to their idol, before which they ſtrew flowers, or, for want of theſe, ſome *Toleja*, and preſent it with whatever they are to eat; for the *Bramins* dare not take any ſuſtenance before it has been offer'd to it.

A little before ſun-ſet, they waſh afreſh, mark themſelves, perform *Japon*, and give water to the ſun. If they are *Grahaſtas*, *i. e.* married, they ſup. I have already obſerv'd that the *Bramaſariis* and the *Sansjaſiis* make but one meal a-day. Laſtly, they ſay a prayer, and after that go to reſt.

In the morning, at noon, and in the evening, they, after having perform'd the ceremony of the twenty-four names of God, read the *Poranes*, or antient chronicles; and this book is had in ſuch great veneration among theſe people, that they carefully obſerve to waſh their ears, in order that being pure, they thereby may be more worthy to hear ſo holy a work read.

Nevertheleſs this exerciſe is not ſo punctually obſerv'd, but that a great many *Bramins* diſpenſe with ſeveral circumſtances in it. However, they are indiſputably oblig'd to perform

perform the *Tiertum* and the *Japon*; and if one ſingle perſon in a houſe performs every thing enjoin'd in this chapter, that alone ſuffices for the whole family. Indeed very few execute punctually all the things preſcrib'd by the law, except thoſe who are employ'd in the publick worſhip of the idols.

CHAP. XI.

The Story of Gasjendre Motsjam, *which is ſung by the* Bramins *at day-break.*

THE *Bramins* ſing every morning at day-break a hymn, containing the ſtory of [a] *Gasjendre Motsjam*, the ſubſtance whereof is as follows. In one of the ſeven ſeas of milk is a mountain call'd *Tricoveta-Parvatam*, ten thouſand leagues high, and as many broad. This mountain has three ſummits, one of which is of gold, the other of ſilver, and the third of iron, each of which is adorn'd with precious ſtones. A *Deveta*, call'd *Indre Doumena*, who rides up and down heaven and earth in a chariot, which flies ſwifter than the wind, ſtopping at this mountain, found a place in it which he thought very proper for himſelf and his wife to divert themſelves, and after having waſhed himſelf therein, he ſaw a *Moneſvara* paſs by, but did not pay him the leaſt honour. Theſe *Moneſvaras* are, however, of a nature more holy and more exalted than that of the *Devetas*, for the latter will not be admitted into paradiſe, but after the finiſhing of their courſe muſt return back into the world. The *Moneſvara* was ſo much the more offended at the incivility of the *Deveta*, as he knew that his pride, not his ignorance, had made him guilty of it. *Thou*, ſays he to him by way of curſe, *ſhalt become an elephant, and inſtead of women ſhalt have no other company than that of female elephants*: for theſe people call the proud elephants, in the ſame manner as we give the name of aſſes to the ſtupid and ignorant.

The *Deveta* terrified at his doom, would fain have made amends for the fault he had committed, and for that purpoſe humbled himſelf and ſued for pardon; but all he could obtain, was, that he might reſume his firſt ſhape after a certain term of years. But the decree was irrevocable, ſo that he was chang'd into an elephant on the ſame mountain, and had ten [b] *Lac-Cotis* of females, with whom he liv'd for a long ſeries of years, without dreading either tygers, lions, or other wild-beaſts. As he was one day going to drink at a pond, a crocodile ſeiz'd his foot, and tho' he made a great ſtruggle, would not let go his hold till he tore it off. Returning to drink at the pond, the crocodile laid hold of him a ſecond time, but was not able to tear off his foot. Upon this a combat enſued which laſted for a thouſand years. The match was not equal, for the ſtrength of the elephant diminiſh'd daily, whereas that of the crocodile increas'd, becauſe it was in its own element. At laſt the elephant was defeated, which put an end to his metamorphoſis; and being reſtor'd to his former ſhape, the firſt uſe he made of his reaſon was to think upon God, to pray to him, and compoſe ſpiritual ſongs during the melancholy which prey'd upon him. However, he grew ſo weak, that he was unable to repeat the name of God, when *Viſtnou*, mounted on the *Garouda*, came to his aſſiſtance, and gave him his weapons, made of diamonds, call'd *Jeckeram*. With theſe *Indre Doumena* knock'd the crocodile on the head, and drew near his deliverer, to thank him, who ſeeing him oppreſs'd with wearineſs, cured him of it with a ſingle touch. He then was reſtor'd to his former ſtate, and teſtified his gratitude to *Viſtnou*, by the worſhip and honours he paid him; and *Viſtnou* on the other ſide, granted a plenary indulgence to all ſuch as ſhould repeat this hiſtory.

CHAP.

[a] *Gasjem* ſignifies an elephant, *Indre*, chief or head, and *Motsjam*, preſervation.
[b] A *Lac* is an hundred thouſand, and a *Coti* ten *Lacs*; ſo that ten *Lac-Cotis* make ten millions.

CHAP. XII.

Of the Food and Faſtings of the Bramins.

THE two caſtes of the *Settreas* and of the *Soudreas*, eat fiſh and all kind of fleſh, that of the cow excepted; but the *Bramins*, who are more rigid obſervers of the law, and the *Veinsjas* their imitators, abſtain from every thing that has life. This abſtinence, which they have in common with the *Pythagorean* ſect, reſults very naturally from the doctrine of tranſmigration. 'Tis an evil action, ſay the *Bramins*, to diſlodge a ſoul from the body of an animal, where poſſibly 'tis more happy than it will be in the body, into which it will paſs after its exit from this. The *Settreas* juſtify their conduct, by ſaying, that human ſouls tranſmigrate into plants as well as into the bodies of animals; and that 'tis leſs criminal to kill one ſingle beaſt for the food of ſeveral perſons, than to root up ſeveral plants, or, which is the ſame, to diſlodge ſeveral ſouls for the feeding of one ſingle *Bramin*. To this the latter anſwer, that the ſouls incloſed in plants, don't loſe ſo much by their change of body, as thoſe which are drove from the moſt contemptible animal. Some of them agree, that it were indeed to be wiſh'd men could ſubſiſt without rooting up herbs and deſtroying them, but conclude, that 'tis an unavoidable evil. Others among them are ſo infatuated with theſe notions, that they endeavour to ſubſiſt wholly on leaves and fruits, and obſerve carefully not to touch any thing that might any way prejudice the plant; however 'tis certain, that very few are ſo very ſcrupulous on this head. The general opinion is, that if a man were oblig'd either to make choice of death or to eat fleſh, it were better for him to chuſe the latter, and afterwards atone for his involuntary fault by purifications.

As the *Bramins* are prohibited the eating fiſh and fleſh, and are not allow'd to ſubſiſt upon any thing but rice, roots, and herbs, in their ſeveral ſeaſons; they therefore feed upon nothing that may either provoke appetite, or prompt them to paſs thoſe bounds which frugality preſcribes. Water is their uſual drink, but they ſometimes take a little milk, and for this reaſon, ſuch of them as are in good circumſtances, always keep cows of their own. I have already obſerv'd that there are five ſins, the pardon whereof the *Vedam* declares are not to be obtain'd but with the utmoſt difficulty. Theſe are, 1*ſt*, For a man to lie with his mother. (*N. B.* under the word mother, a mother-in-law and the wife of a doctor are comprehended.) 2*d*, To kill a *Bramin*. 3*d*, To ſteal gold. 4*th*, To get drunk. And, 5*th*, To keep company with thoſe who are guilty of theſe crimes.

The *Bramins* have a kind of treat which laſts during the whole month of *December*. They riſe before the dawn, waſh themſelves, and preſent to their idol rice mix'd with a certain grain, ſugar and certain fruits. This entertainment is made in commemoration of the advantage that was antiently obtain'd by *Pandeva*, which is the common name that is given to five brethren, *viz. Darmeraſou*, *Bimas*, *Naggula*, *Adjuna*, *Sahadeva*, who were cotemporaries with *Viſtnou*, when he liv'd on the earth and went by the name of *Kriſtna*. Theſe five brethren had a kinſman, *Duriodena* by name, who was the eldeſt of an hundred and one brothers. *Adjuna* the fourth, unable to agree with *Duriodena* about the diviſion of certain lands, they reſolv'd to ſtake them on the chance of a dye: accordingly they play'd, but *Duriodena* having falſe dice, won the game. The five brethren ſtak'd their liberty, loſt it, and afterwards ventur'd their wife *Draupeti* and loſt her alſo. They ſtill continued playing tho' they had nothing left to loſe; and bound themſelves, in caſe they ſhould be loſers this time, to confine themſelves twelve years in the woods without once going near any city, and that the thirteenth they ſhould quite conceal themſelves from human eyes; and added this penalty, that

that in caſe they ſhould fail in the laſt article, they ſhould be oblig'd to return into the woods, and continue in them twelve years longer. They play'd again, but loſt this game alſo. *Duriodena*, to inſult their affliction, endeavour'd to undreſs *Draupeti* before them, and to demean her like a ſlave who was entirely at his diſpoſal. However, ſhe held her clothes faſt, but it being impoſſible for her to ſtruggle much longer, ſhe recommended herſelf to *Kriſtna*, then at *Metura*, who heard her prayers notwithſtanding the great diſtance. But now, tho' ſhe no longer held her clothes, yet her new maſter, tho' he employ'd all his ſtrength, was not able to pull them off, ſo that he let her alone. *Let us*, ſays ſhe to him, *play together, and in caſe I happen to loſe, my perſon ſhall be entirely at your diſpoſal.* But now the falſe dice loſt all their virtue; and ſhe not only recovered her own liberty, but alſo that of the five brethren her huſbands. She was for playing on in order to win back the lands, but *Duriodena* had ſenſe enough to leave off. The five brethren made an ill uſe of their liberty, for they again ſtak'd it upon the ſame conditions as before, and happening to loſe, ſubmitted to what they were bound to perform. When the time was expir'd, they went to *Duriodena*, and ſaid to him as follows: *Thou didſt win our lands with falſe dice, if thou art willing to divide them, let us do ſo; but if thou doſt rather chuſe playing, let us play, or otherwiſe let the fate of arms decide who ſhall poſſeſs them.* *Duriodena* choſe the latter, and 'twas to no purpoſe that their common friends endeavoured to reconcile them; and each party pitch'd upon champions to ſupport their reſpective intereſts. *Kriſtna* ſaid, *Let who will chuſe me, I am reſolv'd not to fight, and will only guide the chariot* [a]. *Duriodena* finding that *Kriſtna* would not fight, but on the contrary ſeem'd inclin'd to favour one of the five brethren, did not value whether he was on his ſide or not. The battle began in *December*. They feaſted very plentifully before ſun-riſe, fought all day, and returned back together after ſun-ſet; this continued all the month long. Notwithſtanding that *Duriodena* was reinforc'd with all his brothers and friends, yet the five brethren recover'd their lands. 'Tis in commemoration of this battle, and of *Kriſtna*'s and thoſe of his party's eating at this time, that the *Bramins* feaſt in this manner in *December*.

As the *Bramins* are prepoſſeſs'd of their ſuperiority over the reſt of the caſtes, they therefore refuſe to eat in any houſe but that of a *Bramin*, nor even ſo much as to drink a glaſs of water; but they don't ſcruple to drink ſome *Tager*, *i. e.* curdled milk, or cream, becauſe it is of the ſame nature with the *Amortam*. They won't even condeſcend to eat in the houſe of a *Bramin* who is of a different ſect from themſelves. No *Bramin* will allow another to ſee him eat, not even the king himſelf. If therefore one of theſe marries a wife of an inferior caſte, ſhe is not indulg'd the honour of ſeeing him eat; and in caſe he ſhould be ſo complaiſant as to give her that liberty, and it ſhould afterwards come to the ears of the other *Bramins*, they would immediately ſhun him as a baſe and unclean perſon.

Their faſts are fix'd to certain days, and are kept very ſtrict. They faſt the eleventh day after the full moon, and the eleventh after the new; and abſtain, during the ſixty hours of the day and night, from all kind of ſuſtenance, even betel itſelf, and employ all that time either in prayer or reading. Such of the *Bramins* and *Soudras* as are of the ſect of the *Seivias*, have a faſt which is peculiar to themſelves, *viz.* every *Monday* in *November*. They never eat a morſel of any thing till they ſee the ſtars in the ſky, or that the hour for their riſing is come. In the ſecond part we ſhall ſhew the reaſon of their faſting in this manner.

a The hiſtorians who have written the wars of *Aſia*, mention this cuſtom of fighting on chariots. *Xenophon Cyrop.* vi. *Strabo* 17. *Diod. Sicul.* vi. 1.

CHAP.

CHAP. XIII.

Cuſtoms obſerv'd during the Sickneſs, or at the Death of the Bramins; *and of their Burial.*

WHEN a *Bramin* falls ſick, tho' the veſſels be ever ſo much over-charg'd with blood, they yet always prefer abſtinence to bleeding; but then they frequently make him faſt ſo long, that he quite loſes the habit of eating, by which means he is unable to ſwallow, when they afterwards think proper to give him ſuſtenance.

When the ſymptoms of death appear, a *Bramin* is ſent for to pray with the ſick perſon, and alms are given to the poor. In the mean time, the ſick perſon is repeating continually the name of God, and when he is no longer able to do it, his friends ring it inceſſantly in his ears. The *Vedam* declares, that as God has promis'd to aſſiſt thoſe who think on his name, and repeat it, he is oblig'd to ſuccour them in this extreme; but in caſe their ſpeech fails them, and their friends do this office for them, 'tis the ſame thing as if they themſelves had perform'd it. If the ſick perſon is married, and his ſenſes are not yet gone, he asks his wife whether ſhe will be burnt or buried with him. If ſhe anſwers in the affirmative, ſhe is oblig'd to ſtand to her promiſe, and it then becomes her duty, becauſe of the oath by which ſhe bound herſelf at her marriage, in preſence of the *Bramin* and the fire *Homan*. She then had taken an oath, that her ſoul ſhould not be ſeparated from that of her husband, and ſhe could not, without being guilty of a great ſin, violate an oath which the preſence of the *Bramin* and the fire had made ſacred. In caſe ſhe has any children, and loves them better than ſhe did her deceas'd husband, then ſhe is at liberty either to live with them or die with him. If ſhe dreads the fire, ſhe muſt not be forc'd to throw herſelf into it, but the general opinion is, that no virtuous woman will refuſe to make herſelf a ſacrifice on this occaſion; for, according to the *Vedam*, the duty of a wife conſiſts in the three following particulars:

The firſt is, a blind and implicit complacency for all the deſires and wiſhes of her husband. The example of *Draupeti*, who was a complete model of virtue and patience, is quoted on this occaſion. Her husband deſtroy'd his health and conſum'd all his ſubſtance in maintaining ill women; diſeaſe, which is the juſt puniſhment inſeparable from ſo diſſolute a way of life, tho' it depriv'd him of ſtrength and vigour to continue it, did nevertheleſs permit his paſſions to rage with the ſame impetuoſity. He declar'd he ſhould die in caſe he was not indulg'd to frequent thoſe ſtrumpets, but the generous *Draupeti* reply'd, *Do not grieve*; *I myſelf will carry you to them.* Upon which ſhe took him on her back, and was carrying him to the place where they were, tho' the night was pitchy dark; but as ſhe was going along, ſhe ſtruck againſt a poſt or ſtake on which a holy man was fix'd, whoſe name was *Gallova*, and put him to ſome pain. The choleric ſaint inflam'd with anger, cry'd out, *He who has put me to this pain ſhall die before the ſun riſe.* But *Draupeti*, being reſolv'd not to loſe her husband, ſhe alſo cry'd out, *The ſun ſhall not riſe*; and accordingly it continued for ſeveral years under the horizon, whereupon mankind in general pray'd that it ſhould riſe again; when *Brahma* and the *Devetas* went to the woman above-mentioned, to gain her conſent, if poſſible, that it ſhould riſe again, and deſir'd to know what ſatisfaction ſhe demanded: but the only anſwer ſhe made was, *My husband, my husband*; upon which it was ſaid, *This ſhall be granted thee in the next life.* She died, and went towards [a] *Surgam*; then returning again into this world, married five husbands, who were the five

[a] This word ſignifies eight worlds ſituated under the heavens, over which *Brahma* preſides.

five brothers above-mentioned: but as ſhe would have been polluted, had ſhe enjoy'd five men together, *Brahma* order'd that ſhe ſhould always enjoy one of them during a year, at the expiration of which ſhe ſhould fall into the fire, and cohabit with another husband according to her wiſhes.

The ſecond duty of a virtuous wife, is to obſerve a great modeſty and ſimplicity in her dreſs, and not to junket when her husband is out of town.

The third is to die when her husband leaves the world. However, ſome women before they marry, put in this clauſe, *viz.* that they [a] ſhall not be burnt with him, and oblige their husbands to ratify it; however, the *Bramins*, as was before obſerv'd, leave a woman, whom her husband asks in his expiring moments, whether ſhe is willing to follow him in death, at her liberty to anſwer either *yes* or *no*. They themſelves confeſs, that the forcing a woman to it, either by violence or threats, is a crime that merits hell. But the *Settreas*, who are the nobles, conſtrain their wives to ſubmit to this cruel cuſtom, who would think that their ſurviving them, would caſt a ſtain on their honour; and once a *Settrea* dying, threeſcore women threw themſelves on his funeral pile, and were there conſum'd.

They believe that when a ſick perſon is at the point of death, two [b] *Jamma-doutas* always appear to him, whoſe hideous figure terrifies him, but then a *Viſtnou-douta* is preſent at the ſame time. In caſe the dying man had led a virtuous life, the latter carries away his ſoul in a magnificent flying chariot; but if he had been a wicked wretch, one of the *Jamma-doutas* carries him to *Jamma-locon*, or the place where *Jamma* preſides. This judge orders his regiſter to acquaint him with the particulars of the life of the deceas'd, purſuant to the informations he had receiv'd from *Viſtnou*; when theſe being read, he ſends him back into the world, where he skips up and down like a hob-goblin for ten days together, till ſuch time as his doom is pronounced. 'Tis for this reaſon that the *Bramins*, after the death of a relation, feed a magpye for ten days, from a notion they entertain, that his ſoul may poſſibly be among thoſe birds.

As ſoon as the ſick man has given up the ghoſt, his beard is ſhav'd, he is waſh'd, is clothed in a clean ſuit, and his mouth is rubb'd with lime and pounded betel, and the women alſo rub it with raw rice. When he is carried from his houſe to ſome place adjacent to the city, he is attended by his friends, who waſh their hands and put a little rice on his mouth. They waſh their hands a ſecond time, and begin a *Beteani* round the pile on which his body lies; this *Beteani* is a kind of proceſſion which a *Perrea* makes, who is follow'd by certain perſons that beat on a little drum, when they go thrice round the corps. This being done, one of the company preaches to the reſt, in death's name, and obſerves that his empire equally extends over all things, over the young and old, rich and poor; that thoſe who lead a life of virtue ſhall be happy after death, but that ſuch as tread the paths of vice muſt expect nothing but torment.

All the *Bramins* are not burnt after their deaths, for ſome of them are buried. The *Viſtnouvas* and *Smartas* are always burnt, from an opinion which prevails among them, that tho' they have ſerv'd *Viſtnou* ever ſo faithfully, they yet contract certain impurities, which are thoroughly purg'd by fire. On the contrary, the *Seivias* and *Sansjaſiis* maintain, that their ſins will not be imputed to them, tho' they have not exactly fill'd up all the duties of life; conſequently that they have no occaſion for this purification, and therefore may be quietly laid in the ground. The one have an eye chiefly to God's juſtice, the other rely more on his mercy.

[a] *Joh. van Twiſt*, Deſcription of *Guzurat*, chap. 13.
[b] *Douta* a ſervant, *Jamma* a judge of hell.

CHAP. XIV.

Of thoſe Women who are burnt or buried with their Husbands.

WHEN a woman has promis'd to follow her husband either to the funeral pile or the grave, he is no ſooner expir'd, but preparation is immediately made for the interment of both, nor can ſhe retract or ſuſpend the performance of her promiſe. She muſt be conſum'd on the ſame day and in the ſame fire in which her husband's body is burnt. The *Bramins* and *Veinsjas* are vaſtly rigorous on this article; but the *Settreas* allow their wives to burn themſelves at different times and in different places, when their husbands either died in a foreign country, or many years before.

Notice being given of the husband's death, the woman is ſet in a chair before the door, ſplendidly dreſs'd after the manner of the country. Then the inſtruments begin to ſtrike up, the drums beat, upon which betel is given her to chew, and ſhe is entertain'd with diſcourſe, for fear leſt by thinking too intenſely on her impending fate, it ſhould make her repent her choice. The *Settreas* and the *Soudras* mix ſomething with the betel, which has the property of benumbing all the ſenſes, and locking up the ſeveral faculties of the ſoul; but the *Bramins*, ſay they, never do this, becauſe they would have this ſacrifice a voluntary one.

At her leaving the houſe ſhe bids her friends farewel, having a citron or lemmon in one hand, and a looking-glaſs in the other, and is all the time repeating the name of God inceſſantly; ſome uſe the word *Naraina*, others *Rañma*, or ſome other name. If ſhe is of the caſte of the *Bramins*, or of the *Veinsjas*, ſhe then, inſtead of a lemmon and a looking-glaſs, holds ſome of thoſe red flowers in her hand which are ſtrew'd in the temple and before the idols, and 'tis neceſſary that theſe flowers ſhould have been preſented to it. An idol is alſo hung about her neck.

The woman being thus equip'd, walks on foot to the place where the corps of her husband was burnt, and if ſhe be of the caſte of the *Settreas* or that of the *Soudras*, ſhe is accompanied by her relations, who employ a great many exhortations, and cheer up her ſpirits; but if ſhe's the wife of a *Bramin*, ſhe is drawn on a kind of ſledge. Not far from the funeral pile is a pond, where ſhe goes and waſhes herſelf. They take off her jewels and other ornaments, when a *Bramin* prays by her, and alms are diſtributed among the *Bramins*. Being come out of the water, ſhe wraps herſelf up in a yellow ſhroud, and draws near to the pile. 'Tis rais'd in a pretty deep hole, the earth of which being all thrown on one ſide, forms by that means an eminence, on which ſhe aſcends. The wood with which the corps of her husband had been conſum'd, is half burnt, and caſts a dreadful blaze; but to prevent this ſight from terrifying her, they place a mat betwixt her and the fire, ſo that ſhe does not ſee it. 'Tis on this eminence that ſhe takes the laſt farewel of her relations, who all exhort her to behave with great bravery on this occaſion. She then takes ſome kitchen utenſils, ſuch as a *Pilang* or peſtle, to pound rice; a *Soup* or little fan, to winnow it after 'tis pounded, and toſſes them into the fire over the mat. She afterwards takes a pot full of oil, part of which ſhe pours on her head, repeating inceſſantly the name of God, when at laſt, the mat being taken away, ſhe throws herſelf into the fire with the pot of oil. She then is immediately cover'd with wood five or ſix foot deep, while others pour oil and butter on the fire to make it blaze the more. Sometimes, when the ſhe-ſlaves find their miſtreſs is greatly afflicted for the loſs of her husband, they promiſe her, in caſe ſhe is reſolv'd not to ſurvive him, to burn themſelves along with her, and are always as good as their words. There is leſs ceremony uſed upon their account; they dance near the

funeral pile, and throw themſelves into it, one after another [a]. Thus have we deſcrib'd the manner in which the women of the three inferior caſtes burn themſelves.

The burning of the women of the firſt caſte, is accompanied with ſtill more barbarous circumſtances. Theſe aſcend the funeral pile, and lay themſelves down by the corps of their husbands, as if they were going to ſleep with them. Being plac'd, the funeral pile is raiſed over them; when the fire is ſet to that part of it that is neareſt their heads, on which oil and other unctuous ſubſtances had been pour'd, in order to make the fire ſooner catch the funeral pile, the wood whereof is of a coarſer or more precious kind, according to the condition and circumſtances of the deceaſed. Some of them uſe a wood call'd *Aquila Brava*, a ſort of aloe, which grows in the iſle of *Ceilan* and on the coaſts of *Coromandel*, and others employ [b] ſandal wood on theſe occaſions.

At *Surat*, over the funeral pile, a ſmall hut made of thick millet-ſtraw, entwin'd with ſmall wood, is rais'd; the woman goes into this hut, ſits down on the funeral pile, takes her husband's head into her lap, and puts fire to it with a torch which ſhe holds in her hand; while a great number of *Bramins*, with pokers in their hands, ſtir up the fire, which they alſo light on the outward part, and even puſh the woman forward, in caſe the dread of the fire ſhould make her attempt to leap out of it; but this does not any way correſpond with the liberty [c] which they pretend to indulge the women in on this occaſion.

The ſame preparations are made whether the woman is to be burnt or buried, but the circumſtances of the burial are different. When ſhe is come to the grave where the corps of her husband lies, ſhe goes down into it, and ſeats herſelf on a bench made of earth, which is made under a kind of vault dug in the earth. Having ſeated herſelf, ſhe takes the corps in her arms, throws incenſe into a fire that is juſt by her, and perfumes her body; this being done, they begin to fill the grave gently, and the woman draws the earth to her, and diſpoſes it about her with her hands. When ſhe is up to the neck in it, two of thoſe who fill up the grave, take a carpet and hold it before the grave to prevent her ſeeing what they are going to do. After this they give her poiſon in a ſhell, which ſhe ſwallowing down, they then twiſt her neck round, ſo very dextrouſly, that 'tis impoſſible for any of the ſpectators to perceive it, unleſs they happen to ſtand very near her. Both theſe infernal tragedies are exhibited to the ſound of inſtruments, the noiſe of drums, and the ſhouts of all the people preſent, which drown the cries of the unhappy victim; ſome of them devote themſelves to death with inexpreſſible reſolution.

Any woman that ſhould refuſe to die with her husband, would be look'd upon as a moſt infamous wretch; their hair is cut off, they are not allow'd to touch any betel, to wear precious ſtones, or marry again; but are expos'd to inſults of every kind: for which reaſon ſuch among them as are inform'd with heroic ſentiments, prefer death to ſo wretched a life. As they are incapacitated from enjoying the moſt inconſiderable trifle, and are not allow'd to have the leaſt honours paid them, they don't inherit the ſmalleſt portion of their husband's eſtate, but lie at the mercy of their eldeſt ſon who ſucceeds to it, and has an abſolute empire over them. If ſuch a woman has none but daughters, the inheritance devolves on her husband's brother, who is oblig'd only barely to maintain her and her daughters; but this they never fail to reproach her with ſo long as ſhe lives, and are often hitting her in the teeth with not loving her husband ſince ſhe had not the courage to die with him. Add to this their artful inſinuations, in aſſuring them that if they either burn or bury themſelves with their husbands, they will ſave their ſouls from hell, altho' they had a thouſand times deſerv'd to go thither; as alſo, that all ſuch who thus ſubmit to death out of pure love and affection, feel none of thoſe torments which the fire cauſes on other occaſions. Theſe things conſider'd, we may eaſily account for their devoting themſelves to death in this manner. To conclude,

[a] *Bernier*'s voyag. vol. ii. p. 113.
[b] *Linſchot.* chap. 76. and *Joh. van Twiſt*'s deſcription of *Guzurat*.
[c] *Bernier*, ibid.

conclude, the ſtory of [a] *Calanus*, who liv'd in the time of *Alexander* the Great, not to mention ſeveral teſtimonies of antient authors, are a proof that the *Indians* have been long uſed to look upon ſo dreadful a death as a mere trifle.

CHAP. XV.

Of Mourning, and the Prayers for the Dead.

THE *Bramins* have various methods of expreſſing their ſorrow for the death of their relations. When one who was older than themſelves comes to die, they ſhave their beards and cut off their whiskers; abſtain from betel ten days, and eat but one meal a day during that term, which is preciſely the time that his ſoul may poſſibly be condemn'd to skip up and down the world. But in caſe the deceas'd were younger, they don't enjoin themſelves this penance; as their wives are always ſo, they are conſequently never oblig'd to mourn in this manner for them, much leſs for their children. The *Soudras* don't make this diſtinction, for they mourn for the young as well as the old, and not only ſhave their beards but alſo their heads, leaving only a tuft on the crown of it, and wrap the reſt with a punger, inſtead of a piece of linnen, which they commonly uſe for that purpoſe, and likewiſe abſtain from betel for three or four days. When a *Soudras* loſes a child, he neither has his beard or head ſhav'd, but deprives himſelf of betel for the three firſt days, and puts a punger about his head.

When any perſon in a houſe dies, all the bearded ſlaves ſhave themſelves; and if the deceaſed were a ploughman, of the family of the *Vettalas*, or of that of the *Ambrias*, which are the two principal among the *Soudras*, twelve ſorts of perſons are to pay him the laſt duties; *viz.* 1. The *Bramins*, who ſerve the pagods. 2. The *Beteanis* or *Perreas*, who beat the drum. 3. The *Pannejevas*, who play on long horn flutes. 4. The goldſmiths. 5. The carpenters. 6. The lockſmiths. 7. The *Vaſſeris*. 8. The barbers. 9. The *Poumaliandes*, who ſcatter flowers round the dead. 10. The *Canapules*, who are writers or ſecretaries. 11. The *Salevadis*. 12. The *Kaicules* or curtezans. But now the *Bramins*, the *Canapules*, and *Poumaliandes*, don't practiſe this cuſtom. A certain tax or duty is paid to all thoſe who come on this occaſion, and a *Vaſſeri* gives to each perſon preſent a punger, which they fix on their heads ſo as to let it hang half an ell down their backs. They proſtrate themſelves in the place where the alms, call'd [b] *Nili*, are beſtow'd.

The fire of the pile being out, they gather up the aſhes of ſuch of the bones as are not conſumed, and throw them into the *Ganges*; for the waters of that river being reputed very holy, are therefore of great comfort to the ſoul of the deceas'd. They alſo think they ſhall procure him an abundance of felicity, by building, purſuant to his laſt-will, *Tampandals* or huts in the high-ways, where all ſuch paſſengers as are a-thirſt have cold and warm water given them, or *Canje*, *i. e.* water in which rice has been boil'd, and ſometimes a few beans. If this be of no ſervice to the dead, 'tis not ſo with regard to the living; who in their journies in that very hot climate, would be almoſt ſpent, were it not for ſome ſuch refreſhment.

They often build pagods over the graves of the dead, but as they are thought to be impure, no religious act is therefore ever perform'd in them. We indeed meet with ſome figures, but theſe are not the object of any religious worſhip, and are at moſt no more than barely the images of ſuch perſons as were either burnt or buried in that place. If they pay them any honours, ſuch as the preſenting them victuals, or incenſing them, 'tis only with this view, *viz.* to engage the ſoul of the deceaſed, in caſe it be a *Ratjasja* or devil, not to do them any harm or frighten them in any manner. They alſo dig wells and *Tanks* for the ſervice of the publick, and imagine that the benefit which will thereby accrue to every individual, will be of advantage to the departed ſoul.

[a] *Quint. Curt.* lib. x. [b] This is rice that has not been winnow'd.

END OF THE FIRST PART.

A DISSERTATION ON THE MANNERS AND RELIGION OF THE BRAMINS.

PART II.

Of the Tenets and religious Cuſtoms of the Bramins.

CHAP. I.

Of GOD, *and the Creation of* BRAHMA.

THE *Viſtnouvas* look upon *Viſtnou* as the ſovereign Deity, whom they alſo call *Permal.* Not to take notice of the almoſt numberleſs multitude of other names they give him, I ſhall only obſerve, that the *Seyvias* don't allow that ſovereignty which they aſcribe to *Eſwara*; however they unanimouſly believe there is but one God, and that *Brahma* created the world. Here follows the ſtory of the creation according to the *Vedam.*

When as yet nothing but God and the water exiſted, the ſupreme Being, deſirous to create the world for his own amuſement and pleaſure, caus'd the leaf of a tree, in the ſhape of a child, who plaid with its great toe in its mouth, to float on the water. From its navel there iſſu'd out a flower call'd *Tamara,* whence *Brahma* drew his original, who was greatly ſurpriz'd to ſee himſelf form'd and not to know by what power; but the divine Being clear'd up his doubts, and acquainted him with his origin. *Brahma* gave him ſuch ſtrong teſtimonies of his gratitude for what had been indulg'd him, that God was affected with it, and therefore gave him the power of creating the world.

Brahma had at firſt five heads; his mighty power elated him with pride, ſo that he forgot the reſpect and veneration he ow'd to *Eſwara,* who, in his anger, created *Beirewa,* chief of ſuch human ſouls as are chang'd into fluttering devils. *Beirewa,* to revenge the ſlighted God, ſplit one of *Brahma's* heads, *viz.* the middle one, with his nail. *Brahma* endeavour'd to appeaſe *Eſwara* by hymns which he compos'd in his praiſe, and the God, moved with his repentance, put the wounded head on his own, and promis'd *Brahma* that he ſhould live with four heads in as great credit as before. The *Bramins* are of opinion, that his pride is not yet quite rooted out; and aſſert, that when the world which now exiſts ſhall be deſtroy'd, and give way to that which is to ſucceed it, *Brahma* will be in an inferior ſtate to that he now enjoys, and that his place will be fill'd up by *Annemonta,* the faithful ſervant of *Viſtnou.*

Brahma did not only create the world, but alſo preſides over it with abſolute ſway; he alone is intruſted with the care of every particular being, for God does not give himſelf the trouble to ſuperintend over the leaſt thing in nature. Thus 'tis *Brahma* indulges with long life, and aſſigns to each individual his deſtiny, which is irreverſible: however, he is not ſingle, but has ſeveral ſubalterns, who have each their particular juriſdictions. The moſt conſiderable of his deputies is *Devendre*, who has command over all the chiefs of the eight worlds, and has alſo lieutenants in each of theſe eight worlds, which are ſeated over the globe inhabited by us. They call the laſt *Bou-locon*, *i. e.* the place below. That where *Brahma* reſides is the higheſt, which, however, is under the heavens, and is call'd *Brahma-locon*. One of theſe two worlds is ſituated towards the north, and the other towards the ſouth; the eight others lie between, and are rang'd according to the order of the winds. 1. *Indre-locon*, where *Devendre* preſides, who is alſo call'd [a] *Indre*. 2. *Achni-locon*. 3. *Jamma-locon*, which is hell. 4. *Niruti-locon*. 5. *Warouna-locon*. 6. *Cubera-locon*. 7. *Wajouvia-locon*. And, 8. *Iſangja-locon*.

Achni, *Jamma*, *Niruti*, *Warouna*, *Cubera*, *Vajouvia*, and *Iſangja*, all hold of *Devendre*, who is ſubordinate to *Brahma*. Theſe eight chiefs have each their particular functions: *Achni* preſides over the fire, *Varouna* over the water, *Vajouvia* over the winds, *Cubera* over riches, and ſo of the reſt.

CHAP. II.

Of the Wives of Viſtnou *and* Eſwara.

WE have ſeen in the firſt part, that when the mountain *Merouva* was whirled about in the ſea, the motion produced a foam which was like the cradle of a beautiful woman nam'd *Latſami*. This ſecond *Venus* was beſtow'd on *Viſtnou*, preferably to the *Devetas*, who were all in love with her. The *Seyvias*, who aſſert that *Eſwara* is the ſovereign God, ſay alſo, that he has a wife call'd *Parvati*. They tell us that ſhe had a double birth; firſt, ſhe was daughter to *Datſja*, ſon of *Brahma*, and of *Saraſvati* his wife. Her father gave her in marriage to *Eſwara*, and ſome time after intended to perform a *Jagam* or ſacrifice, to which he invited the *Devetas*, ſuch as *Devendre*, the ſun, the moon, and the reſt; but neglected *Eſwara* his ſon-in-law. *Parvati* told him he ſhould alſo have invited him, but he, inſtead of agreeing with her, made her the following injurious anſwer: Eſwara, ſays *Datſja*, *is not worthy of that honour; he is a fellow that ſubſiſts only on alms, and has no clothes to put on.* We are to ſuppoſe that *Eſwara* was at that time *incog.* and veil'd under ſuch a ſhape as made him unknown to all. *Parvati* inflam'd with rage, cried out to her father, *I myſelf am therefore not worthy to aſſiſt at it*; and ſaying theſe words, ſhe leap'd into the fire that was prepar'd for this ſolemnity. *Eſwara*, exaſperated in the higheſt degree at this unhappy accident, was all over in a ſweat, and one of the drops of it happening to fall on the earth, *Virrepadra* ſprung from it, who immediately ask'd his father, what commands he had for him. *Eſwara* bid him go and deſtroy the *Jagam* of *Datſja*, and was obey'd, for he kill'd ſome of the gueſts, drove away others, cut off *Datſja*'s head, kick'd the ſun and broke all his teeth, ſo that he has not one left at this time; and drubb'd the moon ſo heartily, that her face was cover'd all over with the marks of the blows he gave her, which continue to this day. The *Devetas's* implor'd *Eſwara's* mercy, and obtain'd it; he was ſoftned by their intreaties, and reſtor'd *Datſja* to life, on whoſe body he fix'd the head of a he-goat inſtead of his own. *Parvati* being conſum'd in the fire into which ſhe had thrown herſelf, was indulg'd a new birth,

[a] *i. e.* Chief.

birth, and was daughter of the mountain *Chimawontam*, who married her to *Eſwara*; her husband was ſo paſſionately in love with her, that he gave her half his body, ſo that ſhe became half man and half woman, for which reaſon the *Bramins* call her *Ardhanari-Eſwara*; a name, implying ſuch an union.

Theſe people are of opinion, that both *Viſtnou* and *Eſwara* can procreate children without the commerce of the other ſex, ſince they aſcribe to them a power of getting them by the bare act of the will, ſo that they ſuppoſe they only have them for dalliance ſake. *Eſwara* is repreſented in the temples under a very immodeſt ſhape, expreſſing the union of both ſexes in an act, which modeſty will not allow me to explain farther. This is grounded on a tradition which the *Bramins* themſelves are partly aſham'd of, and is as follows: It fell out one day that a *Moniſwara* came to viſit *Eſwara* in a place where the latter uſed to careſs *Parvati*. The *Moniſwara* came at a very unſeaſonable hour; in vain the porter ſhut the gate upon him, and even told him the reaſon why he could not be admitted, for the *Moniſwara* was ſo enrag'd to find he muſt be forced to ſtay till *Eſwara* ſhould pleaſe to ſhew himſelf, that he broke out into an imprecation, which he immediately repented of. *Eſwara* had overheard him, but pardon'd him when he found he was ſorry for it. The *Moniſwara* not ſatisfy'd with being pardon'd for his offence, requeſted that all who ſhould worſhip the image of *Lingam*, which is that figure repreſenting the union of the ſexes in the manner above-mention'd, ſhould reap greater advantages from it than if they were to worſhip *Eſwara* when repreſented with his whole body. He obtain'd his deſire, and 'tis to this circumſtance that thoſe ſcandalous images, under which *Eſwara* is worſhip'd in the pagods, owe their original; but he is repreſented under the figure of a man, in that ſtatue of him which is carried about in public.

CHAP. III.

Of the ten corporeal Shapes which Viſtnou *aſſum'd.*

THE *Viſtnouvas* believe that *Viſtnou* had ten different births.

1*ſt*, [a] Like *Matja*, or a fiſh; for a devil having carried off the four parts of the *Vedam*, threw himſelf into the ſea with his booty, when immediately *Viſtnou* changing himſelf into a fiſh, purſued and kill'd him.

2*d*, Like *Courma*, or a tortoiſe; for the mountain *Merouva* being thrown into the ſea, in ſearch of *Amortam*, 'twas ſo prodigiouſly heavy, that the world, unable to ſupport the weight of it, was beginning to ſink into the abyſs, when immediately *Viſtnou* transform'd himſelf into a tortoiſe, and took the world on his back.

3*d*, Like *Warraha*, or a hog. Among the idols of *Viſtnou*, in a pagod in the city of *Trimottam*, near *Zinzi*, is the head of a hog, which the *Bramins* aſſert to have come out of the earth; they pay very great honours to it.

4*th*, Under the ſhape of a *Naraſimha*, or a half man and half lion.

5*th*, Under the name of *Vainana*, a young *Bramaſari*, born of the ſame mother as *Devendre*, who gain'd a victory over *Belli*, which we ſhall mention hereafter.

6*th*, Under the name of *Paresje-Rama*, who was a *Settrea*.

7*th*, Under the name of *Dajerrata-Rama*; and the reaſon of his aſſuming that ſhape, is as follows: *Ravana* and *Kompacarna*, ſons of *Caſſiopa*, being now become *Ratjasjas* or devils, were as miſchievous as they were powerful. Theſe ſubdu'd the whole world, and afterwards went and declared war with *Devendre*, but *Ravana* was not able to vanquiſh

[a] See the figures of theſe ten transformations. The reader will meet, in the ſequel of this work, with ſome figures which differ a little from theſe, together with new remarks.

vanquiſh him. In his grief and confuſion he made a requeſt to *Eſwara*, who granted him the following privilege: That he ſhould neither be kill'd, nor be ſubdued by the chiefs of the ſeven worlds ſeated under heaven, but, on the contrary, ſhould be victorious over them. He did not ſtand ſo much in awe of men, as to be forc'd to pray that they might not be allow'd to take away his life. *Eſwara* promis'd him alſo two hundred *lakes* of years, *i. e.* a life of twenty millions of years. *Kompacarna* likewiſe made a wiſh, and requeſted the ſame indulgence as his brother, together with a grant of ſleeping ſix months, and of being afterwards awak'd every day. *Eſwara* granted him alſo, that on the day he wak'd he ſhould overcome all thoſe againſt whom he waged war, not excepting *Eſwara* himſelf. The two brothers, extremely well ſatisfy'd with what they had obtain'd, built ſeven caſtles, the firſt of which was of gold, the ſecond of ſilver, the third of copper, the fourth of iron, and ſo on. They fell upon *Devendre* and the other chiefs, whom they took priſoners, and carried their inſults to ſuch a pitch, that *Brahma* acquainted *Viſtnou* with all the complaints which were made on that account; upon which he reſolv'd to owe his birth to a *Settrea*, *Deſſeratha* by name, in the city of *Ajot-ja*. This *Settrea*, tho' he had three wives, had no children by any of them, and had therefore been adviſ'd to prepare a ſacrifice in order to remedy this barrenneſs. The fire *Homan* being lighted, a man was ſeen to iſſue out of it, having a baſon in his hand, fill'd with rice boil'd in milk, with butter and ſugar, who commanded him to take it and give ſome of it to his wives. The *Settrea* obey'd, but divided it into two parts only, one of which he gave to *Kauſal-ja* and the other to *Kaica*. Theſe two women gave ſome of it to the third, named *Somitra*. They all became fruitful. *Kauſal-ja* brought forth *Viſtnou*, who was named *Ramma*; *Kaica* was deliver'd of *Bharata*; and *Somitra* had two ſons, who were call'd *Latſmana* and *Settrugna*, the firſt of which adher'd to *Ramma*, and the ſecond to *Bharata*. In proceſs of time they married, and *Ramma* had a wife named *Sita*. *Kaica* having done ſomething that pleaſed her husband vaſtly, he engaged himſelf to grant her whatever ſhe ſhould ask. She deſir'd that *Ramma* ſhould be oblig'd to go and live for twelve years in the woods, and that her ſon ſhould be a prince. *Ramma* taking his wife and his dear *Latſmana* along with him, ſet out in obedience to his father's commands. 'Twas with grief that *Bharata* heard what his mother had obtain'd in his favour, ſo that he would have kept him back, and endeavour'd to get the ſentence which had paſs'd upon him revers'd; but *Ramma* oppos'd it, and made him conſent that their father's commands ſhould be obey'd. Accordingly he ſet out, and became the tenant of the woods, where he was the terror of the wicked and the ſupport of the good. During his reſidence there, *Ravana* the devil hearing that *Sita*, *Ramma*'s wife, was a miracle in beauty, he commanded a devil to aſſume the ſhape of a golden ſtag, and he was immediately obey'd; when he appearing before *Sita*, ſhe beſought her husband to let her have him. *Ramma* immediately purſued the ſtag, which taking to his heels, drew him at a great diſtance from the place where he had left his wife. Immediately *Ravana* preſented himſelf before her, under the ſhape of a *Sanjaſi*, and ask'd alms of her, and afterwards drawing near her upon the ſame pretence, he ſeiz'd and carried her off. He endeavoured to conquer her reſiſtance by good uſage, for a ſaint had told he ſhould die in caſe he forced her. *Ramma* being return'd, was prodigiouſly ſurpriz'd not to find his wife, when he met with the bird *Tataw*, mortally wounded, who told him that he had fought againſt *Ravana*, who had forced her away. *If you*, ſays the bird, *ſhould purſue him alone, you'll loſe your labour; but go towards that mountain, and you there will meet with the ape* Suggriva, *who is flying from his enemies, take him into your ſervice.* *Ramma* follow'd his advice; he met with *Annemonta*, who engag'd in his intereſt, becauſe he perceiv'd a light ſhining on the face of *Ramma*, and that of his brother, which ſtruck him with awe. They met with the ape *Suggriva*, who join'd himſelf to them, and after they had reveng'd him of his enemies by their over-

throw, he was declar'd chief of the apes. They afterwards advanc'd towards [a] *Ramacovil* in their way to [b] *Lanca*; but, as there were ſeveral floods in their paſſage, the ape was commiſſioned to bring mountains and to throw them into the ſea, in order to make a bridge with them, which he accordingly perform'd. Now the raviſher had a brother, *Viphiſena* by name; who acquainted him with the danger they were in; *I am inform'd*, ſays he to him, *that* Ramma *is a God*; *reſtore his wife to him.* *Ravana* laugh'd at his advice, when *Viphiſena* ſeeing him obſtinately bent to perſiſt in his reſolution, abandon'd him and went over to *Ramma*, who took him into his ſervice; after this they beſieg'd *Lanca*, when various battles enſuing, *Ravana* was at laſt put to death and his brother put into his place, after which *Sita* was reſtor'd to her husband. *Ramma*, unwilling that this bridge ſhould be of ſervice to any other perſon, broke it down, by throwing ſeveral of thoſe mountains into the ſea of which it was form'd; and built a pagod in *Ramacovil* in honour of *Eſwara*, with this indulgence, that whoever ſhould viſit it ſhould obtain the remiſſion of all their ſins. 'Tis in commemoration of this ſucceſs that *Ramma* is repreſented, in all the pagods of *Eſwara*, with ten heads and twenty hands.

8th, The eighth appearance of *Viſtnou* under the name of *Kriſtna*, the reaſon of which will be given when we mention the feaſt of *Gogolaſtemi*, redounded, as the *Bramins* tell us, more to his glory, and was more wonderful than any of the reſt. At his former deſcents upon earth, he uſed only to bring a ſpark of his divinity along with him, but on this occaſion he appear'd in all the pomp and majeſty of it, inſomuch that heaven itſelf was emptied.

9th, He took the name of *Bouddha*.

10th, And laſtly, he aſſum'd the ſhape of *Kelki*, or a horſe. The author from whom we borrowed theſe names, does not inform us on what occaſion they were given.

CHAP. IV.

The Origin of the Bird Garrouda, *and of* Anniemonta.

Kadrouva-Vinneta and *Diti*, two of the wives of *Caſſiopa*, who was the firſt *Bramin*, happening to be walking in a garden, a little way out of the city, they perceiv'd *Outſeirevan*, the horſe of *Indre*. *Diti* in admiration cry'd out, *How beautiful! how white this horſe is! he has not ſo much as the leaſt black ſpot about him!* Her companion affirm'd that he had a black ſpot near his tail; upon which they fell to diſputing, and laid a wager, the conditions whereof were, that ſhe who loſt ſhould be the other's ſlave. As it was then night, they ſuſpended the examination till the next day; but *Kadrouva-Vinneta*, whoſe ſons were devils under the ſhape of ſerpents, taking advantage of the night, commanded one of them to go and place himſelf near the horſe's tail, ſo that the next morning a little black ſpeck was ſeen upon it. *Diti*, who knew nothing of the trick, ſubmitted to her companion, and was as holy and pious as the other was wicked: but the ſaints comforted her in her affliction, with this aſſurance, that ſhe ſhould bring forth children who would be her deliverers; and accordingly ſhe conceiv'd, and laid two eggs. She waited a long time in expectation of their being hatch'd, but growing impatient, ſhe broke one of them, whence iſſued a child with only the upper part of its body, the reſt not being yet form'd. *Annura*, for that is the

[a] 'Tis call'd by the *Portugueze*, *Ramanacor*, and is an iſland, between the weſtern peninſula of *Indus*, and the iſland of *Ceylan*.

[b] By the country of *Lanca* the *Bramins* underſtand the iſland of *Ceylan* and the kingdom of *Achem*, which, according to them, antiently made but one iſland.

the name of the immature babe, was very angry with his mother for having been the cauſe of his deformity, and aſſur'd her ſhe would continue in ſlavery five hundred years longer, for her not ſtaying till the egg had hatch'd itſelf. He enter'd into the ſervice of the ſun, flew up into the air, and undertook to guide the chariot. Five hundred years after, the other egg being hatch'd, *Garrouda* iſſued out of it, who went and ſerv'd *Kadrouva-Vinneta* and her children. *Diti* growing weary of her ſervitude, *Garrouda* ask'd her why they were ſlaves, and if there were no poſſibility of their getting free? *Yes, there is*, ſays ſhe, *provided you will go and fetch the* Amortam *which is kept in* Devendre-locon. *Garrouda* no ſooner heard theſe words than he flew away, and went in ſearch of the *Amortam*, which he got poſſeſſion of, after having conquer'd the *Devetas* who guarded it, and put out the fire which ſurrounded it. 'Twas to no purpoſe that they intreated him not to force it away, it being a truſt; however he aſſur'd them, that after he ſhould have made uſe of it to reſcue his mother out of ſlavery, they then might have it again if they thought proper. But he requeſted of *Devendre*, that he might be allow'd to eat the ſerpents, which accordingly was granted him. He then ſet out, in order to return to his mother; but the treacherous *Kadrouva-Vinneta* ſeiz'd on the *Amortam*, and reſolv'd that ſhe and her ſons ſhould drink it. Immediately *Devendre* ſent a *Deveta*, under the ſhape of a *Bramin*, who going to her, ſaid as follows: *Take care how you profane this drink, by not taking it with the preparations requiſite. You muſt firſt waſh your Body, and put on ſuch clothes as are pure.* *Kadrouva-Vinneta* cauſed the *Amortam* to be laid on a kind of ſtraw, called *Arpbha*, which is of a very holy nature, and that they in the mean time ſhould go and purify themſelves. In the mean time the *Amortam* was carried off, ſo that only a few drops remain'd of it on the ſtraw. The ſerpents, after their return, fell to licking it, and the ſtraw being very ſharp, cut their tongues; ſince which time the tongues of ſerpents have always been forked. The *beak* of the *Garrouda* having touch'd the *Amortam*, became white, and alſo its neck; and *Viſtnou* made choice of this bird to carry him, in the ſame manner as the *Greeks* and *Romans* relate that *Jupiter* was mounted on an eagle. The *Garrouda* is the *Vahanam*, or ordinary vehicle of *Viſtnou*; the *Baſwa* or ox, that of *Eſwara*; and the *Ampſa*, a bird reſembling a teal, that of *Brahma*.

Nor is the origin of the *Annemonta*, which is properly the wind, leſs wonderful. Whilſt *Viſtnou* liv'd under the name of *Ramma*, in order to wage war with *Ravana*, an ape called *Keſſeri* had a female named *Augena*, who, tho' ſhe had no commerce with her male conſort, brought forth an extraordinary kind of Ape; who, the moment after he was whelp'd, engag'd in the intereſts of *Viſtnou*. The great ſervices he did him in the expedition of *Lanca*, were rewarded by his having a little pagod erected in his honour, within that of *Viſtnou*; and he attends on him in the ſame quality upon earth, as *Garrouda* does in heaven.

When *Viſtnou* withdrew from the world, after having reſided in it under the ſhape of *Ramma*, all the people of *Ajot-ja* were for following him; but *Ramma* told them, they could not aſcend into heaven with their bodies, but that if they were deſirous of accompanying him, they muſt leave them in the *Serriou*, a river which runs near *Ajot-ja*. Theſe gave credit to what he ſaid, and follow'd him with the new bodies with which they had been clothed after death. *Annemonta* was not allow'd this privilege, but was oblig'd to remain upon earth, with this promiſe however, that he ſhould live as long as *Brahma*; and that when the world ſhall be renew'd, he ſhall ſucceed him, and that *Brahma* will then come and take his place.

Garrouda and *Annemonta* are worſhip'd by the *Viſtnouvas*, but the *Seyvias* honour the ſons of *Eſwara*. The firſt is *Wigneſwara*, whom ſome make the ſon of *Parvati*, while others aſſert, that he is brought forth by the bare act of *Eſwara*'s will. The ſecond is *Virrepadera*, whom *Eſwara* begot in his anger, to puniſh his father-in-law *Dats-ja*. *Beirewa* is the third, whom he likewiſe begot in his wrath, in order to

revenge himſelf on *Brahma* for his inſupportable pride and haughtineſs; and who exerciſes juſtice in this world over ſuch fluttering devils as were once human ſouls. The fourth is *Comara-Swami*, ſon of *Eſwara* and *Parvati*. *Nandi*, who is alſo called *Baſwa* and *Baſanna*, is the fifth, and is honoured under the ſhape of an ox. The ſun and moon have alſo their particular worſhip.

CHAP. V.

Of the four Ages of the World, according to the Bramins.

THE *Bramins* aſcribe four ages to the world: the firſt they call *Critaigom*, the ſecond *Traitagom*, the third *Dwaparugom*, and the fourth *Kaligom*. The three firſt are already paſt, and we are now in the fourth, 4831 years whereof are already elapſed, this preſent year 1731. The duration of the firſt was one million, ſeven hundred twenty-eight thouſand years; the ſecond, one million, two hundred ninety-two thouſand years; the third, eight hundred ſixty-four thouſand years; which, added to thoſe already paſt of the fourth age, amount in all to three millions, eight hundred eighty-eight thouſand, eight hundred, and thirty-one years, from the creation, according to this calculation. They have aſcrib'd various degrees of virtue to the four ages, and aſſert, that all things are continually degenerating; which correſponds with the golden, the ſilver, the braſs, and iron ages of the Poets. The univerſe, ſay they, is like an egg, which includes the heaven, the earth, and the abyſs. They ſuppoſe that heaven contains various worlds, and [a] *Bartrouherri* has number'd fourteen, which are all comprehended in that egg. The eight which have been already ſpoken of, are under the heaven where *Brahma* reſides, and go by the general name of *Surgam*; ſo that inſtead of ſaying a man is dead, they ſay he is gone to *Surgam*. Theſe worlds are over the globe inhabited by us, and are called *Bou-locon*. Over *Surgam* is *Brahma-locon*, and over that *Kailaſom*, *Lilaveicontam* and *Veicontam*, in which three places God himſelf reſides. They place *Patalam* or the abyſs, under *Bou-locon*. In the middle of *Bou-locon*, they feign a mountain, whoſe ſummit riſes higher than the eight worlds, and the foot of it deſcends beneath *Patalam*. This mountain, which is the ſame with *Merouwa* that was mention'd when we related the diſcovery of the *Amortam*, is of pure gold; and the revolution of the ſun, moon and ſtars round it, occaſions the difference of day and night. Tho' gold is not of a nature proper to nouriſh trees, the mountain *Merouwa* is nevertheleſs cover'd with fruits which have this property, that whoever eats of them, is never hungry or a-thirſt, or ſubject to the inconveniencies of old age. But theſe delicious climes were not made for men to reſide in, but are reſerv'd for the ſons of *Diti* the wife of *Caſſiopa*.

Bou-locon is divided into ſeven worlds, each of which has its ſea round it. That in the center floats in a ſea of freſh water, the ſecond in a ſea of milk, the third in a ſea of butter, the fourth is ſurrounded with a ſea of curdled milk, the fifth with a ſea of wine, the ſixth with one of ſyrup, and the laſt, which is ours, with a ſea of ſalt water. Each of theſe worlds borrows its name from the ſea with which it is ſurrounded.

[b] This world will have an end, but 'tis as yet far remov'd, for a thouſand revolutions of four ages, make no more than one of the days of *Brahma*'s life, who, 'tis ſaid, will

[a] This is an *Indian* ſage, whoſe proverbs are had in great eſteem.

[b] We need not remind the reader, that this ſyſtem of the four ages of the world, according to the *Bramins*, is very different from that of the *Banians* in the preceding diſſertation. This difference is alſo found in the circumſtances of the creation. 'Tis manifeſt that both thoſe people have imbib'd their notions from the ſame ſource, *viz.* from the doctrine of the antient *Egyptians*, which probably both have diſguiſed after their own mode. All human inſtitutions are liable to change; and to ſay the truth, one age has as much right to invent tenets as another, when they are only the product of a wild and romantic imagination.

will certainly live an hundred years, each day of which is of the length above-mention'd; and in 1639 they computed he was but fifty years of age, and that he was then entring into his fifty-firſt year. The firſt month, and the firſt day, after the expiration of theſe hundred years, the world will be conſum'd by fire. The ſun, who now lends us only a few of his rays, will then dart them all at once on the earth. The ſea will be dry'd up, the mountains will crumble into duſt, after which the rains will deſcend with violence, in the ſame manner as the water ruſhes out of an elephant's trunk, and then *Brahma* will give up the ghoſt.

CHAP. VI.

Of the Devetas, *and ten* Ratjasjas.

THE *Devetas*, who are happy and beneficent intelligences, did not all ſpring from the ſame original. *Brahma* created the ſun, the moon, and the ſtars, which are all ſo many *Devetas*. He alſo created others for the more immediate ſervice of the Deity, ſuch as *Wiſtnoudouta* and *Sevadouta*, who are both ſervants, the former of *Viſtnou*, the latter of *Eſwara*. *Caſſiopa* the firſt *Bramin*, had not reaſon to be equally ſatisfy'd with his children. Thoſe he had by his wife *Aditi* were agreeable to God, who rank'd them among the *Devetas*; and their number is increaſed by the ſouls of ſuch men as die after having led holy lives.

Brahma alſo created *Ratjasjas*, or unhappy and noxious intelligences, among which are the *Jammadoutas* or ſervants of *Jamma*, and certain others. The children which *Caſſiopa* had by his wife *Aditi*, were all *Ratjasjas*, which is alſo the fate of all ſuch as have led a life of guilt. Theſe are all condemn'd to flit up and down, to be oppreſs'd with hunger and thirſt. They cannot enjoy any thing that is given them by men, and therefore often aſſume a human ſhape, in order to beg alms. *Beireva*, who is their chief, does not allow them ſo much as to tear up a ſingle blade of graſs.

Such *Ratjasjas* as were once men, have no longer the power to hurt, and are no more than a ſett of wretched beings; but the children of *Aditi* are very powerful, and hurt even the *Devetas*. Some of theſe are even in *Surgam*, but they cannot ſoar up ſo high as *Brahma-locon*, much leſs to *Weicontam*, where the divine Being reſides corporally. From their unwieldy and miſhapen bodies, there exhales an inſupportable ſtench. They are *Anthropophagi* or man-eaters, have children, and are ſubject to death: they aſſemble in the iſland of the *Andamans*, ſituated to the ſouth of *Pegu*.

CHAP. VII.

Of the Pagods, and religious Worſhip.

THE diviſion of the nation between *Viſtnou* and *Eſwara*, gave riſe to the building of pagods in honour of both theſe deities. As their ſects live together in the ſame place, there is not a ſingle city but has one temple at leaſt dedicated to each of them. Theſe are built with very lofty ſpires, and are larger and more finely embeliſh'd than thoſe pagods which are erected in honour of the inferior divinities. But this is not the only diſtinction between the pagods; there is likewiſe another which is founded on the degree of holineſs, they not being all equally ſacred. Here follows the principal in the kingdom of *Carnate*.

Jocketena,

Jocketena, a very lofty and very beautiful pagod at *Madura*; that of *Sriringam*, at *Trifinapoli*; that of *Vaderafou*, at *Vifnou-Canje*; and that of *Vire-ragna*, at *Trivelour*: thefe four are dedicated to *Viftnou*. The following are in honour of *Efwara*, who is there ador'd under the figure of the five elements: at *Seva-Canje*, the pagod call'd *Ekaubranata*, for the earth call'd *Pratevi*; at *Trivanakavere*, the pagod *Jembounateſwara*, for the water call'd *Apou*; at *Trinamula*, the pagod *Aranajat-Eſwara*, for the fire nam'd *Tſejem*; at *Kaliſt*, the pagod *Kaleſt-Eſwara*, for the wind call'd *Waijou*; at *Settamberam*, the pagod *Settamberam-Eſwara*, for the air call'd *Akasjem*: there is alſo the pagod *Winket-Eſwara* at *Tripeti*.

The *Bramins* are very ingenious in heightning the fame and reputation of their pagods, and have a fruitful imagination for the invention of prodigies, in order to engage the devotees in their worſhip. In the pagod of *Trifinapoli* is kept the original image which *Brahma* himſelf ſerv'd. He gave it to the anceſtors of *Ramma*, who had it by ſucceſſion, and made a preſent of it to *Viphiſena* brother to *Ravana*; the occaſion of which was as follows:

Ramma, after they had ended the war which they had waged againſt this *Ratjasja*, perceiving that it was with regret he left him to go and live in his dominions of *Lanca*, gave him this image to comfort him, commanding him to worſhip it agreeably to his intentions; upon this condition however, that he ſhould never ſet it on the ground, but on that ſpot where he intended it ſhould always continue. Being one day at *Sriringam*, he had occaſion to make water, when *Vicgneſwara*, ſon of *Eſwara* and *Parvati*, aſſuming the ſhape of a *Bramaſari*, preſented himſelf before him at that very inſtant. *Viphiſena* beſought him to hold the image, till ſuch time as he had ſatisfy'd nature; which the other promis'd, upon condition that he ſhould not be above half an hour: but *Viphiſena* was full two hours, whereupon the counterfeit *Bramaſari* ſet down the image. *Viphiſena* having done that very moment, he beat him, and endeavour'd to lift up the image, which open'd its mouth, and bid him not remove it from that place; but to compenſate his loſs, it told him, he might come every day from *Lanca* and pay him homage, which he might eaſily perform, as he was a giant and a *Ratjasja*. The *Poranes* or chronicles relate, that he uſed to go regularly to it every day, bringing flowers with which he adorn'd the image, inſtead of thoſe which the *Bramins* had laid there. They ſay further, that as no one could poſſibly find out how thoſe flowers came to be chang'd, a *Bramin*, in order to diſcover the matter, ſhut himſelf up in the pagod, and ſaw what he did. The *Bramins* pretend that he ſtill comes there once every year.

As *Viphiſena* tarry'd ſo long before his return, there was a myſterious reaſon for his ſo doing. During the continuance of the world which preceded this, ſeven rivers, *viz.* the *Ganges*, *Jimmena*, *Godaveri* that flows near *Narſapour*, *Saraſvati*, *Marmada*, *Tſindou*, and *Cavari*, happening to meet together, diſputed for pre-eminence. Five of them gave it up, but *Cavari* would not. The *Ganges* went and proſtrated itſelf at the feet of God, who was ſo much the more inclin'd to favour him, as five had already allow'd him the ſuperiority he ſtickled for. But *Cavari* made a very ſeaſonable vow, which was ſo agreeable to that God, that he promiſed to *come into his boſom*. 'Twas in order that this promiſe might be perform'd, that *Viphiſena* was prevented making water ſo long, in order that the patience of the *Bramaſari* being worn out, he might ſet the image on the ground, which by that means would be confin'd at *Sriringam*, a place ſurrounded with the waters of the river *Cavari*.

The pagods erected in honour of *Viſtnou* and *Eſwara*, are more lofty and ſpacious than thoſe of the inferior divinities; but they are not to be compar'd to our churches. Thoſe buildings are flat, but the ſpires are very lofty, and among the reſt, that of the pagod which ſtands in the neighbourhood of *Tegnepatram*, which generally goes by the name of the *white pagod*.

Theſe pagods conſiſt of three parts: the firſt is a vaulted roof, ſupported on ſtone columns; it lies open, and all perſons without diſtinction are allow'd to enter it. Some images are within, which are placed for ornament ſake, and to repreſent ſome incident in the *Poranes* or chronicles, under ſymbolical figures. Theſe are elephants, oxen, horſes, *&c.* and are made of wood. Some of theſe are carried with great ſolemnity through the ſtreets on certain days. The ſecond part is open in the day-time, and ſhut at night; but the *Bramins* who ſerve and attend in the pagods, forbid the entrance of it to all but themſelves. 'Tis fill'd with groteſque and monſtrous figures, of men with many heads, and a great number of arms. The third, which is a kind of chancel, is ſhut up with a very ſtrong gate. 'Tis here that the ſtatue of *Viſtnou*, in the ſhape of a man with four arms, is placed; or that of *Eſwara*, under the figure of *Lingam*, or that of a man; but in this caſe he is repreſented with three eyes, *viz.* two in their natural place, and the third in the middle of the forehead. A great number of lamps burn day and night before theſe idols.

This edifice ſtands in the midſt of a green that is ſurrounded with a wall, within which are pagods which are uſually plac'd round thoſe of *Eſwara* or *Viſtnou*. Thoſe of the latter have generally thoſe of *Laſtemi* his wife, of *Garrouda* and *Annemonta* near them. 'Tis very proper for *Garrouda* to be placed in the pagod of *Viſtnou*, he being his *Vahaman*; *Anemonta*, whom they repreſent with an ape's head, becauſe, ſay they, he was whelp'd in this manner, is ſometimes on the outſide. Near the little pagod dedicated to *Garrouda*, ſtands a kind of maſt, on which ſeveral ſticks are nail'd; he himſelf is repreſented under an human ſhape, with wings on each ſide. The *Bramins*, who rank him among the red ſparrow-hawks, and pay him very great honours, might poſſibly have borrowed this ſuperſtition from the *Egyptians* who had the ſparrow-hawk in great [a] veneration, and always puniſh'd thoſe with death who kill'd one of thoſe birds, tho' it were by chance. In the green where the pagod ſtands, is a ſtone bucking-tub, in which the plant *Tolege* is ſet.

The pagod of *Eſwara* ſtands alſo on a green ſurrounded with a wall, having ſeveral other pagods within it, *viz.* thoſe of *Parvati* his wife, of *Suria*, of *Chindeca*, of *Comaraſwari*, and of *Nandi* or *Baſwa*. The laſt is repreſented under the ſhape of an ox as big as the life, and made of blue ſtones. *Baſwa*, who is *Eſwara's Vahaman*, is ever with him. *Schendra* or the moon, has no particular pagod, but ſhe is always over *Eſwara's* head.

The cuſtom of placing figures of the moon over-head is of great Antiquity. The *Moabites* uſed to adorn the necks of their camels therewith, [b] as we read in the book of *Judges*; and the creſcent of the *Mahometans* poſſibly owes its original to this. The pagod of *Eſwara* has likewiſe two other ſtatues in it, *viz.* that of *Vicgneſwara*, which is alſo call'd *Pullari* and *Vinnaiki*. He is repreſented with the body of a gor-belly'd man, and the head, the trunk, and one of the tuſhes of an elephant. The other is that of *Virreparda*, which has one head, but a great number of arms, all graſping weapons: he is ſometimes imag'd with no leſs than thirty-two arms.

Whenever the *Bramins* go upon the green, they, out of reſpect, always obſerve to have the pagod to their right; and before they enter it, they always leave their ſhoes at the door, and throw an upper garment over their ſhoulders, as tho' it were a cloak.

For the maintenance of the pagod, there is a duty laid on all goods imported and ſold in the city, and a kind of poll-tax which is levied on the ſeveral families.

The perquiſites ariſe from the offerings of the pilgrims, who come in ſhoals to the pagod, on ſuch days as are ſacred to it; as for inſtance, that of *Tripeti*, a few days journey diſtant from *Paliacate*, has three feſtivals every year; one in *September*, on which the *Soudras* particularly, and the inferiour ſort of people meet there; the ſecond in *December*, on which the *Bramins* aſſemble from all parts; and the third, whoſe ſtated

[a] *Herod.* lib. 2. [b] *Judic.* viii. 21.

ſtated time is not mention'd by Mr. *Roger*, does not produce a leſs revenue than the former. The yearly perquiſites of this pagod amount to ſixty or eighty thouſand * pagods, which we are told is much leſs than formerly; conſequently it muſt, in thoſe days, have amounted to prodigious ſums.

The antient kings uſed to glory in increaſing the treaſures of the pagods, but King *Veincapati* happening to be in want of money, and unwilling to incur the odium of having plunder'd the ſacred treaſure, took the money that was depoſited therein, and gave a promiſſory note for the payment of it, when the ſtate of his affairs ſhould permit him to do it. *Rama-Develo* his ſucceſſor, had not ſo much probity, but was for ſeizing the jewels, and among the reſt a crown of gold, enrich'd with rubies and diamonds, which was on the head of the idol. But thoſe who had given him this wicked counſel, died at the foot of the mountain on which the pagod ſtands, and were ſoon after follow'd by the king himſelf.

CHAP. VIII.

Of the Idols, and their Worſhip.

DIVINE worſhip among the *Bramins* does not, as with the *Chriſtians*, conſiſt in aſſemblies of people who meet regularly to pray, hear ſermons, and ſing the praiſes of God. There are certain nights on which the image of *Viſtnou*, and others on which that of *Eſwara* are carried in proceſſion through the city. This ceremony is perform'd monthly in honour of *Eſwara*, on the day of *Amavali*, or the firſt day the moon does not appear; and the ninth after the new moon, *viz.* the day of *Jecca-deſi*, in honour of *Viſtnou*. Here follows the manner of this proceſſion:

The image of this God is ſet on a prauncing horſe carv'd in wood, ſtanding only on his hind legs, which are fix'd in the board whereon he is carried. The men who carry this machine upon their ſhoulders, don't walk ſtrait forward, but wheel up and down, in imitation of the pacing of a horſe in the *Manege* or riding-houſe. Torches are carried before the idol, who has a *Sombreiro* or umbrello over its head: by the horſe's ſide is a man, who fans the idol, and drives away the flies. When they have gone their rounds they place it again in the pagod, when a ſett of young proſtitutes, conſecrated to the latter, dance in honour of the God; they likewiſe ſing hymns, and play on inſtruments made of horn, the drums beating at the ſame time.

Tho' the *Bramins* think the bare touch of a *Soudra* would pollute their pagods and images, they yet don't look upon publick proſtitutes as unworthy of dancing before the objects of their religious worſhip; nor do they ſuppoſe they are excluded the felicities of the next life, eſpecially if they keep conſtant to the man to whom they firſt made a ſacrifice of their chaſtity: for to ſay the truth, this kind of fornication is not more criminal than the marriages of thoſe people, ſince neither of them are ſanctified by the chriſtian religion.

Their *Poranes* relate, that *Devendre* aſſuming the ſhape of a man, went one day to viſit a curtezan, in order to try whether or no ſhe would be faithful to him. A bargain was ſtruck up between them, and he agreed to give her a handſome recompence, which was accordingly perform'd. She indulg'd him the utmoſt of his wiſhes on the night he had paid her ſo very generouſly, but did not ſleep a wink. *Devendre* feign'd himſelf ſick, and appear'd to his miſtreſs as tho' he had been really dead, whereupon ſhe the next day declar'd to her relations, that ſhe was reſolv'd to burn herſelf with the body of her lover, nor could all their prayers and intreaties diſſuade her from ſo

* The pagod in *India* is a piece of money, value four florins, four ſtivers *Dutch* money.

ſo doing. Hereupon the funeral pile was prepar'd, and ſhe was going to follow him, when *Devendre* diſcover'd himſelf to be alive; and to reward her fidelity, promis'd her a place in the heaven where he preſides, and accordingly was as good as his word.

The worſhip of *Images* conſiſts in honouring them, and in dreſſing them up in ſuch ornaments as tradition aſſures are moſt agreeable to them. As for inſtance, *Viſtnou* delights in having his ſtatues deck'd with flowers, rich clothes, and precious ſtones; and the *Viſtnouvas* never fail to indulge him in his deſires. *Eſwara* has a different taſte, and delights in having his ſtatues waſh'd with eſſences, and his worſhippers are very careful to ſprinkle them with water in which pounded ſandal has been ſteep'd, or with other odoriferous waters. They teſtify the veneration they have for theſe idols, by lighting up lamps before them, and thoſe of their wives, and by preſenting victuals to them twice a-day. He who carries the diſh, having a little bell in his hand, is preceded by one who plays on the flute, and a drummer. After the rice has ſtood an hour before the idol, the above mention'd perſon comes and takes it back, then this meſs is conſider'd as a gift which is beſtow'd by the God on thoſe who eat of it.

The proceſſions of *Viſtnou* and *Eſwara* above-mention'd, are not only made monthly on the days appointed for that purpoſe, but have each a ſolemn feſtival every year, when they are carried with great pomp and ſolemnity into a tower as high as a houſe, which runs upon wheels, and is drawn by *Maccoas*, who are fiſhermen; a multitude of people of the four caſtes, crouding before and behind it. The idol being ſeated on the top of a chariot, is ſaluted by the ſpectators, who claſp their hands and liſt them up on high. There is alſo another proceſſion made at *Paliacatte* the afternoon of the tenth of *January*. The ſtatue on horſeback is carried out of the city, and when that of *Viſtnou* is carried in this manner into the country, ſeveral games are celebrated in his honour, ſuch as the letting looſe a he-goat or a fox, and endeavouring to kill them as they run, with ſticks which they hold in their left-hands. In the evening the God is brought back to the place of his reſidence, and the feſtival ends with a concert of muſick and the dances of young proſtitutes. The next day is *Eſwara*'s turn, who is alſo carried into the country. The ſame ceremony is again perform'd the eleventh of *June*, but the day following he is only put on horſeback and carried on their ſhoulders.

CHAP. IX.

Of the Feſtivals of Viſtnou *and* Eſwara.

THE *Bramins* diſtinguiſh their feſtivals by three different names. Thoſe of *Viſtnou* and *Eſwara* are call'd *Trenala*; thoſe of the inferior divinities, ſuch as their wives and ſons, go by the name of *Panduga*; and *Jataro* thoſe of the *Ganga*; which we muſt obſerve not to confound with the river *Ganges*, tho' it be the ſame name.

The eighteenth of *January*, the married women celebrate the feſtival of *Gauvri-Devi*, which laſts nine days. Theſe days of devotion are inſtituted in honour of *Parvati* wife of *Eſwara*, to whom the *Seyvias* aſcribe a boundleſs power, which they expreſs by the word *Mahaſecti*, or *great Power*. They celebrate this feſtival in order to obtain a long life for their husbands, and to deprecate their ever being widows. They make an image of *Parvati* with rice meal, mix'd with red grain or corn; after which they clothe it, and adorn it with flowers; and having ſerv'd and attended on it for nine days, they carry it the tenth into a *Palankin* or ſedan out of the city, followed by a croud of married women; and at laſt, throw it into one of the ſacred ponds, and there leave it: which being done, they all return to their reſpective homes.

The 8*th* of *February* the *Seyvias* and *Smaertas* celebrate the feſtival of *Tſeveratre*; which is not obſerv'd by the *Viſtnouvas*. It conſiſts in faſting and watching a day and a night. The *Soudras* commonly ſpend all that night in gaming, to keep themſelves from falling aſleep, but are blam'd for ſo doing. This feſtival is celebrated in commemoration of *Kalecote Viſsjam*, that mortal poiſon from which *Eſwara* deliver'd the world, when they were in ſearch of the *Amortam*. He had no ſooner ſwallow'd this poiſon but he fainted away, when the *Devetas* ſeeing what had befallen him, commanded allmankind to faſt during that day, and to meditate continually on that deity, which gave him great eaſe. Being recover'd out of his ſwoon, he promis'd that all thoſe who ſhould celebrate this feſtival, ſhould obtain a full remiſſion of all his ſins.

The 14*th* after the new moon of *Auguſt*, the *Bramins* and *Soudras* of both ſexes, celebrate the feſtival call'd *Ananta Padmanaba Uratam*. This feaſt is ſolemniz'd in order to obtain health in this life, and heaven in that to come. They endeavour to perform this religious act on the bank of ſome river whoſe waters are ſweet, otherwiſe 'tis celebrated in ſome houſe or pagod. The *Bramins*, who only are allow'd the privilege of officiating at it, take a handful of long ſtraws, and make them up into fourteen knots. 'Tis then the image of *Ananta Padmanaba*, which is incenſed, deck'd with flowers, and conjur'd with a kind of exorciſm. After this, a red girdle with fourteen knots in it, is tied about the right-arm of that perſon who obliges himſelf to obſerve this feaſt, and this girdle goes generally four times round the arm. When a *Soudra* is initiated into this myſtery, he goes up to a *Bramin* who ties the *Dſandhem* about his arm; which being done, a little pot with water in it is put in his name, and under it ſome *Nili* is ſown, and the whole is cover'd with a linnen cloth on which a flower is painted, and natural ones ſtrew'd up and down it. The *Bramin* has a *Danan* or alms for his trouble, which is made him either in fruits, in rice, or in money.

This feſtival is celebrated annually, and he who has ſolemniz'd it once, is oblig'd to repeat it fourteen times, after which he is at liberty either to continue it, or give an entertainment to the *Bramins*. If he once begins again, he is oblig'd to repeat it for another fourteen years. Such as have accompliſh'd the fourteen years, have the privilege of having a golden girdle made inſtead of a red one.

The inſtitution of this feſtival is aſcrib'd to certain ſaints, and to excite the devotion of the people the following ſtory is related. The wife of a rich *Bramin* who was wholly ignorant of this ceremony, going to waſh herſelf in a river whoſe waters were [a] ſweet, was ſurpriz'd to meet with perſons who were ſolemnizing this feſtival. After having been inform'd of the reaſon thereof, the girdle was tied about her arm, and ſhe return'd home with it. Her husband ſeeing it on, and being told how ſhe had come by it, he took it from her arm and threw it into the fire; but he was puniſh'd for ſo doing by loſing all his poſſeſſions in an inſtant. This great loſs affected him very ſenſibly, whereupon he ſet out in ſearch of the God in whoſe honour this feſtival was celebrated, and not being able to find him, ſunk down thro' wearineſs. However the Deity appear'd to him under the ſhape of an old *Bramin*, and ask'd him what was the matter with him. The ruin'd *Bramin* began to tell him all his ſtory, but the old man interrupted him, ſaying, *Art thou ſuch a madman to go in ſearch of God? Doſt thou think thou ſhalt ever be able to find him? Thou hadſt better return home, enjoy thy eaſe, and not fatigue thy ſelf in this manner. I will not give over the ſearch*, reply'd the other, *but will either find him or die.* Theſe words melted the God to compaſſion, ſo that he was no longer able to act under this feigned character, but revealing himſelf, comforted him and reſtor'd him to his ſtrength. The *Bramin* was not wanting in his acknowledgments, for having the gift of poeſy, and being skilful in making extempore verſes, he ſtruck out ſome that inſtant, and the God was ſo pleas'd with them, that he promis'd him

[a] There are a great many rivers in *Perſia* and *India* whoſe waters are very noxious, and are call'd by the inhabitants *bitter*. Such is the *Aaggiſou* mention'd by *Tavernier* in his voyage to *Perſia*, T. 1. c. 4.

him he ſhould, at his return, find all the poſſeſſions in his houſe which he had before been maſter of, and that he ſhould one day go to heaven; all which happen'd accordingly.

The *Bramins* have a particular feſtival call'd *Traſvanala Pondema*, every full moon in *Auguſt*. On this day the *Dſandhem* is given to children who are hereby *Bramaſariis*, and at the ſame time the *Graſaſtas* or married *Bramins* take a new one.

The *8th* after the full moon of the ſame month, the *Bramins* and *Soudras* celebrate the nativity of *Viſtnou* by the name of *Kriſtna*. Here follows the origin of that feſtival which is call'd *Gokoulaſtemi*.

In the age *Duaparagom*, or the third age of the world, *Kampſa*, who was a powerful *Settrea*, had a ſiſter, *Deveki* by name, whom he gave in marriage to *Vaſſoudeva* of the ſame Caſte. While they were making merry at the wedding, an *Akaſavani*, or fluttering ſpirit, came and interrupted the feſtivity, and ſaid to *Kampſa*; *Why art thou thus gay and jovial? theſe nuptials will be fatal to thee, for the eighth child thy ſiſter ſhall bring forth will be thy deſtruction.* At theſe words, *Kampſa* put a ſtop to the mirth and rejoicings, and would have kill'd his ſiſter. He was prevented, and afterwards contented himſelf with confining her and her husband, upon condition that ſhe ſhould deliver up all her children into his hands. He aſſign'd them a habitation or rather priſon, and ſhut them up therein, together with an aſs who bray'd every time ſhe was deliver'd of a child, when *Kampſa* ruſhing in at the ſignal, took the babe and threw it from the top of the houſe to the bottom. He had already deſtroy'd ſeven in this manner, and was preparing the ſame fate for the eighth, but miſs'd his aim. By the city they were in there run a river, on the other ſide of which was another pretty large city named *Gocalam*, inhabited by herdſmen, whoſe chief, call'd *Nanda*, had a wife, *Hiſſohoda* by name, who kept a great many cows, by which ſhe got her livelihood. This chief of the herdſmen and his wife, in the other life before that they then led, had made a vow to *Viſtnou*, who reveal'd himſelf to them under the ſhape of a moſt beautiful boy, and ask'd what they requeſted of him. They were fill'd with ſo much admiration, that without once reflecting on what they had before deſir'd, they pray'd to have a ſon like to the child that ſtood before them. *Viſtnou* promis'd to indulge them their wiſh in the next life, and the time of his fulfilling his promiſe was now come, when *Kampſa*'s ſiſter was deliver'd of her eighth child, which happen'd to be a ſon, who was born with four hands, and was called *Kriſtna*; and 'tis thus, ſay the *Bramins*, that *Viſtnou* beſtows in heaven the pleaſures call'd *Lila-Veicontam*: they add, that he reſides in the *Veicontam*, where he is a pure ſpirit without any corporeal form. The child's parents were ſurpriz'd at his birth, they diſcovering ſomething divine in it, and therefore had recourſe to prayer; but how much was their aſtoniſhment increas'd, when they heard it ſpeak in this manner: *You are now going to be freed from your captivity; however take care not to diſcover my birth, but carry me to* Gocalam *on the other ſide of the river, to the houſe of* Nanda *whoſe wife is juſt now deliver'd of a daughter; there leave me, and put this little girl in my ſtead, when the aſs will bray.* The guards did not ſee *Kriſtna*'s father and mother when they went out; the gates flew open at the bare touch of his foot, and the river having divided its waters, they croſſed it as on dry land, when they went to *Nada*, and there made the exchange unobſerv'd. This being done, they return'd to their confinement, and *Deveki* laying herſelf down in bed with the little girl by her ſide, the aſs immediately began to bray. *Kempſa* comes in a little after, fully reſolv'd to ſacrifice this eighth ſon to his jealouſy, whereupon his ſiſter beſought him to ſpare her, ſince ſhe was a girl; but he being inflexible, threw the child aloft in order to catch it upon the point of his ſword, but the babe was ſuſpended in the air, and ſaid to him, *Thou ſhalt not kill me, thy enemy is at* Gocalam, *and he will take vengeance of thee.* *Kampſa* was going to vent his fury on his ſiſter and his brother-in-law,

but his friends adviſed him rather to wreck it upon the child who gave him thoſe fatal alarms: he took their advice, and accordingly they went in purſuit of them, but *Kriſtna* kill'd them all in ſport. Being grown up, he went to *Madura*, where he kill'd his uncle, deliver'd his father and mother, and perform'd a great many other aſtoniſhing exploits. 'Tis to be obſerv'd, that he was born at midnight, when the *Devetas* and ſome ſaints having notice of it, they faſted all the day following; and as that night was not a fit ſeaſon for ſolemnizing any feſtival, they put it off to the next day, and faſted till the morrow, when they began to make merry. The *Bramins*, in commemoration of *Kriſtna*'s birth, dreſs themſelves in their fineſt clothes, treat one another, ſend mutually *Taier* or milk taken off with the cream, coco nuts, and ſuch refreſhments, as are uſually met with in herdſmens cottages. On this day, the ſtreets of all the cities and towns are adorn'd with greens and hung with leaves.

The 1*ſt* of the new moon of *September*, the wives of the *Bramins* celebrate among themſelves the feſtival of *Maherna Houmi*; it continues nine days, and was inſtituted in honour of *Latſemi*, in order to obtain their husbands riches and a long life. They mutually invite one another, and on the ninth day, the *Bramins* celebrate the ſame feſtival in their turn in honour of *Viſtnou*, and in gratitude to their wives, they implore of him all ſuch things as may contribute to their ſatisfaction.

The *Soudras* imitate the *Bramins* in this cuſtom; they invite each other reciprocally, kill he-goats and perform ſacrifices. On this day the ſoldiers ſcower their arms, which for that reaſon is call'd *the feſtival of arms*. They are unanimouſly of opinion, that the day after is a perfectly propitious one, and that they have no occaſion to ſelect any particular hours in it.

A week after the new moon of *October*, is the feſtival of *Dipavali*, which is celebrated in manner following. Before ſun-riſe, they waſh their heads, put on their fineſt clothes, invite their friends to their houſes, and the night following illuminate their houſes and the pagods, and the children go up and down the ſtreets with lighted candles: which feſtival is inſtituted in honour of *Viſtnou*. We are told on this occaſion, that While he reſided upon the earth under the name of *Kriſtna*, a *Ratjasja*, *Nara-Kaſora* by name, who was living at that time, had ſeiz'd on the whole world, and particularly on ſixteen thouſand virgins, whom he kept priſoners. *Kriſtna* having compaſſion on them, overcame the raviſher, kill'd him, went into his houſe, and reſtor'd the maidens to their liberty; who being ſtruck with his beauty, wiſh'd each of them in ſecret to have him for her husband. *Kriſtna*, who knew their deſires, fulfill'd them. As the *Ratjasja* was dead only to live again, he was not angry at his having got him ſo great a number of miſtreſſes, ſince he ſet a crown upon his head, and order'd him to conduct himſelf with prudence for the future. When *Kriſtna* left this world, he commanded them to celebrate a feſtival in his honour, and promis'd that whoever ſhould aſſiſt at it, ſhould have a full remiſſion of all his ſins and be very happy in this life. The *Malabarians* have likewiſe a feſtival in *July*, call'd *Adi Panduga*, and another in *November*, call'd *Cartica Panduga*; the motives of the inſtitution whereof we are not well acquainted. Beſides the feaſts above-mentioned, they have certain days which are look'd upon as holy; and they believe, that an alms beſtow'd on thoſe days to a ſingle perſon, is as meritorious as a thouſand times as much given to a thouſand perſons at another ſeaſon.

CHAP. X.

Of Pongol, *or the Feast of the Sun, and of the Worship of the other* Devetas.

THE beauty of the sun, and his great usefulness to the universe by the light he diffuses, and the prolific heat with which he animates all nature, were some of the first causes of idolatry. The *Bramins* have not only given his name to that day which we call *Sunday*, and by them call'd *Suria-vanam*, but also celebrate a festival in his honour, call'd *Pongol*, which falls out on the *9th* of *January*. The *Bramins* of the first caste, look upon this day only as a happy and propitious one, but the *Soudras* make a festival of it. They visit one another, make mutual presents, and their most considerable persons are visited by the *Bramins*. They boil rice in milk; and if they have not milk enough, they mix water with it. At other times, they throw away the water in which the rice has been boil'd, but on this day they keep it on the fire till all the water is evaporated. They boil the rice without the house, in some place which lies open to the sun, and place it in such a manner that it may receive its meridian rays. When they perceive that he withdraws himself, they cry *Pongol*, and repeat it four times. The rice which is thus boil'd on this day, is look'd upon as very holy, and is kept as long as possible. Some of these people renew this festival every *Sunday*. One of the reasons of the institution of this feast, is from a notion they entertain, that *Ratjasja Belli*, of whom mention will be made in the sequel, descends that day upon the earth in order to survey the state of things. 'Tis pretended, that when this *Ratjasja* was banish'd to *Patalam*, or the abyss, after having been conquer'd by *Vistnou*, he obtain'd leave to come once a year upon earth.

But mankind are not the only Beings who rejoice at this festival, but their cows, buffles, or wild oxen, partake in it. The day after the *Pongol*, in the midst of their mirth and jollity, and when *Vistnou* is carried into the country, the beasts above-mention'd are also led thither early in the morning, their necks being adorn'd with crowns and cakes. I took notice when I mention'd the daily exercise of the *Bramins*, of what was perform'd every morning and every evening in honour of the sun. This *Deveta* has a little pagod, in which his idol is honour'd by lighting up a lamp before it, when they lift up their hands before it, and pay it divine honours.

Altho' *Garrouda*, *Annemonta*, *Vicgneswara*, and *Virrepadra*, are not Deities, they yet are honour'd, and are consider'd as the dispensers of health, and the rest of the blessings of life. Prayers are likewise made, and offerings presented to them. *Vicgneswara* has the greatest attendance, being generally worshipp'd and serv'd in private houses as a kind of tutelary Divinity. But they have not the same affection for *Virrepadra*, tho' he also is one of *Eswara*'s sons. His birth, which is the effect of the anger of that God, and the weapons with which they represent him arm'd, are very inconsistent with the genius of so pacific a nation. The women address themselves to *Vicgneswara* in order to obtain children, and for that purpose offer her rice, cocoa nuts, and flowers.

Nor is *Devendre* or his subalterns without these honours, but are also worshipped, and have sacrifices offer'd up to them. The *Jagam* is made in honour of *Devendre*, by which the petitioners implore, to be carried up into that heaven where he presides. They invoke *Achni*, in order to enjoy a good reputation in the world; *Varouna*, for water; *Vajouvia*, for strength and vigour; and *Isania*, for a great credit and authority. They don't consider them as the authors, but the dispensers of these temporal blessings; and add, that mankind must raise their thoughts higher.

A very ſurprizing circumſtance, is, that *Brahma*, who is look'd upon as the creator and univerſal governour of the world, ſhould not have any peculiar worſhip eſtabliſh'd in a nation, who ſo far from confining their tenderneſs to thoſe to whom they fancy themſelves indebted for any benefit, but extend it even to ſuch as have the leaſt relation to them. As for inſtance, they have all red ſparrow-hawks in the utmoſt veneration for *Garrouda*'s ſake; and cows and oxen are very much rever'd upon account of *Baſwa*; but as for *Brahma*, he has not ſo much as one pagod, or a ſingle ſtatue erected in his honour.

CHAP. XI.

Of the Worſhip of Ganga Gramma, *of* Gournata *and the other* Ratjasjas.

THESE idolaters do not only honour all happy and beneficent deities, but have alſo inſtituted ſeveral religious ceremonies, in order to procure the favour of thoſe whom they conſider as the inſtruments of divine vengeance: of theſe there are a very great number, among which *Ganga* and *Gournata* are the moſt famous.

The name of *Ganga* is common to the river *Ganges*, which, for diſtinction ſake, is called *Ganga Nadi*; and to a devil, *Ganga Gramma* by name, whom the *Bramins* declare to be of the female ſex. Some will have it, that ſhe's one of *Eſwara*'s wives, while others aſſert that ſhe is not married. Be that as it will, *Ganga Gramma* is repreſented with one head and four arms; ſhe holds in her left hand a little bowl, and in her right, a trident. There are few places but we meet with pagods erected in her honour; whereas *Gournata*, who is thought to have a more extenſive power than *Ganga*, and is by the *Seyvias's* look'd upon as one of the ſons, and the moſt faithful ſervants of *Eſwara*, has not ſo much as one pagod dedicated to him, and only a few ſtatues placed in the fields. We often meet with the ſtatue of the latter ſurrounded with *Ratjasjas*, made of brick, ſtanding round him like his council. The people go and worſhip him under a tree, and perſuade one another that they have ſeen him perſonally.

In *India* there are ſome feſtivals inſtituted in honour of *Ganga*, on certain ſtated days, at *Paliacatte* excepted, and perhaps, certain other cities, whoſe governours appoint the days of their ſolemnization. This feaſt, which is alſo call'd *Pongol*, differs from that dedicated to the ſun: rice is alſo boil'd at this ſolemnity, either in the pagod, or at a little diſtance from it, but the *Bramins* never celebrate this feaſt.

In the morning the rice is boil'd, and in the afternoon the idol of *Ganga*, being ſeated on a chariot, is carried up and down before the image of *Viſtnou*. A great number of he-goats is ſacrificed in his honour, and their heads are cut off by the men who ſerve in the pagod, with a knife made purpoſely for that ceremony. A machine is carried in theſe proceſſions, like thoſe engines, which are uſed for drawing of water out of wells. All ſuch perſons who, in a fit of ſickneſs, or any imminent danger, have made a vow to *Ganga*, receive a voluntary kind of ſtrapado at that time. Two hooks are fix'd in the skin of their backs, and with theſe they are lifted up into the air, where they act a great many apiſh tricks, ſuch as ſhooting off a gun and charging it again, or brandiſhing ſwords. Women very often offer to perform theſe feats, deluded and impos'd upon by thoſe who aſſure it puts them to no manner of pain. And to prevent the people from being undeceiv'd by the cries of thoſe who are hook'd together in this manner, they all ſhout aloud at that very inſtant.

Some ſuffer a pack-thread to be run into their fleſh, which they draw while they are dancing, and theſe deluded wretches undergo this grievous operation purely to pleaſe *Ganga*.

We are aſſur'd, that in certain places ſome perſons are ſo infatuated with zeal, as to fall proſtrate before the chariot of *Ganga* purpoſely to be run over, and that ſeveral of theſe are cruſh'd to pieces upon the ſpot.

Night being come, they ſacrifice a buffle, of whom they ask a great many queſtions, and conſult the idol on each of them; which being done, they cut its head off with a knife made purpoſely for that uſe, and bury the body in the ſtreet before the pagod. They let his blood run into a pot, which being preſented before the idol, they pretend, that not a drop of it is found in it the next day. Antiently it was uſual to ſacrifice a [a] man to *Ganga*, but ſome perſon had credit enough to engage him to be ſatisfied with a buffle. When a mortality rages at any time among the cattle, he-goats are immediately ſacrific'd. The ſame is done when a ſhip is launch'd, at beginning any new work, ſuch as the making a ditch, a hut, &c. Whatever they undertake, they do their utmoſt to obtain the favour of *Ganga* and *Gournata*.

The *Bramins* of the firſt Caſte condemn theſe ſacrifices, which are very common among thoſe of the fourth; however they dare not oppoſe them. They hold, that ſuch as have obſerv'd this cuſtom, die, and are born again ſeveral times; that they muſt expiate theſe ſacrifices by a multitude of miſeries, which they are oblig'd to ſuffer in this world, after which they go into hell, out of which God delivers them after an unlimited time.

CHAP. XII.

Of the Human Soul; its Origin and State after death.

MANKIND, according to the *Bramins*, were created by *Brahma*, who having received the power of creating the ſeveral worlds, gave being to nine men, who, with the children which he had by his wife *Saraſwati*, peopled the earth.

They make no diſtinction between the ſoul of man and that of brutes; but ſay, that its whole dignity conſiſts, in that man has a body in which the ſoul is at greater liberty to diſplay itſelf, and perform ſuch operations as are more worthy of its nature. According to this doctrine, the ſpirit of man is not ſuperior to that of beaſts, but only in the different conſtruction of the organs which they animate; and that the beaſts would be able to reaſon and expreſs their thoughts, were their bodies capable of co-operating to the functions of the ſoul, which is, as it were, chain'd down to this earthly tabernacle. To prove their aſſertions, they alledge the imbecility of childhood, and the weakneſs and crazineſs of old age. The ſoul, ſay they, is ſtill the ſame, but when the organs are not as yet form'd, 'tis impoſſible for it to exhibit the ſame thoughts outwardly, 'till ſuch time as thoſe very organs have attain'd their due perfection; and in the ſame manner, when age makes any alteration in them, the ſoul falls into its former impotency.

The

[a] 'Tis ſurprizing that this nation, which does not offer any bloody victim either to *Viſtnou* or *Eſwara*, altho' they look upon him as the ſupreme God, ſhould yet ſhed the blood of animals before *Ganga*. This is alſo a relick of the antient ſuperſtition of the *Egyptians*, which the learned among the *Greeks* had adopted in their writings. *Porphyry*, who would not allow the offering of living animals to the ſupreme Being, thought the worſhip of evil ſpirits neceſſary, in order to divert their pernicious influences from corn, fruits, fields and cities. *Plato* would have animals ſacrific'd, and their blood offer'd to the ſpirits of the air. The *Manicheans*, who divided the government of the univerſe into two principles, the one good, the other bad, came originally from the eaſt, and is no more than a refinement on that antient error.

The *Bramins* are not agreed with regard to the origin of ſouls. Some aſſert, that they began to exiſt by the bare will of God, before the univerſe was created; that they reſided in the divine eſſence; and that after the creation, they were lodg'd in the bodies of men or thoſe of beaſts, in order to expiate the ſins they had committed. Others aſſure, that the ſoul is eternal, that it has ever exiſted in God, and explain their doctrine by the following compariſon. In like manner, ſay they, as all rivers empty themſelves into the ſea, and compoſe one whole therewith, juſt ſo ſouls come from God, and re-unite with his eſſence. They employ the ſame arguments with *Plato* to prove the eternity of the ſoul. A people who believe the ſoul to be eternal, are far from diſputing its being immortal.

They allow of rewards and puniſhments after this life, but ſay, that the wicked are not all puniſhed alike. Some will be puniſhed in this world after death, and others in that to come.

If ſuch a ſoul as the above-mention'd, may, for the ſins it has committed, be impriſon'd as it were in a body, it may alſo, from the ſame reaſon, be diſlodged from it, to be in a worſe condition, whether in the body of a man or that of a brute. This doctrine of the tranſmigration of ſouls was not peculiar to the *Egyptians*; for the *Druids*, according to *Cæſar*, had the ſame notion. [a] *Ovid* and [b] *Tibullus* among the *Romans* have written agreeable to that doctrine; the [c] *Germans* had alſo imbib'd the ſame notion, and the [d] *Getes* had receiv'd it from *Zamolxis*. *Plato* approved it, and *Plotinus* his diſciple, but *Porphyry* receiv'd it with certain reſtrictions; for he allow'd that ſouls tranſmigrate from one human body into another, but thought it beneath the dignity of man, for a human ſoul to paſs into that of a brute. He found too much abſurdity in a ſyſtem, according to which, it might ſcandalouſly have happen'd, that when the ſoul of a woman had tranſmigrated into the body of a mule, her ſon might mount her ignorantly, and claſp her ſides with his hooſs. But the *Bramins*, who are leſs ſcrupulous, admit the whole ſyſtem without the leaſt reſtriction. Theſe don't meet with any remora in their way, which ſhould prevent their believing, that the ſame ſoul may reſide ſucceſſively in the body of a man, of a beaſt, or that of a plant.

The moſt honourable tranſmigration, next to that of the human body, is into the body of an ox or cow. Beſides the reaſons already brought with regard to the preference which is given to that animal, I ſhall add further, that 'tis a relick of the worſhip which the antient *Egyptians* paid their God *Apis*; and that *Baſwa*, or the ox, which is the *Bahaman* or vehicle of *Eſwara*, had probably no other origin. Mr. *Roger* tells us, that an ox dedicated to a pagod, happening to die a natural death, his obſequies were perform'd in as honourable a manner as if he had been a perſon of diſtinction.

I have already obſerved, that ſome ſouls, at their quitting the body, don't immediately tranſmigrate into another, but become *Ratjasjas* becauſe of their ſins; and that to expiate them, they flutter for ſome time in the air; that they labour under extreme want, and are not able to enjoy any thing that is given them by way of alms. Their power is ſo ſmall, that 'tis not dreaded in the leaſt, notwithſtanding the firm perſuaſion which prevails of thoſe *Ratjasjas*'s often aſſuming a human ſhape. Their puniſhment is not ſo great as that of thoſe ſouls who go and expiate their ſins in the hell where *Jamma* preſides.

The laſt are of two ſorts. The firſt continue there but a limited, tho' very long time, and after having been ſufficiently purg'd by their ſufferings, return back upon the earth, and are there cloath'd with new bodies. The ſecond are hurl'd into *Antam-Tappes*, or the dark well, whence they can never return. They there ſuffer infinite torments, both with regard to the violence of them, and their duration; and among other

[a] *Metamor.* Lib. xv. [b] Lib. iv. *Eleg.* i. [c] *Appianus* in *Celtic.* [d] *Julianus* in *Cæſarib.*

other tortures, are torn with thorns, with mad crows with ſteel beaks, and by dogs and gnats who are continually ſtinging them. Beſides the exceſſive cold which prevails in that well, it abounds with every kind of torture which can poſſibly heighten the rigour of their puniſhment.

As the law-givers among the *Bramins* have appointed puniſhments for the wicked, they have alſo prompted men to the practice of virtue, by the hopes of enjoying the utmoſt felicity in the life to come. Here follows what they promiſe the virtuous. They allot them ſeven different places under heaven, where *Indre* or *Devendre*, *Achni*, *Niruti*, *Vajouvia*, *Cubera*, *Iſangia*, and *Varouna* preſide. 'Tis there that ſuch ſouls as are deſtin'd to return again upon the earth, go and enjoy that felicity which is the reward of virtue. Such as have led ſtill more perfect lives, are rais'd to the heaven of *Brah aa*, but both are to return again upon earth; however with this difference, that when the laſt have liv'd their appointed period here below, they infallibly go into heaven, and there continue to all eternity.

Surgam is the general name they give to the ſeven inferior heavens, and all the ſouls which go thither are real *Devetas's*; but after they have enjoy'd all the pleaſures that are to be found in them, not excepting thoſe of the ſenſes, the moment their deſtin'd time is come, they are oblig'd to abandon thoſe delights, and tranſmigrate into another body, when they leave that with which they were clothed in paradiſe. The *Bramins* cannot tell what becomes of that body which has adminiſtred to their happineſs; it poſſibly may ſerve to lodge ſome ſoul that is newly arriv'd. However ſome *Devetas* always live in *Surgam*, ſuch as the ſun, the moon, the ſtars, and ſeveral others. It is impoſſible for the ſouls who are in *Surgam* to ſin any more, becauſe God reveals himſelf ſometimes there, and inſtructs them.

Veicontam is allotted to thoſe who are reſerv'd to a ſtate of greater felicity. There are two places which go by this name; the firſt is call'd *Veicontam*, where God himſelf reſides; the ſecond is *Lila-Veicontam*, or the *Heaven of Pleaſures*. The *Bramins* are not agreed whether the ſouls admitted into the latter are to return again upon earth; but they are unanimouſly of opinion, that whoever is receiv'd into the former, enjoys an eternity of bliſs in it. After all, ſay they, very few lead ſo virtuous a life as to be entitled to the enjoyment of ſo ſupreme a felicity. But 'tis not ſo difficult nor rare to be admitted into *Surgam*.

CHAP. XIII.

Of good Works and Religious Auſterities.

A Life to come, in which mankind are to be either rewarded or puniſh'd, according as their actions have been good or bad, implies the neceſſity of good works. A *Bramin* was for falling proſtrate before the *Devetas*, but calling to mind that theſe deities humble themſelves before *Brahma*, he thought it more proper to pay his reſpects to him. However, he again changed his reſolution; when he recollected that *Brahma* is oblig'd to render to every one according to his works, and concluded that he ought to rely wholly on the merits of his own works.

The *Bramins* think that rewards and puniſhments are not diſtributed in this life; as man, in their opinion, has a variety of births, they believe that divine juſtice is exercis'd only in the life to come. Thus every man who ſuffers, expiates the ſins he had committed in the preceding life, and before he aſſumes the body which is puniſh'd. As very few have ſo good an opinion of their purity, as to imagine it will abſolutely entitle them to a place either in *Veicontam*, or in *Surgam*, moſt of them rely entirely on

on the merits of certain exerciſes, which convey a forgiveneſs of ſins along with them. Beſides thoſe auſterities which are expreſſly enjoin'd by the *Vedam*, there are others which are exercis'd out of pure whim by certain devotees, who aſpire at a greater perfection than other people. Mr. *Roget's* ſaw an inſtance of this mortification in the little pagod of *Parvati*, near that of *Eſwara*, which, according to the account he has given of it, exceeds all the auſterities that were ever practis'd by any religious order.

This *Bramin* abſtain'd from whatever is uſually eaten, and fed only on a little ſweet milk, and a little fruit. He continued ſitting all the day long without once ſtirring from his place, and never laid down to ſleep, but keeping himſelf in a very uneaſy poſture, endeavour'd to refrain from ſleep as long as poſſible, repeating inceſſantly the thouſand names of *Eſwara*. He had the idol repreſenting that deity, which he adorn'd with flowers; lighted up a lamp before it, and incenſed it. He had no ſooner finiſh'd this exerciſe, but riſing up, he ſet his head in the place where his heels ſhould be, and in this poſture repeated ſeveral pretty long prayers; which being done, he went and ſat down in the ſame place where he had ſtood before, and began again the ſame exerciſe. This being ended, he went into the green on which the pagod ſtood, where ſtood two bamboos rais'd like poles, in the ſhape of a gibbet, at the top of which two ropes were fix'd with a ſlip-knot. Underneath was a ſquare pit, where he lighted a fire, and laid ſome ſticks near it. After this he turn'd himſelf thrice round the fire, obſerving, by way of reſpect, to have the pit always at his right; then proſtrating himſelf ſeveral times, he went up, twiſted the ropes about his feet, then [a] ſuſpending himſelf with his head downwards, and his face turn'd towards the flame, he ſwung himſelf up and down like a bell, and increas'd the fire by throwing wood into it which was in his reach. After this painful exerciſe, which laſted half an hour, he came down, went round the pit, and returning into the pagod ſeated himſelf as before. In this manner did this *Bramin* exerciſe himſelf daily, not in the view of obtaining heaven, for that he look'd upon as granted, but in order to attain a pure exalted degree of felicity. However he was cenſur'd by the reſt of the *Bramins*, for violating, as they ſaid, the law, in not having made choice of ſuch a holy place as the *Joguis* are permitted to ſpend their whole lives in.

Another *Bramin* had his head thruſt through an iron collar of twenty-four pound weight, made like a rail, four foot in diameter at top. He had enjoin'd himſelf to carry it till ſuch time as he had collected a great ſum of money, in order for the building an hoſpital.

Two others had [b] long heavy chains upon their legs, one end of which came over their ſhoulders, and the other trail'd upon the ground after them.

Another had got himſelf chain'd by the foot to a tree, with a firm reſolution of dying in that place.

Another walk'd in wooden ſhoes ſtuck full of nails in the inſide; whenever he put them on, he uſed to lie along the ground with his hands claſp'd: 'tis ſurprizing how this man could be able to walk with theſe ſhoes.

CHAP. XIV.

Of ſuch Places as are holy, and the Forgiveneſs of Sins.

MAN is not indued with juſtice ſufficient for approaching God; and by ſin is excluded eternal life. 'Tis the buſineſs of religion to furniſh expedients for the remiſſion of ſins. That of the *Bramins* teaches ſeveral methods of purification. The firſt

[a] See the figure in which this penitent and the three following are repreſented.

[b] St. *Epiphany* relates, that in his time the prieſts of *Saturn* in *Egypt* uſed to load themſelves with irons, and run rings through their noſtrils; that they wore long hair, very dirty clothes, &c. The deſcription he gives of them anſwers pretty nearly to that of the *Joguis Indians*. See *Epiph. lib.* 3. *contra Hæreſ.* 344, and following.

firſt is to viſit thoſe places which are famous for their holineſs, ſuch as *Ajot-ja*, *Matura*, *Caſi*, *Canje*, *Aventa-Capouri* and *Duareveti*, which, according to the *Bramins*, are the ſeven moſt holy places upon earth. All ſuch men and beaſts as die at *Caſi* aſcend ſtrait up to heaven, but thoſe who expire in the ſix others, go to that place where *Brahma* reſides, whence they are to return again upon the earth. But this is their laſt ſtage or life, after which they go up into heaven and there continue to all eternity. All theſe holy places are not of equal extent, and the promiſes which are made to ſuch as die in them, are confin'd to themſelves only. *Caſi* includes a [a]quarter of a league in diameter, and that of *Ajot-ja*, twelve.

Ajot-ja lies northward about twelve leagues from *Caſi*; it is holy, becauſe *Viſtnou*, under the name of *Ramma*, was born in it.

Matura, not far from *Agra*, which is the reſidence of the Great *Mogul*; *Viſtnou* was born there under the name of *Kriſtna*.

Caſi, call'd alſo *Varanaſi*, is in the kingdom of *Bengal*, on the banks of the *Ganges*, twelve leagues from *Ajot-ja* and *Preyaga*. *Caſi* is thought to be ſo holy a place, that all who die in it enjoy the privilege which *Eſwara* formerly honour'd it with. When any perſon there is juſt going to expire, he never fails to come and blow in his right ear, and by that means purify him from all his ſins; for which reaſon, not only men, but even beaſts, when they die, always lay themſelves down with their left ear turn'd to the ground. Should any one, ſay they, be ſo imprudent as to lay his right ear downwards, he would certainly turn about, juſt when he is going to yield up the ghoſt. This they confirm by a ſtory of a native of *Mogul*, who doubting the truth of this miracle, was reſolv'd to ſee an experiment of it. He had a horſe that was quite ſpent and juſt ready to die, when he order'd his four legs to be ty'd, and had him laid on his right ſide, which was accordingly done; but no ſooner was he juſt yielding up his laſt gaſp, but the ropes with which he was ty'd broke of themſelves, and he turn'd about upon his left ſide. As the ſouls of thoſe who die at *Caſi* are not to return any more upon the earth, their bodies become petrified.

Canje or *Canjeſwaram*, a large and famous city of the kingdom of *Carnate*, has a great number of pagods.

Avente-Capouri or *Aventeutica*, a city ſituated to the north of *Agra*, is rever'd for the holy places which are in it.

Duaraca or *Duareveti*, near *Surat*, was antiently a holy place, but the ſea has quite ſwallow'd it up. *Kriſtna* died there, and was, according to the uſual cuſtom, to have been burnt in it, but the ſea wafted him from thence to *Siangernata* or *Prouſotamai*, at the extremity of the gulf of *Bengal*, upon which account this laſt place is thought to be very holy. If a vulgar tradition is to be credited, the bodies of all ſuch as die there grow as hard as wood. Every thing is pure in this place, in any other a *Bramin* wou'd not dare to touch a *Soudra*, nor eat of any thing he had touch'd; but here he may venture to take it from him, and if he were to ſay, *this is unclean*, worms would immediately iſſue out of his mouth.

Prajaga lies twelve leagues diſtant from *Caſi* in going up the *Ganges*, and is nearer the city of *Agra*. Here three arms of the *Ganges* meet, or rather, two other rivers empty themſelves into it. This water has the property of waſhing away ſin; and ſuicide, which in all other places is a crime, is not ſo in this.

Too great a number of people would be depriv'd of the advantages which accrue from the holineſs of theſe places, were they indulg'd only to ſuch as have an opportunity of going to them. But to render their efficacy more univerſal, it has been eſtabliſh'd, that whoever ſhall repeat their names, and direct his thoughts to them, will reap as much benefit as if he were to viſit them in perſon; for which reaſon, all who ſet

[a] By this word leagues, we are to underſtand thoſe of the country that are called *Coſſes*, and which are near 2500 geometrical paces in length; I ſay near, for there are ſome leagues that are not above 2400.

ſet themſelves up for devotees, repeat them over very carefully every morning, as if they were ſo many prayers.

All ſuch as ſolemnize the appointed feſtivals, have likewiſe their ſins pardon'd, whereof I have already given ſome inſtances in the foregoing chapter.

The *Bramins* alſo make a mighty merit of ablutions, for which they employ either freſh or ſalt water. The latter has the property of cleanſing from ſin, only with regard to the diſtinctions of times and places; for being itſelf impure, 'tis conſequently incapable of producing this effect. The antient *Egyptians* hated the ſea as much, and look'd upon all iſlanders as unclean. The abovemention'd [a] *Egyptians* fancied the ſea was form'd from *Saturn*'s tears; nor do the *Bramins* aſcribe a more natural origin to it. Here follows what they tell us on that head.

Agaſtea[b] who was a very holy but very little man, and no bigger than one's thumb; who exiſted from the beginning of the world, and will continue to the end of it, was walking near the ſea. This element laughing at the littleneſs of his ſtature, he reſented it, and ſwelling with rage, he drew the whole ocean into his hand as tho' it had been a ſingle drop of water, and ſwallow'd it all down. The *Devetas* were extremely uneaſy at what had happen'd, and telling him how much they ſhould ſuffer for want of this neceſſary element, they conjur'd him to throw it up: *Agaſtea*, unable to reſiſt their prayers, evacuated it all like ſo much urine, which occaſion'd its ſaltneſs. The ſea is pure the firſt day of every month, and during eclipſes, and the conjunctions of certain ſtars; and in all ſeaſons, in that part of it which is oppoſite to the pagod *Rameſwara*, call'd by the Malabarians *Ramanatacovil*, whither the people flock in crouds to cleanſe and purify themſelves.

Among the ſeveral rivers of freſh water, the *Indians* aſcribe a very great holineſs to the *Ganges*. Its virtue is ſo great, that it has an effect even on all ſuch as barely waſh themſelves in it, without any deſign of thereby obtaining the remiſſion of their ſins. The inhabitants of *Bengal* repoſe ſo much confidence in it, that ſuch of them as live on the banks of that river, never fail to carry their ſick to it when they are juſt ready to give up the ghoſt, and plunge them into the water as high as the waiſt. But as this bleſſing would extend to a few perſons only, and that all who live at a great diſtance from it may enjoy its efficacy, 'tis univerſally agreed, that whatever waters a man may waſh himſelf with, they all will have the ſame property, provided that while he is uſing them, he thinks on thoſe of the *Ganges*, and ſays *Ganga ſianam*, or *O Ganges waſh me*. But this is not all, this water is put in bottles and carry'd up into the country, in the ſame manner as thoſe of *Pyrmont* and other mineral waters in *Paris*, &c.

CHAP. XV.

The mythological Origin of the Ganges. *The Hiſtory of* Belli, *of* Sagara *and* Bagireta.

THE river *Ganges* does not ſpring, as others do, out of the bowels of the earth, but came originally from heaven into that of *Devendre*, and from thence into *Indoſtan*.

Belli, the *Ratjasja*, having made a vow to *Eſwara*, and obtain'd from him the power of overcoming all his enemies, was ſo puffed up with this privilege, that he had the inſolence to attack *Devendre* and the Chiefs of the other worlds, which are under heaven: of theſe he poſſeſs'd himſelf, and drove them out of the places where they preſide.

[a] *Voſſius de Idol.* lib. ii. cap: 75.

[b] As we know not the ſignification of this word in the *Samſcortam* language, from whence it is borrow'd, 'tis difficult to determine whether it be a proper or a common name.

preſide. Hereupon they complain'd of it to *Brahma*, and he related the whole to *Viſtnou*. This God, who had ſome friendſhip for *Belli*, becauſe of the great ſervice he did him, thought proper to employ artifice rather than ſtrength, and for that purpoſe came into the world under the name of *Vamana* a young *Bramin*; and one day as *Belli* was offering a *Jagam* or ſacrifice, he took that opportunity of begging a favour of him. *What doſt thou require of me*, ſays *Belli*? *Make me a preſent of three foot of earth*, replied the young *Bramin*: which he accordingly did; whereupon he began immediately to meaſure the earth. He ſtamp'd upon it with one of his feet, and drove it down as low as *Patalam*, or the abyſs, when he touch'd the egg-ſhell with which all the worlds are ſurrounded; then lifted up his other foot acroſs all the other worlds, and ſet it on the oppoſite ſide of the ſame ſhell. He afterwards ask'd where he ſhou'd place his third foot, (for the *Poranes* or chronicles beſtow arms and feet very liberally.) *Set it on my head*, replied *Belli*. *Vamana* took him at his word, and gave him ſuch a dreadful kick upon the head, as ſtruck him to the bottom of the abyſs, where he has remain'd ever ſince. The only fruit he got by his repentance, is, that he enjoys as much happineſs in that place as if he were in heaven. The moment *Vamana* reſted his foot acroſs, he not only touch'd the egg-ſhell in which the worlds are inclos'd, but unfortunately crack'd it, when the water in which this egg-ſhell ſwims, began to ruſh in at the crack. *Brahma* immediately taking up a veſſel, catch'd part of the water that run from it, and therewith waſh'd the feet of *Viſtnou*; and as for the reſt, it flow'd like a river in the paradiſe of *Devendre*; but 'twas brought down upon the earth by another accident.

A *Settrea* named *Sagara* [a] *Jackraverti*, a perſon of great authority, was for offering a white horſe in ſacrifice. This kind of *Jagam* is attended with great difficulties, and is not to be perform'd by all perſons indifferently; for a man before he attempts it, muſt be ſure that he will not be oppos'd by a perſon more powerful than himſelf. The perſon who intends to make this oblation, ſends the horſe appointed for the ſacrifice up and down the whole country. On the tail of the victim a writing is fix'd, containing the name of the perſon who intends to celebrate the *Jagam*; when it is ask'd, whether any perſon dares ſeize upon that horſe, ſpecifying at the ſame time the number of perſons who attend upon him. If any man offers to oppoſe them, and the eſcorte of the victim happens to be routed, the *Jagam* is laid aſide; but if there be no obſtacle, the *Jagam* is offer'd at the time appointed. *Sagara Jackraverti* being deſirous of obtaining that honour, cauſed the white horſe to be eſcorted by a great number of women, who were accompanied by ſixty thouſand young men. They met with no oppoſition, but *Devendre* obſerving they march'd with too haughty an air, ſtole away the horſe, hid him under the ſeventh world, and tied him behind a very devout *Viſtnouva*. Thoſe who attended upon the horſe, finding him gone, ſought for him every where, but to no purpoſe; nor would they ever have had any news of him, had it not been for a *Akaſvani*, or flut-

tering demon, who heard where he was. The multitude, in order to arrive at the ſeventh world, dug ſo deep into the bowels of the earth, that they at laſt were at a loſs how to throw it up; however they thought of an expedient, which was to eat it, and in order to ſwallow it down the more eaſily, they drank a great quantity of water. At length they got to the place where the horſe was, and imagining the *Viſtnouva* had ſtole it away, they fell to beating him. The ſaint being hurt by their blows, curs'd them, upon which they were immediately reduced to aſhes, together with their leader. This ſon being in great pain for his father, deſcended into the pit which had been dug, and got down to the *Viſtnouva*; however he, inſtead of uſing opprobrious language, conjur'd him to declare what was become of his father whom he was ſeeking after; but how great was his grief upon his being told, that he was now no more than a heap of aſhes; and, to heighten his diſtreſs, that all thoſe ſouls were unhappy! The ſaint told him,

[a] *Jackraverti* ſignifies an emperor.

him, that there was but one way left to save them, and that was to sprinkle the water of the *Ganges* upon their ashes, which would infallibly procure them admittance into the paradise of *Devendre*. The young man hearing this, took the horse, leap'd upon him, went to his grandfather, and besought him to grant him leave to do all that lay in his power for procuring some of that water. He made a vow to *Vishnou*, and never broke it once for thirty thousand years together, and at last died without having completed his design. Two others made the same vow one after another, and observ'd it for the same term of years, but to as little purpose as the first. A fourth, *Bagireta* by name, had his petition granted, after having observ'd the same things ten thousand years; because all these years added together amount to an hundred thousand, which was the time appointed for the accomplishment of their wishes. *Vishnou* having therefore promis'd *Bagireta*, to grant him whatever he should ask, he begg'd that his family which had been reduc'd to ashes, might be sprinkled with the water of the *Ganges*. He obtain'd that the *Ganges* should go where-ever he should think proper to conduct it, and finding himself in so fair a way of being indulg'd in all his desires, he wish'd that the river might descend on the mountain *Chimmavontam*, which is situated pretty far northward. The mountain declar'd, that so heavy a burthen would crush it to pieces, and that no one but *Eswara* was able to bear so great a weight. *Eswara* civilly offer'd *Bagireta* to take this river upon his head, but the *Ganges* had so mean an opinion of *Eswara*'s strength, that it fancied it could crush him to pieces, and to punish him for his rashness, was preparing to oppress him with his weight; when *Eswara*, to shew this river how strong he was, receiv'd it and supported it upon his head, so as not to suffer one drop of it to run off. *Bagireta*, who did not find his account in this revenge, besought *Eswara* to suffer the river to run on the mountain *Chimmavontam*, which was accordingly granted. As the *Ganges* was now following *Bagireta*, they met with a holy man in their way, who was offering a *Jagam*, upon which the river dragg'd all the things which were prepar'd for it with its waves, which made him so angry, that he commanded it to come into his hand, and immediately swallow'd it all up. *Bagireta* seeing his hopes frustrated by this accident, besought the saint to restore him the river. This was difficult to effect, without at the same time depriving the water of its sanctifying quality, since it would be unclean whether he threw it upwards or downwards; whereupon it was agreed, that it should issue out of his thigh. From thence it follow'd *Bagireta* to *Bengal*, where it divided itself into several branches: the ashes of the sixty thousand were water'd therewith, their bodies rose again, and after having return'd thanks to their deliverer for the service he had done them, they ascended to the heaven of *Devendre*. These particulars which we meet with in the *Vedam*, furnish us with the explication of three other names that the *Indians* give to the *Ganges*; for first they call it the *celestial river*, because they suppos'd it really descended from heaven: this possibly might have been borrow'd from the account *Moses* gives of the four rivers that issued out of *Eden*, or the terrestrial paradise; which having been known to the antient heathens, and explain'd according to the false notions they had of it, 'tis not impossible but they may have confounded this paradise with heaven, and that the name of *heavenly river*, tho' fabulous in the sense they give it, may yet be founded on truth. Secondly, they call it *Jennadi*, or the *river of the thigh*. Its third name is *Bagireti*; but 'tis commonly called *Gange*, which the *Indians* pronounce *Ganga*, a name of some antiquity, since 'twas used by the *Greeks* and *Romans*, except that they chang'd the termination a little, in order to accommodate it to the genius of their respective languages.

CHAP. XVI.

The Pilgrimages of the Bramins.

ACcording to the *Bramins*, the condition of a man who dies in ſin is not altogether deſperate; and theſe imagine, they have certain reſſources, by which they procure the remiſſion of ſuch a perſon's ſins, as effectually as if he himſelf perform'd what they do for him. The *Ganges* is to theſe people an inexhauſtible fund of holineſs. Whenever they meet with any human bones, they gather them up in a very devout manner, and throw them into this river, and fancy that for every year they continue therein, the ſoul of the creature to whom they belong'd, enjoys a thouſand years of felicity in the heaven of *Devendre*. Its waters however have not the virtue of cleanſing ſinners ſo thoroughly, as to procure their immediate admiſſion into heaven; it only ſecures them from being excluded it as they deſerv'd, ſince after they have reſided a certain limited time in the heaven which that river obtains them, they are doom'd to return again upon the earth, to be born again, and begin another life. However, they have this advantage when they return again upon the earth, which is, that they are not in a worſe condition than in the preceeding life, but on the contrary are happier; and this laſt ſtage or life is ſo meritorious, that the moment the ſoul leaves the body, it inſtantly takes its flight to the regions of perfect bliſs and felicity.

The pilgrimage to *Gaya*, a city ſituated to the ſouth, and thirty leagues from *Caſi*, enjoys a particular privilege, and ſalvation is there eaſily obtain'd for the dead. Here a rock is ſhewn in which, they ſay, God left the print of his foot; and for the ſecurity of ſo precious a relique, this city is fortify'd on all ſides. Here follows the order which is obſerv'd in this pilgrimage.

The Pilgrims go firſt to *Preyaga*, where they are allow'd to ſpend a month. Every morning before ſun-riſe, they waſh themſelves in the *Ganges*, to cleanſe themſelves from their ſins; the month being expir'd, they go to *Caſi*, where they again bathe themſelves in the river; from hence they go to *Gaya*, where they make a particular kind of dough. They break off ſome little pieces of it, and every time they put one of them upon the rock, they repeat the name of one of their deceas'd friends, and in this manner repeat the names of their deceas'd friends and relations to the ſeventh generation, and even higher. The *Vedam* promiſes, that all whoſe names are repeated in this manner, feel the immediate efficacy of it, and that tho' they were in the hell of *Jamma*, they yet would be immediately waſted into the manſions of *Devendre*.

The *Bramins* are not the only people who pay a ſuperſtitious honour to ſuch kinds of prints or marks. [a] The *Scythians* uſed to ſhew a ſtone, two cubits in length, on which they affirm'd *Hercules* had imprinted the mark of his foot. There are certain heathens who go in pilgrimage at this day to the pike of *Adam*, a high mountain in the iſland of [b] *Ceylan*, where, "on a ſtone table, is the print of a human foot of a gigantic ſize, "two ſpans in length and eight inches over, and travellers aſſure, it could not poſſibly "have been better ſtamp'd on wax. All the heathens in general look upon it as a "very holy place, and go in pilgrimage from all parts to this table, either to gain a "ſight of it, to worſhip it, or for the fulfilling of ſome vow." I myſelf have ſeen in ſome parts of *France*, particularly at *Feſcamp*, ſuch like prints or marks, which tradition aſſures were made by the foot of an angel. But the *Bramins* exceed all other nations, in the account they give of the cauſes of theſe pretended miracles.

They

[a] *Herodot.* lib. 4.
[b] Voyages of *Nicholas de GRAAF* to the *Indies*, pag. 108.

They tell us, that in antient times a *Ratjasja*, *Gayasora* by name, made a vow to *Eswara*, and having accompliſh'd it, the God appear'd to him, and ask'd him, what he deſir'd. *'Tis with the deepeſt affliction*, ſays the *Ratjasja*, *that I behold the torments which ſouls are oblig'd to ſuffer for the expiation of their ſins. Grant ſalvation to all thoſe who ſhall be ſubject to me.* His requeſt being granted, he immediately ſet out to travel, and made ſuch an aſtoniſhing progreſs in all places where-ever he came, that there was not ſo much as one ſinner in the world left, ſo that he was univerſally honour'd.

Viſtnou was ſtung with jealouſy upon this account, and therefore ſought to kill *Gayasora*, and actually put him to death at *Gaya*. When the *Ratjasja* ſaw 'twas impoſſible for him to eſcape death, he beſought *Viſtnou*, to obſerve at leaſt the promiſe which *Eswara* had made him. *Viſtnou* granted his requeſt, and gave his word that all thoſe whoſe names ſhould be repeated, at the ſticking on of thoſe pieces of dough, ſhould certainly be ſav'd: this being done, *Viſtnou* ſet one foot upon his head, when *Gayasora* was immediately chang'd into a rock, and this, according to the *Bramins*, is the very ſame with that which is now at *Gaya*.

CHAP. XVII.

Of the Proverbs of Barthrouherri; *and the Concluſion of the Work.*

THE blind and implicit belief which this nation gives to the moſt romantic traditions, plainly ſhews, that they make but very little uſe of their reaſon. Their ſtudies are confin'd to the *Vedam*, the *Jaſtra*, and the proverbs of *Barthrouherri*. I have already taken notice of the two firſt books, and will now ſpeak of the third. The reader has already ſeen, that *Sandragoupeti Naraja* was grievouſly afflicted when *Barthrouherri* his ſon, whom his wife that was of the meaneſt Caſte, had brought to him, had married three hundred wives. *Barthrouherri*, who was now become famous for his wiſdom, pitied mankind, in that as knowledge was compriſed in a great number of volumes, it was a very great task to read them all. To remedy this, he extracted the ſubſtance of them, and work'd them up into three hundred proverbs, which he divided into three books. Every book contains ten chapters, and in each of theſe there are ten proverbs or ſententious ſayings. The firſt book is entitled, *Of the way which leads to heaven*; the ſecond, *Of the conduct of a rational creature*; and the third treats *of love*.

Padmanaba the *Bramin*, of whom Mr. *Roger* receiv'd all his informations concerning the *Bramins*, had communicated the two firſt to him, but he [a] ſcrupled to tranſlate the third into *Flemiſh*.

Barthrouherri was naturally of an amorous caſt, ſo that the dread his father was under that he would get a great number of children, was very juſtly grounded. Their father having ſent for his four ſons, declar'd to the three firſt, that he was very well ſatisfy'd with their conduct, but that he could not look upon *Barthrouherri*, who was the fourth, without grief and uneaſineſs. The laſt gueſſing the occaſion of it, went out of the room, got his hair cut off, put on the habit of a *Sanjaſi*, and return'd into the room. His father, overjoy'd at this change, bleſſed him, and promiſed he ſhould live to the end of the world; nor was this promiſe an idle one, for *Barthrouherri* is actually upon the earth at

[a] Theſe are found in the book, whoſe title is inſerted at length in one of the notes in my preface.

at this time, but inviſibly, after the manner of ſpirits. After the death of his father he began his travels; and his three hundred wives deſiring to follow him, he bid them ſtay where they were, and told them they need not give themſelves the trouble of accompanying him in his travels. Hearing this, they ask'd him what wou'd become of them in their deplorable widow'd ſtate; upon which he gave them leave to marry other men, and aſſur'd them they might do it without incurring any guilt. They obey'd his commands, and 'tis from them that ſprung the family of the three hundred, or of the *Cauvreas*, a numerous family among the *Soudras*. Theſe women are allow'd to live in widowhood with impunity, and may marry again without injuring their reputations, or being guilty of ſin. All other families are admitted into that of the *Cauvreas*, and 'tis compar'd to the ſea, into which all rivers in general empty themſelves.

Thus have I given the reader the moſt eſſential particulars I obſerv'd in Mr. *Roger*'s relation, but have omitted a great number of refutations, as judging them to be needleſs. 'Tis enough, when we are deſirous of confuting any wild or extravagant poſitions, barely to quote them. I choſe to make uſe of this author rather than any other, becauſe as he was by profeſſion a divine, it was more natural for him to enquire into the religion of the *Bramins*, than either phyſicians or merchants. His great familiarity with *Padmanaba* the *Bramin*, ſtamps a certain credit on what he ſays, which neither Father [a] *Kircher*, nor many others who have written after him, can boaſt, ſince they receiv'd it from the ſecond or third hand. Proper names are not always ſpelt as in other relations; for ſince every writer made uſe of ſuch letters as he imagin'd wou'd beſt expreſs the ſound of thoſe words, they muſt conſequently have employ'd the orthography which was moſt natural to their mother tongue. 'Tis for this reaſon, that in a *Confeſſion of faith of the* Bramins, which we are told one of them gave to *Arnaud Heüſſen* the *Dutch* Governor, we find *Iſura* inſtead of *Eſwara*; *Bromha* for *Brahma*; *Viſnauwa* for *Viſtnou*, and ſo on. I choſe rather to follow Mr. *Roger*'s orthography, becauſe he was a man of letters, and therefore thought I might better depend upon it, than that which had been uſed by mere traders; however, I muſt inform the reader that I retrench'd certain mute or ſuperfluous letters.

All I have now to add, is, that what I have related with regard to the original of the *Brachmans*, whom I take to be ſprung from an *Egyptian* colony, is ſufficiently prov'd by the conformity of their ſuperſtitious practices with thoſe of that antient nation; this will appear ſtill more evident, if we compare what *Herodotus* has written on that ſubject with the foregoing diſſertation: but it would have been impoſſible for me to have drawn this parallel, without exceeding the bounds and the plan which I had laid down.

[a] *China illuſtrata.*

A N

AN HISTORICAL

DISSERTATION

ON THE

GODS

OF THE

EAST-INDIANS.

BRAMIN qui a fait vœu de porter un Collier de fer du poids de 24. liv. de 4 pies en quarré jusqu'à ce qu'il eut amassé en aumônes une assez grande somme d'argent pour faire bâtir un Hôpital.

BRAMIN qui se balance par dévotion, pendant une demi-heure, en l'honneur du Dieu Eswara au dessus d'un feu qu'il attise avec le bois qu'il a mis aux deux côtés.

BRAMIN qui s'est fait attacher au pié d'un Arbre avec une chaîne de fer à la jambe, en résolution d'y finir ses jours.

deux BRAMINS de la Famille des Soudras, nommez JOGIS, traînant après eux de longues & pesantes chaînes de fer, qui leur passent de la jambe où elles sont attachées sur les épaules.

A N

Hiſtorical Diſſertation

ON THE

GODS of the *EAST-INDIANS.*

CHAP. I.

THE *Indian* idolaters whom we call Gentiles, unanimouſly agree that there is one God; but there is not one among them, who does not form ſuch ideas to himſelf, as are altogether unworthy the holineſs and majeſty of the ſupreme Being.

Theſe miſtaken people have certain books, in which all they are to believe is contain'd; which are of as great authority among them as the holy ſcriptures with us. In ſome parts of theſe books, God is declar'd to be a ſpiritual, an immenſe, and eternal ſubſtance; in others we are told, that there is no other God than the air we breathe; in others again, that the ſun is God, and that he only creates, preſerves, and deſtroys all things. This laſt opinion is one of the moſt general, inſomuch that the greateſt part of theſe idolaters worſhip this planet, proſtrating themſelves ſeveral times on the ground at his riſing and ſetting. This unhappy people being thus dazzled, or rather blinded by the ſun's dazzling light, confine themſelves to the creature, and pay him that homage which is due to the creator only.

Great numbers among the Gentiles are of opinion, that [a] boil'd rice only merits to be worſhipp'd as God; theſe before they begin to eat it, always pay it the moſt profound veneration.

Theſe worſhippers of the rice they feed upon, do yet agree in, and acknowledge the Being of another God call'd *Parama-Bruma*, that is, very ſublime, and moſt excellent knowledge; and affirm that the letter O is this Divinity; or rather, repreſent it by this ſymbol or hieroglyphic, and believe that thoſe who are propitious enough to repeat it with their dying breath, are infallibly ſure of going directly to heaven, and of their enjoying a fulneſs of glory.

Theſe bleſſed ſouls, ſay they, iſſuing out of their bodies through the crown of the head, fly with the ſwiftneſs of an arrow through the ſun, when they go and enjoy an eternity of bliſs. The *Indian* ſect that follows this opinion is very numerous, and a very conſiderable one; and they alſo believe that there are three hundred and thirty thouſand millions of Gods, beſides *Parama-Bruma*, and that thoſe are all ſubordinate to *Devandiren*, another God, of whom we ſhall ſpeak at large in the ſequel, after having explain'd the wild and extravagant notions theſe infidels have of the trinity; notions which are altogether unworthy not only of God, but even of men, who had the leaſt ſenſe, modeſty, or reaſon left.

CHAP.

[a] Boil'd rice is the common food of the *Indians*; and as it preſerves health and life, they are therefore prompted to think, 'tis either God, or has ſomething divine in it.

CHAP. II.

The notion the Heathens have of the Trinity, expreſs'd under the names of Bruma, Vixnu, *and of* Rutrem.

MOST of the doctors among the heathens, ſay, that there was in the beginning a woman call'd *Paraxacti*, ſignifying very excellent and very ſublime power. This woman had three ſons, the firſt whereof, who was born with five heads, was call'd by his mother, *Bruma*, that is knowledge, and ſhe gave him the power of creating alone all things viſible and inviſible. *Vixnu* was the name of the ſecond, whoſe mother inveſted him with the power of preſerving all things his brother had created. *Paraxacti* call'd her third ſon *Rutrem*, and gave him the power of deſtroying and annihilating every thing his brothers had created and preſerv'd: *Rutrem* like his brother *Bruma* had five heads, and theſe three brethren married their mother who had brought them forth.

The Gentiles, who never agree in point of doctrine, are divided, with regard to this article into ſix principal ſects, who all differ very widely from one another. Some of theſe maintain, that *Paraxacti* is alone the firſt cauſe of all things, and conſequently ought to be worſhip'd as the only true God; others aſſert 'tis *Bruma*; and again, others, who compoſe the greateſt number, maintain, that *Vixnu* ought to be look'd upon as the firſt principle. Some aſcribe this ſupreme quality to *Rutrem*. There are others again, who in order to reconcile theſe different opinions, will not allow that any one of the three brothers ſeparately is God, but that this ſublime name belongs in an indiviſible manner to all the three, and that they ought to be jointly acknowledg'd, and worſhip'd as ſuch: in fine, there are ſome who deny that theſe three brethren are the ſupreme God, either jointly, or ſeparately, but teach that there is another God, infinitely ſuperior to them all, and that his eſſence is incomprehenſible.

This laſt notion would undoubtedly be the moſt rational, was it not ſullied by a numberleſs multitude of fabulous, ridiculous and contradictory articles. Inſomuch that the various opinions of theſe miſtaken people, verify literally what the Holy Ghoſt has ſpoken by the mouth of the [a] wiſe man, *viz. that the fool changes like the moon.*

We ſhall now ſee what thoſe books, which contain'd the law and the doctrine of theſe heathens, relate particularly of the lives and infamous actions of their deteſtable Deities.

CHAP. III.

The Adventures of Bruma.

'TIS related in the HISTORY. of the Gods of the heathen eaſterns, that *Bruma* who is the eldeſt ſon and husband of *Paraxacti*, ſprang originally from the navel of his brother *Vixnu*, which certainly is incomprehenſible; and that *Bramens*, or *Bragmens*, iſſued from the face of this God *Bruma*.

The heathen *Indian* prieſts compoſe the moſt noble, and at the ſame time the moſt abominable tribe or caſte among the *Indians*, ſince there is none ſo fill'd with ſelf-love, or ſo much reſpected by the people as this, tho' there is not any one whoſe manners are more diſſolute, or more corrupted. Theſe Bramins have not only the arrogance to aſcribe to themſelves the abovemention'd original, but even preſume to aſſert expreſſly, that they are really and actually the very ſubſtance of the God *Bruma*.

The

[a] *Stultus ut luna mutatur*: Eccleſiaſticus.

The *Rajas* or Gentlemen who compoſe the moſt noble tribe after that of the Bramins, ſprang from the ſhoulders of the abovementioned God.

The *Comatis*, who are as our wealthy Citizens, and of a rank between the nobility and the traders, iſſued from his thighs; and laſtly the *Xutres*, whoſe tribe is ſubdivided into a numberleſs multitude of others, and which includes all the inferior ſort of people, ſprang originally from his feet.

The *Xutres* are chiefly employ'd in traffic, by which means ſeveral acquire great wealth; for this reaſon a great number of poor Bramins, notwithſtanding the mean extraction of the *Xutres*, apply to them, and do them certain ſervices notwithſtanding their being of a much ſuperior Caſte.

The God *Bruma*, according to the heathen divines, never fails at the inſtant of each man's birth, of what tribe or nation ſoever he be, to write on this head in indelible characters, every thing he is to do, as well as whatever is to befall him during his life; and that 'tis not in the power of either man, of *Bruma*, or any other God, to prevent what was written from coming to paſs.

We are told in the abovemention'd hiſtory of the Gods, that *Bruma* deſirous of taking his own daughter to wife, and foreſeeing that ſhe would not only ſcruple to conſent to it, but alſo that their nuptials would be diſapprov'd by the reſt of the Gods, aſſum'd the ſhape of a ſtag, upon which he purſued his daughter who fled from him, 'till ſhe got into a very dark and gloomy foreſt, when overtaking her, he there conſummated their inceſtuous marriage. However, notwithſtanding *Bruma* conceal'd himſelf as much as poſſible, yet *Vixnu*, *Rutrem*, and the thirty thouſand millions of Gods heard what he had done, and all reſented it ſo much, that they unanimouſly agreed to puniſh him for his incontinency by cutting off one of his heads. *Rutrem* was ordered to put this ſentence in execution, when immediately he ſearch'd for his brother *Bruma* in all places, and at laſt meeting with him, he, without employing either a ſword or hanger, took off one of his heads with one ſtroke of his nails, which were very long and ſharp, and ſince this time *Bruma* has had but four. To commemorate this action, no more temples have been dedicated, nor any more ſtatues been erected to his honour under an human ſhape.

The Bramins, who are the moſt artful and moſt inſolent ſet of people among the heathens, aſſert, that as they themſelves are ſubſtantially the God *Bruma*, the people ought therefore to venerate and pay their vows to them only; and that there is not a more ſure means of attaining an eternity of bliſs after death, than to beſtow liberally upon them the good things of this world. In ſhort, whatever the Bramins give out on religious matters, the Eaſterns receive as ſo many articles of faith.

Bruma, not being ſatisfied with having married his own daughter, took another woman call'd *Saraſſuadi* to wife, who was prodigiouſly learned. Her name is had in ſo great veneration among the heathens, that in teſtimony of their reſpect, and the confidence they repoſe in her virtue, they repeat it a numberleſs multitude of times every day.

Since the time that ſtatues have been no longer erected to *Bruma*, as was the cuſtom before he had loſt one of his heads, the *Bramins* worſhip him under the idea that the *Greeks* and *Romans* had antiently of the God *Priapus*, and look upon that as a Deity, which the heathens of all nations have ſhadow'd under this name. The idols, or repreſentations of *Priapus*, which are erected in honour of *Bruma*, are, in the *Indies*, called *Lingam*.

CHAP. IV.

The Adventures of Vixnu.

THE books of the *Indians*, which contain the hiſtory of their Gods, relate that *Vixnu* is the ſecond ſon of *Paraxacti* and alſo her husband. This *Vixnu* is in ſome places call'd the firſt cauſe, and the principle of all things created. 'Tis ſaid that he married a wife, *Laximi* by name; who is at one and the ſame time, a cow, a horſe, a mountain, gold, ſilver, and whatever can be wiſh'd or imagin'd. Moſt of the *Indians* wear the name of this woman ty'd about their necks, or arms, as a charm capable of procuring them happineſs, and of preſerving them from all ſiniſter accidents.

We alſo find in the ſame books, that *Vixnu*, whoſe ſect is very numerous, had made himſelf fleſh, or metamorphos'd himſelf nine times. He firſt aſſum'd the ſhape of a fiſh, but the occaſion of this metamorphoſis is not known.

In the ſecond he aſſum'd the form of a tortoiſe, and that for a very whimſical reaſon, which is as follows: The *Indians* relate, that there are ſeven ſeas in the world which we inhabit; one of theſe is of milk, whereof a moſt delicious butter is made, and of this the Gods are very dainty. Now it happen'd, that as they were one day going to take of this butter, as was the uſual cuſtom, they brought, but not without the utmoſt labour and difficulty, on the ſhore of that ſea of milk, a high mountain of gold, call'd *Magameru Parruvadam*; which the heathens tell us, ſupports the fourteen worlds whereof this univerſe is compos'd. The top of this mountain ſerv'd them for a beam, over which they brought an adder of a prodigious ſize, having an hundred heads, on which the fourteen worlds are alſo ſupported. The Gods made uſe of this adder as of a rope, in order to get the butter more eaſily; but while they were labouring on one ſide, the giants, who have ever been enemies to the Gods, drew the adder on the other ſide with ſo much violence, as at once ſhook the world, and made it ſink lower down, ſo that it was juſt going to be turn'd topſy-turvy, when *Vixnu* perceiving it, he immediately aſſum'd the ſhape of a tortoiſe, and plac'd himſelf under the world in order to ſupport it. On the other ſide, the hundred-headed adder, unable any longer to endure the pain which the Gods and giants put it to, by their drawing it ſeveral ways, vomited ſuddenly on the latter a liquor of ſo malignant a quality, that it kill'd the greateſt part of them on the ſpot.

However *Vixnu* did not ſtop here; for being afraid leſt the ſurviving giants ſhould eat part of this excellent butter, which had been got with ſo much labour and danger; to prevent them, he aſſum'd the ſhape of a very beautiful woman, and theſe giants immediately fell diſtractedly in love with her. By this artifice he amus'd them, till ſuch time as the Gods had either eat or carried off all the butter; which being done, he vaniſh'd away in an inſtant, leaving the giants in the utmoſt aſtoniſhment at their having loſt the ſight of the woman whoſe beauty had dazled them, and of the divine butter for which they had taken ſo much pains.

In the third incarnation, *Vixnu* chang'd himſelf into a hog, which was as follows.

There one day aroſe a conteſt between the Gods *Bruma*, *Vixnu* and *Rutrem*, about who was the greateſt of the three. Upon this, *Rutrem* propos'd to *Bruma* and *Vixnu* his brethren, to go and hide himſelf, and promiſed to ſubmit himſelf to him who ſhould find out his head and his feet, and that the other two ſhould acknowledge him as chief; to which *Bruma* and *Vixnu* giving their conſent, *Rutrem* immediately vaniſh'd, and hid his head and feet in places that were at a great diſtance one from the other.

Bruma immediately ſet out in ſearch of the head, and the better to ſucceed in it, transform'd himſelf into a ſwan, flew about on every ſide, and uſed his utmoſt endea-

vours to get information of what he was looking for; but finding that all his care and pains were to no purpoſe, he began to deſpair of ſucceſs. He was juſt going to give over his ſearch, when he met the thiſtle-flower, which came and ſaluted him in a very courteous manner, and ſhew'd him the place where *Rutrem* had hid his head. *Bruma*, overjoy'd with this information, ran immediately to the place which the flower had pointed out to him, and there found his brother's head, who was vex'd to the ſoul at *Bruma*'s having ſucceeded in what he had thought an impoſſibility. Being now highly exaſperated againſt the flower which had thus diſcover'd him, he pronounced a curſe againſt it, and forbid it ever to appear in his preſence; and for this reaſon, the whole tribe of thoſe call'd *Andis*, who are the followers of *Rutrem*, never put any of thoſe flowers in the temples dedicated to that God. He alſo curſed his brother, and far from acknowledging him to be his ſuperior, as had been agreed upon between them, he on the contrary vented the moſt horrid imprecations againſt him, and wiſh'd he might thenceforward be no longer worſhipped; have no more temples or ſtatues dedicated to him, or any more ſacrifices offer'd in his honour; all which is very ſtrictly obſerv'd in thoſe places where the ſect of *Rutrem* prevails.

Rutrem's head being thus found, all they had to do was to ſeek out the place where he had hid his feet, for which purpoſe *Vixnu* transform'd himſelf into a hog. In this ſhape he ran up and down every where, digging as low as the very bowels of the earth, but in vain; he came out of the earth as much a hog, but much dirtier than he had gone into it, and without having found what he ſought. 'Tis nevertheleſs in commemoration of this noble metamorphoſis, that *Vixnu* is worſhipped under the ſhape of a hog by perſons of the greateſt diſtinction among the heathen *Indians*.

CHAP. V.

Sequel of the Adventures of Vixnu.

THE fourth time that *Vixnu* aſſum'd the fleſh, he chang'd himſelf into a man and a lion at one and the ſame time; the occaſion of which was as follows: There was a mighty giant in the world, *Iranien* by name. *Rutrem*, to whom this giant had religiouſly devoted himſelf for a certain time, had granted him a very ſingular privilege, which was, that no one could kill him either by night or by day; in his houſe or out of it. This extraordinary grant, far from making a virtuous impreſſion on the mind of this giant, made him on the contrary ſo proud, ſo haughty and ſo inſolent, that he not only ceaſed to honour his benefactor, but alſo reſolved to prevent any one from that time forward, from invoking either *Rutrem*, or any other of the Gods; and threatned to inflict very grievous torments, on all ſuch as ſhould even preſume to repeat their very names. But while the world thus trembled and groan'd under the tyranny of *Iranien*, no one daring to implore the aſſiſtance of the Gods; the ſon of this impious giant, *Pragaladen* by name, deſpiſed his father's threats, and inſtead of repeating his name in ſuch prayers as his tutor had made him ſay before he ſaid his leſſons, he always repeated the name of the God *Vixnu*, to whom he very religiouſly adher'd.

The child's maſter frequently reprimanded him upon that account, and fearing, in caſe it came to his father's knowledge, he ſhould be puniſh'd, as one who had conniv'd at his ſon's diſobedience, he himſelf went and accuſed his ſcholar, and told *Iranien*, that he could not poſſibly prevail upon the child to leave off addreſſing his uſual prayers to *Vixnu*, tho' he had employ'd his utmoſt endeavours. This put the giant into a great rage, when ſending for his ſon, he reprov'd him in very harſh terms, and threatned, in caſe he did not change his conduct, to caſt him among adders, bears, tygers, and elephants.

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The child was not to be wrought upon by theſe threats, but continued to direct his prayers to *Vixnu*, whoſe protection ſecur'd him from all the dangers to which his father's cruelty expos'd him. However the God being at laſt enrag'd at the giant's invincible obſtinacy, he reſolv'd to kill him, and by that means put an end to all the difficulties which young *Pragaladen* labour'd under. However *Vixnu* could not eaſily compaſs his deſign, becauſe of the privilege which *Rutrem* had granted the giant, not to mention that one God ſeldom deſtroys the work of another; but then on the other ſide, as the Gods very ſeldom fail in any thing they once undertake, *Vixnu* had recourſe to a ſtratagem. He ruſh'd out in a moment from a pillar of air, and appear'd ſuddenly before the giant under the ſhape of a monſter who was half man and half lion, and that at the very inſtant after ſun-ſet, at which time 'tis properly neither day nor night. He then flung himſelf on a ſudden upon *Iranien*, who happen'd to ſtand on the threſhold of the door of his houſe, and conſequently was neither in nor out of it. By this artifice *Vixnu*, without violating the giant's privilege, tore him to pieces, pluck'd out his bowels, and drank even to the very laſt drop of his blood; but this infamous liquor had ſuch an ill effect upon *Vixnu*'s brain, that he has been a little out of his ſenſes ever ſince.

Vixnu, the fifth time he aſſum'd the fleſh, chang'd himſelf into a dwarf, upon the following occaſion.

During a certain period, there was but one king upon the earth, *Magapelixacravarti* by name, who was a giant of an enormous ſize, and the moſt blood-thirſty wretch that had ever liv'd upon earth. Mankind, after having long groan'd under his tyranny, addreſs'd themſelves to the Gods in order to be freed from it. *Vixnu* had compaſſion on their miſery, and therefore reſolv'd to deſtroy this deteſtable monarch; and the better to ſucceed in it, aſſum'd the ſhape of a *Bramin* dwarf, one of the moſt diminutive of that kind, and went by the name of *Chamavamanen*. Thus diſguiſed, *Vixnu* went to the city where *Magapelixacravarti* uſually kept his court, when he enter'd his palace, preſented himſelf before him, and beſought him to grant him three foot of ground, to build a houſe for himſelf to live in. The king look'd upon this as ſo trifling a requeſt, that he was going to grant it immediately, when the morning-ſtar, who attended upon him in quality of his counſellor of ſtate, fearing there was ſome treaſon conceal'd under it, reſolved to hinder the grant paſſing. The morning-ſtar knew it was neceſſary at that time, in order to a favour's being granted in a ſolemn manner ſo as not to be repeal'd, that the king ſhould take ſome water in his mouth, and pour part of it into the hand of that perſon who receiv'd the grant. The ſtar, to prevent this eſſential ceremony, without which the grant would be invalid, employ'd magic, in which it was greatly skill'd; and metamorphoſing itſelf in an inſtant, ſlipp'd unperceiv'd down the prince's throat, in order to keep the water which he had in his mouth from coming up again. However the magic which the ſtar made uſe of had not all its deſir'd effect; for the king finding his throat ſtopp'd without knowing the cauſe of it, and being unable to breathe but with extreme difficulty, he order'd an iron ſtilleto to be brought him, which being come, he thruſt it a pretty way down his throat; but unhappily, he, with this weapon, thruſt out one of the faithful ſtar's eyes, who undoubtedly had deſerved a better fate; and at the ſame time open'd a paſſage for the water to go through, which he accordingly pour'd on the hand of the God who was chang'd into a dwarf; and by this ſolemn oath, ratified the gift he had made him of the requeſted land. *Vixnu* deſirous of taking poſſeſſion of it, chang'd his ſhape, and aſſum'd one very different from what he had before appear'd under, when he firſt ſpoke to this wicked prince. He ſwell'd to ſuch a prodigious ſize, that all the air and the whole earth ſcarce afforded him room to ſet one of his feet; when addreſſing himſelf to the king, he ſaid to him as follows: Thou haſt given me three foot of earth, ſcarce is there room enough in all the viſible world for the placing of one of my feet, where therefore muſt I ſet the other? The unhappy *Magapelixacravarti*, who now was ſenſible, tho' too late,

that he had been over-reach'd by a ſtratagem, fell proſtrate before *Vixnu*, worſhipp'd him, and preſented him his head, in order for the placing of his other foot. The angry God accepted the offer, ſet his foot upon his head, and with a ſingle kick drove him to the loweſt abyſs of hell. This wretched monarch, notwithſtanding the unhappy condition to which he was reduc'd, ſtill addreſs'd himſelf to *Vixnu*, (who abuſing his credulity, had ſo cruelly deceiv'd him) and ask'd him how long his torments ſhould continue. The God anſwer'd they would be eternal, however that he ſhould be permitted to come annually out of hell on a certain day in *November* which he named; when he might go upon the earth in order to aſſiſt at a ceremony, which ſhould be eſtabliſh'd and celebrated in commemoration of this ſad adventure, and is ſtill obſerv'd very regularly every year by *Vixnu*'s followers.

CHAP. VI.

Sequel of the Hiſtory of Vixnu.

VIXNU chang'd himſelf into a man, and went by the name of *Rameni* or *Ram*, in his ſixth, ſeventh, and eighth incarnation.

The firſt of theſe three metamorphoſes, happen'd upon occaſion of a certain tribe or kind of men call'd *Rajas*, or petty kings, who were become ſo haughty and inſupportable, that it was impoſſible for any mortal to be longer ſafe upon the earth.

Theſe petty tyrants behav'd with the utmoſt inhumanity towards every one, threw all things into diſorder and confuſion, and even prevented the religious from fulfilling the penances they had enjoin'd themſelves in honour of the Gods. *Vixnu* bore the inſolence of theſe *Rajas* for a long time, but at laſt his patience being worn out, he aſſum'd the fleſh, made himſelf a *Ram* or *Ramen*, and in that quality declared war againſt them, which continued for twenty-one generations. Several battles were fought between the *Rajas* and *Ram*, who always came off victorious; he often waſh'd himſelf in the blood of theſe impious wretches, and at laſt utterly deſtroy'd them, ſo that not ſo much as one of them ſurviv'd.

Vixnu aſſum'd the human ſhape a ſecond time, and went by the ſame name of *Ram*, purpoſely to extirpate a dreadful giant, whoſe name was *Cartaſuciriargunen*. This monſter had a thouſand arms, and was become ſo formidable, that no one dar'd to reſiſt him. *Ram* preſented himſelf before him, fought him, and with no other weapon than a plough-ſhare, knock'd him down and cut off his thouſand arms. He did not obtain this victory without vaſt difficulty, and to perpetuate the remembrance thereof to poſterity, he raiſed a kind of trophy with the bones of the giant, which he had broke, and heap'd up one upon another, and theſe are ſince ſwell'd to a very high mountain.

The laſt of the three times that *Vixnu* made himſelf *Ram* was on the following occaſion.

There were upon the earth three mighty giants who were brothers, the firſt was call'd *Ravanen*, the ſecond *Cambucarnem*, and the third *Vibuxanen*. Theſe three brethren had for many years waged war with the Gods with very great armies, compoſed of other giants, but ſomething inferior to them in ſtature. They had even frequently rallied *Vixnu* in ſecret ſince his becoming *Ram*, and had carried their inſolence to ſuch a pitch, as to carry off his wife, named *Sidi*. *Ram* was greatly offended at their injurious proceedings, but notwithſtanding his ſtrict ſearch, he yet was not able to find where they had conceal'd her. A thirſt of revenge made him redouble his efforts againſt the giants, but finding he had fought them for a long time with very little ſucceſs, he addreſs'd himſelf to the apes, and deſir'd their aſſiſtance.

Theſe animals, overjoy'd to meet with ſo glorious an opportunity of doing ſervice to *Vixnu*, aſſembled in a body, made a numerous army, and went and join'd him with this reinforcement. *Ram* gave the giants battle, defeated them, and deliver'd his wife from the captivity under which ſhe had groan'd for twelve years. We ſhall afterwards relate the particulars of that war, in which *Ram* and his allies perform'd the moſt ſurprizing exploits.

Ram at firſt made no difficulty of taking his wife *Sidi* back again, and living with her as before; however not long after he left her, and went and travelled up and down the world like a pilgrim. The reaſon of this abandoning her, was, that happening one day to paſs by a pond, he overheard ſome waſherwomen rallying him, for having taken his wife ſo eaſily back again, after ſhe had liv'd twelve years among the giants.

In fine, *Vixnu* aſſum'd the fleſh for the ninth time; he again appear'd under an human ſhape, and was call'd *Chrixnen*, ſignifying black man. The reaſon of this metamorphoſis will be ſeen in the following chapter.

CHAP. VII.

The laſt Incarnation of the God Vixnu.

ONCE upon a time the whole world was govern'd by a ſingle monarch, *Campſen* by name, who was a very vicious prince, an enemy and perſecutor of all good people, and of penitents in particular. He had a ſiſter whoſe name was *Exudi*, and the ſoothſayers having told him he ſhould be kill'd by the eighth child which ſhe ſhould be deliver'd of, he conceiv'd ſo great a hatred againſt *Exudi* and her children, that he cauſed them to be murder'd the moment they were born. This barbarous treatment threw the princeſs into the deepeſt affliction, who nevertheleſs was again big of her eighth child. She did not know that the God *Vixnu* was within her, who had then aſſum'd the fleſh a ninth time; or that the child ſhe then went with, was he, who, according to the prophecies, was to put his uncle to death, becauſe the king had conceal'd from every one what the ſoothſayers had told him. She only remember'd, and with the deepeſt pangs, that her ſeven firſt children had been all inhumanly butcher'd in her preſence; and not doubting but the child ſhe was then going to be deliver'd of, would meet with the ſame fate, ſhe wiſh'd to ſecure him from the fury of her brother *Campſen*. For this purpoſe, the moment it was born, ſhe gave it to her husband, whom ſhe adviſed to fly away, together with the child, and hide it in ſome deſart place at a great diſtance from the court. But the king, who had a great many ſpies in the country, had exact information ſent him of the time when his ſiſter was to be deliver'd, ſo that he had diſpoſed every thing in order to deſtroy this infant as he had the other ſeven, whoſe birth muſt neceſſarily have given him leſs uneaſineſs and dread. He had poſted guards every where to prevent the young prince from eſcaping his clutches, and expected every moment to have him deliver'd into his hands; however his expectations were baulk'd, for the child's father had been ſo happy as to elude the vigilance of the ſpies, and had convey'd him to a diſtant foreſt, where he had entruſted him with certain ſhepherds, whom he enjoin'd to educate him with the utmoſt care and ſecrecy, and above all, to conceal him from the king.

Theſe honeſt, plain people, perform'd their duty to a tittle, but notwithſtanding all their endeavours to keep it ſecret from the king, he nevertheleſs got information where his nephew was, and accordingly went thither in perſon to kill him with his own hand. He had already laid hold of him, and was going to daſh out his brains againſt a rock, in order to ſecure his own life by the child's death, when *Chrixnen* vaniſh'd on a ſudden, and left him in great ſurprize to find he graſp'd only a little girl whom his nephew had

had ſubſtituted in his place. But not even this ſecond child was to fall a ſacrifice, to the fury with which the prince was inſpir'd, when he found himſelf diſappointed; for ſhe gave him ſo furious a blow, as knock'd him backward: after which, not ſatisfy'd with having treated him thus roughly, ſhe ſaid to him, *Ceaſe, wretch that thou art; to wiſh for, or endeavour to kill a perſon, whom thou ſhalt never be able to hurt; and know, that at the very inſtant I am ſpeaking to thee, he whom thou ſo cruelly perſecuteſt, is in a place of ſafety, and has no occaſion to be in any dread upon thy account.*

'Twou'd be almoſt impoſſible to expreſs the rage with which *Campſen* was fir'd, when after having heard the child utter theſe words, ſhe alſo vaniſh'd in an inſtant; and that he found his nephew had not only eſcap'd him, but alſo laugh'd at all his fury. He did his utmoſt to find the place where he was; commanded all his ſubjects to make a ſtrict ſearch for him, and to bring him dead or alive; he laid the ſame injunction on all the giants who inhabited the different parts of his dominions; however all theſe precautions were of no effect, and not one of them were able to execute the king's orders. At laſt, this prince addreſs'd the devils, and implor'd their aſſiſtance, which, he flatter'd himſelf, would give him an opportunity of deſtroying his nephew. However *Chrixnen* eſcap'd the ſnares which thoſe infernal ſpirits laid for him, with the ſame caſe and good fortune, as he had avoided thoſe of the giants; and as theſe various cruelties of his uncle were a proof of his violent hatred, and that he was ſtrongly bent on his deſtruction, he on the other ſide endeavour'd as much as poſſible to prevent his falling a victim to the fury of that wicked prince. *Chrixnen*, tho' but a very young child, had yet the ſenſe and penetration to diſcover that the woman whom they had given him to ſuck was a witch, and that the devils, by the king's inſtigation, had artfully ſubſtituted her in the place of his real nurſe. The deſign of theſe wicked ſpirits was, that ſhe ſhould give the babe poiſon inſtead of milk; but *Chrixnen* diſappointed them, for he ſuck'd her with ſo much violence, that having firſt drawn out all her milk, he afterwards ſuck'd out all her blood, nor left off till ſhe was quite dead, and by that means deliver'd himſelf from imminent danger.

Chrixnen being now ſomething older, began to play the ſhepherds, among whom he had been brought up, a great many roguiſh pranks. One day he ſtole a great quantity of butter from them, and was going to fly away with his booty, but did not eſcape the ſhepherds as fortunately as he had done the king. Theſe purſued, came up with, and took from him the butter he had ſtole; when tying him to a tree, they whip'd him, in order by this chaſtiſement to prevent his committing any ſuch tricks for the future. Being grown up to man's eſtate, he raiſed an army, went and attack'd his uncle, engag'd him in ſeveral battles, and at laſt kill'd him with his own hand, and by this means rid himſelf of an irreconcileable and moſt dangerous enemy. Being afterwards deſirous of unbending himſelf, after the great pains and fatigues he had undergone during this war, he married two wives of his own tribe, but theſe not ſatisfying him, he took ſixteen thouſand young ſhepherdeſſes for his concubines. He had not forgot how ſeverely he had been whip'd formerly in their father's houſe, and was afraid that ſomething of the ſame nature would happen to him, in caſe he ſhould have the ill luck to diſpleaſe thoſe ſhepherds. However, to obviate every thing of this nature, and that he might not give them any ſubject of complaint, he multiplied himſelf in ſuch a manner, that he lay with them all at the ſame time, and made each of them believe, that he had abandon'd all the reſt to give himſelf to her only, and by this artifice was equally belov'd by them all.

Chrixnen, or rather *Vixnu* under the ſhape of *Chrixnen*, ſtood one day on the ſide of a pond, in which a great number of very beautiful and very virtuous women of quality were bathing themſelves. *Chrixnen* on a ſudden took up all their clothes and carried them to the top of a very high tree, which ſtood not far from the pond, ſo that the

ladies

ladies would have been obliged to come naked out of the water, and walk to their houſes in that manner. Whilſt they were in this perplexity, and looking about on all ſides, they perceiv'd certain large leaves growing in the water, which very much reſembled thoſe of the water-lilly; immediately they each gather'd ſome of theſe, cover'd themſelves as well as they could, and all drew near the tree on which *Chrixnen* had climb'd. Then all the afflicted ladies beſought him earneſtly to return them their clothes; but their intreaties were ineffectual, till after they had ſaluted him, by each laying her two hands on her head; which they no ſooner did than the leaves fell from them, when they were ſtark naked, which was juſt what *Vixnu* wanted, and the only motive of his carrying off their clothes.

The heathens pretend that *Vixnu* will aſſume the fleſh once more, and come under the ſhape of a horſe, and that till ſuch time as this metamorphoſis is to happen, he wallows in the ſea of milk, where he lies in a delicious manner on a large beautiful adder with five heads, which at the ſame time ſerves him both for a throne and a bed.

CHAP. VIII.

The Hiſtory of Rutrem.

RUTREM, the third ſon of *Paraxacti*, is alſo one of her husbands, and has the greateſt ſhare in her affections. *Rutrem* having once upon a time a deſire of living among men, he, for that purpoſe turn'd *Andi* or fryar. He was call'd *Artanari*, i. e. half man and half woman, and never was there ſeen or heard of, a man ſo infamous, ſo irregular, and ſo abominable as this wretch. He married a daughter of the king of the mountains, whoſe name was *Parvadi*, and liv'd in ſtrict union with her for a thouſand years. So unprecedented a conduct in a God, was diſapproved of by *Bruma*, by *Vixnu*, and the three hundred and thirty thouſand millions of Gods, who all thinking *Rutrem* was out of his wits, they thereupon went in ſearch of him, and having found him, forc'd him away from *Parvadi*. This woman, who was as laſcivious as her husband, was greatly offended at the violence which had been uſed in tearing her from the object of her affections; and therefore to revenge herſelf of this inſult, ſhe vented imprecations againſt all the Gods, curſed them heartily, and wiſh'd that thenceforwards not one of them might have either children or lawful wives, but only as many concubines as they pleaſed; all which came to paſs according to her wiſhes. *Rutrem*, after he had been thus forced from his wife, went away like one diſtracted, wandred up and down the world, and left in all places thro' which he paſs'd certain indications of his [a] leudneſs. Now it happen'd, that as he was going thro' a certain place, the earth in a moment gave him a ſon with ſix heads; but as there was no nurſe there to give him ſuck, the ſeven ſtars did him that good office, and gave him the name of *Camaraſſuammi*, which is as much as to ſay, *the lord-ſon*.

All the idolaters in *India* have ſo profound a veneration for him, and ſo extraordinary a confidence in his power, that all their writings and records begin always with theſe words, *Arrumagamtumei!* i. e. *O thou with ſix faces be with us!* The books of the heathens relate, that *Parvadi*, who died with grief for having been torn from her husband, was born a ſecond time, after that the child above-mention'd had been miraculouſly brought forth in the manner related; that at this ſecond birth, ſhe was daughter of a king, *Daxaprojabadi* by name, and that *Rutrem* married her a ſecond time. That after her marriage, as ſhe was one day bathing herſelf, while her husband was abroad, ſhe had ſo ſtrong a deſire to have a child, that at that inſtant there appear'd one before her

[a] *Effundens undique ſemen ſuper terram.*

her in her hand, who ſprang from the ſweat ſhe had got together on her boſom; that this child was in an inſtant as full grown as one of twenty, and that ſhe had named him *Vinayaguien*, i. e. *who has no God*; that a little after *Rutrem* returning back to his houſe, altogether ignorant of what had happen'd, and caſting his eye on *Vinayaguien*, who was very familiar with *Parvardi*, his jealouſy threw him into ſuch a rage, that he reſolv'd to abandon her that moment. However, that *Parvardi* no ſooner perceiv'd it, but ſhe appeas'd him by relating to him how every circumſtance had happen'd; and that ſhe prevail'd ſo far upon him, that the young man whoſe preſence had at firſt given him ſo much uneaſineſs, was afterwards his joy and conſolation.

The pleaſure which *Rutrem* felt, when he reflected on the ſurprizing and miraculous birth of young *Vinayaguien*, was ſoon interrupted by the diſcontent which his father-in-law occaſion'd him. This prince reſolv'd to offer up a ſacrifice and make a ſolemn feaſt in honour of his grandſon's birth-day; and as a teſtimony of the joy it gave him, he invited all the Gods to it, his ſon-in-law excepted. 'Tis not known whether it was forgetfulneſs, or *Rutrem*'s ill conduct that made him act in this manner. Be that as it will, this God was ſo greatly offended at the affront which the king of the mountains had put upon him, that he reſolv'd to revenge himſelf in a very bloody manner; and for this purpoſe, he went in the higheſt tranſports of rage to the place where his father-in-law was regaling all the Gods. Scarce was he enter'd into the hall where they were feaſting, but he broke out into a thouſand opprobrious expreſſions againſt the gueſts; when afterwards tearing off an handful of hair, he ſtruck it ſo violently againſt the floor, that immediately a giant of an enormous ſize ſtarted up from thence.

Scarce had the monſter appear'd, when raiſing his voice, he proteſted to revenge his inſulted father; upon which he immediately put himſelf in a poſture to attack the Gods, and perform'd the moſt ſurprizing heroic actions on this occaſion: but a circumſtance which chiefly merits our regard, is, that he gave the ſun ſo furious a box o'the ear, as knock'd all his teeth out; for which reaſon the heathens have ever ſince that time, offer'd ſuch things only in their ſacrifices to that planet, as were ſoft and eaſy to be eaten, ſuch as butter, milk, pap, and very ripe fruits.

This giant, not ſatisfy'd with treating the ſun in this injurious manner, gave likewiſe the moon ſeveral kicks on the face, and bruiſed it in ſo terrible a manner, that the marks are viſible to this day; and to this, ſay the *Indians*, thoſe ſpots are owing which are obſerv'd in this planet. He afterwards kill'd king *Daxaprojabadi*, with ſeveral of the gueſts, and cut off *Vinayaguien*'s head, becauſe he had been the occaſion, tho' innocently, of the affront which had been put upon *Rutrem*, and of all the diſorders that were the conſequences of it.

At length the uproar and confuſion ceaſing, *Rutrem* perceiv'd among the dead bodies that of young *Vinayaguien*, whom, during his life-time, he had honour'd ſo far as to call him his ſon, and had lov'd him as tenderly as if he had been his real father.

Words can never expreſs the grief with which he was ſeiz'd at the ſight of this mournful ſpectacle. It grew to that height, that he was quite inconſolable for his loſs, particularly when he found 'twas the very giant to whom he himſelf had given birth, when he ſtruck his hair againſt the floor, who had cut off his head. After a moment's reflection, he reſolv'd to raiſe him again to life, coſt what it would. But as there was no poſſibility of his joining to the body the individual head which had been ſeperated from it, as it had been cut into ſeveral pieces, and ſcatter'd up and down, he therefore immediately cut off an elephant's head, and clap'd it ſo artfully on *Vinayaguien*'s body, that it was firmly united to it, and by that means reſtor'd *Vinayaguien* to life. The father tranſported with joy to ſee his ſon thus reſtor'd to life, imbrac'd him, and commanded him to rove up and down the world in ſearch of a wife; upon this condition however, that he ſhould not marry till he had met with a woman as beautiful as his mother *Parvardi*. 'Tis for this reaſon, that the heathens place in all the avenues

and the public roads, the idols of *Vinayaguien* in the form which he aſſum'd after his reſurrection, *viz.* an elephant's head; that as this gives him an opportunity of viewing all the women who paſs by him, he may thereby be the ſooner enabled to pitch upon one who reſembles his mother. However we are aſſur'd, that he has not yet found one, whoſe beauty was comparable to that of *Parvardi*. Some time after *Vinayaguien* had aſſum'd a new ſhape, and that *Pullejar* had been added to his former name, becauſe of this metamorphoſis; *Rutrem*, by the expreſs command of all the Gods, ſet out in ſearch of his brother *Bruma*, who had transform'd himſelf into a ſtag, and cohabited with his own daughter in the foreſts, in a very ſcandalous manner. He was a long time before he could find out the place of his reſidence; but meeting him at laſt, he cut off one of his heads; however the *Bramins* aſſure us, that he was guilty of a very heinous ſin in ſo doing. To do penance for it, he immediately ſtrip'd himſelf ſtark naked, cover'd his head with aſhes, and taking *Bruma*'s skull in his hand, withdrew into the church-yards, where he ſpent whole days and nights in ſuch inceſſant weeping, as made him almoſt run diſtracted.

CHAP. IX.

Sequel of the Hiſtory of Rutrem.

RUTREM grown weary of ſo auſtere a way of life as that he had pitch'd upon, reſolv'd to quit this mournful place, and endeavour to divert himſelf. He was inform'd, that in a neighbouring deſart there were ſeveral *Bramins* who led very exemplary lives, and that they all had very beautiful wives. Being deſirous of inſinuating himſelf into the affections of theſe females, he went ſtark naked into the village which was inhabited by thoſe penitents, and ask'd for alms. He afterwards made a charm, and thereby inſpir'd all thoſe ladies with ſo violent a love for him, that no longer valuing their husbands or their families, they left their houſes the moment they ſaw him, and follow'd him where-ever he went. However *Rutrem* did not long enjoy the pleaſure which this agreeable company afforded him, but in the very ſame place, one of the moſt mortifying circumſtances befel him, that could poſſibly happen to a perſonage of ſo exalted a dignity; for all theſe penitent *Bramins*, exaſperated at this outrage, met together in a body, and vented the moſt dreadful imprecations againſt him. Their curſes had ſuch an effect, that to puniſh him for his unprecedented laſciviouſneſs, he was ſuddenly emaſculated, and has not ſince been able to repair this defect. This accident threw him into the deepeſt affliction; and 'twas to ſooth in ſome meaſure the pain it gave him, that he promiſed to crown all thoſe with the joys of heaven, who, on the earth, ſhould pay a peculiar honour to thoſe parts of his body which the *Bramins* had curs'd, and which had had the dreadful efficacy to deprive him of the uſe of them.

The people of *India* have been prompted to embrace this infamous and ridiculous worſhip, purely to obtain the rewards which *Rutrem* has annex'd to it. Not ſatisfied with offering ſacrifices to this Deity, who is the ſame with the *Priapus* of the antient *Greeks* and *Romans*, they repreſent him in a numberleſs multitude of ſtatues, which they place in the roads, in their houſes and temples. Theſe idols, for which the eaſtern heathens have an extraordinary veneration, are generally made of ſtone, and are call'd *Lingam*. The greateſt part of the *Indians*, eſpecially the followers of *Rutrem* of both ſexes, wear them at their necks, or ty'd about their heads or arms, and honour them in ſuch a manner as really merits pity.

Among theſe unfortunate *Indians*, there is a Caſte or tribe call'd *Andis*, the members of which are the moſt infamous, the moſt inſolent, the moſt impudent wretches imaginable,

ginable, and the moſt addicted to every kind of debauchery and obſcenity. Of all the *Indians* theſe are the moſt difficult, and the moſt ſeldom converted to the chriſtian faith. Theſe abominable *Andis* make a trade of imitating the penance of *Rutrem*, by rambling up and down naked, cover'd with aſhes, and asking alms, and tho' they lead ſuch deteſtable lives, yet the reſt of the *Indians* revere them as ſo many ſaints. We frequently meet with people of this tribe, who make a vow to continue in ſome painful poſture, ſuch as for inſtance, the ſtanding upright in ſome pagod, for one, or perhaps ſeveral years. But as it is impoſſible to continue awake ſo long, and that when they were aſleep they might poſſibly, tho' involuntarily, change their poſture, and by that means tranſgreſs their vow, they firſt tie their hands to ſtakes, which are fix'd in the temples for that purpoſe, and hang in that manner till the time for their fulfilling their vow is accompliſhed; ſo that they ſleep ſtanding, and continue in the ſame poſture tho' they happen to be ſick, or are juſt going to expire.

There are ſeveral ſervants in theſe pagods, whoſe buſineſs is to give the penitents victuals and drink, and to clean them when they have dirtied themſelves. All the time that theſe unhappy victims of Satan continue fix'd in this manner in the pagods, they hold continually one of thoſe idols call'd *Lingam* in their hands; and when the time of their vow is expir'd, and that they are looſed from the ſtake; thoſe whoſe conſtitutions were vigorous enough to bear up under ſo painful and dreadful a penance, ſpend the remainder of their lives in asking alms up and down; and we daily meet with ſeveral of them in the country, whoſe arms are grown quite ſtiff; are wither'd, extended, and immoveable, becauſe the joints, from their continuing too long in one poſture, are quite numb'd, and loſe the faculty of motion. A man who was to ſee theſe *Andis* at a diſtance, would take them for ſo many walking trees, their arms reſembling pretty much branches, and their bodies the trunk. The only advantage theſe unhappy wretches gain by all their mortification and auſterities, is, that they are univerſally honour'd as ſo many ſaints, whoſe prayers are thought to have the virtue, to obtain from the Gods whatever they may requeſt of them.

CHAP. X.

Sequel of the Hiſtory of Rutrem.

'TWAS now a long time ſince *Rutrem* had been curſed by the *Bramins*, when he married the river *Ganges*, whom the *Indians* look upon as a very beautiful woman, but had no children by her for the reaſons above-mention'd. He had a multitude of ſingular adventures beſides, part whereof were unhappy and others very facetious ones. In fine, he one day found himſelf expoſed to the greateſt danger he had ever run, and had not his brother *Vixnu* come in very ſeaſonably to his aſſiſtance, 'twould infallibly have been fatal to him.

There was a certain giant, *Paimejuran* by name, *i. e. lord of the aſhes*, who for ſeveral years together had undergone a very rigorous penance in honour of *Rutrem*, whom he earneſtly beſought to beſtow ſome ſignal favour upon him, which might diſtinguiſh him from the reſt of mortals. *Rutrem* deſirous of rewarding his zeal and devotion, inconſiderately granted him a power to reduce in a moment to aſhes, whatever he ſhould lay his hands upon. The giant, curious to know if the privilege which had been granted him, was a real or imaginary one, drew near the God, and was going to lay his hands on his head, in order to make a trial of his power on the very deity to whom he ow'd it. *Rutrem* was then ſenſible, but a little too late, of his great overſight in indulging *Paimejuran* ſo uncommon a favour, and found that his imprudence had

brought

brought him into the moſt dreadful, as well as moſt imminent danger to which he had ever been expoſed. To ſecure himſelf from it, requir'd all his cunning, and the great skill he had in magic. 'Twas by the power of this art, which had already been ſo ſerviceable to him on ſeveral occaſions, that he contracted himſelf in an inſtant, ſo as to be able to be ſhut up in the ſhell of a certain fruit, call'd by the Indians *Ayvaralicai*, which is no bigger than a hazel-nut.

Vixnu was at a great diſtance from the place where this incident happen'd, however he yet got notice of it, when being touch'd with the misfortune which threatned his brother, he ran immediately to free him from it. The better to ſucceed in his attempt, he that moment aſſum'd the ſhape of a woman ſo exquiſitely beautiful, that the giant fell diſtractedly in love with her at firſt ſight, ſo that he thought no more of *Rutrem*, but left him peaceably in his ſhell. He was now wholly employ'd in contemplating the object which had ſo inchanted him; when after having paid her his moſt profound reſpects, he begg'd her to give him leave to wait upon her home. The lady ſeem'd to accept his compliment with pleaſure, and promiſed even to indulge the utmoſt of his wiſhes, provided that before he went with her home, he would go and waſh his head and his hair in a neighbouring river. The reaſon ſhe gave for requiring this from him, was, that as he had led the life of a penitent for ſeveral years, his hair not having been comb'd, and the birds having often made their neſts, and laid their filth in it, it was grown ſo prodigiouſly dirty, that ſhe could not conſent to his approaches, before it was firſt clean'd. The amorous giant, blinded with paſſion, was not at firſt appriz'd of the ſnare which was laid for him; he therefore went raſhly, and without the leaſt reflection plung'd into the water. He waſh'd his body all over, and going alſo to waſh his hair, in order to pleaſe the lady whoſe beauty had ſo dazled him, he raiſed both his hands upon his head, but ſcarce had he laid them on it, when, by virtue of the fatal power which had juſt been granted him, he was reduced to aſhes in an inſtant.

Vixnu, overjoy'd at the ſucceſs of his ſtratagem, quitted the ſhape of a woman to aſſume his uſual form. He went immediately and told his brother all he had done for his ſake, and in what manner he had annihilated the giant. *Rutrem* at this good news came out of his ſhell, reſum'd his firſt ſhape, embrac'd his brother, thank'd him for his ſeaſonable aſſiſtance, and made a ſtrong reſolution never to grant any ſuch favours for the future.——But being told all that *Vixnu* had done, to reſcue him from the danger into which his inconſiderateneſs had brought him, he earneſtly deſir'd to ſee his brother under the ſame form which had inſpir'd the giant with ſo much paſſion. *Vixnu* cou'd not be prevail'd with for ſome time to gratify *Rutrem*, and excuſed himſelf by ſaying, that he knew him to be ſo very weak in all affairs wherein love was concern'd, that if he ſhould grant him his requeſt, he would certainly at that very inſtant, be ſo inchanted, and ſo loſt to himſelf, that he would ſcarce have reaſon enough left to guide himſelf with. *Rutrem*, not contented with theſe reaſons, inſiſted upon being gratified, and preſs'd his brother ſo earneſtly, that *Vixnu*, to ſatisfy him, reſum'd the female form, and ſtood before *Rutrem*. At the ſight of this lovely object, the frail God was ſeiz'd with ſuch tranſports, and his imagination was ſo intenſely heated with it, that the ſame inſtant there appear'd a child in the hands of *Vixnu*, who was call'd *Arigara-Putrem*, i. e. *ſon to* Rutrem *and* Vixnu. Such are the abominable deities which the *Indians* worſhip, of whom a thouſand obſcene circumſtances are related, which decency will not allow me to mention.

Notwithſtanding that the heathens are divided into a great multitude of different ſects, there are nevertheleſs two which may be look'd upon as the chief; the firſt are thoſe who conſider *Vixnu* as the greateſt of all the Gods, and theſe are called *Vixnuvites*; the ſecond are ſuch as preſer *Rutrem* to him, and theſe are call'd *Xiven*, becauſe this God goes alſo by that name.

CHAP.

CHAP. XI.

The Notions the Indians *have of Paradiſe.*

THE *Eaſt-Indian* idolaters are of opinion, that there are [a] five different places; whither the ſouls of thoſe who have liv'd a holy life upon earth go after death, and enjoy a fulneſs of glory.

The firſt of theſe places is call'd *Xoarcam*; 'tis there that *Devandiren*, king of the Gods, reſides with his two wives; one of which is call'd *Xachi*, and the other *Indirani*. Beſides theſe, there are five concubines ſurprizingly beautiful, who are continually employ'd in ſerving him. In the ſame place are alſo the three hundred and thirty thouſand millions of Gods, with a much greater number of concubines, where they enjoy all imaginable glory, pleaſure and delight. Forty-eight thouſand penitents ſhare the ſame bliſs in *Xoarcam*. The Gods cannot undertake any conſiderable affair without firſt conſulting them; nor is there one article, relating to this ſublunary world, treated of in heaven, but what they muſt be firſt acquainted with. However, this glory and all theſe pleaſures don't ſatisfy ſo fully all ſuch as enjoy them, but that they have ſtill a great many things to wiſh for; and the Gods not ſatisfy'd with the eternal delights which are found in *Xoarcam*, have often envy'd the fleeting happineſs of the inhabitants of the earth, whereof *Devandiren* is a proof. This ſovereign of the Gods, grown weary of the delights of heaven, reſolv'd to go in ſearch of others in this lower ſphere. He knew that a celebrated penitent, *Gaudamen* by name, had retir'd to a ſweet ſolitude not far from the *Ganges*, and that he there led a life of holineſs and tranquillity with his wife, who was one of the moſt beautiful women upon earth. This pretended king of heaven accordingly ſet out from thence, came down upon earth, went to the penitent's hermitage, ſaw his wife, and fell ſo diſtractedly in love with her, that he reſolv'd to uſe his utmoſt endeavours in order to make her violate the fidelity ſhe ow'd her husband. Finding that this charming creature was as virtuous as ſhe was beautiful, he plainly ſaw it would be impoſſible for him ever to ſucceed without calling in artifice to his aſſiſtance. He obſerv'd that *Gaudamen* never fail'd to riſe every morning at cock-crowing, when he uſed to go and waſh himſelf in the *Ganges*, which he imagin'd would furniſh him with an eaſy opportunity of ſatisfying his raging paſſion. For this purpoſe, he one night aſſum'd the ſhape of a cock, went and poſted himſelf near the houſe of the penitent, and crow'd, but much earlier than the houſe-cock was uſed to do. At this ſignal, the holy *Gaudamen* ſtarted up from his ſleep, and notwithſtanding he was very drowſy, he yet, that he might not fail in his morning exerciſe, immediately got up and took his way to the river. Being come to it, he knew by the motion of the water, that it could not be more than midnight, ſo that he imagin'd the cock had not really crow'd, but that he had only fancied he had heard him in his ſleep. Beſides, as the hour in which he uſed to bathe himſelf was not yet near, he reſolv'd to return back home, in order to take a little more reſt. 'Twould be difficult to expreſs how greatly this poor penitent was ſurpriz'd, when he ſaw *Devandiren*, who had already taken his place, and did not expect his return ſo ſoon, lying in bed by his wife. He was ſo exaſperated at this ungenerous treatment, that without having the leaſt regard to the exalted dignity of the God, he curſed, and vented the moſt dreadful imprecations againſt him; and to puniſh him for his laſciviouſneſs, he wiſh'd that the body of *Devandiren* might for ever be cover'd with certain marks, which ſhould exactly repreſent

[a] In the diſſertation on the *Bramins* of *Coromandel*, mention is made of ſeven. The names of theſe places are pretty different.

repreſent that part which had raiſed his paſſion, and thereby acquaint all who ſhould ſee him with his brutality and infamy. This warm and zealous wiſh had the deſir'd effect; the infortunate God ſaw himſelf reduc'd inſtantaneouſly to ſuch a condition, that he did not dare to ſhow himſelf to any perſon, and was even aſham'd to look upon himſelf. But now he was ſo overwhelm'd with grief at this unhappy accident, that he fell proſtrate at the feet of *Gaudamen*, beſought him with the utmoſt earneſtneſs to have pity on him, to ſoften the rigour of his torments, that were inflicted on him by the power of his imprecations, and not to ſuffer him to continue in ſo ſhameful and mutilated a condition. The penitent was touch'd with the intreaties and humiliation of the God, and therefore to calm his uneaſineſs, he conſented ſo far, that appearing always to himſelf in the hideous figure he then made, his body ſhould nevertheleſs ſeem to others to be cover'd over with eyes; ſo that this king of the Gods has ever ſince that time been like a ſecond *Argus*.

Gaudamen, not ſatisfy'd with having reveng'd himſelf on *Devandiren* for the injury he had done him, made his wife alſo feel the effects of his reſentments, who, as a puniſhment of her adultery, tho' involuntarily committed, was, by the power of her huſband's imprecations, chang'd into a ſtone. However it happen'd in proceſs of time, that the God *Vixnu* having aſſum'd the fleſh under the ſhape of *Ram*, as was before related, happen'd one day to tread upon that very ſtone; which, upon that, was immediately re-metamorphos'd into the ſame beautiful woman, when ſhe return'd back to her husband, who pardon'd her fault, receiv'd her with pleaſure, and lived with her for ever after in the greateſt harmony and concord.

The ſecond place of glory and felicity is *Vaicundam*. 'Tis here *Vixnu* reſides with his wives, and a certain bird very like a hawk, call'd by the *Indians*, *Papangui*. *Vixnu* employs this bird as a horſe, and the *Indians* have it in ſo much veneration, that whenever they ſee any of them flying in the air, they immedtately alight from their horſes or palankins to ſalute them. They likewiſe believe, that all the devout followers of *Vixnu* go into *Vaicundam* after death; and that as fire changes every thing it acts upon into the ſame element, in like manner this God changes into his own ſubſtance, all thoſe who are ſo happy as to be admitted into the heaven where he reſides.

The third manſion of glory is *Cailaſam*. The heathens ſay, that this is a very high, and wide-extended mountain of ſilver, ſituated towards the north; that 'tis inhabited by *Rutrem*, his wife *Parvardi*, and all his concubines, and a certain bull which he makes uſe of for riding. 'Tis here all the followers of *Rutrem* go after death, whoſe felicity conſiſts in being continually in the preſence of that God, and in doing him one ſervice or other. Some are employ'd in cooling him with great fans; others preſent him with gold ſpitting-boxes, in order that a lord of ſuch diſtinguiſh'd majeſty, may not be oblig'd to ſpit on the ground. There are ſome who hold continually lighted torches in their hands, in order to light him in the night. Others are employ'd in ſuperintending his concubines; of which there are numberleſs multitudes, and to bring to him every day the *She* he is pleaſed to call for. In fine, each of theſe bleſſed ſouls have a different function in this place, and their felicity conſiſts wholly in doing *Rutrem* the ſeveral offices he appoints them.

The fourth manſion of glory is call'd *Brumalogam*, or the world of *Bruma*; 'tis alſo call'd *Satialogam*, that is, the world of truth. 'Tis here *Bruma* generally reſides, with his wife *Saraſſuadi*; and a large ſwan, which he generally makes uſe of to carry him in his travels.

Melanpadam, *i.e.* the moſt excellent and higheſt of all places; is the fifth ſeat of glory. 'Tis here the firſt principle, or ſupreme Being reſides; called by the idolaters *Parabaravaſtu*, that is, the Being by way of eminence, or the moſt excellent of all Beings. 'Tis hither alſo that ſuch as have led irreproachable and exemplary lives upon earth, are waſted after death, where they enjoy ineffable and eternal bliſs; which conſiſts chiefly

in enjoying the preſence of this firſt Being for ever; in knowing him, in being intimately united to him, and in becoming hereafter one and the ſame with him. But as there are very few upon earth whoſe lives are perfectly pure and holy, ſo there are not many who have the happineſs to arrive at this ſupreme degree of glory.

CHAP. XII.

The Belief the Indians *entertain concerning Hell.*

THE idolaters of *India* believe that hell is not only under the earth which we inhabit, but alſo under the ſeven other worlds beneath ours, whereof mention will be made in the ſequel.

The preſident of hell, whoſe Office it is to ſee the ſentences pronounced by *Xiven* executed, is called *Thamadar-Maraja.* He has a ſecretary called *Xitragupten,* who, during the life of man, takes care to write down faithfully all his good or evil actions; and preſents his memorial to the preſident the very inſtant the ſoul of the deceaſed appears before him. We are aſſured that this infernal director is very juſt and equitable; that he never ſuffers any evil action to go unpuniſhed, or any good one unrewarded; and as there is ſcarce any one, but has done both good and evil in his life-time, he firſt asks every perſon, who is brought before his tribunal, to take his choice, either to be firſt puniſhed for thoſe Faults which he had committed upon earth, and which he did not take care to expiate, in order to his being afterwards rewarded for his good works; or to begin by receiving the recompence due to his virtue, and be afterwards puniſh'd for the crimes he has been guilty of. As ſoon as the dead perſon has made his option, the preſident pronounces; when thoſe who deſir'd to be firſt rewarded for their good Actions, are carried into *Zoarcam,* or into ſome other of thoſe manſions beforemention'd, there to enjoy felicity and Glory during the time allotted them, at the expiration of which, they are dragg'd into hell, and there puniſh'd for their crimes, during a certain time. But on the other ſide, ſuch as choſe to be firſt puniſh'd in hell, when the time for their chaſtiſement is expir'd, they go and enjoy bliſs and felicity, in that place, and during the time which *Thamadar-Maraja* had appointed.

After a ſoul has been thus puniſh'd and rewarded according to its merits, it returns back upon earth, and there animates a new body; in ſuch a manner however, that when a poor man has done more evil than good, he, at his ſecond birth, is either poorer than he was before, or elſe animates the body of one of the moſt contemptible animals; but if, on the contrary, his good Actions exceed his evil ones, he then is richer in this new ſtate, than he was before.

If a *Bramin* in his life-time, has either ſerv'd, or been too familiar with thoſe people call'd *Xutres,* he then is ſentenc'd to be born ſixteen millions of times, in the mean and moſt contemptible tribe, by way of puniſhment for having acted ſo derogatory to the character of a *Bramin.* Moreover, the *Indians* believe that the damned in hell undergo a numberleſs multitude of different torments; and that there are all kinds of ſavage and venomous beaſts, to torture the guilty in that place. Further, the ſouls before they arrive at the palace where the preſident of thoſe gloomy manſions reſides, are oblig'd to ſwim over a river of fire call'd *Vaicarany,* whoſe courſe is extremely rapid; that 'tis ſometimes a long time before they can reach the ſhore on the other ſide; and that this paſſage is oftentimes more dreadful and more tormenting, than all the puniſhments which are inflicted on the moſt guilty in hell. But in order to ſoften the rigor of the torments which are ſuffer'd in this inevitable paſſage, theſe heathen prieſts give the people to underſtand, that if a ſick man in his expiring moments takes a cow by the tail with his hand, and preſents

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it to a *Bramin*; if afterwards the *Bramin* puts a little water into the ſick perſon's hand, andthat he immediately pours it on the ground; if laſtly, the ſick perſon, after pouring this water, gives the *Bramin* a ſum of money by way of alms; and he dies with theſe circumſtances, he then may be aſſur'd, that he will not only have a very quick paſſage over the enflam'd river, but alſo that the fire will not affect him in the leaſt: for he will find the cow which he had given the *Bramin* on the bank of the river, who will preſent him its tail to hold by, by which means he will croſs to the other ſide without pain or difficulty.

Beſides this firſt preſident, or firſt director of hell, there is alſo a ſecond, call'd *Thamen*, who not only ſuperintends over all the affairs of this gloomy region, but is alſo king or god of death.

The heathen teachers or doctors aſſure us, that this god himſelf died formerly, and that he afterwards aroſe again, the occaſion of which is as follows.

A famous penitent, *Morrugandumagarexi* by name, had during a long ſeries of years ſerv'd the Gods with uncommon and moſt exemplary piety. This very virtuous man having no children, was extremely deſirous of having one, and therefore daily beſought the God *Xiven*, in the moſt earneſt manner, to grant him one. At length the God heard the deſire of the penitent, but before he indulg'd it him, he ask'd him, which he would rather chuſe, either to have ſeveral children who ſhould be long-liv'd and wicked, or to have but one that ſhould be virtuous and prudent, but who ſhould die in his ſixteenth year.

Our penitent, after a little reflection, made choice of the latter; but at the ſame time was very much troubled when he conſider'd how greatly he ſhould be afflicted to loſe in ſo tender an age, a child he had ſo earneſtly deſir'd, and who was to poſſeſs ſo many excellent qualities.

His wife conceiv'd, and was happily deliver'd of the promiſed ſon, whom they named *Marcandem*. Scarce had he attain'd thoſe years when reaſon begins to enlighten theſoul, but he, like his father, devoted himſelf in the moſt zealous manner to the worſhip of *Xiven*. He very often offer'd ſacrifices of flowers in his honour, which the *Indians* call *Archinay*, and uſed alſo to go frequently in pilgrimage to a famous temple, call'd *Tincaddau*, dedicated to the ſame God; in which all the heathens in general pay their devotions with a particular zeal and fervour. In fine, no ſooner had this much-lov'd child attain'd his ſixteenth year, but the officers of *Thamen*, king and god of death, were ſent on the earth to remove him from thence.

Young *Marcandem* being inform'd on what errand they were come, told them with a reſolute air, that he was reſolv'd not to die, and that they might go back if they pleas'd. The miniſters of the gloomy prince were offended at his refuſal, and thereupon return'd back to their maſter, and told him the whole affair. The king of death hearing that *Marcandem* refuſed to obey his commands, and was obſtinately reſolved not to die, immediately mounted a great buffle, on which he uſually rode, and ſet out in order to make him a viſit. Being come, he told the youth, That he acted very raſhly in refuſing to leave the world, ſince as *Xiven* had promiſed him a life only of ſixteen years, and as that term was expir'd, it would be unjuſt in him to refuſe to leave the ſtage. But none of theſe reaſons were able to prevail with *Marcandem*, who ſtill perſiſted in his reſolution not to die; and fearing leſt the God of death ſhould attempt to take him away by force, he ran to his oratory, and there taking one of thoſe idols call'd *Lingam* into his hands, he claſp'd it eagerly to his breaſt. In the mean time *Thamen* being reſolv'd not to have the lye, let what wou'd be the conſequences of it, came down from his buffle, threw a rope about the youth's neck, and held him faſt therewith, as alſo the *Lingam*, which *Marcandem* graſp'd with all his ſtrength, and was going to drag them both into hell, when on a ſudden the god *Xiven* iſſued out of the *Lingam*, drove back the king of the dead, and gave him ſo furious a blow that he kill'd him on the ſpot, and ſo deliver'd his votary from the impending danger.

The prince of death being thus unfortunately ſlain, mankind were no longer ſubject to his empire, when they multiplied in ſo extraordinary a manner, that the earth was no longer able to contain them. The Gods, who ſaw this confuſion, did not know how to remedy it; ſo at laſt they reſolv'd to go in a body to *Xiven*, who is the ſame with *Rutrem*, to ask the reaſon why he had put *Thamen* to death, who ſeem'd not to have exceeded the limits of his power, ſince *Marcandem*, whom he had ſummon'd to die, had lived the term of years which had been allotted him. To this *Xiven* anſwer'd, that when he granted *Marcandem* a life of ſixteen years, he did not intend thereby that he ſhould die the moment he was come to that period, but only that he ſhould always enjoy the air and vigour of a youth of ſixteen, tho' he were in ever ſo advanc'd an age; that the king of death ought to have enquir'd his intentions in that particular, before he had gone to thoſe extremes; that he had acted very wrong, in attempting to take away *Marcandem*'s life merely by his own authority; but that he was much more to blame, in not reſpecting the *Lingam*, to whom this young man had fled for protection; that *Thamen* intended to drag them both into hell, as an illuſtrious inſtance of his power; and that to puniſh *Thamen* for his raſhneſs, he had thought fit to put him to death.

The Gods heard *Xiven*'s reaſons, and approv'd them; but told him at the ſame time, that he now ſhould be ſatisfied with the vengeance he had taken; that he ought to have ſome regard to the ſtrange diſorder and confuſion which aroſe among mankind, ſince their ceaſing to die; that their number was ſo prodigiouſly increas'd, that the earth was no longer able to contain them; and that as the only remedy left, was to reſtore the god of death to life, they therefore beſought him to do it from the above-mention'd conſiderations. *Xiven* yielded to the preſſing inſtances of the reſt of the Gods, and to the reaſons they gave; and accordingly reſtor'd *Thamen* to life, and to all the rights and privileges he had before enjoy'd.

The prince of the dead being thus reſtor'd to his former condition, immediately diſpatch'd a herald to all parts of the world, who ſummon'd all the old men to ſubmit immediately to death. The herald got drunk before he ſet out, and without ſtaying till the fumes of the wine were diſpell'd, mounted an elephant, and rode up and down the world purſuant to his commiſſion. Before him went a great number of trumpets and kettle-drums, that mankind might be more attentive to his proclamation. But as he was not yet quite ſober, he, inſtead of publiſhing the order in the very terms he had receiv'd it, declar'd with a loud voice, that it was the will and pleaſure of *Thamen* king of death and one of the preſidents of hell, that from this day forward, all the [a]leaves, flowers and fruits, whether ripe or green, ſhould fall to the ground. This proclamation was no ſooner iſſued out, than mankind began to yield to death, but with this difference, that before *Thamen* was kill'd, none were depriv'd of life but thoſe only who were of a very advanc'd age; whereas now people of all ages ſubmit to the fatal ſtroke, not excepting children ſucking at the breaſt, and others yet unborn.

Such was the force of the king of death's command, notwithſtanding 'twas iſſued out in that inadvertent manner, ſo oppoſite to the intentions of that gloomy monarch, and quite otherwiſe than he had enjoin'd.

Thamen, in conjunction with *Thamadar-Maraja*, not only appoints the various torments in hell which are to be inflicted on each individual, but often executes the ſentence which he himſelf has pronounced. Yet how rigorous ſoever the torments may be which are inflicted on the guilty, they have at leaſt this conſolation, *viz.* that they know they are to laſt but a limited time. This certainty and aſſurance, that a period will one day be put to their torments, is the chief cauſe why the *Indians* abandon themſelves, with ſo little remorſe, to every kind of obſcenity, and the moſt horrid actions.

[a] This is a metaphorical way of expreſſion, and ſignifies people of all ages, and even children unborn.

CHAP. XIII.

The Notions the Indians *have of the human Soul.*

THE *Indian* idolaters are unanimouſly agreed, that man has a principle of life within him, by whoſe power he acts and moves, and this they call the ſoul: but they differ very much with reſpect to the idea they entertain of this principle; and are divided into a numberleſs multitude of opinions on this head, all which are very contradictory to each other. Some of theſe aſſert, that man has two ſouls, which are entirely diſtinct from each other, one whereof they pretend to be vegetative, and the other intelligent. They affirm, that the firſt is univerſally infuſed into all beings that have life, whether they are indued with ſenſation or not; and that this ſoul diffuſes itſelf into each of theſe beings, but without being multiplied. 'Tis with regard to this firſt ſoul, that thoſe who give into this opinion admit the doctrine of tranſmigration. As for the other ſoul which they affirm alſo to be in man, ſome of their doctors pretend that 'tis God himſelf, who animates man with his own eſſence. Others, of whom there are great numbers, have a notion that not only men, but animals, are animated with the ſubſtance of God; that in conſequence of this, we are to look upon them both as indued with reaſon; ſo that the difference which is obſerv'd between mankind and animals, is entirely owing to the different manner in which the ſoul performs its operations with regard to the different conſtructions of the organs. Some ſay that man only is indued with reaſon; and that the beaſts act by inſtinct; however 'tis expreſſly taught in the *Vedam*, i. e. *the very true law and doctrine*, that God is not only the ſoul of all ſenſible beings, but that he alſo animates ſuch as are depriv'd of all ſenſation, not excepting the very elements. Some of theſe doctors maintain, that the ſoul of man is not formally and ſubſtantially God, and that 'tis only an emanation, a ſpark, or ray of the Divinity. Others teach, that God created all ſouls in general, whether of men or brutes, at the ſame inſtant; and that theſe are continually and ſucceſſively paſſing from one body into another. Some among them believe, that the ſoul is not created by God, but that the parents contribute no leſs to its formation, than to that of the body which it animates; and theſe, by a conſequence very juſtly drawn from this falſe principle, believe that the ſoul and body are equally mortal and corruptible. In fine, thoſe who hold that there are two ſouls in man, are of opinion, that the vegetative only, after its ſeparation from the body, is waſted to the tribunal of *Tamadar-Maraja* and of *Thamen*, and is ſubject to their empire. Theſe are the opinions which prevail moſt univerſally among the heathen *Indians* on this head.

CHAP. XIV.

The Notions the Heathens have of the World, and the Time it is to endure.

ALL the heathens in *India* believe unanimouſly, and aſſert that there are fourteen worlds, ſeven of which are ſituated beneath our earth, and that the other ſeven are placed above it. They all agree likewiſe in the degree and order in which each of theſe worlds is placed.

Hell, ſay they, is the loweſt of all. That which is immediately above it is call'd *Magadel*; after which is *Taladalem*; above that is *Rajadalem, viz*, the world of mercury

mercury or quick-ſilver, which they alſo ſay is the world of ſerpents. Next is *Sudalam*, above which is *Vidalam*. Between this laſt and that which we inhabit, is the world call'd *Adelam*, over which our earth is placed; where, according to the *Indians*, are ſeven ſeas. The firſt is of ſalt water; the ſecond of ſugar boil'd to a perfectly beautiful ſyrup; the third is of palm wine, call'd by the *Indians*, *Tari*; the fourth is of butter; the fifth of curdled milk; the ſixth is of milk, and 'tis here *Vixnu* often chuſes to reſide, reclin'd on an adder of perfect beauty, whoſe five heads ſerve *Vixnu* for an umbrello or canopy. In fine, the ſeventh of theſe ſeas is of a very clear and ſweet cryſtalline water. Over our earth is the world of air, on which the *Xoarcam* is ſeated, where all thoſe, who during this mortal life have offer'd ſacrifices to the Gods, enjoy all imaginable pleaſures, in the company of a numberleſs multitude of very beautiful concubines. Tho' *Devandiren*, king of the Gods, ſometimes reſides in *Xoarcam*, he yet commonly keeps his court in a region that is ſtill higher, call'd *Magologam*, i. e. *wide-extended world*, together with the three hundred and thirty thouſand millions of Gods, who are divided into two claſſes. Some of theſe are real Gods, but the reſt are mighty giants; and theſe two orders are almoſt continually at war with each other. Above *Magologam* is *Genagolam*, or the world of nations; here we meet with people of all tribes and conditions. After this is *Tabalogam*, or the world of penitents; this region is inhabited by ſuch as have led auſtere and mortified lives upon earth. In fine, the name of the higheſt world is *Lattiologam*, or the world of truth; 'tis here *Bruma* reſides, with thoſe, who during their life-time ſerv'd him in a devout manner: theſe, after their death, and even often in their life-time, are ſo perfectly transform'd into the real ſubſtance of that God, as to make but one and the ſame with him.

The *Bramins* inſinuate to the people, that if one of their tribe happens, during his life in this world, to cut the ſtring or thread with which the members of this Caſte uſually gird themſelves, in order to diſtinguiſh themſelves from all other tribes, or abſtains from wearing it; if he afterwards cauſes to cut off the little tuſt of hair, which the members of that Caſte only are allow'd to wear, and which alſo is a mark of diſtinction; laſtly, if after having thus voluntarily ſtript himſelf of theſe badges of nobility, and of the tribe he belongs to, he diſcovers an inclination to embrace a life of penance, he then muſt take in his right-hand a bamboo ſtick, a kind of cane, which muſt have ten, twelve, or fourteen joints in it. He muſt alſo carry a great cup of earth or copper in his left-hand, to ſerve him for eating and drinking. He muſt likewiſe cover himſelf from the waiſt to the knees, with a piece of cloth ſtriped with ſeveral colours, and heighten the whole with theſe words, *Agame Bruma*, i. e. *I am truly the God* Bruma. Then, by virtue of theſe myſterious words, the *Bramin* is that inſtant chang'd and transform'd into the real ſubſtance of this God; whereupon all thoſe of the ſame tribe who are preſent, immediately fall proſtrate on the earth, and worſhip him as being really and truly a God. The *Bramnates*, who are the wives of the tribe of the *Bramins*, but eſpecially their widows, immediately appoint and celebrate feſtivals in honour of the new God, and have alſo their watchings and nocturnal feaſts, to teſtify the zeal and veneration they have for him.

The *Bramins* who are thus deified, ſcarce eat of any thing but what theſe female devotees have prepar'd for them in the night-time. Theſe, tho' they are reputed to be the moſt virtuous and moſt chaſte women among the *Indians*, are in reality the moſt laſcivious and moſt abominable. We are told that they are very skilful in magic, and employ that infernal art in order to obtain their obſcene wiſhes. In fine, the *Indians* believe that whenever theſe metamorphoſed *Bramins* die, they are immediately wafted into the world where *Bruma* reſides, to be never ſeparated from him more.

The heathen *Indians* believe, that the fourteen worlds above-mention'd ſupport one another, and that they are all ſupported by an high mountain of very pure gold, call'd *Magameru-Parruvadam*, or, the mountain of a prodigious height and extent; that

this

this mountain is ſupported by eight elephants; that a tortoiſe bears up all theſe elephants; and laſtly, that one of thoſe adders call'd *Sexen* or *Nallé Pambou*, ſupports this tortoiſe. If one asks them what ſupports the adder, they anſwer they cannot tell, and have no more to ſay for themſelves. The books in which their law is contain'd, teach alſo that [a] earthquakes are cauſed by the adder's moving itſelf, when being weary of continuing in one poſture, it turns about, in order to get ſome eaſe from the pain cauſed by the immenſe weight of the mountain, with which it is rather oppreſs'dthan loaded. The ſame adder, which the *Indians* worſhip as a very powerful deity, is alſo thought to cauſe eclipſes. But before I mention the manner in which the heathens think they happen, we muſt obſerve, that they admit of twelve celeſtial ſigns; that they reckon twenty-ſeven fix'd ſtars, to each of which they give a particular name, which I forbear enumerating, in order not to fatigue the reader by ſo great a number of barbarous and uncouth names. They likewiſe pretend that the ſun is ſix hundred and five thouſand leagues above the earth, and that the moon is at the like diſtance under the ſun. So that being unable to comprehend how the eclipſes are really form'd, and to give the true reaſons thereof, they have invented theſe following.

CHAP. XV.

The Notions the Indians *have how Eclipſes are form'd.*

THE reader may have obſerv'd at the beginning of this treatiſe, how the Gods, in ſpight of all the oppoſition made by the giants, had at laſt drawn off the butter from the ſea of milk; and in what manner *Vixnu* having amus'd the latter, till ſuch time as the Gods had carried off the butter, diſappear'd on a ſudden, and left the giants in great conſternation, and in the deepeſt affliction to find themſelves thus depriv'd of the ſhare they thought to have of this delicious repaſt. We are likewiſe to know, that *Vixnu*, after this expedition, prepar'd a great banquet to which all the Gods were invited. This feaſt was heightned with a vaſt variety of exquiſite viands, and a prodigious quantity of butter, which had been got for each gueſt in particular. Now it happen'd that the adder *Sexen*, a conſiderable deity, who had been very aſſiſting in getting this butter, happen'd, for a reaſon which I am not acquainted with, to come a little later than the reſt. Being all ſet at table, they put by a portion for the adder; but the ſun and moon, who are the gluttonous, as well as the brighteſt of all the Gods, took the adder's ſhare, and ſwallow'd it down, after they had eat their own. The adder afterwards coming in, and hearing what had happen'd, was highly enrag'd at their uncivil treatment; ſhe fell into a violent paſſion, ſwore ſhe would make thoſe who had put this affront upon her repent of it; and proteſted, that to puniſh them for their gluttony, and the little reſpect they had ſhew'd her, ſhe would find an opportunity of ſwallowing them both, and at a time when they ſhould leaſt ſuſpect it. Nor were theſe mere threats, for the adder has often been as good as her word; and that which we call an eclipſe of the ſun or moon, happens, according to the *Indians*, whenever *Sexen* is going to ſwallow one or both thoſe planets. But ſince the world would be for ever depriv'd of light, and conſequently be wrap'd in endleſs darkneſs, in caſe thoſe two luminous bodies ſhould ever happen to be quite devour'd; no ſooner does the adder ruſh upon either of them, and begins to ſwallow it, but all the Gods run and endeavour to pacify it; while all the heathens, on their ſide, plunge into the water, humble themſelves, fall proſtrate before the adder, and addreſs it in fervent prayers; beſeeching it to deliver one or other of thoſe planets who poſſibly may be in danger. Theſe prayers are accompanied with a flood of tears, and a moſt dreadful hurly-burly, which

[a] This agrees with what the antients ſay concerning the earthquakes which happen in *Sicily*.

which continues till ſuch time as the adder being mov'd to compaſſion, by the prodigious cries and numberleſs prayers which are made to it, lets go its hold, and releaſes the planet. The heathens don't content themſelves with praying, bathing, weeping and crying as loud as ever they can baul, but abſtain alſo from eating, drinking or ſleeping; they neither boil or roaſt any thing, or keep any kind of food in their houſes, while the eclipſe laſts; laſtly, they pretend that 'tis at an end, when the adder indulges their earneſt requeſt, by ſpewing up the planet which it had already begun to devour.

Of all the errors which the idolaters give into, there are none with which they are more univerſally infatuated, or which it would be more difficult to root out, than thoſe which relate to eclipſes, and the duration of ages, whereof mention will be made in the following chapter.

CHAP. XVI.

The Opinion of the Indians *with regard to Time, and of the Duration of Ages.*

ALL the heathen *Indians* believe, that the time this world is to endure is divided into four ages, or parts, which they call *Guirraduyagam*, *Duabrayagam*, *Tirredayagam*, and *Calyagam*. Three of theſe four ages, ſay they, are already paſt, and were really ſo many ages of gold, not only becauſe of the prodigious length of man's life, but alſo from the great happineſs and tranquillity which mankind in thoſe times enjoy'd. 'Twas in the third age that a certain king, father to *Ram*, liv'd, of whom mention was made in the hiſtory of *Vixnu*; this monarch, after having liv'd ſeventy thouſand years without iſſue, was at laſt ſo happy as to have a great many children afterwards, notwithſtanding his extreme old age.

The fourth age of the world, call'd *Calyagam*, which we are now in, is, according to theſe heathens, a truly iron-age, as well with regard to the afflictions and misfortunes with which mankind are almoſt oppreſs'd, as in conſideration of the ſhortneſs of their lives. Of this iron-age, forty-eight thouſand, four hundred, forty-eight years, according to their computation, are already paſt; and it will, according to them, laſt much longer, ſince the time paſt compar'd with that which is to come, is no more than a grain of muſtard-ſeed in compariſon of a large gourd.

The heathens, who thus far are univerſally agreed with regard to this fabulous diſtinction of times, are divided with reſpect to the reſt, into two very oppoſite opinions; one part imagining that when this iron-age ſhall be completed, the world will alſo end; and the other on the contrary aſſerting, that after this age of iron, the golden ages which preceded it ſhall begin again, and will thus follow one another ſucceſſively, ſo that the world will be of eternal duration.

Theſe idolaters have a certain book, call'd *Andaxacaram*, in which it is written, that beſides the four ages above-mention'd, there were fourteen others which preceded them, making eighteen in all. Each of theſe ages has its diſtinct name, but as they are too harſh and barbarous, I ſhall not mention them, and ſhall only take notice of the prodigious duration which the *Indians* aſcribe to theſe pretended and imaginary ages. They ſay, that the firſt age laſted an hundred and forty millions of years; the ſecond, an hundred and thirty millions; the third, an hundred and twenty; the fourth, an hundred and ten; the fifth, an hundred millions; the ſixth, ninety; the ſeventh, eighty; the eighth, ſeventy; the ninth, ſixty millions; the tenth, fifty; the eleventh, forty; the twelfth, thirty millions; the thirteenth, twenty; the fourteenth, ten; the fifteenth,

fifteenth, nine millions ſixty thouſand; the ſixteenth, ſeven millions five hundred thouſand; the ſeventeenth, five millions and nine hundred thouſand; and laſtly, the eighteenth, four millions, four hundred thouſand, three hundred years: ſo that this chimerical computation of the duration of the world amounts to 1,076,960,300 years.

To this fiction they add another which is full as ridiculous, which is, their aſſerting that the planets are not only living and rational Beings, but that they alſo are Gods, and have wives and children. Here follows the notion they have of the creation of man.

CHAP. XVII.

The Notions the Indians *have of Man.*

WE obſerv'd in the third chapter, that all the heathen *Indians* are firmly perſuaded, and look upon it as an undoubted truth, that all men in general came originally from the God *Bruma*; that ſome iſſued from his face, as the *Bramins*, whoſe tribe is ſubdivided into a numberleſs multitude of degrees and ſects, moſt of whom differ in opinion. That others, as the *Rajas*, came out of the ſhoulders of the ſame God, and theſe, like the *Bramins*, are ſubdivided into a prodigious number of kinds. That the *Comates* ſprang from *Bruma*'s thighs, who are alſo divided into ſeveral ſects; and laſtly, that from the feet of the ſame God the *Xutres* iſſued, the meaneſt and moſt numerous of all the tribes, which is divided into more branches than all the reſt.

Beſides theſe four principal tribes or *Caſtes*, which deſcended originally from the God *Bruma*, he alſo is the principle of a fifth very numerous one, which however has ſo little relation or affinity with the four above-mention'd, that the members of it ſeem to be a particular ſpecies of men. The members of this fifth tribe are all call'd by the general name of *Niger* or *Xandalam*. Theſe are divided into four branches; thoſe of the firſt are call'd *Archivarata*; the ſecond *Pallas*; the third *Pareas*, and the fourth and laſt *Alparqueiros*.

All the ſuperior tribes look upon that of *Xandalam* with contempt; and conſider them as a ſett of infamous wretches. The eating with them, or even the ſeeing them eat or drink, is not only look'd upon as mean, but is even thought to be an enormous and unpardonable crime. The members of the firſt four tribes believe that 'tis not lawful, on any occaſion whatever, or in how great danger ſoever they may be, to ſuffer any of theſe unhappy *Nigers* to enter their houſes; or to receive any thing from their hands, not even a drop of water tho' they were juſt dying with thirſt. This ſevere law is obſerv'd ſo exactly, that any one who infringes it, is not only puniſh'd with death, but his whole poſterity is for ever depriv'd of the privileges of their tribe; is rank'd among the *Nigers*, and never after reſtor'd to its former rank.

The poor *Xandalams* are had in ſuch univerſal contempt, that they are oblig'd to ſequeſter themſelves from the reſt of the world. They never dare come near a city, or any other place inhabited by thoſe of the firſt four tribes, but live in the woods and fields, where they till the ground, and ſubſiſt chiefly by fiſhing and hunting.

Such among the heathens as make ſtudy their occupation, are call'd *Xaſtres*, as alſo the *Saniaſes*, who have embrac'd a life of penance and devotion, wou'd think the bare ſpeaking to one of the above-mention'd moſt abominable tribe, a moſt horrid ſin. If a *Niger* ſhould happen to touch a pot, or any other copper or earthen veſſel which the members of the other tribes make uſe of in their kitchins, or for keeping water; the owner of thoſe veſſels cannot abſolutely make any further uſe of them; and whether they be empty or full of what thing ſoever, is indiſpenſably oblig'd, either to break, or to give them to the perſon whoſe bare touch had made unclean. Butthe moſt

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ſtrange and ſurprizing circumſtance of all, is, that the members of the above-mention'd tribe are not ſuffer'd to enter the temples, or even ſo much as to come near them, either to pray, or offer up their gifts to the Gods. Nor are they allow'd to draw any water, either for drinking or waſhing themſelves with, out of the wells which the other Caſtes make uſe of. All the reſt of the heathens have theſe wretched *Nigers* in ſo much abhorrence, that tho' it were impoſſible for them, when ſeiz'd with a moſt dangerous and deſperate fit of ſickneſs, to have relief from any other perſon, they wou'd rather die, than ſuffer a *Niger* to give them any. In fine, this laſt tribe is had in inexpreſſible contempt and averſion all *India* over.

Some heathen doctors maintain, that of the five tribes above-mention'd, thoſe of the firſt only, *viz.* the *Bramins*, are really endued with ſouls. Others, as was before obſerv'd, differ ſo much from them in opinion, that they believe, that mankind in general are animated by one ſoul. However, notwithſtanding the prodigious diſparity of ſentiments which prevails among them, they are all unanimous with regard to the belief of the tranſmigration of ſouls. This doctrine, ſo famous among the heathens in all ages, and almoſt all nations, is by the *Indians* thought to be ſo clear and ſelf-evident, that they cannot poſſibly conceive how there ſhould be any in the world ſo void of reaſon as to doubt the truth of it. Here follows the principal arguments which the moſt learned among them employ againſt ſuch as diſpute the truth of it. No one, ſay they, can deny, but that the evils with which men are afflicted in this world, are ordain'd by the Gods for the puniſhment of the ſins they may have committed; and that the bleſſings which are ſhower'd down on others, are alſo ſent by the ſame Gods as the reward of their virtue. If this be ſo, which they look upon as indiſputable, whence is it that ſo many people who are known to have been never guilty of any crime, but have led irreproachable and exemplary lives; and that ſo many children, who are incapable of ſinning, ſhould nevertheleſs be ſubject to ſo great a variety of miſeries and diſeaſes? whence is it on the contrary, that ſuch a multitude of others who are flagrantly infamous and wicked, do nevertheleſs enjoy health and an uninterrupted ſeries of proſperity? 'Tis certain that the happineſs of the latter, is beſtow'd as a reward for the virtues they had practis'd in the foregoing generations, and that the troubles with which the former are oppreſs'd, are inflicted as a puniſhment for the crimes they had been guilty of, when they animated other bodies; becauſe otherwiſe, we muſt neceſſarily accuſe providence of injuſtice, in treating the virtuous ſo ill, and the wicked ſo well. From this argument, which they look upon as unanſwerable, they conclude the certainty of the tranſmigration of ſouls. We ſhall afterwards take notice of the motives, which induced thoſe idolaters to be ſo tenacious of this doctrine.

CHAP. XVIII.

That moſt Articles in the Heathen Doctrine, bear ſome affinity to that of the Chriſtians.

SUCH as reflect ſeriouſly on the principal points of the doctrine of the heathen *Indians*, will ſoon be of opinion, that theſe idolaters were formerly acquainted with the * myſteries of the chriſtian religion; and that the truths which were undoubtedly deliver'd to them, have been inſenſibly chang'd for want of evangelical preachers, who might continue to explain them to the people. 'Tis very probable that theſe *Indians*, who are naturally ſuperſtitious and addicted to the worſhip of idols, have inſenſibly aban-

don'd

* All this is poorly prov'd in this chapter.

don'd the doctrine they had receiv'd, to follow the falſe ideas which a depraved imagination ſuggeſted; inſomuch that their whole religion at this day, is made up of ſuch a texture of ridiculous ſtories and fictions, that 'tis almoſt incredible to imagine how men endued with reaſon can poſſibly give credit to them.

As for inſtance, we manifeſtly perceive an idea, tho' a very groſs and imperfect one, of the incomprehenſible myſtery of the ever-bleſſed Trinity, in the fabulous hiſtory of their Gods, when they ſay that from *Vixnu*, whom they call *Adevixnu*, or *Vixnu* the firſt principle, proceeds *Bruma*, which ſignifies knowledge, whom they affirm to be ſon to the firſt principle, but born without a mother; and that afterwards in one of their books, call'd *Chitanandi*, they make *Rutrem* to be as aſſociate to theſe two firſt Deities; and laſtly, in like manner as the chriſtian doctrine aſſures that God created all things by his WORD, they alſo teach, that all things viſible and inviſible were made by *Bruma*, whom they call *the knowledge of God*, or, *the God who knows all things*.

Theſe have ſubſtituted the doctrine of tranſmigration inſtead of the reſurrection, by which means the good are rewarded and the wicked puniſh'd. We likewiſe find, that they have ſome knowledge of original ſin, ſince they teach, that diſeaſes, fatigues, adverſities, and death itſelf, are inflicted as puniſhments for crimes committed in former generations; and are thus in ſome meaſure ſenſible, and allow of that which St. *Paul* teaches, *viz.* that ſin is the fatal ſource of all our evils and of death. If we who profeſs the religion of Chriſt Jeſus, believe that ſins are remitted by virtue of the bleſſed ſacrament, and principally by baptiſm and penance; the heathens, by the inſtigation of the devil, who endeavours to mimic the true God, teach, that they are cleanſed from their ſins by only waſhing themſelves in the rivers of *Caxi*, *Ramejuran*, *Cavery*, the *Ganges*, of *Cambuconam*, or in other waters, which, according to them, have the ſingular property of purifying the conſciences of men. But 'tis not only in plunging themſelves in theſe waters, which they fancy to be of ſo ſalutary a quality, as to cleanſe them from all impurities; they believe alſo that the ſacrifices which they offer to their Gods, have the ſame effect. They even think that the bare invoking them, immediately reſtores to grace: and not ſatisfied with this, they have carried their ſuperſtition to that length, as to aſſure, that ſuch as once zealouſly invoke the name of *Ram*, who is the ſame with *Vixnu* made *fleſh*, immediately obtain a remiſſion of all their ſins; that if they repeat it a ſecond time, they thereby acquire ſo much merit, as to reduce the Gods to a kind of inability of rewarding them according to their deſerts. They aſcribe the ſame merit to the names of *Xiven*, of *Chrixnen*, of *Velayadam*, and ſeveral others, which they repeat inceſſantly, in order to expiate their ſins at ſo eaſy a rate.

The heathens, beſides theſe various methods of obtaining a forgiveneſs of their ſins, perform ſeveral ſacrifices to appeaſe the wrath of the Gods, and thereby obtain a kind of indulgence. Some of theſe are bloody ſacrifices, and go by the name of *Belly*, and others call'd *Rigei*, in which no blood is ſpilt; ſome conſiſt only in offering flowers, and theſe they call *Archiney*; and laſtly, there are others again call'd *Oman*. Theſe heathens aſcribe a very great virtue to theſe four kinds of ſacrifices, and alſo to a kind of chaplet of beads, which they uſe in ſaying their prayers.

Theſe chaplets, the beads whereof are made of a certain fruit call'd *Rutraxam*, and which are uſed by moſt of the followers of *Xiven*, are thought to have a wonderful efficacy in them. Some of theſe beads have not one ſtreak, others have one; there are ſome that have three, four, and others again many more. The *Indians* call the ſmooth ſpaces, which are between theſe ſtreaks, faces or viſages; and the more ſtreaks, and conſequently the more faces any of theſe beads have, the more they value them; they ſuppoſing the more faces a bead has, the greater is its virtue, and the greater the merit of the perſon who uſes it in praying.

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The *Rutraxams*, or beads without one ſtreak, and which being quite ſmooth, have conſequently but one face, are of ſo excellent a nature, and ſo very meritorious to the owner, that tho' he ſhould have kill'd a *Bramin*, or a cow, which are look'd upon by theſe heathens as capital crimes, are not only pardon'd, but become as holy and perfect as *Xiven* himſelf. Beads with two faces have the ſame effect; thoſe with three contain the emblem of fire, and have the virtue of purifying and reſtoring a man to innocence, tho' he ſhould have kill'd his wife. Beads with four faces, purify a man who has kill'd ſeveral *Bramins*, notwithſtanding their being of the ſame ſubſtance with the God *Bruma*; becauſe *Xiven*, who is the ſame with *Rutrem*, made uſe of the ſame fruit to expiate his ſin in cutting off *Bruma*'s head, when he liv'd in a ſcandalous manner with his own daughter, as has been already related in chap. viii. The beads with five faces, have the privilege to blot out all kinds of ſin, and likewiſe preſerve all ſuch as poſſeſs them, from *Thamen* king of the dead, ſo that he has not the power of annoying them; but yet this wonderful fruit does not preſerve them who have the greateſt ſtock of it, from dying like the reſt of their fellow-creatures. The *Rutraxams* with ſix faces, have the ſame virtues as thoſe of two, three, or ſeven faces, and have likewiſe the power of reſtoring him to innocence, who ſhould have committed inceſt with his own daughter. They have, beſides this wonderful privilege, the virtue of preſerving all ſuch as carry them about them, from being bit by adders of any kind. The beads with eight faces, cleanſe the perſon who has them about him from all ſin he may have committed, in ſeducing the wife of his ghoſtly father, nay tho' he ſhould have long continued in a ſtate of adultery with her. The beads with nine faces reſtore a man to innocence, tho' he ſhould have kill'd or aſſaſſinated a million of *Bramins*; and he, who wears them tyed to his right-arm all his life-time, may depend upon being predeſtinated; and that tho' he does not perform one good action, he yet will enjoy equal glory after this life with the God *Xiven*.

He who is ſo fortunate as to wear a chaplet whoſe beads have ten faces, may depend upon a general abſolution from all his ſins, how great and enormous ſoever they may be, and that he ſhall never be hurt either by man, or by venomous beaſts, or devils. The beads with eleven faces procure the poſſeſſor, both in this world and the next, the ſame glory and felicity as *Xiven* enjoys. Such as carry about them chaplets made of beads with twelve faces, become bright and reſplendent as the ſun, and partake of all the prayers and ſacrifices which are offer'd up to the Gods in all parts of the earth. In fine, as no one has yet ſeen any of thoſe miraculous fruits with more than thirteen faces, ſuch as are happy enough to meet with any of that kind, which are equally rare and precious, and wear them fix'd to their arms or their necks, are thereby endued with ſo ſurprizing an agility, that they may convey themſelves inſtantaneouſly from one place to another, tho' ever ſo far diſtant. The owners of theſe have likewiſe the glorious privilege, of committing the moſt obſcene and moſt inceſtuous actions with impunity; and to complete the extravagance, the infamous heathen doctors teach, that the more of theſe beads a man carries about him, the greater is his merit: ſo that thoſe who have the wonderful good fortune to get a thouſand of them, arrive at ſo ſupreme a degree of honour and felicity, that nothing they do can poſſibly be criminal; and therefore may, without the leaſt remorſe, or danger of polluting themſelves, commit the moſt flagrant and abominable crimes. So that thoſe things which the *Bramins* propoſe as proper to drive away and expiate ſin, have juſt the contrary effect, becauſe of the hopes which theſe deluded people entertain that none will be imputed to them.

CHAP. XIX.

Continuation of the foregoing Subject.

'TIS not to be doubted, but the heathens have had ſome knowledge of the fall of *Lucifer* and the reſt of the apoſtate angels, ſince their books relate, that there was anciently a great diviſion among the Gods; that ſome fell under the diſpleaſure of their ſovereign for having dar'd to rebel againſt him; that to puniſh them, they were depriv'd of the happineſs they before enjoy'd, and thereupon fell into a ſtate of miſery, ſince which they have been wholly employ'd in doing all the miſchief they poſſibly can to mankind; and that they are now call'd *Raxader*, which in our language ſignifies *devil*.

As to the flood, 'tis plain they were not wholly unacquainted with the hiſtory of it, ſince we find it related in the above-mention'd books, that there was formerly an antient man, *Tirruvalluven* by name, who being one day at dinner with his daughter, in a great wicker-basket lin'd with a buffle's-hide, a prodigious rain fell, which laſted ſo long, that it overflow'd the whole earth; that mankind were then univerſally deſtroy'd, the good old man and his daughter excepted, whom the Gods, by a peculiar providence, preſerv'd from the general inundation; that when the waters were withdrawn, and the earth was grown dry, the man came out from his basket, and notwithſtanding his advanced age, had ſeveral children by his daughter; and that 'twas in this manner mankind was then reſtor'd, and the earth repeopled.

We alſo meet in the ſame books with a groteſque deſcription of the combats between *David* and *Sampſon*, in that part of the hiſtory of the Gods, where the wars which *Ram* waged againſt the giants are related. The account they give of them is ſo ſurprizingly whimſical, that we have thought proper to inſert ſome particulars of it in this place.

The heathen doctors, who, as was already obſerv'd, are divided into a numberleſs multitude of ſects and opinions, are nevertheleſs unanimouſly agreed in their belief of the fabulous hiſtories of their Gods; and pay as much veneration to theſe kind of hiſtories, as we (pardon the compariſon) do to the goſpel. Moſt of theſe wretched prieſts ſpend a conſiderable part of their lives in ſtudying, and afterwards teaching them to others. They repeat them in their pagods, in houſes, in public places of reſort, and oftentimes in the open fields, and are always follow'd by a great croud of people.

The reaſon why they ſo aſſiduouſly publiſh theſe kind of fictions, is, becauſe it gains them the eſteem of the vulgar, and eſpecially of the women, not to mention the plentiful alms it procures them, with which they ſupport their families; and on the other ſide, that which inclines the populace to liſten to them ſo eagerly, is, the *Bramins* aſſuring them, that all ſuch as have a perfect knowledge of theſe myſteries, and aſſiſt with reſpect and attention, to what is related to them on that ſubject, render themſelves worthy of all kinds of bleſſings, that they are cheriſhed by the Gods, preſerv'd from all dangers, and even become invulnerable; that all their ſins are forgiven, that they ſhall ſee the face of *Bruma*; ſhall one day have the happineſs of reſembling him exactly; that like *Ram* they ſhall acquire a perfect knowledge of all things; and laſtly, that they ſhall be very skilful in fencing, in which they aſſure this God excels.

They relate, that when *Ram* was but twelve years of age, he alone kill'd a giant of a prodigious ſtature; that when he had attain'd the age fit for marriage, he took *Sidi* to wife; that he uſed to draw a bow of ſuch extraordinary weight, that ſixty thouſand men could hardly lift it from the ground; that not long after his marriage, he reſolv'd to travel round the world, after which he voluntarily confin'd himſelf to a deſart; there he

he employ'd himſelf in viſiting the penitents and religious, to whom he granted ſeveral great privileges, and even ſent ſome of them to heaven, there to enjoy glory and felicity. 'Twas while *Ram* was thus employing himſelf in the exerciſes of a ſolitary life, that the famous *Ravanen* appear'd under the diſguiſe of a penitent, and carried off his wife *Sidi*, and waſted her into the iſland of *Ceylan*. No ſooner had this impious giant withdrawn himſelf with his prey, but he began to perſecute all good people, and was even ſo bold as to attack the Gods, againſt whom he declar'd war, and cut out a great deal of work for them during a long ſeries of time. He was very skilful in all military exerciſes, and having been brought up under the protection of *Bruma*, had been diſtinguiſh'd by ſeveral extraordinary marks of his favour. This God had, among other things, preſented him with a ſett of very excellent offenſive and defenſive weapons, which had enabled him to come off victorious in a thouſand different engagements. *Bruma* had alſo favour'd him ſo far, that he excell'd in every kind of knowledge; and ſo great was his ſtrength, that he overcame the eight elephants on whoſe backs the world is ſupported.

'Twas after ſo unexpected a victory that he undertook to attack *Devandiren* king of the Gods, and oblig'd him to come, with all the other Gods, twice every day to do him homage in his palace. But this not ſatisfying him, he reſolv'd to drive *Xiven* alſo from the glorious manſion where he generally reſides. But here his good fortune began to fail him; for this God puſhing him with his hand, threw him down, when the giant was ſo ſqueez'd between the ground and *Xiven*'s fingers, as almoſt ſtifled him to death. To extricate himſelf from this danger, he ſtole away one of his arms, and having chang'd one of his two heads into a guittar, touch'd this new inſtrument ſo finely, that the God, inchanted with the harmonious ſounds, not only gave him his liberty without doing him the leaſt harm, but likewiſe granted him ſeveral new privileges, the chief of which were, the obtaining a life of thirty millions of years, and the having an army compoſed of an hundred millions of giants, ſome of whom ſhould have fifty heads; and others were to be endued with ſuch prodigious ſtrength, that when they ſtruck the ſea with their foot, it ſhould make the waters of it retire in ſuch a manner as to diſcover the bottom.

As for *Ravanen*, he was ſo huge a monſter, that he had twenty ſhoulders and the ſame number of arms; and the breadth of each of theſe ſhoulders to that which was oppoſite to it was thirty leagues. There was alſo a veſſel full of a certain heavenly liquor lodg'd in his ſtomach, which he was oblig'd, for his own ſake, to preſerve with the utmoſt care; becauſe, that tho' a life of thirty millions of years had been granted him, 'twas nevertheleſs with this proviſo, that the precious liquor contain'd in this veſſel ſhould not be ſpilt; and that in caſe the veſſel ſhould be broke before the expiration of that term, he was to die the ſame inſtant. This dreadful giant had not only ten heads, but what is ſtill more wonderful, no ſooner was one cut off, but another immediately ſprung up in its place. Nevertheleſs all theſe glorious prerogatives could not preſerve him from falling at laſt a victim to the power of *Ram*, which happen'd as follows.

After that *Ravanen*, in the diſguiſe of a penitent, had carried off *Sidi*, *Ram* not knowing what was become of her, was greatly troubled to loſe his wife in this manner. He did his utmoſt endeavours for a long time to get ſome information where ſhe was, but all to no purpoſe. At length he addreſs'd himſelf to *Innuman*, who is the ape-god, or ſovereign of all the apes, ſon to the wind, and endued with ſuch rare perfections, that with the bare act of his will he raiſes himſelf ſo high, as to touch the ſtars with his head, and both the poles with his two hands. *Ram* beſought him ſo earneſtly to aſſiſt him in ſearching for his wife, that *Innuman*, overjoy'd to meet with an opportunity of doing him ſervice, immediately ſet out for that purpoſe. The ape-god hunted over every part of the main land, but not meeting what he wanted, he went over into the iſland of *Ceylan*, where he found *Sidi*, whom he took by the hand, carried her off

to

to the continent, and left her under a ſtrong and faithful guard. After this he return'd back into the iſland, when aſſuming the ſhape of a bear, he ran over every part of it, made a dreadful havock, not ſo much as ſparing the giant's palace who reign'd there. This expedition ended, he reſum'd his natural ſhape, and with his tail defeated three powerful armies of giants, preſented himſelf before *Ravanen*, and without paying the leaſt regard to his regal character, gave him a box o'the ear, and kill'd his ſon in his preſence. Several of the ſtrongeſt giants ran to ſuccour their prince. Theſe put a ſtop to the havock this dreadful ape was making, who now ſuffer'd himſelf to be taken priſoner. Immediately a council was ſummon'd to conſider what puniſhment they ſhould inflict upon him; the reſult of the debates was, that they ſhould put him to an uncommon kind of death. In execution of this ſentence, they ty'd to the ape's tail a multitude of bales of cotton, which were at that time in the cuſtom-houſe ware-houſes; which being done, they threw ſo great a quantity of oil on them, that they almoſt ſwam in it, and immediately ſet fire to them, in order to burn *Innuman* to aſhes. However the ſubtle ape eluded the deſigns of his enemies, for leaving the palace with his load upon him, he ran over all the city and the whole iſland; ſet fire to all the places thro' which he paſs'd, and cauſed ſo general and dreadful a conflagration, that it would have been impoſſible for the giant *Ravanen* to have ſecur'd himſelf and his wife from it, had they not got up into *Devandiren's* chariot, and ſhelter'd themſelves in the clouds.

In the mean time *Innuman* left *Ceylan*, when he again went to *Sidi*, and reſtor'd her to her husband. *Ram* thank'd the ape-god for this ſignal ſervice he had done him, but being reſolutely bent to revenge the affront which had been put upon him in carrying off his wife, he therefore conjur'd him to continue his aſſiſtance. The ape agreed to it, when they ſet out together, and ſoon raiſed an army of upwards of five hundred millions of apes, when they went and beſieg'd the fortreſs of the king of *Ceylan*. This fortreſs was ſurrounded with ſeven walls, the firſt of which was iron, the ſecond of copper, the third of [a] braſs, the fourth of yellow braſs, the fifth of a compoſition of ſeveral mix'd metals, the ſixth of ſilver, and the ſeventh of gold.

Ravanen knowing the importance of this ſtrong hold, immediately ſent ambaſſadors to his brother *Cambucarnen*, to demand ſuccours of him, and deſir'd that he himſelf would head them. This *Cambucarnen* was a giant of an enormous ſize, who at that time commanded upwards of four hundred millions of giants, whoſe united force had hitherto been invincible. Upon this advice he immediately haſted to his brother's aſſiſtance, and arriv'd in the iſland of *Ceylan*, where he was no ſooner come, but ſeveral battles enſued between the giants and the apes, great numbers of whom were kill'd upon the ſpot on both ſides.

'Twas in one of theſe engagements that *Cambucarnen* fell by the hand of *Ram*, which ſo damp'd the courage of the giants, and raiſed that of the apes, that they carried on the ſiege much more briskly than before. *Ravanen* finding his affairs in a very ill poſture, and deſirous of uſing the privilege, which in his opinion, render'd him almoſt immortal, offer'd to put an end to the ſtrife by fighting *Ram* in ſingle combat. The latter accepting the challenge, they fought; gave each other dreadful blows, with one of which *Ram* was wounded, and ready to ſink under his enemy; but the blood which flow'd from his wound, rouzing his fainting courage, he found himſelf endued with freſh ſtrength. Upon this he took out an arrow, and directed his aim ſo happily, that it pierc'd *Ravanen*'s breaſt, broke the veſſel which contain'd the fatal liquor, on the preſervation whereof his life depended, and with this ſingle ſtroke laid him dead at his feet.

Ram, after ſo ſignal and important a victory, abandon'd the fortreſs to the plunder of the apes, who had afforded him ſuch ſeaſonable ſuccour. They found immenſe wealth in it, not to mention the gold and ſilver walls which were broken down, and carried away;

[a] 'Tis *bronze* in the original, which is properly a mixture of red and yellow braſs.

away; ſo that there was not one in all this numerous army, but return'd back into his country loaded with the moſt precious ſpoils. *Ravanen* had a brother left, *Vibuxanen* by name, who was a mighty giant and endued with ſeveral good qualities. *Vibuxanen* had not intermeddled in his brother's quarrel, nor in the war which afterwards broke out upon that account; wherefore *Ram*, contenting himſelf with having got his wife back, and had reveng'd himſelf on his enemies, gave thoſe dominions to *Vibuxanen*, of which he had diſpoſſeſs'd *Ravanen*. He even concluded an alliance with him, after which he withdrew with his dear *Sidi*, into a calm and peaceable retirement, where they both have reſided ever ſince that time.

A LETTER

From Father *Bouchet* a Jeſuit, Miſſionary to *Maduras*, and Superior of the new Miſſion of *Carnate*,

To Monſr. *Huet*, Biſhop of *Avranches*.

MY LORD,

THE labours of a perſon who undertakes to preach the Goſpel in the *Eaſt-Indians*, are ſo great and ſo uninterrupted, that one would think the employment of preaching the name of Chriſt Jeſus to the idolaters, and enlightning the minds of the new converts, are enough of themſelves to take up all a miſſionary's time: and indeed, in certain ſeaſons of the year, he is ſo far from having any leiſure for ſtudy, that he can ſcarce find time to take the neceſſary refreſhments, but is often oblig'd to ſubtract from his nightly repoſe, thoſe hours he ought to devote to prayer and the other exerciſes of his profeſſion.

However, my Lord, in other ſeaſons, and even in certain hours of the day, we have time ſufficient for unbending the mind by ſome kind of ſtudy. Our care is then to make even thoſe intervals ſerviceable to our holy religion. In this view we apply ourſelves to ſuch ſciences as are in greateſt vogue among thoſe idolaters, at whoſe converſion we labour; and endeavour to find out arguments from their very errors, by which we may convince them of the truth we preach.

'Twas in thoſe ſeaſons, when I was allow'd ſome leiſure from the ordinary cares of the miniſterial function, that I ſearched as cloſely as poſſible, into the ſyſtem of the religion of theſe *Indians*. My deſign, my Lord, by this letter, is only to ſet before your Lordſhip, and to advance certain conjectures, which I preſume are of that weight as to claim all your attention. The general ſcope of them is, to prove that the *Indians* borrow'd their religion from the books of *Moſes* and the prophets; that all the fictions with which their books abound, do not yet ſo abſolutely darken truth, as to prevent her being known; and that, in fine, we may diſcover among theſe idolaters, not to mention the religion of the *Hebrews*, with which, their commerce with the *Jews* and *Egyptians*, had given them an opportunity of being acquainted, or at leaſt with ſome particulars of it; we may diſcover, I ſay, ſeveral evident ſoötſteps of the chriſtian religion, that was preach'd to them by the apoſtle St. *Thomas*, by *Pantænus*, and ſeveral other great men, even ſo early as the firſt ages of the church.

I did not in the leaſt doubt, my Lord, but you would approve the liberty I have taken to addreſs this letter to your Lordſhip. I imagin'd, that a ſeries of reflections which may be of ſervice in confirming and defending our holy religion, naturally laid claim to your Lordſhip's patronage. You will think this more immediately your con-

cern, as you have ſo finely demonſtrated the truth of our faith, by a moſt profound erudition, as well as a perfect knowledge of antiquity both ſacred and profane.

I remember, my Lord, to have read in your learned treatiſe of the *Evangelical Demonſtration*, that the doctrine of *Moſes* had reach'd the *Indies*: and your great care while you peruſed the various authors you have read, in obſerving whatever may be ſerviceable to our holy religion, has made your Lordſhip to get the ſtart of me in ſeveral particulars which I ſhould otherwiſe have taken notice of. I ſhall therefore only add ſuch new diſcoveries as I myſelf have made among them, by the ſtudy of their moſt antient books, and the familiarity which the Learned of that country indulg'd me.

'Tis certain, my Lord, that the generality of the *Indians* are no ways tainted with the abſurdities of atheiſm. They have ſome pretty juſt ideas of the Deity, tho' adulterated and corrupted by the worſhip of idols. They acknowledge the Being of an infinitely perfect God, exiſting from all eternity, and who comprehends in himſelf the moſt excellent attributes. Thus far every thing is well, nor can any thing be more conformable to the notions which chriſtians have of the Deity. Here follows what idolatry has unhappily graſted on that ſtock.

Moſt of the *Indians* maintain, that the great croud of Divinities which they adore at this day, are no more than ſo many ſubaltern Gods, ſubject to the ſupreme Being, who is equally Lord over Gods and men. This great God, ſay they, is infinitely ſuperior to all other Beings; and this infinite diſtance prevents his having any correſpondence or communication with frail creatures. And indeed, ſay they, what proportion can there be between a Being of infinite perfection, and ſuch created Beings as we; a mere aſſemblage of frailties and imperfections? 'Tis for this very reaſon, ſay they, that *Parabaravaſtou*, i. e. *the ſupreme God*, has created three inferior Divinities, *viz. Bruma*, *Vichnou*, and *Routren*. To the firſt he has given the power of creating; to the ſecond of preſerving; and to the third that of deſtroying.

But theſe three Gods, who are worſhip'd by the *Indians*, are, in the opinion of their learned men, the children of one wife, call'd *Parachatti*, or, the *ſupreme Power*. Were we to reduce this fiction to its original ſtate, we then ſhould eaſily diſcover the truth, tho' darkned and clouded over by the ridiculous fictions which the father of lyes has added to it.

All the antient *Indians* meant by this, was, that every thing which is done in the world, whether by creation, which they aſcribe to *Bruma*; or by preſervation, attributed to *Vichnou*; or laſtly, by the different changes, which are the work of *Routren*, reſult entirely from the abſolute power of *Parabaravaſtou*, or the ſupreme God. Theſe carnal minds afterwards ſuppoſed this *Parachatti* to be a woman, and that ſhe had three children, which are no more than the chief effects of almighty power: indeed *Chatti*, in the *Indian* language, ſignifies *power*; and *Para*, *ſupreme* or *abſolute*.

This idea the *Indians* have of a Being infinitely ſuperior to the other Deities, is at leaſt a teſtimony that the antients did in reality adore but one God; and that *Polytheiſm* got footing among them no otherwiſe than it did in all other idolatrous countries.

I don't, my Lord, pretend to affirm, that theſe firſt elements of religion are a clear and manifeſt proof of the *Indians* having a correſpondence with the *Jews* or *Egyptians*. I am very ſenſible that God almighty has, without ſuch aſſiſtances, engrav'd this fundamental truth in the minds of all men; and that nothing can have the power of erazing it, but the depravity and corruption of their hearts. For the ſame reaſon, I ſhall not trouble you with the notions the *Indians* have of the immortality of the ſoul, and ſeveral other truths of the ſame nature.

However, I believe your Lordſhip will not be diſpleaſed, if I ſet before you the manner in which theſe *Indians* fancy they find in their authors an explanation of the reſemblance which man bears to the ſupreme Being. Here follows what a learned *Bramin* told me he had copied on this head, from one of their moſt antient writers.

Figure

Figure to your ſelf, ſays that author, a million of great veſſels fill'd with water, on which the ſun darts all his rays. This beautiful planet, tho' but one, does nevertheleſs multiply itſelf in ſome meaſure, and paints itſelf entirely in an inſtant in each of theſe veſſels; we ſee an image of the ſun very exactly reflected in each of theſe veſſels. Our bodies are theſe veſſels fill'd with water, the ſun is an emblem of the ſupreme Being, and the reflection or image of the ſun on each of theſe veſſels, is a pretty natural repreſentation of the ſoul created in the ſimilitude of God himſelf.

I proceed to certain circumſtances, wherein what I firſt aſſerted will appear more ſtrongly, and better adapted to ſatisfy a perſon of your Lordſhip's exquiſite penetration. Suffer me barely to relate to you the things themſelves, with the ſame ſimplicity as they were told me. 'Twou'd be trifling in me to interſperſe my own private reflections, at a time when I'm writing to ſo learned a prelate.

The *Indians*, as I before obſerv'd, believe, that *Bruma* is that God among the three ſubaltern ones, to whom the ſupreme Deity gave the power of creating. *Bruma* therefore created the firſt man; but a circumſtance which falls in exactly with my ſubject, is, that *Bruma* form'd man of the mud or ſlime of the newly-created earth. He had indeed ſome trouble before he could finiſh his work; he try'd and try'd again, and at the third effort found his meaſure was exact. Fiction has grafted this laſt circumſtance on truth, and we are not to wonder, that a God of the ſecond order, ſhould be oblig'd, as it were, to ſerve an apprenticeſhip before he could create man in that boaſted perfection and harmony of all his parts. But had the *Indians* gone no farther than what nature, or poſſibly their acquaintance with the *Jews*, had taught them concerning the unity of God, they then would have been ſatisfied with what they had learn'd by the ſame canal, with regard to the creation of man; and in that caſe would barely have ſaid, as they do with the holy ſcriptures, *that man was form'd of the duſt of the ground*, newly come from the hands of the Creator.

However this, my Lord, is not all; man being once created by *Bruma*, but with the labour and trouble I before obſerved, the more pains the new creator had taken in the forming his creature, the more he was delighted with his work. The buſineſs now is to place it in an habitation worthy its exalted dignity.

The ſcripture has deſcrib'd the terreſtrial paradiſe as an inchanting place; and the *Indians* have not made their *Chorcam* leſs delicious. They tell us, 'tis a garden of delights, abounding with all kind of fruits. That we there ſee a tree whoſe fruits, were they not forbidden, would give immortality to all who ſhould taſte them.

We could ſcarce imagine, that it were poſſible for a people who had never heard the leaſt mention of the terreſtrial paradiſe, to draw a picture of it ſo much reſembling the original.

One very ſurprizing circumſtance, my Lord, is, that the ſubaltern Gods, who have ever ſince the creation, been multiplying themſelves almoſt to infinitude; did not enjoy, or at leaſt were not certain of enjoying, the privilege of immortality, which undoubtedly would have been very grateful to them. Here follows a ſtory that the *Indians* relate upon this occaſion, which how fabulous ſoever it may be, was certainly originally borrow'd from the doctrine of the *Hebrews*, and perhaps that of the *Chriſtians*.

The Gods, ſay the *Indians*, employ'd every art to make themſelves immortal. After numberleſs, fruitleſs endeavours, they reſolv'd to have recourſe to the tree of life which grew in *Chorcam*. They met with ſucceſs, ſo that by eating from time to time of the fruits of this tree, they preſerved the precious treaſure, which it ſo highly concerns them not to loſe. At length a famous ſerpent, call'd *Cheien*, perceiv'd that the tree of life had been found out by the Gods of the ſecond claſs. As 'tis very probable that he had been appointed to guard this tree, he was ſo highly exaſperated at his being over-reach'd, that he immediately poured out a great quantity of poiſon. The whole earth felt the dreadful effects of it, and not one mortal was to eſcape its malig-

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nant influence. But the God *Chiven* taking pity of human nature, reveal'd himſelf under the ſhape of a man, and immediately ſwallow'd the poiſon with which the malicious ſerpent had infected the univerſe.

You ſee, my Lord, that things begin to clear up a little, in proportion as we advance forward. I muſt beg your attention while I repeat a new fiction; a fiction I ſay, for I ſhould impoſe upon your Lordſhip, were I to give it a more ſerious name. In this fable, notwithſtanding all the fabulous circumſtances with which it is clouded, you will plainly diſcover the hiſtory of the flood, and the chief circumſtances thereof as related in ſcripture.

The God *Routren*, who is the grand deſtroyer of all created Beings, reſolv'd one day to drown all mankind, pretending he had juſt reaſons to be diſſatisfied with their behaviour. This deſign was not kept ſo ſecret but it was found out by *Vichnou*, preſerver of all creatures; whom you will find, my Lord, obliged them in a moſt ſignal manner on this occaſion, for he diſcover'd the very day on which the flood was to happen. Tho' his power did not extend ſo far as to ſuſpend the execution of what the God *Routren* had reſolved upon, yet, as he was the God preſerver of all created Beings, this gave him a right to prevent, if poſſible, the pernicious effects of it. The methods he took for that purpoſe was as follows.

He one day appear'd to *Sattiavarti* his great confident, and privately aſſur'd him that an univerſal flood would ſoon happen; that the earth would be cover'd with water, and that *Routren*'s deſign was no leſs than that of thereby deſtroying all mankind, and every kind of animal. He nevertheleſs aſſur'd him, that he himſelf need not be under the leaſt apprehenſions; for that in ſpight of *Routren*, he wou'd find opportunity to preſerve him, and to take ſuch meaſures that the world ſhould afterwards be repeopled. His deſign was to make a wonderful Bark riſe up on a ſudden, at a time when *Routren* ſhould leaſt ſuſpect any ſuch thing, and to ſtore it with a large proviſion of ſouls, and ſeeds of Beings, eight hundred and forty millions at leaſt. As for *Sattiavarti*, he, at the time of the flood, was to be upon a very high mountain, which he pointed out to him very exactly. Some time after, *Sattiavarti*, as had been foretold him, perceiv'd a numberleſs multitude of clouds drawing together; but beheld with unconcern the ſtorm which was gathering over the heads of the guilty, when the moſt dreadful rain that had ever been ſeen, pour'd down from the skies; the rivers ſwell'd, and ſpread themſelves with rapidity over the ſurface of the whole earth; the ſea broke its appointed bounds, and mixing with the rivers which now had left their channels, ſoon cover'd the higheſt mountains. Trees, animals, men, cities, kingdoms, were all drown'd; in a word, all animated Beings were inſtantly deſtroy'd.

In the mean time *Sattiavarti*, with ſome of his penitents, had withdrawn to the appointed mountain, where he waited for the ſuccour which the God had promiſed him. However, this did not prevent his being ſeiz'd with ſome ſhort intervals of terror. As the water gather'd ſtrength continually as it roul'd, and each moment drew nearer to his *aſylum*, he was every now and then in a panic. But that very inſtant he thought would be his laſt, he beheld the bark which was to ſave him. No ſooner did he ſet his eyes upon it, than he immediately got into it with all the devotees in his company, and alſo the eight hundred and forty millions of ſouls and ſeeds of Beings.

The difficulty now was how to ſteer the bark, and to preſerve it from the impetuoſity of the waves, which raged with prodigious violence; but *Vichnou* took care of this, for immediately aſſuming the ſhape of a fiſh, ſteer'd the ſhip with his tail, as tho' it had been a rudder. The God was now both fiſh and pilot, play'd his part ſo well, that *Sattiavarti* waited very quietly in his *aſylum*, till ſuch time as the waters were run off from the ſurface of the earth.

The circumſtance, my Lord, you ſee is ſo plain, that a perſon of very little penetration, may plainly diſcover in this relation, notwithſtanding its being clouded over with

with fiction, and work'd up in ſo groteſque a manner, the particulars which the ſacred writings inform us concerning the deluge, the ark, and the preſervation of *Noah* and his family.

But the *Indians* did not ſtop here; for after having diſguiſed *Noah* under the name of *Sattiavarti*, they may poſſibly have apply'd the moſt ſingular incidents in *Abraham*'s hiſtory to *Brama*. Here follows certain incidents which, in my opinion, bear a great reſemblance to the original from whence they were borrow'd.

In the firſt place, the conformity of the two names ſeems to ſtrengthen my conjectures, for 'tis plain that the word *Brama*, does not differ very much in ſound from *Abraham*. It were to be wiſh'd, that the *Literati*, in their deducing of etymologies, had not adopted ſeveral which are leſs reaſonable and leſs forc'd.

This *Brama*, whoſe name comes ſo near to that of *Abraham*, was married to a wife, whom all the *Indians* in general call *Saraſvadi*. Do you, my Lord, judge of the weight which the name of this woman adds to my firſt conjecture. The two laſt ſyllables of the word *Saraſvadi*, are, in the *Indian* language, an honourable termination; ſo that *Vadi*, anſwers pretty nearly the *Engliſh* word *Madam*. We meet with this termination in ſeveral names of women of a diſtinguiſh'd character. As for inſtance, in that of *Parvadi*, wife of *Routrem*. From hence 'tis evident, that the two firſt ſyllables of *Saraſvadi*, which probably make the whole name of *Brama*'s wife, reduce themſelves to *Sara*, which is the name of *Sarah*, wife of *Abraham*.

There is however ſomething ſtill more ſingular than all this. *Brama* among the *Indians*, as *Abraham* among the *Jews*, was the chief of ſeveral Caſtes or different tribes. Both nations agree very exactly in the number of theſe tribes. At *Tricherapali*, where is now the moſt famous temple in all *India*, a feſtival is annually celebrated, at which a venerable old man walks with twelve children before him, to repreſent, as the *Indians* ſay, the twelve tribes of the principal Caſtes. 'Tis indeed true, that ſome Doctors think this old man repreſents *Vichnou*, but neither the learned nor the common people agree with them in this particular, but univerſally affirm, that *Brama* is the chief of all the tribes.

Be that as it will, I humbly preſume, that in ſearching for the doctrine of the *Hebrews* in that of the *Indians*, 'tis not neceſſary the circumſtances ſhould agree in every particular. The *Indians* frequently aſcribe to ſeveral perſons, what the ſcripture relates of one only; or join together in one, what the ſacred writings divide into ſeveral. But this difference, ſo far from deſtroying our conjectures, muſt rather ſupport them; and in my opinion, too affected a reſemblance would make the whole ſuſpected.

This being ſuppoſed, I proceed to relate to your Lordſhip thoſe particulars which the *Indians* have borrow'd from the hiſtory of *Abraham*, whether they aſcribe it to *Brama*, or to ſome other among their Gods and Heroes.

The *Indians* honour the memory of one of their penitents, who, in the ſame manner as the patriarch *Abraham*, was juſt upon the point of ſacrificing his ſon to one of the Gods of the country. This God had required this victim of him, but was contented with the father's obedience, and would not ſuffer him to put his ſon to death. Some however affirm that the child was ſacrificed, but that God afterwards raiſed him from the dead.

I met with a cuſtom, in one of the *Indian* Caſtes, I mean that call'd the Caſte of thieves, which very much ſurprized me. Your Lordſhip is not to imagine, tho' there is an entire tribe of thieves among theſe people, that all who exerciſe this honourable profeſſion are collected into one particular body; or have, excluſive of all others, a privilege to thieve. It means no more, than that all the *Indians* of this Caſte are prodigiouſly addicted to thieving; but unhappily, they are not the only people a man is to guard againſt.

This premiſed, which I preſume is not improper, I return to my hiſtory. I find that the members of this Caſte uſe circumciſion; but 'tis not practiſed on children, but on

perſons of about twenty years of age. None but the principal members of the Caſte are obliged to practiſe this ceremony. 'Tis of great antiquity, and 'twou'd be difficult to diſcover, whence a people, who are entirely given up to idolatry, ſhould have borrow'd it.

You have, my Lord, ſeen the hiſtory of *Noah* and the flood in *Vichnou* and *Sattiavarti*; that of *Abraham* in *Brama* and *Vichnou*: your Lordſhip will undoubtedly be pleaſed to find the hiſtory of *Moſes* in that of the ſame Gods; and I am perſuaded you will find it leſs diſfigur'd than the preceding ones.

Nothing, I think, can more juſtly hit the character of *Moſes*, than the *Vichnou* of the *Indians* metamorphoſed into *Chrichnen*. For firſt, *Chrichnen* in the *Indian* language ſignifies *black*; by which is meant, that *Chrichnen* came from a country whoſe inhabitants are of that colour. The *Indians* add, that one of *Chrichnen*'s neareſt relations, who was an infant, being laid in a cradle, was expoſed on a great river, where he was in manifeſt danger of periſhing. That he was taken from thence, and being a very beautiful babe, was carried to a great princeſs, who had him fed, and afterwards took care of his education.

I cannot tell why the *Indians* have aſcrib'd this incident to one of *Chrichnen*'s relations, rather than to *Crichnen* himſelf. What, my Lord, muſt be done in this caſe? My buſineſs is to give you a bare narration of facts, and not to diſguiſe the truth for the ſake of making a greater conformity between the incidents. 'Twas not therefore *Chrichnen*, but one of his relations, who was brought up in the palace of a great princeſs. Here the compariſon with *Moſes* is defective, but now follows what will in ſome meaſure compenſate that defect.

No ſooner was *Chrichnen* born, but he alſo was expoſed in a great river, to prevent his falling a victim to the king's anger, who was reſolved to put him to death the moment he ſhould come into the world. The river, out of veneration for the child, ſmooth'd its ſurface, and would not ſuffer its waters to hurt ſo precious a charge. The child was taken out of this inconſtant element, and brought up among the ſhepherds. He afterwards married with the daughters of thoſe ſhepherds, and for a long time kept the flocks of his ſeveral fathers-in-law. The young man ſoon diſtinguiſh'd himſelf from the reſt of his companions, who elected him for their chief, when he perform'd wonders in protecting the flocks and thoſe who kept them. He put the king to death, who had threatned them with a bloody war; and was purſued by his enemies, when finding himſelf unable to make head againſt them, he withdrew towards the ſea, which immediately contracted its waters to open them a paſſage, after which they ſuddenly cloſed, and thereby overwhelm'd all his purſuers; by which means he eſcap'd their cruelty.

What man, my Lord, after having heard this incident, but would firmly believe that the *Indians* knew *Moſes* under the name of *Vichnou*, metamorphoſed into *Chrichnen*? But to the knowledge of this famous leader of God's people, they have join'd that of ſeveral cuſtoms, written by him in the pentateuch, as well as of ſeveral laws by him promulgated, and obſerv'd ſince his time.

Among theſe cuſtoms, which the *Indians* muſt certainly have borrow'd from the *Jews*, and which they ſtill obſerve, I reckon frequent bathings, purifications, an extreme horror and averſion to dead carcaſſes, whoſe bare touch they think would make them unclean; the different order and diſtinction of Caſtes; the law which abſolutely prohibits one Caſte or tribe to marry into another. I ſhould never have done, were I to go through the ſeveral particulars, and ſhall therefore only preſent your Lordſhip with a few remarks which are not often met with in the works of the Learned.

I was acquainted with an *Indian Bramin*, a man of a very ſuperior genius, who told me the following ſtory, the ſenſe of which, he ſaid, he himſelf did not underſtand, when he was an idolater. The moſt celebrated ſacrifice among the *Eaſt-Indians* is call'd *Ekiam*, in which a ſheep is the victim. A kind of prayer is repeated in it, when they

they pronounce the following words with a loud voice; *When will the Saviour be born? when will the Redeemer appear?*

This ſacrifice of a ſheep bears, in my opinion, a great affinity with that of the Paſchal lamb. For we are here to obſerve, that as all the *Jews* were obliged to eat their portion of the victim, ſo the *Bramins*, tho' they are not allow'd to eat meat, have nevertheleſs a diſpenſation for it on the day of the ſacrifice of *Ekiam*, and are obliged by their law to eat of the victim ſheep, which they divide among themſelves.

Several *Indians* worſhip fire, and their Gods themſelves have ſacrificed victims to that element. There is a particular injunction with regard to the ſacrifice of *Oman*, by which they are commanded to keep a perpetual fire, and never to let it go out. The perſon who aſſiſts at the *Ekiam*, muſt take care to ſupply it every morning and evening with wood, which agrees pretty nearly with the command in *Leviticus*, chap. vi. verſ. 12 and 13. *And the fire upon the altar ſhall be burning in it, it ſhall not be put out; and the prieſt ſhall burn wood on it every morning.*——The *Indians* have diſcover'd a ſtill greater veneration for fire, for they threw themſelves into the midſt of the flames. Your Lordſhip will agree with me, that they had better not have added this cruel cuſtom to the other particulars they have borrow'd from the *Jews* on that head. The *Indians* alſo entertain a high idea of ſerpents, which they believe have ſomething divine in them, and that the bare ſeeing them brings happineſs along with it; for which reaſon great numbers worſhip theſe creatures, and pay them the utmoſt reſpect: but notwithſtanding this, theſe ungrateful animals don't therefore ſpare their votaries, but on the contrary bite them very cruelly. Had the brazen ſerpent which *Moſes* ſhow'd the people of God, whoſe bare ſight cured diſeaſes, been of as blood-thirſty a nature as the living ſerpents in the *Indies*, I very much queſtion whether the *Jews* would ever have been tempted to worſhip it.

Laſtly, let me add the great humanity of the *Indians* for their ſlaves, to whom they are almoſt as kind as if they were their own children. They take the utmoſt care of their education, provide them all things with a liberal hand, ſo that they want neither clothes or victuals; they likewiſe beſtow them in marriage, and generally manumize them. Would one not conclude, that *Moſes* had calculated the precepts which we read in *Leviticus* upon that head, equally for the *Jews* and *Indians*.

How can we therefore, my Lord, any longer doubt, but the *Indians* had antiently ſome knowledge of the law of *Moſes?* What they alſo mention of their law, and of *Brama* their legiſlator, is, in my opinion, ſo clear, that it will be impoſſible for us to ſuſpend any longer our belief on that head.

Brama gave the law to man, that is, the *Vedam* or book of the law, which the *Indians* look upon as infallible and unerring. They aſſert that this is the pure and uncorrupted word of God, dictated by *Abadam*, *i. e.* He who cannot err, and who eſſentially ſpeaks truth. The *Vedam*, or law of the *Indians*, is divided into four parts; but there was antiently a fifth, according to the learned *Indians*, which time has depriv'd them of, and that there is no poſſibility of its ever being recover'd again.

The *Indians* have an inexpreſſible veneration for the law which they received from *Brama*. The profound awe with which they liſten to it when read; the choice of perſons for reading it to the people; the preparations which are to be made on that account, and a thouſand other circumſtances, correſpond exactly with what has been taught us concerning the *Jews*, with reſpect to the ſacred law and to *Moſes* who deliver'd it to them.

The misfortune, my Lord, is, that the *Indians* have their law in ſuch great eſteem and veneration, that they conceal it from the Chriſtians with the moſt religious ſecrecy. However, ſome of their Doctors have given me inſight enough into it, as will enable me to prove, that the books of the law of the pretended *Brama*, are borrow'd from the pentateuch of *Moſes*.

The firſt part of the *Vedam*, which they call *Irroucou-vedam*, treats of the firſt cauſe, and the manner in which the world was created. The moſt remarkable circumſtance they related to me on this head, with regard to our ſubject, is, that in the beginning there was nothing but God and the waters; and that God was carried on the waters. We may eaſily obſerve an affinity between this circumſtance and the firſt chapter of *Geneſis*.

Several *Bramins* have aſſur'd me, that there are a great number of moral precepts in the third book, entitled *Sama-vedam*. This doctrine appear'd to me to bear a very near relation to the moral precepts with which the book of *Exodus* is interſperſed.

The fourth book, entitled *Adarana-vedam*, contains the different ſacrifices which are to be offered; the qualities requiſite in the victims; the manner of building the temples, and the different feſtivals that are to be celebrated. The idea of theſe, without ſtraining our conjectures, we may naturally ſuppoſe to have been borrow'd from the books of *Leviticus* and *Deuteronomy*.

In fine, my Lord, that not ſo much as one ſingle circumſtance may be wanting to complete the parallel; as *Moſes* receiv'd the law on the famous mountain of *Sinai*, ſo *Brama* was with the *Vedam* on the celebrated mountain of *Mahamerou*. This *Indian* mountain was call'd *Meros* by the *Greeks*, on which, they tell us, *Bacchus* was born, and that it was choſen by the Gods for the place of their reſidence. The modern *Indians* ſay, that their *Chorcams*, or different paradiſes, are on this mountain.

It may not be improper, my Lord, after having been thus diffuſive on *Moſes* and the law, to make ſome mention of *Miriam*, ſiſter to that great prophet. I am greatly miſtaken if the *Indians* had not ſome little knowledge of her hiſtory.

The ſcripture relates that *Miriam*, after the miraculous paſſage of the red-ſea, aſſembled the *Iſraelitiſh* women; that ſhe took inſtruments of muſic into her hand, and fell a dancing with her companions, and ſinging the praiſes of the Almighty. Here follows a circumſtance of the ſame import, which the *Indians* relate of their famous *Lakehoumi*. This woman, as well as *Miriam*, *Moſes*'s ſiſter, eſcap'd the dangers of the ſea by a kind of miracle. No ſooner was ſhe on ſhore, but ſhe made a magnificent ball, at which all the Gods and Goddeſſes danced to the ſound of inſtruments.

It would be no difficult matter for me, after having proceeded thus far with the books of *Moſes*, to go on with the other hiſtorical books of the ſcripture, and to find incidents in the tradition of the *Indians*, ſufficient to continue my compariſon. But fearing leſt this would tire your Lordſhip, I ſhall content my ſelf with preſenting you with one or two hiſtories more, that ſtruck me moſt, and make beſt for my ſubject.

The firſt which preſents itſelf, is that which the *Indians* publiſh under the name of *Arichandiren*. This man was a very antient king of *India*, from the ſeveral circumſtances of whoſe life, certain little particulars and his name excepted, we may conclude that he is the ſame with *Job*.

The Gods met one day in their *Chorcam*, or paradiſe of delights; *Devendiren* the God of glory preſided in this illuſtrious aſſembly, which was crouded with Gods and Goddeſſes: the moſt famous penitents had alſo a place in it, particularly the ſeven chief Anchorets.

After ſome indifferent diſcourſes had paſs'd between them, the following queſtion was propoſed, *viz.* whether it be poſſible to find a faultleſs prince among mankind. Almoſt all of them aſſerted, that there was not one but was ſubject to great vices; and the partizans of this opinion were headed by *Vichouva-moutren*. But the famous *Vachichten* oppoſed him, and maintain'd ſtrenuouſly that king *Arichandiren*, his diſciple, was an unblemiſh'd prince. *Vichouva-moutren*, who is of ſo imperious a temper, that he cannot bear contradiction, fell into a great paſſion, and aſſur'd the Gods he would ſoon ſhew them the defects of this prince, in caſe they would give him up entirely into his hands.

Vachichten

Vachichten accepted the challenge, when it was ſtipulated, that he whoſe aſſertion ſhould prove falſe, ſhould give up to the other all the merit he might have acquir'd by a long ſeries of penance: But now poor king *Arichandiren* became the victim of this diſpute; *Vichouva-moutren* put him to every kind of tryal, by reducing him to extreme poverty; diſpoſſeſſing him of his kingdom; taking away the life of his only ſon, and carrying off his wife *Chandirandi*.

However, the prince, notwithſtanding all theſe misfortunes, continued ſo glorioufly ſtedfaſt in the practice of all the virtues, that the Gods themſelves, who put him to all thoſe ſharp tryals, would infallibly have ſunk under them; and indeed thoſe Deities rewarded him with uncommon liberality; they embrac'd him one after another, and even the Goddeſſes themſelves made him their compliments. They reſtor'd his wife to him, and rais'd up his ſon; after which, *Vichouva-moutren*, purſuant to the agreement, reſign'd all the merit he had acquir'd to *Vachichten*, who made a preſent of it to king *Arichandiren*, whereupon the vanquiſh'd *Vichouva-moutren* went away with great regret, to begin again a long ſeries of penance, in order, if poſſible, to acquire a large ſtock of freſh merit.

The ſecond hiſtory I ſhall relate to your Lordſhip, has ſomething more fatal in it, and bears a greater reſemblance to an incident in the hiſtory of *Sampſon*, than the fable of *Arichandiren* does to the ſtory of *Job*.

The *Indians* aſſert, that their God *Ramen* undertook once upon a time the conqueſt of *Ceilan*, to ſucceed in which, this conqueror, tho' a God, thought proper to make uſe of the following ſtratagem. He rais'd an army of apes, and ſet an ape of diſtinction, call'd *Anouman*, at their head; he then caus'd his tail to be enwrap'd with ſeveral pieces of linnen cloth, on which ſeveral veſſels of oil were pour'd; which being done, they ſet fire to it, when the ape ſcouring up and down the country, thro' fields of corn, thro' woods, towns and cities, put all into a flame; inſomuch, that he burnt down every thing that came in his way, and almoſt reduc'd the whole iſland to aſhes. After ſuch an expedition as this, 'twas a very eaſy matter to conquer the whole iſland, nor did it require the power of a mighty God to obtain this conqueſt.

I have poſſibly, my Lord, been a little too prolix on the conformity of the doctrine of the *Indians* with that of the people of God, and ſhall therefore endeavour to attone for it, by contracting what I intended to trouble you with on a ſecond point, which like the former, I reſolv'd to ſubmit to your ſuperior judgment and penetration. I ſhall therefore confine myſelf to a few curſory reflections, which leave me no room to doubt that the *Indians* who live in the moſt inland parts, had ſome knowledge of the Chriſtian Religion in the primitive ages; and that both they, and the inhabitants of the coaſt, were inſtructed in it by St. *Thomas*, and the firſt diſciples of the Apoſtles.

I begin by the confus'd idea which the *Indians* ſtill entertain of the ever-bleſſed Trinity, that was formerly preach'd to them. I have already taken notice of the three principal Gods of the *Indians*; *viz.* *Bruma*, *Vichnou*, and *Routren*. Indeed moſt of the heathens affirm them to be three ſeparate, and quite different Deities; but ſeveral *Nianiguels*, or ſpiritual men, aſſure, that theſe three Gods, tho' they ſeem to be different, are in reality but one God; that when this God acts with his creative and almighty power, he is call'd *Bruma*; and *Vichnou*, when he preſerves created beings, and exhibits any marks of his goodneſs; and laſtly, that he goes by the name of *Routren*, whenever he deſtroys cities, puniſhes the guilty, or makes mankind feel the dread effects of his juſt anger.

Not many years ſince, a *Bramin* explain'd the notion he had of the fabulous Trinity of the heathens, as follows. We muſt, ſays he, repreſent to ourſelves God and his three different names, that correſpond to his three chief attributes, pretty nearly under the idea of thoſe triangular pyramids, which are rais'd before the gate of certain temples.

Your Lordſhip may ſuppoſe, that I ſhall not pretend to affirm this notion of the *Indians* agrees very exactly with the Chriſtian ſyſtem. However, it at leaſt ſhews they once had

a purer light, tho' it has been ſince clouded by the difficulties of a myſtery, which is ſo far above the reach of man's weak reaſon.

The particulars which relate to the myſtery of the incarnation are ſtill more envelop'd in fiction. But all the *Indians* are univerſally agreed, that God had aſſum'd the fleſh ſeveral times, and moſt of them aſcribe theſe incarnations to *Vichnou*, the ſecond God in their trinity; and this God, ſay they, never aſſum'd the fleſh, but in quality of Saviour and Redeemer of mankind?

Your Lordſhip may perceive that I am as conciſe as poſſible; I now paſs to our ſacraments. The *Indians* ſay, that bathing in certain rivers will infallibly waſh out every ſin; and that this myſterious water not only cleanſes the body, but alſo purifies the ſoul after a wonderful manner. May not this probably be a tincture ſtill preſerv'd by them of the idea they once had of baptiſm?

I had not obſerv'd any thing particular with regard to the bleſſed ſacrament; however, a converted *Bramin* acquainted me ſome time ſince, with a circumſtance which is conſiderable enough to be mention'd in this place. The fragments which remain at the ſacrifices, and the rice which is given to eat in the temples, are call'd by the *Indians* *Prajadam*, ſignifying in our tongue *divine grace*, and is what we expreſs by the *Greek* word εὐχαριστία. That they were acquainted with *confeſſion*, is, I believe, pretty manifeſt; and therefore I believe, my Lord, it may not be improper to be a little more diffuſive upon that head.

'Tis a kind of maxim among the *Indians*, that he who confeſſes his ſin ſhall be forgiven. *Cheida param chounal Tiroum.* They celebrate a feſtival annually, during which, they go and confeſs themſelves on the bank of a river, in order that their ſins may be entirely blotted out. In the famous ſacrifice of *Ekiam*, the wife of him who preſides in it, is oblig'd to confeſs her ſins; to deſcend to the moſt heinous particulars; and to declare every particular ſin ſhe has committed. An *Indian* fiction which was told me on that head, will corroborate my conjectures ſtill more.

While *Chrichnen* was upon earth, the celebrated *Draupadi* was married to five famous brothers, who were all kings of *Maduras*. One of theſe princes on a certain day ſhot an arrow at a tree, and ſtruck down a wonderful piece of fruit. This tree belong'd to a celebrated penitent, and bore fruit every month; and this fruit was of ſo nouriſhing a quality, that whoever eat of it did not want any other food for a month together: But as in thoſe remote ages, mankind dreaded the curſes of penitents much more than thoſe of the Gods; the five brethren were afraid leſt the hermit ſhould curſe them, and therefore beſought *Chrichnen* to aſſiſt them in ſo delicate an affair. The God *Vichnou*, under the ſhape of *Chrichnen*, ſaid both to them, and to *Draupadi*, who was alſo preſent, that he ſaw but one way of repairing ſo great an evil, which was to make a full confeſſion of all the ſins they had committed during the whole courſe of their lives: That the tree whence the fruit had been ſtruck down was ſix cubits in height; that the fruit, in proportion as each of them ſhould confeſs his ſins, ſhould riſe a cubit higher in the air, and that at the end of the laſt confeſſion, it ſhould hang on the tree as before.

This remedy was thought to be a ſevere one, but they were oblig'd either to ſubmit to it, or be obnoxious to the curſes of a penitent. At laſt, the five brethren came to a reſolution at once, and conſented to make a general confeſſion of all their ſins; the difficulty was to prevail upon the woman to do the ſame, which gave them the utmoſt uneaſineſs; for from the inſtant ſhe heard ſhe was to confeſs her ſins, ſhe ſeem'd wholly given up to ſecrecy and ſilence. However, as they ſet the dreadful conſequences of the [a] *Sanjas'* curſes in the ſtrongeſt light, they at laſt made her promiſe to perform every thing they ſhould require at her hands.

Having made this promiſe, the eldeſt prince began this ungrateful ceremony, and made a very exact confeſſion of the ſeveral particulars of his whole life. As he ſpoke, the

[a] This is the name the *Indians* give their penitents.

the fruit roſe inſenſibly higher, and was not rais'd above a cubit at the end of the firſt confeſſion. The four other princes follow'd the example of their eldeſt brother, when lo! the ſame miracle happen'd; that is, the fruit at the end of the confeſſion of the fifth, was rais'd juſt five cubits higher.

There remain'd but one cubit more, and now 'twas *Draupadi*'s turn, who after a thouſand ſtruggles began her confeſſion, and the fruit roſe inſenſibly higher. She told them ſhe had not omitted a ſingle circumſtance in it, and yet the fruit wanted half a cubit of the tree. 'Twas manifeſt ſhe had either forgot, or rather omitted ſome particulars. The five brothers beſought her with tears, not to ruin herſelf by a falſe modeſty, and at the ſame time involve them in the ſame deſtruction. However, their prayers were ineffectual, when *Chrichmen* coming to their aſſiſtance, ſhe confeſs'd a ſin relating to *thought*, which ſhe would willingly have conceal'd. Scarce had ſhe ended, when the fruit compleated its miraculous progreſs, and went of itſelf, and cleav'd to the branch, where it had hung before.

I ſhall here conclude, the long letter with which I have taken the liberty to trouble your Lordſhip, wherein I have given you an account of the ſeveral particulars I have learnt among the *Indians*, who in all probability were formerly Chriſtians, but afterwards, from time immemorial, relaps'd into the errors of paganiſm. The miſſionaries of our company, in imitation of St. *Francis Xavier*, have now endeavour'd for upwards of an hundred years to reſtore them to the knowledge of the true God, and the purity of the evangelical worſhip.

Your Lordſhip may obſerve, that at the ſame time we make thoſe abandon'd people taſte the ſweetneſs of our bleſſed Saviour's yoke, we endeavour to do the *Literati* in *Europe* ſome ſervice, by the diſcoveries we make in thoſe countries, with which they are not ſufficiently acquainted. Nothing but your Lordſhip's exquiſite penetration, and uninterrupted familiarity with the learned among the ancients, are able to ſupply what may be wanting in us, with regard to the knowledge we acquire among theſe people. If theſe new hints are of any ſervice to religion, no one knows how to make a better uſe of them than your Lordſhip. I am, with the moſt profound reſpect,

My Lord,

Your Lordſhip's moſt Humble,

And moſt Obedient Servant,

BOUCHET,

Miſſionary of the Company of Jeſus.

SUPPLEMENT

To the Preceding

DISSERTATIONS:

IN WHICH

Several CEREMONIES in the Religious Worſhip of the EAST-INDIANS are explain'd.

BRAMA.

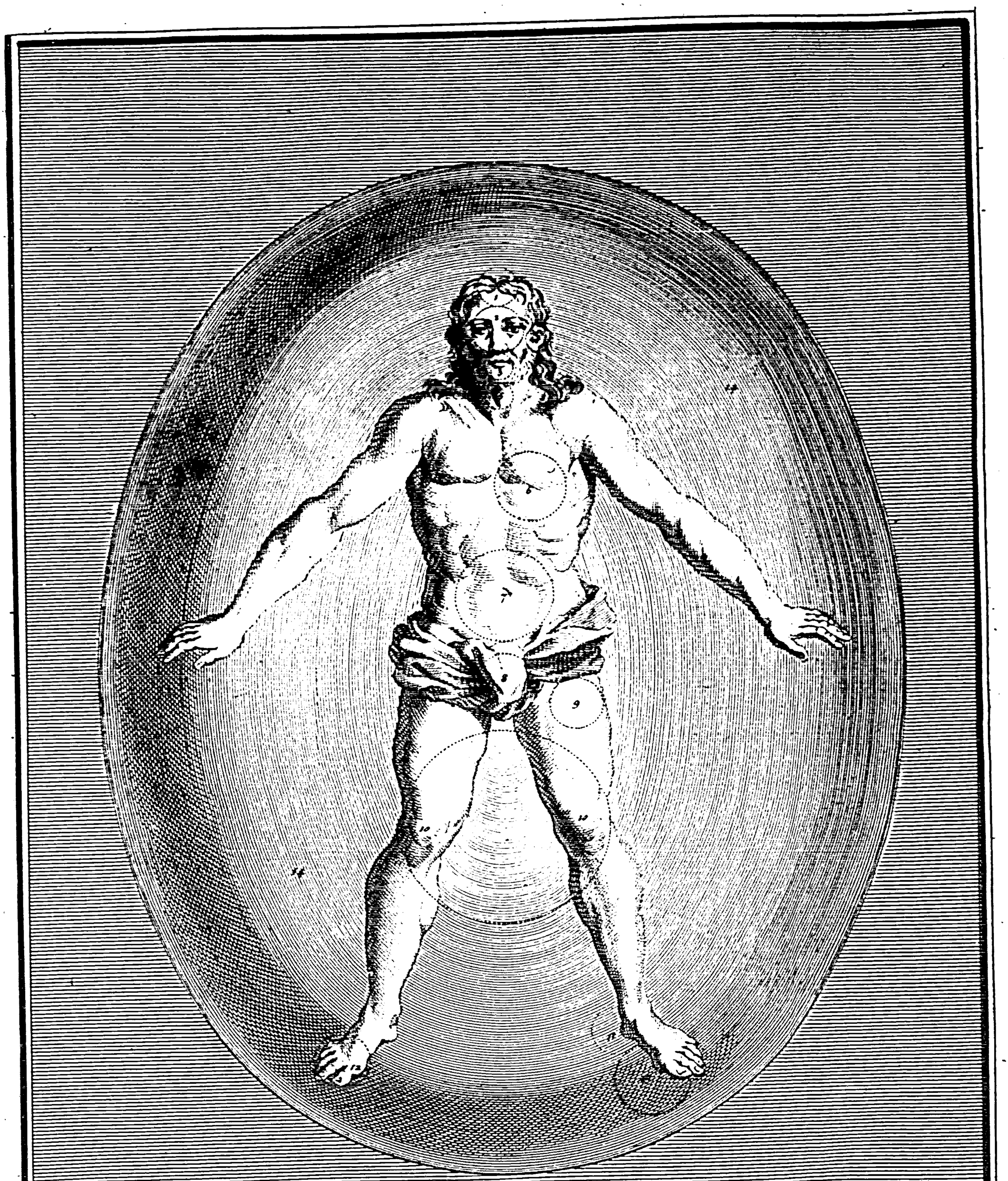
SOME have been of opinion, that [a] *Brama* is the ſame with *Pythagoras*; but 'tis certain the hiſtory of the God, and that of the philoſopher, ſcarce agree in one particular. Beſides, *Pythagoras* never went into *India*, and if he has merited an apotheoſis, it could have been only by the doctrine of tranſmigration, which he himſelf firſt imbib'd in *Egypt*, whence it was carry'd into *India* by the *Egyptians* who traded into thoſe parts. It has likewiſe been thought, that the *Brama* of the ancient and modern *Indians*, might be the *Hermes Triſmegiſtus* of the *Egyptians*, or the *Xaca* or *Xekia* of the *Japoneze* and *Chineze*. We ſhall wave the diſcuſſion of theſe particulars, as it would ſpin this diſſertation to too great a length.

Brama is the firſt perſon of a kind of Trinity in the heathen theology. This firſt perſon is not only the grand progenitor of all mankind, but has alſo created as many worlds, as he has conſiderable parts in his body. The ſyſtem of this creation, which we have borrow'd from *Kircher*'s *China illuſtrated*, differs widely from that of the [b] *Banians*, and that related in *Ch.* 1. *Part* I. of the *Diſſertation on the Cuſtoms and Religion of the* Bramins.

" The *Bramins*, as *Kircher* tells us, relate, that the firſt world, which is ſituated " over heaven, was made from *Brama*'s brain, the ſecond from his eyes, the third from " his mouth, the fourth from his left ear, the fifth from the palate of his mouth and " tongue, the ſixth from his heart, the ſeventh from his belly, the eighth from his " privities, the ninth from his left thigh, the tenth from his knees, the eleventh from " his heel, the twelfth from the toes of his right foot, the thirteenth from the ſole of his " left foot, and the fourteenth from the air with which *Brama* is ſurrounded. They " pretend, that there is ſome affinity or relation between theſe fourteen worlds, and the " parts of *Brama*'s body; and add, *that all ſuch men as are form'd in theſe different* " *worlds, partake of the character and inclinations peculiar to each of them, which* " *they preſerve in this world as long as they live.* Thus thoſe created in the firſt " world

[a] Voyages of *Della Valle.*

[b] See the *Diſſertation on the Religion of the* Banians.



BRAMA ou BRUMA.

" world are wiſe and learned, thoſe of the ſecond penetrating, thoſe of the third " eloquent, of the fourth cunning and artful, of the fifth gluttonous, of the ſixth " generous and ſplendid, of the ſeventh niggardly, *&c.* thoſe of the eighth are addicted " to pleaſures, particularly thoſe of love; the ninth are laborious, the tenth country " people and ruſticks, the eleventh conſiſt of the dregs of the people, and are employ'd " in the loweſt offices, the twelfth infamous wretches and vile raſcals, the thirteenth " are unjuſt and mercileſs wretches, the fourteenth are ingenious and dextrous people." On theſe principles the *Bramins* ground all the rules of phyſiognomy, and think that they, by looking on a perſon's face, can tell the particular world from whence he came originally; after which, they boldly pronounce the character and inclinations of the perſon whoſe face they have thus examin'd.

Altho' the theology of the *Indians* be very much confus'd, 'tis nevertheleſs manifeſt that they aſcribe to *Brama*, the [a] direction of the fate of mankind, and the deſtiny of the world, the diſpoſal of events, and their various revolutions. But this is much more than they ought to aſcribe to a God, who tho' he be a creator, is nevertheleſs dependant, and a created being; ſince the *Bramins* relate, that he is the ſon of *Quivelinga*, who is no other than *Priapus*, or nature. But we will endeavour to make good their aſſertions: Might we not reconcile their contradictions, by ſuppoſing *Brama* to be providence, who, according to the ſyſtem of the eaſtern idolaters, muſt be conſider'd as the daughter of nature, which they univerſally allow to be the ſupreme being.

What we have now mention'd of *Brama*, obliges us to relate an ingenious fiction of the *Bramins*, by which we ſee the idea they have of the creation of the world, and which induces us to believe that they look [b] upon matter as the eſſence of the Deity itſelf [c]. " They tell us, the ſpider is the firſt cauſe and firſt principle of all things; that the " univerſe was produc'd by that inſect's ſpinning out its own intrails and belly, ſo that " it brought forth, firſt the elements, and ſecondly, the celeſtial globes; that it governs " all things by its wiſdom and providence; directs every thing by its conduct, and that " things are to continue in this ſtate till the end of ages, which will never happen till this " inſect ſhall have withdrawn into its body the ſeveral threads or filaments which had " iſſued out of it, when all things will be deſtroy'd, and the world no longer exiſt " but in the belly of a ſpider."

[a] *Brama* is often repreſented in the ſame manner as in the annex'd figure; but *Della Valle* gives us another deſcription of its idol, and aſſures, that he himſelf ſaw it ſo in *India*.

[a] *Baldæus*'s Deſcription of *Malabar*.

[b] See in the following article, what the *Bramins* have eſtabliſh'd with regard to the bud of the world; this notion may be found to agree with that of the ſoul of the world, maintain'd by ſome antient philoſophers. The *Indians* think, that not only our ſouls, but thoſe of all the animated beings in nature, are portions or parts of that univerſal ſoul. They go farther; " God, ſay they, " according to *Bernier*, not only produc'd or drew our ſouls out of his own ſubſtance, but likewiſe every " material and corporeal being in the univerſe. Creation is nothing elſe than God's expanding his " own ſubſtance, and deſtruction no more than his contracting or drawing it again into himſelf, which at " the laſt day will be general. From all which, their doctors conclude, that there is nothing real in " whatever we imagine we ſee, hear, ſmell, taſte or touch. The whole world is no more than a kind " of dream, and a mere illuſion of fancy, inaſmuch as all this multiplicity and diverſity of things, which " we behold, are but one and the ſame thing, *i. e.* God himſelf. But if you ſhould ask them to explain " in what manner the Divinity is thus expanded, the dilatation and contraction of ſubſtances, all the " various modifications of nature; and how it can poſſibly be, that God, who is not corporeal, but *Biapek*, " a term perhaps anſwering to the word inviſible, he yet ſhould be divided into ſo many portions of bodies " and ſouls; they anſwer only by compariſons. God, ſay they, is like a boundleſs ocean, in which " ſeveral phials fill'd with water float up and down. Theſe phials, in what part ſoever they may be, " are ever on the ſame ocean, and on the ſame water; and if the phials ſhould happen to break, the " waters contain'd in them would always reunite to the whole from which they had been ſeparated. Or " elſe they will tell you, that God reſembles light, which, tho' it be the ſame in all parts of the univerſe, " does nevertheleſs vary itſelf ſeveral ways. All theſe different compariſons induce one to believe they " have very confus'd notions of theſe matters. Beſides, a man muſt underſtand their language very well, " and be able to read their books, before he can form a true judgment of their ſyſtems; extracts which " perhaps are given without any manner of connection, and diſputes or argumentations carried on by " word of mouth, cannot alone enable us to judge of the opinions of a nation, whoſe religion and " philoſophy are conceal'd under enigmas and allegorical fictions."

[c] *Kircher*'s *China* illuſtrated.

[d] *Ibid.*

India. " There is, ſays he, a temple dedicated to *Brama* in *Hagra*—its ſtatue " ſtands in the midſt of the temple, among a great number of idols of white marble. " It has ſeveral arms and three faces, at leaſt I did not ſee any more, it being impoſſible " for me to diſcern whether there were a fourth, or more behind it. This ſtatue has " not the leaſt drapery about it, and is repreſented with a long, ſharp, but ill-ſhap'd " beard, like all the reſt of the figure, which has too prominent a belly in proportion to " its height. This defect ſhould poſſibly be aſcrib'd to the ignorance of the ſculptor, " unleſs we are to conſider it as a caprice of the *Indians*, who perhaps, with the people " of *Sumatra*, think that the moſt gor-belly'd people are the beſt ſhap'd. This ſtatue " of *Brama* ſtands upright; at its feet are two other ſmall ſtatues, repreſenting his " children; and on both ſides of it two images of women, a little leſs than *Brama*, one " to the right, and the other to the leſt, repreſenting this God's two wives. In another " corner of the pagod, to the leſt of *Brama*, two nudities are placed, repreſenting " bearded men, which are almoſt of the ſame height. The laſt figures repreſent two " religious, who were formerly *Brama*'s diſciples."

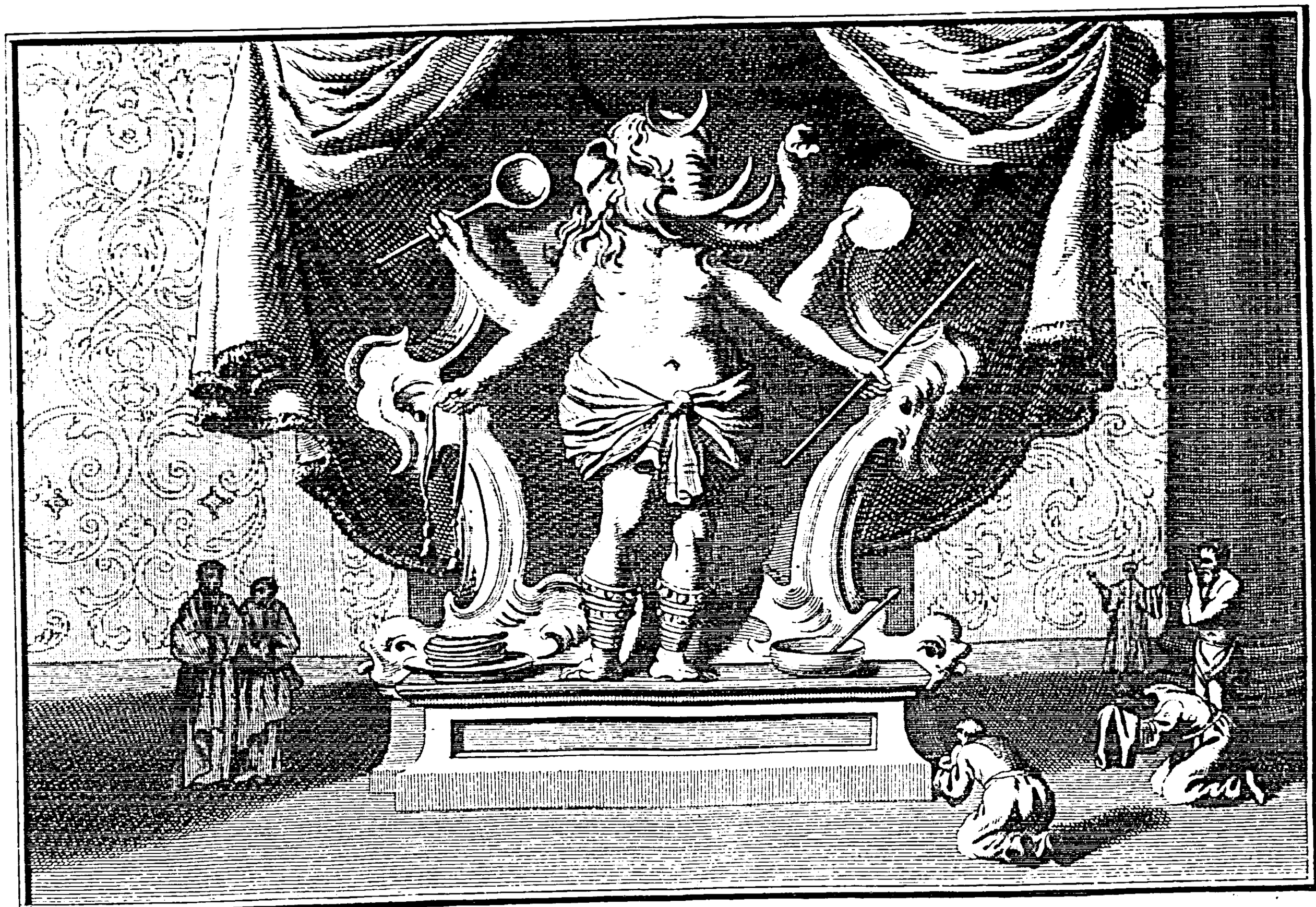
IXORA.

We are not to confound *Ixora*, who is the ſame as *Eſwara*, with *Ixoretta*, who, according to *Baldæus*, author of a valuable deſcription of *Malabar*, and of *Coromandel*, is properly the bud of the world. Some idolatrous doctors, according to *Baldæus*, affirm, that one day the univerſe dwindled away in ſo extraordinary a manner, that there remain'd only *Ixoretta*, who exiſted in the ſhape of a drop of dew; but that *Ixoretta* in proceſs of time recover'd all his ſtrength; that this bud was at firſt no bigger than a grain of muſtard-ſeed, but afterwards ſwell'd to the bigneſs of a pearl, when laſtly it became like an egg, in which, five elements were contain'd: The egg was cover'd with ſeven coats, like to thoſe of an onion, whence fire and air iſſued. From the egg, divided into two unequal portions, the heaven and earth were form'd; and the ſeven coats were divided in the ſame manner: of the upper part of it ſeven heavens were form'd, and of the lower ſeven worlds. Nevertheleſs, a thread or ſtring, which cuts the egg diametrically thro' the center, united together, in ſome meaſure, all theſe ſeveral parts. *Ixoretta* plac'd himſelf on he top of the ſtring. A mountain was made on the earth, on the top of which there appear'd a triangular figure, having a round thing in the middle, which they call *Quivelinga*. Theſe two figures repreſent the two ſexes. They add, that *Ixoretta* and *Quivelinga* are one and the ſame thing, and their opinion is grounded on the near relation they bear one to the other. See hereafter *Lingam*. 'Tis very probable, that the *Bramins* may have borrow'd the emblem of the egg, by which they repreſent the world, from the *Egyptians*; but we may obſerve a conſiderable difference between the two ſyſtems. The *Egyptians*, in repreſenting the creator of the univerſe with an egg iſſuing out of his mouth, did not confound the artiſt with his work; whereas it does not appear, according to the principles of the *Bramins*, that they are diſtinct one from the other. In ſhort, nothing can be more ſilly or trifling, than the principles which a man pretends to demonſtrate as clear and certain, when in the eſtabliſhing them, he follows no other guide than [a] his imaginations. In the whole, it wou'd not perhaps be impoſſible, to reconcile this imaginary bud, which the *Indians* call *Ixoretta*, with that *ſpirit*, which according to *Moſes*, *mov'd upon the face of the waters*.

[b] The head of *Ixora* is adorn'd with long and beautiful hair, his face is white and ſhining, and a creſcent is repreſented on his head; his three eyes denote the extent of his foreſight and penetration. Altho' we have here repreſented him under a figure, which ſeems to take up no great ſpace, yet the *Bramins* aſſure he is infinite. One day *Brama* being deſirous of ſeeing *Ixora*'s head, he for that purpoſe took his flight towards heaven,

[a] See Judge *Hales* of the origination of mankind. [b] *Baldæus*, ibid.

IXORA, DIVINITÉ des Indes Orientales.



B. Picart. del.

QUENEVADI, Fils D'IXORA.

heaven, but in ſpight of all his endeavours, he was not ſuffer'd to gratify his deſires. On the other ſide, *Viſtnou*, the God of metamorphoſes or changes, endeavour'd to pierce through to that place where *Ixora*'s feet ſtood: in order to ſucceed in this attempt, he transform'd himſelf into a hog, and made a great hole in the ground with his ſnout; but in vain he endeavour'd to puſh forward, for his ſnout could never reach to the place where the feet of the God were. The body of *Ixora* is ſo prodigiouſly bulky, that the ſerpent *Baltegu*, who ſurrounds ſeven worlds, and as many ſeas, was not long enough to ſerve him as a bracelet. An idolater, who knew more of that matter than the reſt, reproach'd a *Bramin* in the moſt injurious terms, for maintaining, that 'twas poſſible for *Ixora* to be comprehended in a pagod.

Ixora is repreſented ſtanding on a pedeſtal, with ſixteen arms, each arm of which graſps ſomething; thoſe of the right arms hold fire, ſilver, a drum, a pair of beads, a rope, a ſtick, a wheel, and a ſerpent; thoſe of the left a heart, a muſical inſtrument, a bell, a china bowl, a chain, a *Bramin*'s head, a trident, and an ax or hatchet. By theſe ſixteen arms, the power and ſtrength of God are repreſented. He has an elephant's skin over his ſhoulders, and is likewiſe cloath'd in a tyger's skin, whoſe ſpots repreſent the ſtars in the firmament. He is ſurrounded with a great many ſerpents, which poſſibly the *Indians*, as the *Egyptians* antiently, have made the emblem of the revolution of ages. He wears a necklace, at which a little bell hangs; denoting *Ixora*'s vigilance; this necklace is made of the skin of an animal, call'd by the *Indians Mandega*; he has another necklace ſet off with flowers, beſides the above-mention'd; and a third, gamiſh'd with [a] ſeveral heads of *Brama*; and a fourth, to which the bones of *Chatti*, *Ixora*'s wife, are ty'd. The theology of the *Bramins* of *Malabar*, and of *Coromandel*, relate, that this God has two wives; *viz.* *Chatti Grienga* his dearly beloved, and inſeparable conſort, who reſides behind him, and conceals herſelf in his hair; [c] as for *Chatti* his other wife, ſhe dies, and comes to life annually, in the ſame manner as *Brama*; and *Ixora*, every time ſhe dies, takes her bones, and ties them to his fourth necklace. We muſt not omit, that the body of this Deity is ſmear'd over with earth and aſhes, to denote generation and deſtruction.

From what was juſt now obſerv'd, 'tis pretty manifeſt, that *Ixora* is the matter, which ſeveral philoſophers ancient and modern, ſuppos'd to be infinite and eternal, and that it is commonly confounded with a firſt cauſe, infinitely ſuperior to matter, and its ſovereign mover. Poſſibly this croud of Gods ador'd by the *Eaſt-Indians*, may be compos'd only of *Genii*, (a ſet of ſpirits ſubordinate to the ſovereign God) of kings, and great men, who for their glorious actions were rank'd among the Gods. "Several learned men, "ſays Father *la Lame*, in a [b] letter of his written to Father *Morgues*, are agreed, that "there can be but one God, who is a pure ſpirit; but they ſay farther, that *Chiven*, "*Vichnou*, and the reſt are, his miniſters or agents, and that 'tis by their mediation we "approach the throne of the Deity, and receive bleſſings from thence." All we can ſay, is, that their practice would not induce us to think they believ'd but in one God only: However, theſe are not the only people, who, in religious matters, deſtroy by their practice what they admit in ſpeculation. As to what relates to the worſhip of the ſtatues of thoſe Gods, they fairly own, if *Bernier* may be credited, that they believe them to be only ſo many images and repreſentations. "We pay them honour, ſay they, "merely for the ſake of thoſe they repreſent; they are lodg'd in our pagods, becauſe it "is neceſſary, for the better offering up of our prayers in them, that ſome ſuch object "ſhould ſtrike the eye, in order to fix the attention; and when we pray, we don't "addreſs ourſelves to the ſtatue, but to him repreſented by it: in a word, we look upon "God as the abſolute maſter, and the ſole almighty power." *Bernier* adds, that this appear'd to him *ſomething after the Chriſtian way of thinking*.

P U D A,

[a] *Brama*, according to the *Bramins*, dies and revives annually. Every time he dies, *Ixora* takes one of his heads, and ties it to her necklace.

[b] *Vide* the 10th collection of *Edifying Letters of certain Miſſionaries.*

[c] She is Goddeſs of the waters.

PUDA, the PEXAIOS, &c.

They aſſociate to *Ixora* certain Deities, whom the *Malabarians*, and the reſt of the *Indian* idolaters call by the names of *Puda, Pexaios*, and *Pés*. *Puda* is repreſented under the ſhape of a ſquat, thick, gor-bellied, beardleſs man, with three ſerpents over his head. He has one ſerpent upon his leſt arm in the form of a ring, and two upon his thighs, and a ſhepherd's crook is ſeen in his leſt hand. The *Pexaios* and *Pés* are larger, and wrought with greater skill than *Puda:* All of them bear ſome relation to the rural Gods of the antient heathens. In fine, if the reader will give himſelf the trouble to compare theſe explications with the *Diſſertation on the manners and the religion of the Bramins*, he will meet with ſeveral things of the ſame nature, expreſs'd under different names, and frequently mix'd with ſuch ideas as have no manner of connection. This imperfection ariſes from the confuſion, which is found in the *Indian* theology; and the obſcurity with which travellers have clouded it, for want of knowing how to diſtinguiſh the opinions of the ſeveral ſects one from the other. An *Indian*, who ſhould write on the Chriſtian Religion, would make an odd kind of rhapſody, were he to confound the various opinions of *Anabaptiſts, Lutherans, Quakers, Calviniſts*, and *Roman Catholicks*; and ſhould not only heighten them with the myſtical and allegorical deſcriptions of the divines of theſe different ſects; but interlard his work with ſtories out of the antient and modern legends.

QUENAVADY.

Quenavady is ſeated on a throne behind a curtain, which is drawn back, whenever any devotee comes to pay homage to him; this God is the eldeſt ſon of *Ixora*: He is repreſented with the head, the teeth, and trunk of an elephant, with a creſcent on the crown of his head; he has long hair, large eyes, broad ears, red ſpots on his face, if we may ſo call it when we ſpeak of an elephant; but the reſt of the body, which gliſters like gold, is of an human ſhape. He has four arms, and a prodigious wide and prominent belly; his loins are girded either with a piece of ſtuff or painted linnen, which hanging down before on his thighs, is tied under the navel. He has ſeveral gold rings on his feet; in one of his hands he holds a *Diſcus* or quoit, in another a long ſtaff, in the third an inſtrument made in the ſhape of a porrenger, and in the fourth a kind of ſtring. *Ixora* begot *Quenavady*, in a ſolitude to which he had baniſh'd himſelf for having cut off one of *Brama*'s heads; and the reaſon why that created Deity reſembles an elephant, is, becauſe his parents metamorphos'd themſelves into thoſe creatures, when they begot him: This transformation was made in the midſt of a wood, and the offspring of their commerce was tainted with the brutiſh fierceneſs of wild beaſts. He was as yet but very young, when he one day had the impudence to thruſt his trunk under his mother's petticoats, as ſhe was holding him in her arms; nay, ſome *Indian* doctors aſſure, that he did ſomething worſe. The father provok'd at his ſon's inſolence, employ'd an expedient, which prov d of great ſervice to his honour, for he lopp'd *Quenavady* in ſuch a manner, as made it impoſſible for him to divert himſelf any more in the amorous way.

The *Indian* doctors repreſent *Quenavady* as an inſatiable Deity, who devours every thing that is ſet before him. They relate, that he dwells in the midſt of a ſea of ſugar in a delicious place, where riches and pleaſure flow with uninterrupted abundance, ſo that the ſenſes may there riot in whatever they can poſſibly luſt after. 'Tis here *Quenavady* eats, or rather devours perpetually his victuals. Two women who ſtand by his ſide, are inceſſantly throwing ſugar down his throat with very large ſpoons; and leſt the uniformity of the viands ſhould create a loathing in the God, he has round him ſeveral other dainties, and a prodigious quantity of all ſorts of fruit. *Quenavady*'s taſte ſeems to agree very well with that of the age.

'Tis to this God the *Indians* offer the firſt-fruits of their works; authors ſet his name at the head of their writings; artificers and trades-people of all kinds, invoke his name before they engage in any work ſoever. The *Indians* ſay, that a man muſt ſerve *Quenavady* ſix and thirty years, before he can obtain any thing he prays for; at the end of twelve years he moves his right ear, tho' almoſt imperceptibly, which ſignifies, that he requires ſtill twelve years more worſhip; after which, he moves his left ear, to denote they muſt ſerve him the remaining twelve years with the utmoſt ſtrictneſs.

The fourth of the moon of *Auguſt* is a very unlucky day, in the opinion of the *Indians* of *Coromandel* and *Malabar*, becauſe of the curſe which *Quenavady* utter'd in his anger againſt the moon, for laughing at him one day when he happen'd to fall down. The choleric God proteſted, that whoever ſhould preſume to look on the moon that day, ſhould fall into great misfortunes, and be cut off from his *Caſte*. The idolaters, becauſe of this curſe, confine themſelves in their houſes the fourth of the moon of *Auguſt*; when they neither undertake the moſt inconſiderable affair without doors, or once look into the water, for fear of ſeeing the reflection of the moon in it. In fine, if they chance to be ſo unlucky, as to be out upon a journey in this ſeaſon, they are ſure to cover their faces very cloſe.

Ixora has other children, who go by the name of *Quenavady*. That ſurnam'd *Iſagouraba* is repreſented with an elephant's head and eleven arms. Another *Quenavady*, ſurnam'd *Ceuxi*, came into the world under a compleatly human ſhape, and was generated from the ſweat of *Parameſceri*, *Ixora*'s wife. He was full grown at the moment of his birth; the jealous *Ixora* miſtook the new-born child for his wife's gallant, and without enquiring into the affair cut off its head, whence there ſprung a cocao tree. *Parameſceri* was afflicted at the rage of her jealous husband, and for the death of her ſon, who was the miraculous product of her ſweat, and made heavy complaints upon that account. *Ixora*, on the other ſide, confeſs'd his fault, cut off a white elephant's head, and graſted it, while 'twas juſt reeking from the body, upon that of the dead *Ceuxi*, whom he reſtor'd to life at the ſame inſtant, to conſole the diſconſolate *Parameſceri*. [a] *Siri-Hanuman*, or *Hanuuvan*, call'd *Anemonta*, in the *Diſſertation on the cuſtoms and the religion of the* Bramins, was ſon to *Ixora* and *Parameſceri*. His mother occaſion'd his coming into the world under the ſhape of an ape, which was in the following manner. [b] One day *Parameſceri* went to a ball with her husband: as ſhe was dancing, ſhe happen'd to caſt her eyes on a wood, where ſhe perceiv'd two apes, who were ſporting together in ſo melting a manner, that ſhe immediately reſolv'd to leave the ball, and run up and down the woods under the ſhape of that animal. She did not intend to continue idle there, having been too much affected with the pleaſures, in which ſhe had ſeen the apes indulge themſelves, not to follow their example: *Ixora* was therefore oblig'd to follow her into the woods, when the complaiſant God transform'd himſelf into an ape, after which they climb'd gently up the trees, jump'd from branch to branch, approach'd one another, began to play little roguiſh tricks, and, in ſhort, at laſt went to thoſe lengths, that *Siri-Hanuman* was got between them. However, *Parameſceri* reflecting ſeriouſly afterwards on what ſhe had done, was aſham'd to ſee herſelf juſt upon the point of bringing forth an ape; ſhe beſought the wind to rid her of a monſtrous child, of which ſhe was going to be deliver'd, and to convey it to ſome other woman. The wind obſequious at her requeſt, carried the child into the womb of the wife of a Genius, and the child was brought forth in due time. His father *Ixora* indulg'd him the privilege of doing whatever he pleas'd during three hours and three quarters every day. This Ape-God is had in great veneration by the *Indians*, a pompous worſhip is paid him, and the pagods in which he is ador'd are adorn'd with the utmoſt magnificence. When the *Portugueze*, in 1554, made

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[a] See the repreſentation which will hereafter be given at the ſeventh incarnation.
[b] In the abovemention'd diſſertation, he has a different original aſcrib'd to him.

a deſcent upon the iſland of *Ceylan*, they plunder'd the temple of the *ape's tooth*, made themſelves maſters of immenſe riches, and carried off this precious relick, the object of the religious worſhip of the inhabitants of *Ceylan*, *Pegu*, *Malabar*, *Bengal*, *&c.* The ſhrine in which this relick was depoſited, was cover'd with jewels, and they took care not to forget it; an *Indian* prince offer'd the viceroy of *Goa* ſeven hundred thouſand ducats of gold to redeem this ſacred tooth, but his propoſal was rejected.

Superbenia is alſo number'd among *Ixora*'s children, but he ow'd his birth to the infidelity of *Parameſceri*. Here follows the hiſtory of the birth of that illegitimate God, who has ſix faces and twelve arms. Our hopefulGoddeſs beingone day alone in the bath, and undreſs'd without doubt, was obſerv'd by ſix jolly weavers, whoſe ſtature and countenance promis'd wonders. *Parameſceri* was charm'd with what ſhe ſaw, while on the other hand, our weavers were not inform'd with hearts of ſtone. The lady was beautiful and piercing, the weavers young and active; in a word, 'twas plain both parties were reciprocally ſtruck, and—ſomething more enſued: the ſix gallants and the Goddeſs made quick work of it, and a boy with ſix faces and twelve arms ſprung from this intrigue. The child being grown up, was agreeable in *Ixora*'s eyes, who own'd it for his, becauſe of his wit.

Patragali, daughter of *Ixora*, was born from a *running*, with which *Wiſtnou* was troubled, which entring into *Ixora*'s body, iſſued afterwards by the eye of fire, which the latter has in his forehead; this *running* falling down on the earth, gave birth to *Patragali*, a very monſtrous Deity, who is black as an *Ethiopian*; ſhe has ſixteen arms and eight faces, large round eyes, the teeth of a hog, and an elephant hanging on each ſide of her head, in the manner of ear-rings; a peacock's tail inſtead of hair, and ſerpents inſtead of cloaths. In her hands ſhe holds a ſword, a ſea-ſnail, a trident, a kind of little ciſtern, call'd by the *Malabarians Capala*, a crooked ſword, a ſmall ſabre, an engine to liſt up burthens, a *Zagaye* or *Mooriſh* dart, a javelin, a rope, an ape, a wheel, and an iron inſtrument with three hooks. This monſter was ſent into the world, to revenge the inſulted *Ixora* upon *Darida*, who was a very inſolent giant. The idolaters believing that *Patragali* afflicts with the ſmall-pox, and alſo cures it, devote to her all ſuch as labour under that diſeaſe; the patient is committed to the care of certain perſons who have devoted themſelves to the ſervice of that Divinity, and theſe devotees endeavour to make her propitious, by ſacrifices and offerings accompanied with vows and prayers. They cut off the heads of ſeveral cocks, and throw their blood to the dogs; they feed their ſick with rice boil'd in water; but we are aſſur'd they often give the poor patients a liſt into the other world, when they find they are able to bequeath them a handſome legacy. 'Tis well known that among us a devotee covets nothing more than an eſtate; and that many a man edifies good ſouls by his prayers, who at the ſame time often waits with impatience for the death of ſome antiquated widow, in order to ſucceed to her eſtate, or of ſome old ſinner who pretends to reſtore to God what he has ſtole from men in his life-time. *Patragali* is one of thoſe deities whom they worſhip thro' fear, who has a magnificent pagod erected to her at *Cranganor*, whither the devout *Indians* often go in pilgrimage. The *Indian* doctors relate, that this Goddeſs was married, but that ſhe would never ſuffer her virgin flower to be cropt.

WISTNOU, WICHNU, or *WISTNUM.*

This God, who is ſon to *Quivelinga*, is inferior to *Ixora*; he is often repreſented under a hideous ſhape, as black as a negro, and with four arms. This God governs the world, and reſides in the ſea of ſugar; but a very whimſical circumſtance is, that he there ſpends his whole time in ſleeping, and yet directs the affairs of the univerſe; he uſes the ſerpent *Annatan* for a throne, and its five heads ſerve as ſo many cuſhions on which the ſleeping God repoſes himſelf. We ſhall obſerve by the by, that the *Indian* Deities are



Premiere jncarnation.



Seconde jncarnation.



Troisieme jncarnation.



Quatrieme jncarnation.

B. Picart. del.

generally attended with ſerpents. The inhabitants of theſe countries believe thoſe animals to be ſo many celeſtial *Genii*, and 'tis a lucky omen to meet a ſerpent in one's way.

The God *Viſtnou* has on his breaſt the mark of a kick, which *Ricxi*, who was originally a *Genius* of *India*, gave him one day as he was in a deep ſleep. *Leximi* and *Siri Pagoda* are look'd upon as his wives, the latter of whom he met with in a roſe which had a thouſand leaves.

The ten INCARNATIONS, *or* METAMORPHOSES *of* VISTNOU.

[a] *Viſtnou* has already metamorphos'd himſelf nine times in this world, and is to undergo a tenth transformation. Theſe metamorphoſes comprehend all the myſtery of the *Indian* theology; he firſt aſſum'd the ſhape of a fiſh, in order to ſearch for the *Vedam* at the bottom of the ſea, whither it had been carried by an evil *Genius*, who had forc'd it away from the *Deutas*. *Viſtnou*, at the urgent requeſt of the *Deutas*, plung'd into the ſea, kill'd this evil Genius, and return'd with the *Vedam*, which he found in a ſhell: The figure repreſents *Viſtnou* coming out of the fiſh, whoſe form he had aſſum'd; his two right hands hold the *Vedam* open, and a ring; his two left, a ſabre, and the ſhell in which the *Vedam* was incloſ'd; the monſter is ſeen headleſs at his feet. On the other ſide, the *Malabarians* aſcribe to *Brama* part of what the other *Indians* attribute to *Viſtnou*, and affirm, that the evil *Genius* took the *Vedam* from him, that *Brama* complain'd thereof to *Viſtnou*, and implor'd his aſſiſtance. *Brama* is repreſented in the figure ſitting on an *Indian* flower.

Second INCARNATION.

The ſecond metamorphoſis of *Viſtnou* was into a tortoiſe. One day the ſea being elated with pride, preſum'd to give an inſolent account of its power and riches. *Brama*, accompanied with certain demons, was order'd to puniſh this element for its inſolence; accordingly they took up the mountain of *Merupa*, which is all of maſſy gold, and plac'd it in the midſt of the ſea; they wound the ſerpent *Signag*, or *Sciſſia*, as the *Bramins* call it, ſeveral times round this mountain; then uſing this ſerpent as a cable, they lifted up the mountain, and afterwards let it fall again, till they at laſt forc'd this haughty element to reſtore all the wealth which had made it ſo proud. The ſea was forc'd to throw up again the following things; *viz.* ſilver, a very precious jewel, the tree *Parſatig*, a veſſel in which the water call'd *Sora* was contain'd, *Dannewanter* the *Indian Eſculapius*, the moon, the white cow, the *Amarith* or water of eternal life; the elephant with ſeven trunks, the virgin *Remba*, the ſeven-headed horſe, the bow call'd *Dennock*, a ſhell call'd *Sank*, and the poiſon *Sahar*. Thus was the ſea humbled, all its wealth was diſtributed up and down in different places, when the expedition being ended, *Brama* re-aſcended into heaven.

Some *Indian* doctors ſay, that the earth unable to ſupport the weight of the mountain *Merupa*, was juſt going to the bottom of the abyſs, when *Viſtnou*, who had aſſum'd the ſhape of a tortoiſe, took the mountain on his back.

Third INCARNATION.

A powerful *Genius*, *Renniaxem* by name, took the earth one day, and roul'd it in his hand like a bowl; but not ſatisfy'd with having thus far try'd his skill, and imagining himſelf to be peaceable poſſeſſor of the terreſtrial globe, he went and hid himſelf in *Patalam*, which is the bottom of the abyſs. *Viſtnou*, who was aſleep at the inſtant when he took his flight, awaking on a ſudden, was ſurpriz'd to ſee the earth was gone; upon which, he immediately transform'd himſelf into a hog, pierc'd as far as *Patalam*

[a] The foregoing diſſertation relates theſe transformations after a very different manner; after this explication, we ſhall preſent the reader with Father *Roth*'s account, who differs from both.

Patalam by the help of his ſnout, arm'd with two monſtrous tuſhes, attacks the thief, kills him, and then laying the earth on his tusks, return'd from the abyſs with this important conqueſt. *Baldæus* in his *deſcription of* Coromandel relates, that in a pagod of *Trimottam* near *Sinzi*, is the head of a hog, which, if the *Bramins* are to be credited, grew in the earth like a truffle; 'tis conſider'd as an image, or rather a memorable relick of the metamorphoſis of *Wiſtnou*.

The heathens of *Mogul* aſcribe this metamorphoſis to another cauſe. They relate, that mankind in the firſt age degenerated ſo abominably, that all faith and law were baniſh'd from the univerſe; then iniquity was multiplied, the ſins of mankind increas'd the weight of the earth, ſo that the ſerpent *Seiſſia*, on which it lay, was no longer able to ſupport it; whereupon it fell to the bottom of the ſea, and all mankind were deſtroy'd. *Brama* beſought God that the earth might again return upon the waters, and his requeſt was granted. *Wiſtnou* deſcended from the heavens under the figure of a hog, in the manner repreſented in this figure, and under that form ſwell'd to ſuch a prodigious ſize, that his head touch'd the ſtars. He then went down into *Patalam*, where he defeated *Hirnak*, a monſtrous devil; after which, mounting on the carcaſs of this dead monſter, he hook'd the earth to him, and rais'd it with his tuſhes, after having plac'd it on the tortoiſe which lay on the ſerpent *Signag*, who, according to the *Indian* doctors, has a thouſand heads. After this, *Brama* again repeopled the earth with new men, whom he created with a ſingle word.

The engraver copied the figure of the third incarnation, from a Deſign in which there is neither a tortoiſe nor a ſerpent.

Fourth INCARNATION.

Brama, in the firſt age, ſubdued the giant or devil call'd by the *Indians Hirrenkeſſep*, and kept him in a very tedious and ſevere confinement. After he had thus ſuffer'd for twelve years, the giant implor'd the mercy of *Brama*, who taking pity on this unhappy wretch, indulg'd him moſt uncommon favours; for he releas'd him out of priſon, made him a powerful monarch; and to aſſure him he ſhould continue to live, he granted him the following privilege; *viz.* that it ſhould be impoſſible for him to die, unleſs in the moſt extraordinary and uncommon manner. *Hirrenkeſſep* was hereby ſecur'd from the inſults of the heaven, the earth, the ſun, the moon, thunder, lightning, the day, the night, the wind, ſtorms, and ſuch like accidents, which we ſhall not enumerate. The giant having recover'd his liberty, rais'd ſeveral armies, and made ſuch rapid conqueſts, that he ſoon became the terror of the univerſe. But now the ſoft gales of proſperity ſwell'd his heart, and he carried his inſolence to ſuch a pitch, that forgetting who he was, he commanded that himſelf only ſhould be ador'd as God. The *Bramins* oppos'd this impious worſhip, and beſought *Wiſtnou* to deliver them from the tyranny with which they were oppreſs'd. *Wiſtnou* aſſur'd them, that the wife of this tyrant ſhould bring forth a child who ſhould free them from his uſurpation. *Wiſtnou*'s promiſe was fulfill'd, the giant became the father of a ſon, whom he would have brought up in the worſhip of himſelf only; but the babe, ſo far from owning him to be God, made a ſolemn confeſſion of his faith, by which he acknowledg'd *Wiſtnou* as creator of the fourteen worlds, and father of truth, *&c.* The tyrant highly incens'd, treated this little martyr to the *Bramin* faith very inhumanly, and was going to knock him down with his ſtaff, when the child eſcap'd the blow, by hiding himſelf behind a pillar, which receiv'd the ſtroke, and immediately ſplit in two, when lo! a dreadful monſter iſſued out of it; *Wiſtnou* had aſſum'd that ſhape purpoſely to chaſtiſe the inſolence of this tyrant. The metamorphos'd God ſeiz'd the giant by the middle, and torehim to pieces.



Sixieme Incarnation.



Cinquieme Incarnation.



B. Picart. del.

Huitieme Incarnation.



Septieme Incarnation.

Fifth INCARNATION.

[a] In the time that *Mavaly* govern'd the world, *i. e.* during the golden age of the *Indians*, there was a wonderful profusion of all things, so that no one would work; no subordination was to be seen, every thing was in common, and a man needed only put forth his hand to take whatever he wanted; but what was the result of this dangerous abundance? every man was oblig'd to depend entirely upon himself, and not rely on the least foreign assistance, and that because interest, which in general unites mankind together, had not yet got possession of their hearts. The worst was, there was very little devotion to be met with in the world, for necessity, the great motive for prayer, was as yet unknown. *Wistnou*, desirous of putting a stop to a circumstance, which might be attended with very ill consequences, resolv'd therefore to dethrone *Mavaly*, and to bring want, hunger, misery and poverty into the world: To succeed in his attempt, he employ'd artifice, and assuming the shape of a poor *Bramin*, presented himself to *Mavaly* as a beggar craving alms. *Mavaly* offer'd him kingdoms and treasures, to which the *Bramin* answer'd, that he begg'd only three foot of ground for himself to inhabit with his baggage, consisting in an umbrello, a book of devotion after the *Bramin* worship, and a goblet. The reader is to observe, that the furniture of a *Bramin* consists only in these three particulars. He requir'd at the same time, that for the more solemn ratification of his right to this ground, *Mavaly* should pour [b] water into his hand. The latter surpriz'd at the *Bramin*'s modesty, was long urgent with him, but in vain, to accept of such advantages, as in all outward appearance, were infinitely greater than the three foot of ground he requested. However, as he was just going to bestow the three foot of ground on the *Bramin*, *Mavaly*'s wife suspecting some trick, strongly oppos'd the grant; but *Mavaly* refus'd to forswear himself, and taking the vessel, in which the water appointed for the fatal ratification was contain'd, he pour'd some of it into the *Bramin*'s hand, who drank it off; when immediately resuming his Divinity, he cover'd the earth with one foot, and heaven with the other: after which, going to appropriate to himself the rest of the ground which the unhappy *Mavaly* had then granted him, he set his foot upon his throat, and knock'd him backwards into the abyss, which he measur'd at the same time. The husband and wife being thus dethron'd by an artifice so unworthy *Wistnou*, made heavy complaints to him upon that account, when the God mov'd with his complaints, restor'd *Mavaly* king of the abyss. Some *Indian* doctors assure, that *Wistnou* made him door-keeper of heaven; be that as it will, ever since this revolution, riches and poverty, abundance and misery, prosperity and adversity, the natural result of the inequality of conditions, have alternately prevail'd in the world: but *Wistnou*, in order to transmit to posterity a type of the felicity which mankind enjoy'd under the reign of *Mavaly*, instituted a festival call'd by the *Malabarians*, *Ona*, and by them celebrated in the month of *August*; 'tis a kind of bacchanal, during which the *Indians* of all ranks and conditions dress themselves as richly as their circumstances will possibly allow, feast one another to the best of their abilities, and spend that season in joy and festivity.

Sixth INCARNATION.

A *Bramin*, who was a very good man, having married a very virtuous *She-Bramin*, withdrew with his wife to the banks of a river, call'd by the *Indian* legends *Bewa*. They pitch'd upon this place for their fix'd habitation, and resolv'd there to spend their days in devotion. In this calm state, there was one circumstance wanting to compleat their happiness, and that was children, the *Bramin's* wife not bringing him any. The *Banians*

[a] This metamorphosis is related after a very different manner, in the *Dissertation on the manners and religion of the* Bramins, *Ch.* 15. of the second part.

[b] Whenever the *Indian* idolaters transact any affair, the contract is ratified by pouring water into the hand of the purchaser, who is oblig'd to drink it. Baldæus's *description of* Coromandel.

Banians look upon ſuch nuptials as diſhonourable, which are not crown'd with children. Our pious pair, inconſolable at the reproach which was caſt upon them, reſolv'd to withdraw to the deſart, there to implore, with greater fervency than ever, the bleſſing of heaven, in order that they might have children; and for this purpoſe were reſolv'd to make choice of ſome remote and unfrequented place. Our couple, after having long wandered through the fields, at laſt arriv'd at a pagod ſituated in the midſt of a little, but very agreeable grove. Here they offer'd up very long prayers to God, but to no effect; which made them conclude, that the beauty of the place was the ſole cauſe of his rejecting them. Hereupon they reſolv'd to ſee whether they could not mollify him in the plains, and to continue, for that purpoſe, always expos'd to the burning rays of the ſun, and the inclemencies of the air; but ſtill this rigorous penance avail'd them nothing. At laſt, they made a reſolution to ſuffer the extremes of hunger, till ſuch time as it ſhould pleaſe God, either to hear their prayers, or put an end to their lives. For nine days together they underwent this rigorous tryal; after which, *Viſtnou* appear'd to them under the ſhape of a beautiful child, and ask'd them the occaſion of theſe repeated auſterities. They ſatisfy'd his demand, upon which, *Viſtnou* revealing himſelf, promis'd them three children, and vaniſh'd away in an inſtant; two of theſe three children were produc'd by tranſmigration; the ſouls of the *Bramin* and his wife, whom a too ſevere abſtinence, and an over-violent affliction, had brought to their graves, tranſmigrated into the bodies of two new-born children; theſe afterwards grew up, married together, and gave birth to a child, the laſt fruit of *Viſtnou*'s promiſe. The father, according to the legend, was call'd *Sandichemi*, the mother *Reneka*, and the child *Praſſeram*; *Reneka* had a ſiſter that was married to a giant who had a thouſand arms.

The old *Bramin* and his wife, being again return'd upon the earth, under the names of *Sandicheni* and *Reneka*, were as pious as before; and in order to purſue their inclinations with greater liberty, they built themſelves a little hutt near the *Ganges*, where they ſubſiſted, but poorly enough, on the fruits of the earth: They here gave themſelves up entirely to devotion and prayer, and even regretted the time they were oblig'd to allow to the moſt urgent neceſſities of nature. By this means they attain'd the moſt ſublime perfection of holineſs; inſomuch, that their legend aſſures, they rais'd the dead. *Praſſeram* inherited her parents virtues, and was capable of giving the moſt wiſe and prudent inſtructions, in an age when others are ſcarce able to underſtand them: But an accident, with an abſtract whereof we ſhall preſent the reader, interrupted the piety, which ſhone with ſo much luſtre in this cottage. *Viſtnou* had given *Reneka* a handkerchief, which had the property of receiving water into it, without letting any run thro'. Unhappily for *Reneka*, her ſiſter appear'd with all the pomp of a queen, at a time when ſhe was going to draw water. *Reneka* complain'd of the great diſparity of their conditions, and her uneaſineſs deſtroy'd the handkerchief's quality; but now the holineſs of our *Bramin* was not proof againſt the emotions of rage, which was ſo violent, that he caus'd *Reneka* to be kill'd by her own ſon; but his fury being afterwards calm'd, he rais'd her from the dead at the preſſing inſtances of the child above-mention'd.

Some time after, the giant with a thouſand arms, attended by his whole court, went to make a viſit to *Sandichemi* his brother-in-law, whoſe circumſtances not permitting him to pay him ſuch honours, as a monarch of his quality might juſtly claim, he beſought the king of the bleſſed ſouls to ſend him the *white cow* for ſome time. According to the *Indian* legend, whoever has that cow, wants for nothing. The *Bramin*, by the aſſiſtance of this cow, gave the giant and his court, a moſt ſplendid reception, and preſented him with a great number of precious ſtones. The thouſand-arm'd giant no ſooner found, that *Sandichemi* ow'd all his riches to the white cow, but he reſolv'd to carry her off; but, ſhe eſcap'd out of his hands, and ſoaring up into the air, return'd to the king of the bleſſed ſouls: However, it coſt *Sandichemi* his life, whom the giant kill'd; but *Praſſeram* reveng'd her father's death, put the giant to death, and cut off all his arms.

The

The *Malabarians* relate this incarnation differently; according to these, the *Rixis* unable to live any longer under the tyrannical yoke of certain *Raias*, implor'd *Wiſtnou*'s aſſiſtance in the moſt urgent manner. *Wiſtnou* having firſt chang'd himſelf into a little child, hid himſelf in the ſacrifice of one of the chief *Rixis*, and commanded *Parexi-Rama* to cut to pieces with an ax, forty-four of thoſe *Raias*, who tyranniz'd over the *Rixis*. Some time after, *Parexi-Rama* deſirous of building pagods, but not finding ground enough for his purpoſe, becauſe the ſea in thoſe days touch'd the mountains *Gates*, he took up a winnowing fan, and ſhaking it thrice, made it retire as many times. He would have forc'd it ſtill further, had not the God of the waters, offended at his boldneſs, taken proper meaſures to check his progreſs, by ſending for all the ants in his dominions, and commanding them to gnaw the fan which was employ'd to contract the bounds of his empire. *Parexi-Rama* could not therefore raiſe more than an hundred and eight pagods, but would have erected more, had he not been prevented by the affront which the God of the waters put upon him. On the other ſide, the fiſhermen being entirely ruin'd by the ſea's being remov'd to ſo great diſtance from them, repreſented to *Parexi-Rama* their miſerable condition; when he, being deſirous of indemniſying them in an ample manner, made them *Bramins*, and aſſign'd them the revenues of the pagods for their ſubſiſtence. We may here obſerve ſome footſteps of the hiſtory of the Apoſtles, whom God rais'd from the low eſtate of fiſhermen, to be the preachers of his Goſpel. *Parexi-Rama* commanded theſe new *Bramins* to wear a kind of ſtring, by which, their priſtine condition is repreſented; and moreover, 'tis from the abovemention'd circumſtance, that the *Bramins* have borrow'd the cuſtom of obliging the new-married man to go a fiſhing with his bride.

Seventh INCARNATION.

Here follows the ſubject of this transformation according to [a] *Baldæus*. One *Rawana*, born a *Bramin*, had formerly an extraordinary devotion for *Ixora*, to whom he daily offer'd an hundred flowers. The God *Ixora* being one day deſirous of making a tryal of his faith, ſtole one of them away, and afterwards complain'd that the oblation was leſs than uſual. *Rawana* counted the flowers, and finding but ninety-nine, was immediately for plucking out one of his eyes to make up the deficiency. *Ixora* ſatisfy'd with this pledge of his fidelity, would not ſuffer him to do it, and as an acknowledgment, offer'd to grant him whatever he ſhould requeſt. The *Bramin* deſir'd, that the government of the world might be committed to him, which was granted. In the mean time, *Rawana* continued his devout exerciſes; and his prayers, tho' they were frequent, were yet very ſelfiſh: upon which, *Ixora* ſpake to him as follows; "As I have indulg'd thee "all thou demandeſt of me, why doſt thou ſtill continue to addreſs me in prayer? what "is it, thou now wanteſt with me?" *I have one thing more to requeſt of thee*, ſays the importunate *Rawana*, *and that is, to give me ten heads, wherewith to govern this univerſe, which thou haſt given me, and to ſurvey all things in it, with my own eyes, and twenty arms to exerciſe my power therein.* *Ixora* granted him alſo this requeſt; after which, *Rawana* fix'd upon *Lanca* for the place of his reſidence, and fortified himſelf very ſtrongly in it; when, after a long and prudent reign, he forgot all his obligations to *Ixora*, and would have oblig'd his ſubjects to acknowledge himſelf only for God. Upon this, *Wiſtnou* aſſum'd an human ſhape, and came upon the earth under the name of *Ram*, (the wife of a *Raia* bringing him into the world) to chaſtize *Rawana*'s inſolence. *Ram* perform'd ſeveral wonderful exploits, which we ſhall not trouble the reader with, as ſurprizing as thoſe which are related of the fairies. All we ſhall obſerve, is, that he directed an arrow more skilfully than 'tis poſſible for man to do: he firſt kill'd *Rawana*, who had metamorphos'd himſelf into a ſtag; but the ſoul of the

[a] *In his deſcription of* Malabar *and* Coromandel. 'Tis related after a very different manner in the *Diſſertation on the manners and religion of the* Bramins.

the cunning *Rawana* immediately quitted the ſtag, and went and ſhot itſelf into the body of a *Faquir*. In this new diſguiſe he play'd *Ram* a true *Faquir's* trick, by carrying off his wife *Sitha*; but *Hanuman* the Ape-God reveng'd the affront, which *Eſwara*, transform'd into this mock-devotee, had put upon *Ram*. The ape made a dreadful havock in *Lanca*; nor were *Rawana*, or the giants his ſubjects, able to put a ſtop to it: and when they, by the virtue of certain magical words, had at laſt found out the ſecret of taking [a] *Hanuman* priſoner, they nevertheleſs could not put him to death, becauſe of the continual ſuccour which *Ram* afforded him. *Rawana* ask'd the ape by what means his ſtrength might be ſubdued; but the ape impos'd upon him, by telling him he muſt dip his tail in oil, ſurround it with *hards* of flax or hemp, and afterwards ſet fire to it; aſſuring him, that he, by this means, would loſe his ſtrength. *Hanuman* being thus equipp'd, ſet fire to *Rawana*'s palace, and deſtroy'd part of *Lanca*. We have taken a particular notice of this incident, becauſe of its great reſemblance to the ſtory of *Sampſon*; and ſhall add, that *Rawana*'s obſtinate refuſal to give up the woman he had carried off; the puniſhment which *Ram* and his brother *Lekeman* inflicted on him upon that account, and *Ram*'s paſſage thro' the waters, have a great affinity with the hiſtory of *Moſes*. At laſt, *Ram* and *Lekeman* kill'd the raviſher *Rawana* with arrows, and the ape *Hanuman* fought as bravely for them at this juncture, as he had formerly done on other occaſions.

Baldæus takes no notice of the aſs's head, which is ſeen in the figure, over *Rawana's* ten heads.

Eighth INCARNATION.

The hiſtory of this incarnation, includes ſeveral particulars, which bear ſome relation to the life of *Moſes*, and that of our bleſſed Saviour. *Viſtnou* become man, under the form of a child, call'd in the *Indian* legend *Kiſtna*, is reſcued from the fury of a *Raia*, who was deſtin'd to die by that child's hand. Here follows an abſtract of that incarnation, which, according to the *Indians*, was the moſt divine and moſt excellent, that ever *Viſtnou* ſubmitted to.

A *Raia*, whoſe reſidence was at twenty-five *Coſſes* diſtance from *Agra*, after having married his ſiſter to a *Bramin*, reſolv'd to know what would befal her during her life, and for that purpoſe conſulted another *Bramin*, who was skill'd in the knowledge of futurity. The *Bramin* inform'd him, that this ſiſter of his, concerning whom he made ſuch earneſt enquiry, would be deliver'd of ſeven children, the laſt of which would bereave him of his crown: The king deeply afflicted at this fatal prediction, confin'd his ſiſter very cloſe, and cut all her children to pieces, as ſhe brought them into the world. At laſt, when ſhe was big of her ſeventh, the *Raia* heightned his vigilance, doubled the guards, and gave much ſtricter orders for putting the fatal child to death; but all his precautions were to no purpoſe, the princeſs was deliver'd of a male child, a miracle in beauty, who ſpoke the moment he came into the world, comforted his mother, and gave the moſt ſhining proofs of the Divinity which animated him. In a word, 'twas *Viſtnou* who thus aſſum'd the fleſh, under the name of *Kiſna*, for this is the name he bears in the legend; he caus'd himſelf to be exchang'd for another child, whom he afterwards reſcued from the fury of the *Raia*, by carrying it off; he eluded the vigilance of the guards, and fled away with his father and mother; he ſwam over a torrent, or croſs'd it as on dry land, and a ſerpent convoy'd over *Viſſodheu*, *Viſtnou*'s father according to the fleſh, in this paſſage. The ſerpent carried his head aloft under young *Viſtnou*'s body, and ſcreen'd him, like an umbrello, from the rain and the burning rays of the ſun. *Kiſna* by his power eſcap'd all the ſnares which the *Raia* laid for him, and was ever victorious over all the monſters who dar'd to aſſiſt his enemy's fury; he deſcended into the abyſs, and ſubdued the ſerpent *Kalinag*; he reveal'd himſelf in all the glory and majeſty of his Divinity, caus'd his omnipreſence

[a] Or *Hanuwan*.

Dixieme Incarnation.

Neuvieme Incarnation.

B. Picart. le.

IXORA sous le nom de MAHADEU.

omnipreſence to be acknowledg'd on all theſe occaſions, and [a] exempted the ſouls of the virtuous from tranſmigration. He one day met with a poor gardener's wife, who invited him to lodge with her, and diſcours'd with him after the ſame manner as the centurion did with our Saviour: but that which bears the greateſt reſemblance to an incident in our Saviour's life, is the action of an *Indian* woman, who pour'd a veſſel full of perfumes and eſſences on *Kiſna*'s head. Another circumſtance in which he agrees with our Lord, is the meanneſs of his [b] extraction and condition; the *Indian* legend obſerves, that *Kiſna* was mightily ſought after by all devout females; they are ſure not to ſtay behind when any novelty is broach'd, and it may be affirm'd, that their readineſs in giving credit to any thing which appears with an air of wonder, makes their aſſiſtance very neceſſary, when any new ſect is to be eſtabliſh'd. On the other ſide, *Kiſna* was no enemy to the fair ſex; we ſee in the [c] figure repreſenting the eighth incarnation, how he transform'd himſelf into a ſtatue, and aſſum'd the form under which the *Bramins* have painted *Viſtnou*, in order to carry off the daughter of a *Raia*, whom he lov'd tenderly, and whoſe paſſion was reciprocal.

We ſhall conclude this explication of the eighth transformation of *Viſtnou*, by two circumſtances, which we think to be very remarkable; and theſe are, that he went up and down the whole earth, in order to puniſh the wicked, and was afterwards caught up into heaven.

Ninth INCARNATION.

Viſtnou went by the name of *Boudhe*, in order to reveal himſelf to men: this *Boudhe*, according to the doctrine of the *Banians*, had neither father nor mother; he is inviſible and all ſpirit; but whenever he reveals himſelf to his faithful ſervants, he aſſumes the figure under which *Viſtnou* is worſhipp'd by the *Eaſt-Indians*; they affirm that *Boudhe*, who is the mediator of mankind, prays to *Mahadeu* day and night for them.

Tenth INCARNATION.

The time for this incarnation is not yet come; *Viſtnou* will one day reveal himſelf, with *Kallenki* or *Kelki*, which is the name the *Bramins* give to a white-winged horſe, adorn'd with rich trappings, whom they ſuppoſe to be in the heavens: This horſe is led by a king, who has a liſted ſabre in his hand, and this monarch is undoubtedly *Viſtnou*. This horſe has always his right foot lifted up, but whenever he ſhall think fit to ſet it down on the earth, in order to puniſh the impious and the wicked, 'twill then ſink under the weight of it; the ſerpent *Signag* ſhall no longer be able to ſupport the earth; the tortoiſe oppreſs'd with the weight, ſhall plunge to the bottom of the ſea, and mankind in general ſhall be deſtroy'd, becauſe of their great degeneracy and corruption: Such will be the end of the laſt age of the world, after which the firſt age is to return again; for the *Indians*, and other idolaters of the *Eaſt*, ſuppoſe a revolution in the univerſe like to that of the *Platoniſts*.

Thus have we given the hiſtory of the ten incarnations, which include the myſteries of the theology of the *Bramins*, according to *Baldæus*, author of the *Deſcription of* Malabar *and* Coromandel. We believe, that theſe fictions are merely allegorical; as for inſtance, 'tis not very difficult to conceive what is repreſented by the whiteneſs and beauty of the horſe, which is the ſubject of the tenth incarnation; nor what is underſtood by his wings.

[a] The *Indians* aſſure, that the ſouls of good men, by a peculiar favour of *Kiſna*, go ſtrait to heaven, without wandring from body to body; they look upon the tranſmigration of ſouls as a puniſhment inflicted on mankind.

[b] The figure repreſents *Kiſna* as a ſhepherd, and according to the legend he kept ſheep.

[c] The figure deſcribes *Kiſna*, under the form of *Viſtnou* ſeated in a kind of pagod, with two *Bramins* on each ſide of him; but *Kiſna*, according to the *Indian* legend, when he transform'd himſelf into a ſtatue, went up into a chariot together with a *Bramin*, when he went upon his love-expedition.

wings. An *Indian*, who was but moderately skill'd in his religion, would aſſure us, that whiteneſs is an emblem of *Viſtnou's* purity, beauty that of his majeſty, and the wings of his ſwiftneſs; but a *Bramin*, who had been brought up in the midſt of types and figures, and who by deep reflection had got a happy knack of inventing at a pinch, would find twenty other myſteries in this incarnation.

Another circumſtance which we are to obſerve in this place, is, the ſurprizing contradictions we meet with in the relations of thoſe who have written on theſe myſterious incarnations; we ſcarce diſcover the leaſt conformity between the relations of the [a] reverend Mr. *Roger*, and that of *Baldæus*; that which a *Portugueze* writer has given us, is [b] very different from them both; and a fourth author, not only differs from all the three, but likewiſe changes the order of the incarnations, and gives them other names, as is manifeſt from the following explication.

Explications of the ten INCARNATIONS, *extracted from Father* Kircher's China illuſtrated.

We are oblig'd to Father *P. Henry Roth*, a Jeſuit, an *Eaſt-Indian* Miſſionary, for this explication; he aſſures, that the *Bramins* [c] acknowledge a kind of trinity, the three perſons whereof are *Brahma*, *Bexhno*, and *Mahex*.

" Theſe three perſons make but a ſingle one, in one nature, which they ſpecify under " different names; *viz.* *Achar* ſignifying immoveable; *Paramanand*, peaceable; " *Paramexuar*, ſovereign being; they likewiſe give him other names—*Brahma* is the " nature and eſſence of that ſovereign being, according to *Brahma* he is in all creatures. " *Bexhno* is the preſerver of all beings, and *Mahex* the deſtroyer—every thing conſiſts " in the general or univerſal, and the particular; the univerſal is the ſupreme being of " God, and the particular is nature itſelf, divided into its different parts—whence they " conclude, that there is no generical nor ſpecific diſtinction between created beings; " but that 'tis the ſame being, and the ſame nature of which all the individuals partake, " which aſſume different ſhapes and figures: as for inſtance, one portion or part of this " nature, or rather of this matter, aſſumes the ſhape of a man, another that of a ſtone, of " a tree, *&c.*"

In this opinion two things may be diſtinguiſh'd; 1*ſt*, a ſupreme being who governs nature, and is the ſoul of it; 2*dly*, a dependant being, who is govern'd, *i. e.* nature modified and ſuſceptible of whatever impreſſions the ſupreme being ſhall pleaſe to give it.

" They ſay, that matter is no more than a meer illuſion of fancy; for which reaſon they " call the divine nature *Ram*, *i. e.* ſporting. They explain God's incarnation as follows; " he takes the greateſt particle, and cloaths himſelf with matter, which according to " them is compos'd of five elements; they aſſert, that 'tis by this great particle, (as by " an inſtrument) that he manifeſts his attributes more than by another common and " ordinary being which has a leſſer portion of this matter; 'tis on this in general that " their ſyſtems of the incarnations is grounded. Here follows the foundation of each of " them in particular; I. The firſt, which was rank'd as the ſixth in the foregoing " explications, is of *Naraen*, or the *Prince of Men*; (we find *Ixatarboc* in the figure, " which is not explain'd) *Naraen* was the eldeſt ſon of *Jagexuar*. The idolatrous " *Indians* feign, that this *Naraen*, whom the figure repreſents fighting with a many-arm'd " giant, kill'd a thouſand elephants with one cut of his ſword, which he holds in his " hand; he is always preſent to thoſe who invoke and call upon his name.

II. " *Ramtzandar* ſon of *Bal* is power and ſtrength. His brother *Lexman* was ſo " prodigiouſly ſtrong, that he kill'd a thouſand men with one ſhot of an arrow; but " *Ramtzander* was of a gentle and peaceable nature; and never employ'd the ſword, " becauſe

[a] See *Ch.* 3. of part 2. of the *Diſſertation on the manners and religion of the* Bramins.
[b] See *Ch.* IV. V. and VI. of the *Diſſertation on the Gods of the* Eaſt-Indians.
[c] Extracted from *China illuſtrated* page 215.

I

Ixatarboc

II *Kixna*

III *Machautar* *Bharani*

A B D

IV *Banchautar*

A C

V *Naveng*

A B

VI *Hanuant*

VII *Jagarnath*

A B C D E F G

VIII *Kixno*

B C D E L

Iyodha

IX *Bhavani*

X *Har*

" becauſe he did every thing by his word. The ſole motive of his coming into the " world, was in order to free mankind from the tyrannical oppreſſion of the giants. He " was born at midnight, when heaven rain'd flowers on the place of his birth: the air, " in teſtimony of its joy and ſatisfaction, caus'd an harmonious concert of voices to be " heard." This incarnation muſt be expreſs'd under the name of *Ramtzander*, not that of *Krexno*. *Lexman*, of whom mention is here made, is in the ſeventh.

III. *Maxautar*, or *Matſautar*, the firſt in the preceding ones, is explain'd after a very different manner in this place; not to mention that the figure bears no manner of relation to the explication. " The *Indians* feign, that the Goddeſs *Bhavani* going one day to " the bath with her four ſhe-attendants, a giant call'd *Bhenſaſer* follow'd her in order " to catch her; but God aſſuming the ſhape of a fiſh, came out of the water and took " off the giant's head." The letter A denotes the metamorphoſis. B. *Bhavani*. C. *Bhavani's*, properly *Bhenſaſer's* head, which had been cut off. D. four *Indian* worſhippers.

IV. *Barachautar*, or *Warahautar*, is the third in the foregoing explications. " Before " this Being appear'd in the world, a certain giant reign'd over the whole earth, no one " daring to oppoſe his uſurpation. This giant had a ſtag's head, and his breath was ſo " peſtiferous, that nothing could poſſibly exiſt in his preſence; but God aſſuming the " ſhape of a wild boar, fought this monſter for twelve years, and at laſt deſtroy'd him. " A. points out *Barachautar*, C. (read B) the vanquiſh'd giant.

V. God aſſum'd the ſhape of *Narſeng* in the fifth incarnation, which was before computed the fourth. " The ſon of a certain captain repeating inceſſantly the name of *Ram*; " his father, who was *Ram's* enemy, would have chaſtiz'd him upon that account: but " God denoted by the letter A, chang'd himſelf into a pillar (the author means that the " pillar divided it ſelf) and aſſum'd the ſhape of a man, half lion or half tyger, who " open'd this captain's belly; to teach the world by this cataſtrophe, that we muſt never " reprove thoſe who praiſe and ſerve God."

VI. The incarnation call'd *Dahaſar*, which in this place is the ſixth, is the ſeventh in the foregoing explications. " *Dahaſar* had twenty arms and ten human heads, none of " which were animated. The idolaters ſay, that he keeps death chain'd down in his " houſe; that the wind ſerves and obeys him; that he is Lord of *Zailaini*, (Ceilan) " where he has built a fortreſs. In fine, they believe that *Lexman*, brother to *Ramxan-* " *der*, made a reſolution of taking away his life, for which purpoſe he took the famous " ape *Hanuvan* along with him, in order that if he himſelf ſhould fail of completing his " vengeance on *Dahaſar*, *Hanuvan* might diſpatch him with ſtones. In fine, the *Bra-* " *mins* aſſert, that *Lexman* kill'd the monſter with one ſhot of his arrow, which he " levell'd at an ape's head, repreſented over the ten heads of *Dahaſar*."

VII. The ſeventh incarnation is that of *Jagarnat*, which bears ſome relation to the ſecond in the foregoing. " *Jagarnat* denoted by the letter A, having undertaken to change the " ſituation of this world, and for that purpoſe taken that cumberſome maſs on his ſhoulders " with all its inhabitants, ſunk under the weight of it. By this accident he loſt both his " hands and his feet, which afterwards rotted away; and 'tis for this reaſon he is repre- " ſented without either hands or feet. They relate, that he convey'd his ſon which " ſprung from an egg (C) by the gallantry of *Bex* his mother (B) into the iſland of " *Ceylan*, by the help of the ſea (D) after which he aſſum'd the ſhape of the bird " *Ibis* (E), of a dog (F), and of a dragon (G)."

VIII. *Krexno* is here the eighth incarnation, and reſembles very much that of the ſame number in the foregoing. " He was ſeven times transform'd into a horſe (L), once into a " bull, and another time into an elephant. The greateſt title he ever had was that of *Cow-* " *herd*, and that becauſe he had ſixteen thouſand cows in his keeping. He has a wound in " his breaſt. His ſeven brethren were kill'd by a giant whoſe name was *Kans*. *Jeſſodha* " being with child of *Krexno*, the giant ſeiz'd upon her, and threw her into priſon,

and

" and had her guarded by four giants, (B. C. D. E.) and a ſerpent who ſurrounded the " place of her confinement. The giant *Kan*'s deſign was to diſpatch *Krexno, Jeſ-* " *ſodha*'s eighth child, in the ſame manner as he had kill'd the other ſeven; but happily " for the babe, the giants fell aſleep at the moment of his birth, by which means *Jeſſodha* " had an opportunity of ſaving her ſelf and the child by flight; the latter afterwards " put the giants to death."

IX. The ninth incarnation is that of *Bhavani*, " whom the *Bramins* call *Kaſte* or " power: they add, that the latter bears the name of *Kaſtnennet*, *i, e.* powerful or " mighty. Every thing they relate concerning this God and Goddeſs is myſterious; " they both ſignify matter and the principle of beings; and every thing they aſſert of " *Puſſa* (a *Chineze* Divinity) and of *Harpocrates*, may be aſcrib'd to *Kaſtnennet*, " who was chang'd into *Lotum*, and afterwards govern'd the world. The origin of " the fable of *Lotum* is grounded on the nature of that plant, which is always in water " and delights in moiſture; and the laſt, according to the *Egyptians*, is the principle " of all the productions of nature. The four arms of *Bhavani* repreſent the four " elements."

X. *Har* is the ſubject of the tenth and laſt incarnation, which is not yet accompliſh'd. " The *Indians* firmly believe, that he will deſtroy the law of *Mahomet* and extirpate " his followers: they add, that he will firſt manifeſt himſelf under the figure of a " peacock, and afterwards aſſume the ſhape of a winged horſe."

After having thus given two different explications of the incarnations of *Wiſtnou*, we now return to his worſhip, and the various manners under which he is repreſented. *Wiſtnou*, as we juſt now obſerv'd, is call'd *Bexhno*; and *Permal*, in the *Diſſertation on the manners and religion of the* Bramins. If *Dapper*, who has given us a deſcription of *Aſia*, may be credited, he is alſo repreſented under the figure of a column; but that agrees only with *Ixora*, as we ſhall ſhow hereafter, when we mention that Deity under the name of *Mahadeu*.

WISTNOU under the name of JAGARNAT.

Wiſtnou choſe this name in his ſeventh incarnation, according to *Father Roth* above cited. Here follows the particulars which *Bernier* has related on that ſubject in the 2d Vol. of his Voyages, pag. 103, *& ſequent*. Edition printed in 1709. He tells us, that in *Jagarnat*, a city ſituated in the gulph of *Bengal*, is a famous pagod ſacred to the divinity who bears that name. " A feſtival is there celebrated annually, which laſts eight " or nine days, at which upwards of an hundred and fifty thouſand pilgrims are ſome- " times aſſembled. A pompous wooden machine, adorn'd with extraordinary figures of " all kinds is rais'd, which is ſet on fourteen or ſixteen wheels, like a piece of cannon " on its carriage; and is puſh'd forward by fifty or threeſcore men. In the middle, *Ja-* " *garnat*, very richly adorn'd, is expos'd to publick view, and is carry'd from temple " to temple."

The firſt day that *Jagarnat* is thus expos'd to the devotion of the pilgrims, there is always ſuch a prodigious croud of them, that a conſiderable number of them never fail to loſe their lives; ſome being ſtifled, and others trod to death: but then 'tis very meritorious to die in this manner; and this kind of martyrdom is ever conſider'd as glorious by men, and crown'd with bleſſings from heaven. This is one of the articles of the *Indian* faith. Other devotees, whoſe zeal burns fiercer than that of the former, throw themſelves like ſo many mad people under *Jagarnat*'s triumphal car, purpoſely that they may be cruſh'd to pieces under the wheels. But we muſt go to the ſource. The doctrine of [a] tranſmigration juſtifies in ſome meaſure the extravagance which appears at firſt ſight

[a] Notwithſtanding that, tranſmigration, according to the *Indians*, is a puniſhment inflicted on human nature; 'tis nevertheleſs pretended, that the merit of this martyrdom is ſo great, as to change the puniſhment into a kind of reward.

in this behaviour. The agreeable and deluſive idea which the *Indians* form to themſelves of a glorious tranſmigration, with which their earneſt deſire of obtaining a ſight of *Jagarnat* will be rewarded; juſtifies their ſuffering in that view, all that the Chriſtians themſelves would ſubmit to with the ſame intrepidity, were the metempſychoſis of the *Bramins* one of the principles of their religion.

But to return to *Jagarnat*; *Bernier* takes notice of a remarkable circumſtance which is practis'd in the worſhip of that idol. The *Bramins* ſingle out a beautiful young *Indian* virgin, and carry her with great pomp and ceremony into the pagod of *Jagarnat*, in order that ſhe may there become the wife of the God. However, tho' the bride ſpends the night with the God, her ſuppos'd husband, 'tis generally believ'd, ſhe is not made his wife; but by virtue of an order given by *Jagarnat* to ſome *Bramin* to conſummate his marriage with her by proxy. The young maiden enquires, on this occaſion, of the pretended *Jagarnat*, whether the year will be fruitful; what proceſſions, feſtivals, prayers, and alms muſt be offer'd up in his honour, in order to obtain a fruitful year. However, *Jagarnat* is not ſo greatly enamour'd, but he has leiſure to attend to his intereſt: but, the polite behaviour, which a man, who has ever ſo little notion of gallantry, is oblig'd to aſſume, with regard to this bride in the honey-moon; makes us think that the propoſals which are made on theſe occaſions are favourable enough to be accepted with pleaſure by both parties. The next day after the marriage, the bride is carried in proceſſion from the nuptial pagod to another which ſtands near that of the God her husband.

IXORA under the name of MAHADEU.

MAHADEU ſignifies the ſovereign God [a]. He is repreſented under the ſhape of a pillar which diminiſhes inſenſibly from its baſe to its extremity at top. This extremity is very round. [b] The figure here repreſents the inſide of a pagod of *Mahadeu*, the form of the God, his worſhip, and the homage which devotees pay him. All the monſtrous figures with which the pagod is adorn'd, are ſo many *Indian* ſymbols or hieroglyphicks. They offer to *Mahadeu* milk, oil, rice, and ſuch like things.

The *Bramins* are very humble and devout at their entrance into the pagod of *Ixora*, and take off their ſhoes and ſtockings to do him the greater honour, before they ſet their feet on the threſhold. The ſame ceremony is obſerv'd with regard to *Viſtnou*. Whenever they are within a pagod, they are obliged always to have the pagod to their right and never to their left. The firſt ceremony is alſo obſerv'd in the *Jewiſh* religion. We have already taken notice, in the *Diſſertation on the Manners and Religion of the Bramins*, that every *Indian* Deity has an animal for its ſymbol, call'd by the *Indians* *Vahanam*; to which we ſhall add, that their Gods are frequently repreſented ſitting on tygers, or other animals, and even on mice. We are not to doubt, ſays *Pietro della Valle*, in the fourth volume of his voyages, but that the *Indian* ſages, who endeavour to keep the common people in the moſt profound ignorance, have veil'd the ſecrets of nature, the myſteries of religion, and even the moſt remarkable incidents in hiſtory under types and allegories; thus what appears vaſtly ridiculous to the eye, and is even repugnant to common ſenſe, is made in ſome meaſure plauſible, when unfolded or explain'd by a knowing and ſincere *Bramin*.

The pagods of *Mahadeu*, which *Della Valle* ſaw, were all adorn'd with various kinds of figures, in which he agrees with other travellers, and are generally painted red with white ſtreaks or lines intermix'd. Theſe two colours are in great eſteem among the *Indians*, who, according to the abovementioned author, may poſſibly have borrow'd that cuſtom

[a] 'Tis probable that this figure is the emblem of what was generally call'd *Priapus*; and that the modern *Indian* idolaters, as well as thoſe of antiquity, have equally conſidered it as the God of nature.
[b] That which is under the two laſt incarnations.

cuſtom from the *Egyptians*; which we believe to be true. The female *Indians*, and a certain order of religious idolaters, chuſe to have their cloaths red, rather than of any other colour. Certain *Joguis* put a lay of red mix'd with yellow on their bodies, which cuſtom is of great antiquity, ſince *Strabo*, on the teſtimony of *Oneſicritus*, relates that the *Indian Gymnoſophiſts* did ſo in *Alexander*'s time.

The pagods of *Mahadeu* and of *Wiſtnou* are for ever crouded with beggars. *Della Valle* relates, that thoſe who were continually entring them to worſhip, had bells in their hands which they rung. Several *Joguis* naked, (or who may be almoſt ſaid to be ſo, ſince they have nothing but a large piece of linnen cloth wound round their bodies, which ſcarce covers the *pudenda*) aſſiſt continually in the pagod, at the religious homages which the people pay to *Mahadeu*. The foreheads of theſe *Joguis* are painted red and yellow, but their bodies have none of theſe ornaments. *Della Valle* is of opinion, that theſe *Joguis* are the diſciples and ſucceſſors of the ancient *Gymnoſophiſts*. The pagods are illuminated with lamps, *&c.* which burn inceſſantly before the images of *Mahadeu* and *Wiſtnou*. The ſame ceremony is obſerv'd with regard to the other Deities.

I X O R A under the name of L I N G A M.

Ixora bears alſo the name of [a] *Lingam*. From the idea under which it is repreſented in the figure, we may beſt compare it to the [b] *Priapus* of the ancients. The *Joguis* wear the *Lingam* about their necks; but it would be impoſſible for fancy to invent any thing more obſcene, than the poſture in which they repreſent this double figure, to whom they aſſiduouſly offer the firſt-fruits of their meals. We aſcribe to the notion the *Indians* entertain, that every thing is form'd by generation, the blind devotion they pay to this *Lingam*, in which they confound the agent with the means he employs. It will be impoſſible to juſtify them in any manner on this head, but by conſidering it as a type or ſymbol, which ſtill cannot but be very ſhocking to decency and good-manners: but we cannot help thinking that thoſe who firſt invented theſe myſterious figures, were naturally inclin'd to ſatiate by luſt, what they exhibited for the emblem of a Deity.

It cannot be denied, but that the worſhip which is paid to nature, may have migrated from the *Eaſt* into the *Weſt*, together with the ſymbolical figures under which they repreſented it; we are therefore not to wonder, that the ſame idea ſhould have diſcover'd itſelf under different names, to people who live at a great diſtance one from the other; ſince as they both receiv'd the object of their worſhip from the ſame ſource, they were under a neceſſity of receiving the ſame images with the ſame ceremonies: To do theſe people juſtice, nothing can better expreſs the fruitfulneſs of nature, than the union of both ſexes, and the vigour of *Priapus*, whoſe [c] name is very expreſſive; however, 'tis ſurprizing, that men, who, if we except ſome of the moſt brutal ſavages, have always paid ſome regard to decency, ſhould be ſo infamouſly loſt to all ſenſe of it, as to carry in [d] proceſſion with great pomp and ſolemnity, thoſe parts of the body, which ought never to be reveal'd, but in caſes of the higheſt neceſſity; and [e] expoſe them publickly in the roads, in houſes and temples, as is the cuſtom in the *Eaſt-Indies*.

Pietro della Valle, whom we quote with pleaſure, becauſe of his great exactneſs, and the curious reſearches, which we meet with in his voyages, obſerves, (in the 4th vol. p. 69, and 209, of the *Bologna* Edition, printed in 1672.) that the Gods of the *Indians* are

[a] *Diſſertation on the Manners and Religion of the* Bramins

[b] See what was before obſerv'd in this head, on the VI[th] chapter of the *Conformity of the* Eaſt-Indians, *&c.*

[c] This word is originally *Hebrew*, and ſignifies *father* of *fruits*.

[d] "In certain places in *Italy*, they were wont to celebrate the feaſts of *Bacchus* (*Liber*) but in ſo "licentious a manner, that they us'd to worſhip in his honour, that part of man which chiefly diſtinguiſhes "the two ſexes; and this not in ſecret, in order that modeſty might not be put to the bluſh, but in publick, "to make the triumphs of iniquity the greater: for they ſeated him honourably in a chariot, and this, "after having been drawn up and down the fields, was carried about the city, *&c.* in the ſame manner." St. *Auguſtin*, *De civitate Dei*. *lib.* 71. *ch.* 21.

Hiſtorical Diſſertation on the Gods of the Eaſt-Indians, *Ch.* IX.

The PAGOD of KAMAETSMA.

La PAGODE de KAMAETSMA.

The Procession of VITSNOV.

La Procession de VITSNOV.

B. Picart Delin. C. du Bosc Sculp.

are always represented naked, and that several figures in very indecent postures are seen in the pagods; undoubtedly he saw the *Lingam* abovemention'd there. The other figures might possibly represent the vows or homages of the devout *Indians*, among whom the women don't scruple to prostitute themselves in honour of the Gods. Husbands behold with the most profound humility these meritorious prostitutions, which so often revive what we in *Europe* look upon as the greatest injury and affront; so true it is, that false principles in religion easily destroy those of common decency, and even frequently change the very ideas which nature has implanted in us. As a husband is fully persuaded he has been cuckolded by a God, he is therefore very well satisfied. The [a] *Joguis* is the idol's curate, and performs the ceremony in quality of his proxy, while the devoutly-patient husband, in the mean time, washes the saints feet, and pays him the utmost veneration. The people of the house withdraw, and leave the lady to the saint's embraces. When this institution was made, the crafty *Indians* undoubtedly insinuated some hopes of future felicity at the same time. When we have once found out the secret of gaining an ascendant over peoples minds, can it be a difficult matter to assure the female devotees, that,

Si quelque chose les empeche
D'aller tout droit en paradis,
C'est d'epargner pour leurs maris,
Un bien dont ils n'ont plus que faire,
Quand ils ont pris leur necessaire.

La Fontaine *dans ses* Contes.

The sense of which is,

If any thing prevents their being immediately wafted to Paradise, 'tis to reserve for their husbands, a pleasure which they have no farther occasion for, when they have had their quantum of it.

We shall conclude with an instance which manifestly shews, that the *Indians* look upon the obscene devotions mention'd in this article, as highly meritorious. "Over the "gate of one of the cities of the little kingdom of *Sirinpatan*, says *Dellon* in the pre- "face to his voyages printed in 1709, stands a stone statue representing *Sita*, wife to "*Ram*, one of their Gods, about as big as the life. On each side of her are three "famous Faquirs, or penitents, naked, on their knees, their eyes lifted up towards her, "and holding with both hands what decency will not permit me to mention. They "pretend by this posture——to pay such a homage, as they judge to be most grateful "to this pretended Goddess."

The INDIAN PROCESSIONS.

The figure represents the procession of *Wistnou*, which we have already describ'd in the *Dissertation on the manners and religion of the* Bramins, and therefore shall say no more on that head. *Pietro della Valle*, in the 4th vol. of his voyages, pag. 211. has given us a description of a procession of *Eswara*, under the name of *Virrena-deuru*, which

[a] *Fryar*'s Voyages to the *East-Indies*. There are few readers but have heard in what manner the *Babyloniss* women us'd to prostitute themselves in honour of *Mylitta*, the *Venus* of the *Chaldeans*; but according to *Herodotus*, they never prostituted themselves but once in their lives, and then to foreigners only. These females, whose heads were crown'd with flowers, used to go and seat themselves in the temple of *Mylitta*; the foreigner was allow'd to make choice of the She among them whom he liked best, which done, he threw money to her, and the woman thus pitch'd upon, was not permitted to refuse it, tho' the sum were never so trifling, because it belong'd to the Goddess. The *Belles* soon did their business, but as for the Ugly, they had the ill luck to linger a long time, before they could pay their homage to *Venus*. Religious prostitutions were also practis'd in the island of *Cyprus*. *Tavernier* mentions a pagod of *Cambaia*, whither the *Indian* curtesans go in pilgrimage. Such as are grown old in the profession, purchase young she-slaves with the money they have got, and bring them up in the trade; and when their young pupils are of age, their mistresses carry them to the pagod, and there abandon them to the idol.

which according to him ſignifies the lord *Virrena*. He has heightned this deſcription with a curious detail of the ceremonies which he ſaw obſerv'd in this religious act, the ſubſtance of which is as follows. [a] In the green on which the pagod ſtands, whence *Virrena-deuru* was taken to be carried in proceſſion, were three other little ones, in one whereof *Baſwa* or *Baſvana*, who is *Eſwara*'s ſon, and *Vahanam*, was repreſented under the figure of an ox. A like image was ſeen in the inmoſt receſs of the pagod of *Virrena*, oppoſite to the ſtatue of the latter; the ſignal of the ceremony was given by a bell, which was rung by the prieſts who were in the ſanctuary, for I believe we may give this name to this innermoſt apartment; thoſe without anſwer'd the ſignal with drums and flutes. In the mean time, they ſet lights on the two rows of palliſades, which were erected for that purpoſe, from the gate of the firſt porch to the entrance of the ſanctuary: They alſo lighted up torches in the other parts of the pagod; a cuſhion was got ready, on which they ſet the idol of *Virrena* in a little cover'd ſedan, like thoſe which are kept ready for the ceremony of thoſe proceſſions. We are to obſerve, that there were two images of *Virrena* in the pagod; one whereof was of wood, which was not taken out of its niche; this niche was not made in the retired part of it, and conſequently the *Indians* had the wooden ſtatue in much leſs veneration than the other, which was never brought out of the ſanctuary, but when the moſt ſhining acts of devotion were to be perform'd: They were each two palms in height, ornaments and all, and were painted, gilt, and adorn'd with white flowers. As ſoon as the march began, a miniſter, whom perhaps we may properly call the maſter of the ceremonies, appear'd at the head of the proceſſion, holding a little bell in his hand, which he rang continually, he was follow'd by ſeveral perſons; after which came two torch-bearers, who walk'd immediately before the *Virrena*'s ſedan; another miniſter of the pagod walk'd next, carrying incenſe. Such was the order of the proceſſion, which was firſt made in the green round about the temple, whence theſe devotees ſet out by a gate oppoſite to that by which they enter'd. After this, the proceſſion went out of the green into the ſtreet, little bells ringing, flutes playing, and drums beating during the whole march. Poſſibly, ſays our author, they went and made a [b] ſtation at ſome other pagod of the place; be that as it will, they return'd back in the ſame order, and were follow'd by a conſiderable number of devotees of both ſexes, into the green on which the pagod ſtood, whence they firſt ſet out, and round which the proceſſion march'd three times.

The remaining part of the ceremony has certain very particular inſtances in it: The proceſſion, after having gone thrice round, as was before obſerv'd, ſtopt at the firſt porch of the pagod, juſt oppoſite to the ſanctuary. The idol which lay in the ſedan, was rais'd by one of its miniſters, and kept in an upright poſture for a conſiderable time, in order for its receiving the homage of another prieſt, who ſtood oppoſite to it in the ſanctuary, tho' at a pretty great diſtance from it. The manner in which this prieſt paid his homage, was by making ſeveral circles with a torch, downwards and upwards, and upwards and downwards, in honour of *Virrena*; and theſe religious circles always terminated downwards. This being done, he drew a right line with his torch from the ſide oppoſite to the circle, to that where the circle began. However, the circles don't always begin on the ſame ſide, but go ſometimes to the right, and at other times to the left.

This is what the prieſt obſerv'd in the ſanctuary of his idol; after which, he came out of it, and going through the rail, or rather paliſades, on which a certain number of torches were placed, he preſented himſelf before the idol in the firſt porch of the pagod. We may naturally ſuppoſe, that he only, as chief miniſter of *Virrena*, was allow'd to go this

[a] The reader muſt here call to mind, the deſcription we gave of the pagods in the *Diſſertation on the manners and religion of the* Bramins.

[b] *Station* is an eccleſiaſtical term, and ſignifies to viſit with devotion one or more churches a certain number of days and times, and to ſpend ſome time in prayer there, in order to appeaſe God's wrath, and to obtain ſome bleſſing from his unbounded mercy.

this way, ſince the other devotees, not even the prieſts themſelves, paſs'd always by the rail. He came up to it ringing his little bell, drums beating, and flutes playing at the ſame time, and was follow'd by a young clerk, who carried a baſon fill'd with conſecrated water, in which ſome ſandal wood was put, of that kind undoubtedly with which ſome religious orders among the *Indians* paint their foreheads: The prieſt turn'd thrice about the idol with the baſon, obſerving to begin always towards the left, which was the right with regard to the ſedan on which the object of this ceremony was ſeated. The three turns ended exactly in the place where they began; after which, the miniſter ſet down his bell, and ſtopping by the ſide of the ſedan with the baſon in his hand, dipt his finger in the ſacred water, in order to mark the Idol on the forehead, or on ſome other part with it; for *Della Valle* does not tell us which. The prieſt pour'd ſome of this water into his hand, and rubb'd his forehead with it, and did the ſame to him who carried the ſtatue of *Virrena*, and threw the water which was left without the pagod, at ſome diſtance, and oppoſite to the ſedan; and taking a wax taper in his hand, drew in the ſedan, and even in the preſence of the idol, a great number of circles like to thoſe he had before made; which being done, he drew certain lines. Having done this, he put out the candle, and concluded this act of devotion by taking the idol *Virrena* in his arms, which he carried aloft till he was got to the ſanctuary, when he again ſet it in its niche. Then another miniſter began to diſtribute among the faithful who were aſſembled, chich peas mix'd with little pieces of *Indian* nut, all which was undoubtedly bleſs'd and conſecrated in due form. We may preſume, that theſe were the fragments of the offerings which had been made to the idol; but be that as it will, the devotees eat what the prieſt gave them with great reſpect and devotion. We are to obſerve, that the men, that is, the ſecular part of the aſſembly, were not admitted any farther than the firſt court, whereas the women were plac'd near the rail, *viz.* between the firſt porch and the ſanctuary, and to the right and left of the lights.

The proceſſions of the *Indians* always open with the ſound of inſtruments; the muſic are generally at the head of the proceſſion, ſeveral of whom are trumpets, who are follow'd by a great many female dancers, two and two, and all of them unveil'd. The virtue of theſe dancers conſiſts, in their proſtituting themſelves out of love for the Gods: We ſhall mention them once more in the ſequel; after the dancers, come the ſedan of the idols, which are follow'd by a great number of perſons carrying *Indian* pikes and lances, adorn'd with ſilk ſtreamers, and ſeveral umbrellos ſet off in the ſame manner: Other ſhe-dancers walk at equal diſtances on both ſides the ſedan; but as theſe are not oblig'd to dance, they have a piece of ſtuff like kerchiefs on their heads, which hangs on their ſhoulders, and falls down as low as their ſtomachs. Such ſhe-dancers as are neareſt the ſedan, have a ſmall ſilver ſtaff in their hands, the end of which is ſet off with hair; theſe ſtaves are to drive off the flies from the idol. The prieſts of the pagod and the *Indian* fryars afterwards advance forwards with torches in their hands.

KAMAETZMA.

The figure repreſents the pagod of *Kamaetzma* adorn'd with ſeveral groteſque figures, after the manner of other pagods. *Kamaetzma*, according to the tradition of the *Bramins*, is wife to *Ixora* or *Eſwara*, but we cannot ſay whether ſhe be the ſame with *Parvati*. There is a remarkable ceremony obſerv'd in honour of this Goddeſs, the artful manner whereof diſcovers both the credulity of the people, and the aſſiduouſneſs of the prieſts to make their advantage of it. They carry annually to her pagod, on the day of her feſtival, a great quantity of fruits of various ſorts, and dreſs up a young child with flowers, whom they afterwards ſet on the ſide of a deep grotto, which has a communication with a great ſubterraneous paſſage. Night is no ſooner come, than they ſhut the pagod very carefully, in which the child is left alone; but one of *Kamaetzma*'s miniſters comes in the night, takes away the fruits, and afterwards carries both them and the child to

the bottom of the grotto, whence he returns the next day with the child crown'd with flowers. We may preſume, that theſe fruits are the firſt-fruits offer'd to a Deity, who enjoys the ſame imaginary quality among the *Indians*, that *Pomona* had formerly among the *Romans*.

PILGRIMAGES of the INDIANS.

The *Indians* go in [a] pilgrimage to the temples of their idols, and theſe, when they fancy they have obtain'd any particular bleſſing from them, never fail to raiſe monuments in their honour, as a teſtimony of their gratitude and acknowledgment, wherein are repreſented the cure which they have wrought, or the danger they have eſcap'd. To give ſome inſtances of theſe cuſtoms, *Pietro della Valle* relates, that near mount *Gate* is a pagod ſacred to *Hanuman* or *Hanuvan*, the Ape-God before mention'd. In this pagod the ſtatue of the Ape-God is ſeen in the midſt of a great number of lighted lamps [b]; the famous traveller above mention'd ſaw a ſilver hand hung up there near the idol, which undoubtedly had been given by ſome devotee, whom *Hanuman* had perhaps cur'd of ſome ailment in that part. The ſame traveller relates, that he himſelf was an eye-witneſs to the preparations which were made in this pagod, for a ſolemn pilgrimage that was to be undertaken, which he compares to thoſe of *Loretto* and *Rome* in the jubilee year. *Hanuman* made one of the company, and was carried in a ſedan, inſtruments accompanied with voices playing as he went along.

The fourth figure in the plate A, repreſents the dreſs of a *Bramin* She-pilgrim; we muſt not omit, that theſe devotees at their return from theſe pilgrimages, are uſually ſet off with ſuch leaves and flowers, as the prieſts adorn the faces of the idols with. When theſe begin to wither, they are diſtributed among the pilgrims, who receive them with the higheſt teſtimonies of devotion, kiſſing them, and wearing them on their heads, as a manifeſt token of the veneration and reſpect they have for them. The *Indians* tell us, that theſe leaves and flowers are endued with certain extraordinary virtues, which they undoubtedly receive from the holineſs of the idol; but 'tis certain, they bring in very conſiderable profits to the prieſts. We are of opinion, that theſe people have the ſame idea of pilgrimages as other nations; 'twould be needleſs to ſpin out our reflections to a greater length.

PENANCES, AUSTERITIES, and other CUSTOMS of the like Nature practis'd by the INDIANS.

We have already mention'd ſome of theſe cuſtoms in the 13th Chap. of the *Diſſertation on the manners and religion of the* Bramins; but there are others much more ſurprizing than the abovemention'd, eſpecially among the *Joguis*, who affect to devote themſelves to the moſt dreadful torments, from a principle of pride and fanaticiſm. 'Twould be no difficult matter to find theſe two principles in the hearts of ſuch as affect to be more holy than their neighbours; and that becauſe theſe perſons voluntarily ſubmit to certain puniſhments which no one inflicts upon them; and which, the author of nature himſelf could not require at their hands, without being unjuſt in ſome meaſure. The heart of man is very oddly fram'd; was a prince ſo cruel, as to command ſome of his ſubjects to lie all their lives among aſhes, or to ſtand upright, and not lean once, for the ſake of procuring ſome eaſe, till they died; ſuch a monarch would infallibly be look'd upon as a tyrant, and yet we meet with ſome men who inflict ſuch puniſhments upon themſelves. But to purſue our reflections, there cannot one religion be nam'd, ſome of whoſe profeſſors don't voluntarily accuſtom themſelves to the moſt dreadful torments and auſterities,

[a] See what was before obſerv'd of the *pagod of* Jagarnat, in the *Conformity of the cuſtoms of the* Eaſt-Indians, §. XXXVIII, *&c.* and in the *Diſſertation on the manners and the religion of the* Bramins, &c. Ch. XIV.

[b] He mentions this manner of fulfilling one's vows in another part of his voyages.



Autre PÉNITENTE assise dans une posture très-gênante qu'il ne lui est pas permis de changer.



PÉNITENTE BRAMINE qui se tient toujours dans la même posture, une Levite accompagnée de ses Servantes, venue se recommander à ses prieres.



B. Picart. del.

PELERINE BRAMINE.



N°. 1. PÉNITENT qui tient jusqu à la mort ses bras élevez en l'air 2 Posture dans laquelle les PENITENS dorment sans jamais abaisser leurs bras.



Deux autres JOGUIS *qui se font des* INCISIONS



RELIGIEUX PENITENS de la Secte des JOGUIS.



BRAMINES qui nourrissent des OISEAUX *par devotion*



JOGUI qui nourrit un PAON *par devotion.*

B. Picart. del.

auſterities; tho' at the ſame time they dare not pretend to ſay, that heaven commands them to torture themſelves in that manner. Perhaps ſome devotees might object, that Chriſtianity enjoins her profeſſors to exerciſe theſe ſeverities on themſelves; but we cannot bring ourſelves to think, that ever any perſon went ſuch lengths, as to pull out an eye, or cut off an arm, to eſcape the temptations to which they might otherwiſe be liable: and in caſe there have been any ſo ſilly as to emaſculate themſelves, in order to check certain irregular impulſes, which very often the moſt pious chriſtian, is no more able to ſuppreſs than aninfidel; ſuch deluded wretches have been charitably told, that the Goſpel did not require they ſhould caſtrate themſelves, and that impotency does not make a man a better Chriſtian.

But to return to the *Joguis*, whoſe name, according to *Bernier*, ſignifies united to God; they are a kind of hermits, who are the more vile, becauſe they fancy themſelves to be diſtinguiſh'd from all mankind by their exceſſive ſufferings: Theſe are generally ſeen ſtanding under trees, or near their pagods; ſome of them go ſtark naked, whoſe tangled hair, divided as it were into branches, deſcends lower than their knees; they hold their arms a-croſs over their heads, and ſtand all their life-time in this poſture: Other penitents ſleep on the ground, with one leg higher than the other, and their two arms rais'd above their heads, without once removing them. Theſe two attitudes are repreſented in the third compartment of the figure A. Theſe wretched penitents loſe inſenſibly the uſe of their arms and legs; but then ſome young novices of their order attend upon them with ſuch an awe and reſpect, as is worthy a better cauſe. There are even ſome perſons of both ſexes, who make a vow of devoting themſelves to their ſervice, and theſe are wholly employ'd in ſoothing the voluntary ſufferings of the *Joguis* with alms and refreſhments, and to cleanſe them of their filth. The four compartments of the plate B, repreſent ſeveral other whimſical poſtures of theſe penitents; thoſe of the ſecond compartment flaſh their bodies in ſeveral places; thoſe of the third, fancy they do a very meritorious action in feeding a peacock for *Bruma*'s ſake, to whom that bird is ſacred; thoſe of the fourth, who are ever expos'd to the burning rays of the ſun, obſerve the ſame piety with regard to other birds, and carry their charity ſo far, as to let them perch upon their heads. When theſe hold their ſpiritual converſations, they ſit cloſe together in a ring, and tie at the end of a ſtick, a banner or ſtandard made of ſeveral pieces of ſtuff or linnen cloth of different colours.

The firſt and ſecond compartment of the Plate A, repreſenting the uneaſy poſture of two female penitents, the firſt whereof attends to the prayers of a ſhe-devotee, who recommends herſelf to her; and the other fancies her Gods will look upon her continuing always in the ſame poſture as a very meritorious action; oblige us to do juſtice to the piety of their ſex, which is often more fervent than that of men: the reaſon of this, is, becauſe their thoughts are leſs diſtracted; not to mention, that women have a more obſtinate bent, or are more inclin'd to give into extraordinary practices. But all this is no more than the natural reſult of the complexion of their minds, which are eaſily captivated by a gaudy outſide.

Some *Joguis* confine themſelves in cages which are ſet on the top of a thick ſtake fix'd in the ground; theſe cages are ſo little, that the penitent is prodigiouſly tortur'd in them. Under theſe priſons, and on a piece of wood which goes croſs the ſtake, two little *idols* of *Ixora* or *Mahadeu* are plac'd, the perpetual object of the worſhip of all recluſe. Some holding a ſabre in one hand, and a kind of ſhield in the other, go up a crane with great boldneſs, when hooking themſelves to an iron, which runs a conſiderable way into their backs, they ſpring forward into the air, with ſuch a boldneſs and intrepidity, as might juſtly excite our admiration, was not an inſupportable pride the only motive of it. In theſe mad gambols, their only care is to make a vain oſtentation of their ſufferings; when flouriſhing their ſabres, and launch out into the moſt extravagant

extravagant praiſes of their idols, they endeavour to draw the eyes of the ſpectators upon them, by performing ſeveral feats of agility, to the great ſcandal of the religion they endeavour to inſtil into the minds of their diſciples. Some of theſe *Joguis* plunge into the *Ganges*, in hopes of being devour'd by crocodiles, and theſe ſilly wretches fancy they ſhall thereby obtain the felicities of the next life. In fine, others kill themſelves in preſence of their Gods.

Baldæus relates, that *Canara* in the kingdom of *Cananor* is very famous for its *Joguis*, whoſe lives are conſider'd by the *Indians* as ſo many perfect models of piety and holineſs; theſe ſaints generally live in pagods, but they often walk ſtark naked with little bells in their hands, in order to call the pious of both ſexes to their devotions. If this author is to be credited, their women of the greateſt diſtinction handle the privities of theſe ſaints for God's ſake; perhaps our prudes, who affect a ſpecious inſenſibility, might in time be brought to acquieſce with this kind of devotion, were this cuſtom to be once introduc'd among us.

Such are the *Joguis*, whom travellers repreſent as a ſet of dangerous hypocrites, that often conceal the moſt flagrant vices; * but notwithſtanding this, the *Indian* devotees go daily and ſalute them, kiſs their hands, and ſtand in the moſt humble poſtures, while they liſten to the ſentences which are utter'd by theſe ſhameleſs religious. *Della Valle* tells us, that they live in community, under the direction of a ſuperior, in the ſame manner as our monks; but they are continually wandring about, even in cities, where they always live in the ſtreets, or the places of publick reſort, in which, as was before obſerv'd, they ſtand naked, without once moving, or diſcovering the leaſt motion. We are likewiſe aſſur'd, that there never was a ſhe *Indian*, whether wife or widow, but beheld this nakedneſs with a ſtoical indifference; but 'tis certain they could not be parallel'd in *Europe*, where 'tis not the faſhion to go naked.

Della Valle tells us moreover, that they *hold ſpiritual conferences among themſelves, and have certain exerciſes relating to the ſciences*; but he concludes from one of their books call'd *Damerd bigiaska*, that magic is their only ſtudy. He adds, that they pretend to have revelations, by the virtue of their ſpiritual exerciſes, prayers, and faſts; and that a ſecret and carnal commerce, which they hold with the demons or *Genii*, enables them to pry into futurity. They aſſure, that theſe intelligences appear to them in the ſhape of women; and that if they can but be ſo happy, as to bind themſelves to them by the ties of a ſpiritual marriage, (which poſſibly may be the effect of an imagination enflam'd by the lives they lead) they then may flatter themſelves ſo far as to think they are entirely ſpiritualiz'd, and that their nature is ſomething more than human.

After having ſpoken thus far of the *Joguis*, we may juſtly add ſome other particulars concerning the *enlightned* among the *Indians*. " Some of theſe, ſays *Bernier*, quit the " world entirely, and generally withdraw, like ſo many hermits, to ſome unfrequented " garden, far remov'd from all inhabited places, and never after once ſet their foot in " cities. In caſe any thing is carried them to eat, they take it; otherwiſe they do without " it, and 'tis believ'd that the grace of God enables them to ſubſiſt in their perpetual " faſts and auſterities, and above all, wrapt up in meditation——Nay, 'tis ſometimes " ſo deep, that they continue whole hours together in extaſy; during which, the " outward ſenſes ſuſpend all their uſual functions, (which would be wonderful and " ſurprizing, were it true) that they ſee God himſelf under the form of a certain very " white, ſtrong, and ineffable light, with as inexpreſſible joy as that of our ſaints, who " have had a ſtrict intimacy with Chriſt and the Bleſſed Virgin. He adds, that theſe " *enlightned* preſcribe rules to themſelves, in order to bind down the ſenſes by " inſenſible degrees; they ſaying, for inſtance, that after having liv'd for ſeveral days " upon bread and water, they muſt then withdraw alone to ſome ſolitude, where they " muſt keep their eyes fix'd on high for ſome time, without once ſtirring; then bring " them

* *Pietro della Valle.*



La PROCESSION de GANGA.



La FÊTE de HULY.

" them gently downwards, and fix them equally on the tips of their noſes, juſt as much " on oneſide as on the other . . . . . and continue with their eyes thus fix'd, till ſuch time as " the above mention'd light comes." *Bernier* farther aſſures us, that ſome of theſe *Joguis* ſtudy chymiſtry and the occult ſciences; but the moſt dangerous of all, are thoſe whoſe devotion being leſs unpolite and ruſtic, indulge themſelves ſo far as to converſe freely with the world. Theſe go bare-footed, bare-headed, and bind a kind of ſcarf about them, which reaches down to their knees, but then they are not ſo filthy and ſlovenly as the other *Joguis*: They enter with great familiarity into the houſes of the heathens, who think they bring the bleſſings of the Gods along with them; this is what *Bernier* relates, in a letter of his *concerning the heathens of* Indoſtan.

The *Indians* have another order of [a] *Bramins*, who not only live in the ſtricteſt celibacy, but are ſo ſcrupulouſly chaſte, as never once to look upon a woman. They have people to walk before them, purpoſely to give notice to all the women they meet, to get out of their ſight.

Par de pareils objets les ames ſont bleſſées,
Et cela fait venir de coupable penſées.

Moliere's Tartuffe.

The ſenſe in *Engliſh.*

Such objects as theſe taint the mind, and awake guilty ideas.

Such inſtances would almoſt perſuade us, that the Creator never intended devotees ſhould propagate their ſpecies; however, there are very ſtrong proofs to the contrary. Nevertheleſs, the *Bramins* with all their boaſted modeſty, could not pretend to compare themſelves with the prieſts of *Cybele*, ſince the latter us'd to ſuppreſs all temptations which the fair ſex might excite in them, by a voluntary caſtration.

Della Valle has deſcrib'd the manner of their ordaining a doctor, prieſt, or religious, which merits to be taken notice of in this place. The candidate, cloath'd in white, with two large umbrello's on each ſide of him, was carried in a ſedan into the midſt of the green, on which the pagod ſtood, follow'd by a led horſe, and accompanied with a great concourſe of his brethren, who attended purpoſely to honour the inſtalment; the ſedan and the doctors were preceded by ſeveral ſoldiers and players upon inſtruments: during the march, the ſhe-dancers, who ſang at the ſame time, and ſeem'd to be led up by another perſon that danc'd ſingly, and with her face always turn'd towards the ſedan, danc'd a *Ballet*, or figure-dance, after the *Indian* manner; the ceremony of the ordination was perform'd by pouring water on the candidate's head. The dances being ended, the ſedan was carried out of the city. The proceſſion made ſeveral ſtations, as they went along, the dances ſtill continuing; but they always danc'd the laſt figure-dance, when the doctor was got to his houſe.

We are told, that theſe doctors, who are both prieſts and religious, always affect a grave, ſevere, and wandring air; the manner of ſaluting them, is to throw one's ſelf proſtrate at their feet, and afterwards to kiſs them. Such as aſpire at being *Gægis*, are novices for ſix months; one of the chief circumſtances of their probation, is to mix about a pound of cow-dung with their victuals.

The figure, N° C. repreſents the manner of accompliſhing all ſuch vows as are made to *Ganga Gramma* in a fit of ſickneſs, or any other imminent danger. The worſhip and ceremony which are obſerv'd with regard to this Deity, are juſtly deſcrib'd in Chap. XI. Part II. of the *Diſſertation on the manners and religion of the* Bramins; to which we ſhall add three obſervations. I. That the idol which is carried up and down in a chariot, is

[a] *Baldæus* calls them *Tirimimpi.*

is made like that of *Jagarnat*; whence it may be preſum'd, that *Ganga* and *Jagarnat* are one and the ſame Deity. II. That certain devotees are ſo unaccountably infatuated, as to lay themſelves under *Ganga*'s chariot, and are there cruſh'd to pieces, which is alſo done to *Jagarnat*, as was before obſerv'd. III. That they ſacrifice he-goats in honour of *Ganga*, with a view of obtaining a remiſſion of their ſins, in which particular, the *Jews* and *Indians* are in ſome meaſure agreed.

There are among the *Indians* certain penitent women, who are conſulted in the ſame manner, as antiently the *Pythian* maid, and the Sybils, *&c.* Theſe devote themſelves entirely to the ſervice of the Gods, who ſometimes honour them ſo far as to lie with them. People croud from all parts, in order to conſult them about futurity, and their anſwers are look'd upon as ſo many deciſions, which as chance ſometimes verifies, prepoſſeſſion rarely ſuffers to be conſider'd as falſe. We ſhall conclude this article with the following remark, *viz.* that the enthuſiaſts of all religions, and ſuch as aſcribe to themſelves the gift of inſpiration, delight in confounding the images of carnal love with that of God. The ideas of *marriage*, *nuptials*, *marriage-bed*, *generation*, *embraces*, *&c.* are always preſent to their imaginations. They grow warm with theſe reflections, nor are even the legends of our ſaints exempt from them, and to theſe we refer the reader.

The ADORATION *of the* INDIANS, *and their* RELIGIOUS DANCES.

The manner of the *Indians* adoring their Gods, is by claſping their hands before them, and by bringing them thus claſp'd as low as poſſible, to denote their profound humility: They muſt afterwards be rais'd by inſenſible degrees in a very modeſt manner, be brought near their mouths, be very religiouſly kiſs'd, and thus claſp'd be laid on their heads; which, according to the *Eaſterns* both antient and modern, is the greateſt teſtimony of reſpect that can poſſibly be ſhewn to any object. Common prayers are always ſaid ſtanding; but when the circumſtances of the devotee ſeem to require a more profound humiliation, he muſt fall proſtrate with his face againſt the ground, touch it with his forehead, and kiſs the duſt. This homage being perform'd, the devotee then commonly turns himſelf round ſome ſacred tree, great numbers of which are ſet near their pagods. The ceremony concludes with an offering of rice, oil, or milk; and laſtly, the devotee goes away, having firſt beſtow'd an alms upon the miniſters of his Gods.

The religious worſhip of the *Indians*, with regard to their idols, conſiſts in incenſing them, and waſhing them every day, and preſenting them with eatables.

We have already taken notice of the religious dances perform'd in honour of the Gods, by a company of women who unite together religion and proſtitution. Theſe dances ſuit exactly the way which thoſe women have made choice of; they being accompanied with all ſuch poſtures as are moſt ſhocking to decency and good manners. The prieſts themſelves dance before the idols with only a pair of drawers on, they have a ſword in their hands, with which they perform ſeveral nimble feats; the manner of their worſhipping the idols, is conformable to the ideas they have form'd to themſelves of their Gods, or to ſuch as they deſire to inſtil into the minds of the people.

The VENERATION *the* INDIANS *pay to* SERPENTS; *of their* INCHANTMENTS *and* ORACLES.

Theſe ſubjects have been already treated in the XXVI. and XXVII. ſections of the *Conformity between the ceremonies and cuſtoms of the* Indians, &c. to which we ſhall now add the following obſervations.

The *Indians*, according to *Baldæus*, believe that ſerpents are divine *Genii*, and that the meeting them in one's way is propitious; they frequently call their children and cows after the name of a ſerpent. The various repreſentations of theſe creatures, make one of the fineſt embelliſhments of their pagods, and they even direct their vows and prayers to them.

them. A [a] traveller aſſures, " that whenever the *Indians* meet with adders in their " houſes, they firſt intreat them to go away; in the moſt reſpectful manner; but in caſe " prayers are ineffectual, they endeavour to prevail with them to abſcond, by offering " them milk or ſomething elſe, but never drive them out by force. If the adder is " obſtinate and will not go away, they then aſſemble the *Bramins*, who with all the " eloquence they are maſters of, lay before the animal the ſeveral motives which ſhould " induce it to have ſome conſideration for the houſe into which it is entred, *&c.*

" Some of theſe idolaters, from a whimſical ſpirit of piety, carry milk and other kinds " of food into the foreſts and roads for the ſubſiſtance of theſe groveling and " contemptible Deities; but the reaſon of their ſo doing may poſſibly be, that as theſe " adders by this means meet with food ſufficient to live upon in the fields, it may " hereby prevent their coming to look for any in their houſes."

We are aſſur'd, that the *Indian* prieſts employ a charm, which has the power of taking away all their venom. *Pyrard de Laval* relates in his voyages, that certain people in *India* ramble up and down the country, purpoſely to practiſe an art, which perhaps is no more than a quack artifice, and a great skill in ſome particular drugs. The reverend Mr. *Baldæus* corroborates this circumſtance, by the example of a *German* ſoldier, who, by the help of certain antidotes, handled theſe venomous reptiles, without the leaſt fear, and even laid them by him when he was in bed. This credulous *Dutch* clergyman owns, that he firſt ſuſpected this *German* for a wizard, but he afterwards adds, that the *Indians* of *Coromandel* and *Malabar* can charm ſerpents, and make them dance by the power of their ſong. May we not ſuppoſe, that their ſinging in this manner is a meer impoſition upon the people, purpoſely to make them believe they don't employ any kind of antidote? Beſides, how did *Baldæus* know, but that theſe adders might have been taught, and brought up to hand a conſiderable time?

The *Indians* have their oracles; but Father *Bouchet* aſſures us in a letter of his written to Father [b] *Baltus* upon that ſubject, that they ceaſe in proportion as the chriſtian religion ſpreads itſelf in *India*. " The devils, ſays he, pronounce theſe oracles by the " mouth of the prieſts of the idols, or ſometimes of ſuch perſons as are preſent when the " devil is invok'd——A fact, of the truth whereof no one in *India* has the leaſt doubt, " and whoſe evidence is ſuch, as to ſilence any thing of that nature, is, that the devils " pronounce oracles, and that thoſe evil ſpirits ſeize on the very prieſts who invoke them, " nay, ſometimes on the ſpectators. The prieſts of the idols have a ſet of abominable " prayers, with which they addreſs the devils when they are conſulted on any affair. " The evil ſpirit throws the perſon whom he makes choice of for his organ, into a violent " agitation; not a limb of him but trembles, and his head moves up and down in a moſt " frightful manner. He ſometimes forces tears from his eyes——and ſwells him with that " kind of fury and enthuſiaſm, which was formerly found among the heathens; and which " the *Indians* to this day look upon as a ſign of the devil's being preſent, and a prelude " to his anſwers.——The anſwers of theſe *Poſſeſt*, are generally made in equivocal terms, " whenever the queſtions which are made them relate to futurity, in which circumſtance " they agree exactly with the oracles of the antient idolaters.

" [c] Of all the men who take upon themſelves to pronounce the decrees of fate, they put " the greateſt confidence in thoſe conjurers whopretend to diſcover all ſuch thieves as have " committed any ſecret robbery." After having try'd all the common and natural methods, they have recourſe to the following, of which Father *Bouchet* gives us the underwritten inſtance.

" Certain precious jewels had been ſo artfully and ſo privately ſtolen from the general " of the army of *Maduras*, that it was impoſſible to fix a ſuſpicion on any particular " perſon; and notwithſtanding the cloſeſt ſearch was made for the thief, they yet could " not get the leaſt intelligence who he was. At length, they conſulted one *Ticherapali*, a " young

[a] *Dellon*'s Voyages, *Paris* Edition, 1709.
[b] See the IXth Collection of *Letters of certain Miſſionaries.*
[c] Father *Bouchet.* ibid.

" young man, who was one of the moſt celebrated ſoothſayers in the whole country; ....
" this man gave ſo exact a deſcription of the thief, that he was eaſily found out. The un-
" happy wretch, who was not ſo much as ſuſpected, could not deny what the oracle had
" pronounc'd; whereupon he confeſs'd his crime, and proteſted it had been diſcover'd in a
" ſupernatural manner.

" When ſeveral are ſuſpected to have committed a robbery, andthat it cannot be fix'd
" on one ſingle perſon, the *Indians* take the following method to find out the thief. They
" write the names of all thoſe ſuſpected perſons on different pieces of paper, and lay them
" in a circular form; after which they conjure up the devil with the uſual ceremonies, and
" withdraw, after having ſhut up and cover'd the circle, ſo that no one can move any thing
" in it. They return ſome time after, uncover the circle, and he whoſe name is found
" out of its place, is judg'd to be the criminal."

They have another manner of receiving the reſponſes of their Gods, and that is by the dreams of their prieſts. We ſhall not take notice of ſeveral operations, which the abovemention'd author relates to juſtify his opinion, *viz.* that the Devil pronounces oracles in *India*, which he thinks are certainly above all human power; tho' they may in reality be no more than ſo many tricks of *hocus pocus*, like to thoſe of our juglers in *Europe*. We are not afraid, tho' we deliver ourſelves with this freedom, of being look'd upon as *ſo many free-thinkers, and as people whom an extravagant criticiſm has fill'd with a ſpirit of incredulity, even with regard to things of the greateſt notoriety*, as Father *Bouchet* has expreſſed it. We believe that the *Indian* prieſts may be ſo far cheats, as to invent, without the aſſiſtance of the devil, many arts to deceive the people. If caves, ſubterraneous places, and the hollow of the ſtatues of the *Indian* gods, do not ſeem fit places for impoſing on the idolaters, it muſt be confeſs'd that the *Indians* are much more cunning than the *Europeans*: but after all, there are other artifices capable of producing the ſame effect.

Father *Bouchet* takes notice of another kind of oracle. " Certain penitents, ſays
" he, perform ſacrifices by the water ſide in a very ceremonious manner: Theſe draw
" a circle of one or two cubits in diameter. Round this circle they place their idols, ſo
" as to ſtand towards the eight principal points of the compaſs. The heathens are of
" opinion, that the eight inferior deities preſide over theſe eight parts of the world
" at equal diſtances one from the other. Theſe falſe divinities are invoked, when
" ſome one or other of theſe ſtatues moves every now and then before all the ſpectators,
" and turns about in the place where it ſtood, tho' no one comes near it. The *Indians*
" who perform theſe kind of ſacrifices, ſometimes place the ſtatue, in whoſe honour the
" ſacrifice is perform'd, in the center of the circle. Whenever the little ſtatue moves of
" itſelf, they imagine the gods have granted them an extraordinary favour. But it
" frequently happens, that tho' they offer up ever ſo many prayers, the ſtatue continues
" immoveable, which is a very unlucky omen."

The CONSECRATION *of the ground on which they build their* PAGODS. *Divers obſervations relating to the* PAGODS, &c.

The foregoing Diſſertations make no mention of the conſecration of the ground on which they build their pagods; but we muſt not omit this ceremony, and ſome other cuſtoms which will be mentioned in the ſequel. They firſt incloſe with boards or paliſadoes the ground on which the pagod is to be built, after which they let the graſs grow therein: as ſoon as the graſs is ſhot to a pretty great height, they turn an aſh-coloured cow into it, who ranges up and down, and ſpends the whole day and night there. The next day they view the place where the cow has laid down during the night, and as cow-dung is thought by the *Indians* to be of a very ſacred nature, they ſearch about very carefully, in order to find whether the cow has condeſcended to

honour that place with the ſacred depoſit of her dung; after which they dig a deep pit, into which they put a marble pillar, that riſes at a conſiderable height above the ſurface of the earth. On this pillar they ſet the image or ſtatue of the god to whom the pagod is conſecrated: if 'tis dedicated to *Ixora* for inſtance, then, *Quivelinga*, whoſe poſture we have deſcribed, as far as decency would permit, is placed upon the pillar. After this the pagod is built quite round the pit in which the pillar is fixed. That part where the god reſides is very dark, but they light it up, purely to do him honour, as was before obſerved.

The pagods of thoſe who live on the coaſt of *Malabar*, are built of marble or hard ſtone; thoſe of the coaſt of *Coromandel* are made of huge pieces of ſtone, very cloſely cemented. Such is the pagod of *Rammanakoil*, the revenues of which amount to an immenſe ſum; and this pagod is as famous in *India* for the pilgrimages which are made to it, as our Lady of *Loretto* is among the Chriſtians. The pagods in *Malabar* are cover'd with plates of copper, and the gates of their greens which anſwer to the courts that were before the *Jewiſh* temples, are cover'd with the ſame metal. Theſe gates are generally made of marble, and are enrich'd with ſeveral figures of wild or monſtrous animals. On the front of the building, various kinds of monſters are repreſented, which are ſo many emblems of the gods of the *Indians*, and may poſſibly, at the ſame time, be of uſe to fill the minds of the people with a religious terror. 'Tis manifeſt from chapter the 8th, verſe the 10th of *Ezekiel*, that this kind of painting or ſculpture was in uſe among the antient idolaters, and there's no doubt but theſe ceremonies, which are ſo general all over the Eaſt, were originally borrowed from the *Egyptians*.

Beſides the great pagods, which may in ſome meaſure be conſider'd as ſo many pariſhes and cathedral churches, there are a numberleſs multitude of little ones, built up and down the fields and cities, all erected from various motives of piety. There are eſpecially great numbers of them about thoſe places where dead bodies have been burnt; and the great men in *India* have ſeveral, in which they perform their private devotions, and theſe have their particular prieſts, in the ſame manner as our chappels.

We have already obſerv'd, that the *Indians* bare their feet and legs before they enter into the pagod of *Ixora*; the ſame cuſtom is obſerv'd with regard to all other pagods: and as ablutions make one of the moſt eſſential parts of their religious worſhip, they always have ſeveral *Tanks* or reſervoirs of water dug for the uſe of the faithful. *Linſchooten* relates, that the prieſts of *Calicut* preſent conſecrated water to all who enter into the pagods, which cuſtom is pretty remarkable.

[a]The teachers make a pretty explicit diſtinction between venial and mortal ſins. Ablutions are adapted to both; as for inſtance, they pretend to expiate a petty ſin, and to ſink it, as it were, to the bottom, by plunging over head and ears in the *Ganges*, or ſome other ſacred river: but there are others of ſo black a dye, that no water can poſſibly waſh them out, be the ablutions ever ſo many times repeated; and the wretch who has arrived at ſuch a pitch of wickedneſs, is thrown out of his caſte, and certainly put to death. The *Indians* rank the following among the venial ſins; the ſuffering one's ſelf to be touched by an impure perſon, the touching a dead body, (nay, ſo ſqueamiſh are they on this head, that they refrain from all communication with the relations of the deceaſed for a fortnight together) the coming near a woman in childbed, or the touching her child. The ſame number of days is obſerv'd with regard to them, which cuſtom is agreeable to that of the *Jews* on the ſame occaſion. They alſo conſider as a venial ſins, the coming near a woman who has her *naturalia*; the touching of thoſe who have touch'd unclean perſons. If any perſon, regardleſs of the uncleanneſs he may have contracted, preſumes to eat rice before he has purified himſelf, he is guilty of a mortal ſin. All perſons of diſtinction, who eat rice prepar'd by people of an inferior caſte, or have

[a] *Baldæus*'s *Deſcription of Malabar.*

have any commerce with women of a meaner extraction than their own, contract the ſame guilt. Any one who mixes together rice which was put into different [a] diſhes, and afterwards eats it, commits a mortal ſin. If ſeveral Bramins, tho' all of the ſame caſte, eat together, they commit a ſin; and if any one preſumes to touch with his right hand, (which is the hand they eat with) the perſon who ſits next to them, ſuch action is alſo looked upon as ſinful.

When the meal is ended, they are obliged to gather up all the rice that is left, and throw it away as a thing unclean. They clean with very freſh cow-dung, the place where they had eat; and tho' no more than a ſingle grain of rice, of that which they had fed upon, were to fall upon a perſon, that alone would make him unclean; and the perſon thus polluted, muſt run that moment to the water and waſh himſelf thoroughly. If a perſon puts his finger into his mouth, he thereby pollutes himſelf. If two perſons of different caſtes waſh together, and that he of the inferior tribe happens to ſpurt water on the other, the latter is thereby rendred wholly unclean, and the ablution muſt in this caſe be perform'd over again.

The MANNER how ABLUTIONS are perform'd by the Heathens of MALABAR.

[b] We before took notice of certain [c] reſervoirs of water, which the *Indians* call *Tanks*. When the *Malabarians* waſh themſelves in theſe, they are quite naked, ſave only a piece of linnen cloth, of about two or three fingers breadth, which they wind round their bodies. Theſe, before they go into the water, ſhake a little of it into the air, with three fingers of the right hand, in honour of *Brama*, *Viſtnou*, and *Ixora*, pronouncing the following words at the ſame time; *In drawing near this water, and touching it, I renounce all my ſins*. We muſt not omit three particulars, which they believe concerning *Tanks*. 1. That the ſtone which ſtands near theſe reſervoirs of water is *Brama*. 2. That the place in which they waſh themſelves is *Viſtnou*. And 3. that the *Tank* itſelf is *Ixora*. At their firſt going into the water they divide it with their two hands, and immediately plunge into it, after which they take water and throw it eight times into the air, for the ſake of thoſe [d] eight Beings who preſide over the univerſe: which being done, they waſh their faces thrice, invoking at the ſame time *Siri Pagod*, *Viſtnou*'s wife. In fine, they take water a third time, and throw it towards heaven, as an offering to the ſun. They then rub their hands and feet with cow-dung aſhes, diluted in a little water, crying out at the ſame time, be *purified*. They muſt put theſe aſhes in the hollow of the left hand; the right, according to the *Indians*, being the image of heaven, and the left of the earth. They likewiſe ſay, that the hollow of the latter repreſents the part where generation is performed. The right hand laid upon the left, forms the complete figure of the egg which we have already deſcribed, under the name of *Ixoretta*, when we mentioned that Divinity. It was neceſſary to give the reader this hint, in order for his better underſtanding what we ſhall hereafter mention on the ceremony of the *Indian* purification. Theſe, after taking ſome cow-dung aſhes, preſs the right hand againſt the left, imagining they then repreſent heaven and earth joined together. They afterwards disjoin them, and ſay that this repreſents the ſeparation of heaven and earth. They afterwards write the two following ſyllables on the aſhes which they have in the hollow of their left hand, *viz. Ja-ra*, which theſe idolaters ſay, expreſs the combat between the

[a] The Bramins uſe the leaves of the *Indian* fig-tree inſtead of plates.

[b] *Baldæus*'s *Deſcription of Malabar*. The ablutions of the Bramins are taken notice of in *the Diſſertation on their Religion and Cuſtoms*, Chap. X. Part I. but with ſome difference.

[c] They nevertheleſs uſe the running ſtream as often as opportunity permits, and fancy the waſhing in theſe to be more meritorious than the bathing in any ſtanding water. Poſſibly the *Indian* Legiſlators may in this caſe have had a view to what was proper and convenient for their country, for all that is required in *India* is only the waſhing and bathing one's-ſelf. See *Bernier's Voyages to Mogul*, Vol. 2. p. 138. *Dutch* edition printed in 1709.

[d] Their names and functions are found in Part II. Chap. I. of the *Diſſertation on the Religion and Cuſtoms of the Bramins*.

the fire and the air in the egg, before they were dis-united. This writing being ended, they then lay their hands on every part of the body; first a little above the navel, afterwards on the navel itself, on the hollow of the stomach, on the breast, the forehead, the head, the crown of the head, the eyes, the ears and the lower parts of the body. While all this is doing, they turn themselves towards the eight governors of the world, and show their hands are empty in the attitude of a person who bestows. They conclude the purification by taking up ashes with three fingers of the right hand, with which they rub their foreheads, their shoulders, and breasts, in honour of *Brama*, of *Wistnou*, and *Ixora*.

The HOLY ASHES, &c.

From what has been said, 'tis pretty evident that cow-dung ashes are look'd upon to be of a very holy nature; [a] and indeed the *Indians* sprinkle their foreheads, and both their shoulders, and breasts with them every morning. These ashes are daily offer'd to the Gods, and the *Joguis* seldom fail of having a good stock of them by them, in order to distribute them among the devotees, who always reward them very liberally with alms. The *Joguis* also affect to cover their faces and bodies with these ashes, and also scatter them over their idols. In fine, we shall observe that in the courts of several *Indian* princes, certain persons are appointed to present regularly these ashes diluted in a little water, and laid on the leaves of an *Indian* fig-tree. This ceremony is perform'd publickly and in the morning, in order that all their devotees may partake of this salutary unction. 'Twou'd be needless to trouble the reader with the fabulous stories by which they endeavour to give a reason for the institution of this custom, therefore I shall refer him to *Baldæus*.

Whenever the king or *Samorin* of *Calicut* goes to pay his devotions in the pagod, all the way through which he passes is purified with fresh cow-dung: this being done, two women walk before his majesty, carrying two vessels full of this cow-dung diluted in water, and scatter it before him. The king is fasting, but the ablution was perform'd before. In fine, not to trouble the reader any farther with the sacred qualities of cow-dung, 'twill be sufficient to observe, that the *Indian* idolaters employ it in every thing which requires purification. They also use it for the cleaning their houses, their moveables and utensils.

Every part of the body of a cow is inhabited by some deity or other. As for instance, *Quenevady* and *Superhennia* reside between its horns, the sun and moon in its eyes, *Brama*'s two wives in its ears, *Ixora* in its nose, *Wistnou* on its tongue, *&c.* But were not all these silly particulars the dreams of some *Indian* poet? perhaps too they meant no more in it, than to express the excellent properties of this animal. Be that as it will, cow's piss is of so sacred a nature, that those among them who are inspired with a true spirit of devotion, make no scruple of pouring it into their hands, washing their faces, and even drinking it.

The *Malabarians* assert, that kings are bound to be the protectors of cows and *Bramins*. The *Samorin* abovementioned [b], offers flowers to those animals every morning.

The FEASTS, FASTS, *and other Religious Practices of the* INDIANS.

Here follows some additions to what has been already related on this head, in the *Dissertation on the Religion and Manners of the Bramins*. The *Indians* have a kind of carnaval call'd *Huli*. The engraver has exactly express'd all the different postures of their carnaval in a former plate.

They

[a] *Baldæus ubi supra.*

[b] Six of the *Samorin*'s pages adorn'd with these flowers, and powder'd, if I may use the expression, with cow-dung ashes, present themselves daily at this prince's levee, who afterwards sends them to present flowers to his cows.

They ſalute the ſun every morning, and throw up water to that planet whenever they perform their ablutions, in order to prevent the evil *Genii* who inhabit between the mountains from oppoſing his riſing.

The *Indians* are extremely ſuperſtitious with regard to [a] eclipſes, and redouble their ablutions whenever theſe happen. *Bernier* has deſcrib'd the whole ceremony of one of theſe ablutions. " The moment theſe idolaters perceiv'd that the ſun began to be " eclips'd, they made a great ſhout, plung'd themſelves immediately over head and " ears into the water, and ſtanding upright in it, their hands and eyes liſted up towards " the ſun, they mutter'd out their prayers, took up water every now and then, and threw " it up towards the planet of the day." While this was performing, they held down their heads, and made ſeveral motions with their arms. After this they again repeated their prayers, plung'd themſelves afreſh, and continued ſo to do till the eclipſe was over. Then they all withdrew, having firſt thrown ſeveral pieces of ſilver a conſiderable way into the water, and given alms to the *Bramins*, who never fail to aſſiſt at this devout ſolemnity. The *Indians* were no ſooner come out of the water, but they chang'd their clothes; and ſuch as were moſt charitable, gave thoſe they had pull'd off to the *Bramins*.

The *Indians* imagine that the eclipſe of the ſun is [b] owing to the malice of an evil *Genius*, who abuſes that ſtar and gives it that black colour. They are firmly perſuaded, that the great ſource of light muſt certainly ſuffer the moſt dreadful torments in this diſtreſs; and conſequently that 'tis the duty of every faithful *Indian* to endeavour at its deliverance: and this they are ſure of obtaining by prayers, alms and ablutions. All theſe actions are infinitely more meritorious during the time of an eclipſe than on any other occaſion.

The devotees among the *Indians* are oblig'd to offer up their prayers thrice a day, *i. e.* in the morning, at noon, and at night, with their faces turn'd eaſtward, and are to waſh themſelves as many times.

[c] They keep ſeveral faſts, one of the chief whereof is *Egadexi*, a word ſignifying eleven. This faſt is obſerv'd the 11th of the full moon, and the 11th of the new, ſo that they faſt twice every moon. They then make but one meal, which is always at four or five a-clock in the afternoon; but they are not allow'd any other food except beans, peas, milk and fruits; and drinks of every kind are alſo forbid them during theſe ſeaſons of penance. The fabulous original which they aſcribe to this faſt, is too trifling to be taken notice of in this place.

[d] The faſt call'd by them *Quiveraſiri*, falls in the month of *February*, and is very ſevere. They are not allow'd either to eat or lie down for four and twenty hours, during which they relate the fabulous hiſtories of their Gods, and of their tribes. They go ſeveral times in proceſſion round their pagods, and viſit them all night long till they ſee the dawn appear. 'Tis then they ſacrifice to their Gods, offer them money, and give alms to the prieſts, which concludes the whole faſt.

[e] The women have a particular faſt day, call'd *Tirinadira*; 'tis kept on the 27th of the moon, in commemoration of the death and reſurrection of *Canteven*, who is the *Cupid* of the *Indians* of *Malabar* and of *Coromandel*. 'Tis related, that *Ixora* being jealous of certain familiarities which were obſerved between his wife *Parameſceri* and *Cupid*, burnt the amorous God with a glance from the eye which is plac'd in the midſt of his forehead. The diſconſolate *Parameſceri* could not ſurvive the loſs of the fond God; but ſome time after, went to a mountain and there obtain'd a ſecond birth. Here the unhappy Goddeſs ſpent her days in retirement and penance, with a firm perſuaſion that abſence, and a ſpecious appearance of remorſe, would cure her husband's jealouſy; and indeed *Ixora*'s anger began to cool, and was no longer able to reſiſt that conjugal tenderneſs

[a] *Bernier*'s Voyages to *Mogul*.
[b] See another reaſon of the eclipſes in the *Diſſertation on the Manners*, &c. Part I. Chap. VII. and in that of the Gods of the *Eaſt-Indians*.
[c] *Baldæus ubi ſupra*. [d] *Idem ibidem*. [e] *Idem ibidem*.

tenderneſs which again began to revive in his heart. He was vanquiſh'd by her endearing ſoftneſs, and promis'd to be a more kind husband for the future, and to reſtore the family to that tranquility which he, by a fit of ill humour, had interrupted. The reſult of the whole, was, that he confeſs'd his fault with the beſt grace imaginable, and as a pledge of this renewal of their conjugal fondneſs, he conſented that *Cupid* ſhould again be rais'd from the dead. Thrice happy in being a cuckold, and at the ſame time contented with his being ſo!

[a] The faſt of *Maſaupada* is as holy a faſt as the three abovemention'd. Their devotees are oblig'd to obſerve it regularly for twelve years together, after which they may reſt aſſured, that the Gods will multiply in an extraordinary manner thoſe years, and alſo the bleſſings of life. Here follows the whole of this devotion. They begin a faſt the laſt day of *October* which continues to the tenth of *December* following. They are oblig'd to waſh themſelves daily, to change their cloaths, and viſit a pagod ſacred to *Viſtnou*. In the morning, the devotee cloath'd in very neat and clean apparel, goes an hundred and one times round this holy pagod; but thoſe of the moſt conſummate piety, go a thouſand and one times. While this duty is performing, they are obliged to mumble over ſoftly one of *Viſtnou*'s myſterious names an hundred and one times, and be very careful they are not overheard. The devotee is to eat nothing but figs and milk, muſt abſtain from all commerce with women, muſt let *Viſtnou* be his only theme, and be eternally ſinging his praiſes. The ſecond year the faſt begins on the firſt of *December*, and ends the tenth of *January*: the third, the firſt of *January*, and ends the 10th of *February*; and ſo on to the twelfth year. *Maſaupada* ſignifies the month of faſting.

The STUDY *of the* BRAMINS.

We ſhall conclude theſe remarks on the religious ceremonies of the *Indians* of *Malabar*, and *Coromandel*, with a curſory view of the ſtudies of the *Bramins*.

[b] The city of *Benares* or *Benarous*, ſituated on the *Ganges* in *Bengal*, is the general ſchool, and, as it were, the *Athens* of the heathens of *India*, and is [c] therefore frequented by all thoſe *Bramins* and Religious, whoſe inclinations lead them to ſtudy. There are no colleges nor ſchools in the *Eaſt Indies* as among us in *Europe*; but the maſters and doctors are diſpers'd up and down the city of *Benares*, and live chiefly in the gardens or the ſuburbs. Some of theſe doctors have four pupils, others ſix or ſeven, and the moſt eminent among them twelve or fifteen at moſt, who ſtudy ten or twelve years under their maſters. "Their ſtudy in general, according to *Bernier*, is carried on after a very cold "and languid manner, which is owing to the laggiſh and indolent diſpoſition of the "greateſt part of the *Indians*, to which the heat of the country, and their diet do not a "little contribute: And as they are not like the *Europeans* excited to labour from a "principle of emulation, and that hope which we entertain of making a conſiderable "progreſs; they therefore ſtudy at their eaſe, and without torturing their brains, while "they eat their *Kichery*, or mixtures of pulſe, which wealthy merchants provide for "them." Nevertheleſs, ſeveral travellers, and among the reſt the miſſionaries, ſpeak very advantageouſly of the vivacity and penetration of theſe *Indians*, a caſt of mind much more natural to the heat of the *Southern* climates, than to the cold of our *Northern* ones. As to emulation, and the hopes of making a progreſs, poſſibly theſe are unknown in *Mogul*, where heatheniſm is not predominant; but 'tis different in other parts of *India*, where the ſtudies of the *Bramins* are had in great eſteem, and generally pave the way to every thing which may flatter the pride and vanity of men.

"Their

[a] *Bernier*'s Voyages to *Mogul*, *Vol.* 2. [b] *Idem Ibid.*

[c] In a deſcription of the *Indies*, written by a *Mahometan*, and tranſlated into *French* by M. *Renaudot*, printed in 1718, mention is made of *Canouge*, as a city peopled with *Indian* poets and philoſophers. Notice is alſo taken there of certain academies of *Sarendip* or *Ceylan*, which in all probability don't ſubſiſt at this time.

" Their firſt ſtudy, ſays *Bernier*, is the *Hanſcrit*, which is a language that bears no " manner of affinity with the *Indian* tongue that is generally ſpoken, and is known only " to their *Literati*." In which reſpect, it may be conſider'd in the ſame light as the *Hebrew*, the *Greek*, and *Latin* in *Europe*.

" *Hanſcrit* is as much as to ſay the pure tongue; they call it after this manner, and " even give it the name of holy and divine language, becauſe they are of opinion that " God, by *Brama*'s intervention, publiſh'd the four [a] *Beths*, or ſacred books in this " tongue." So that this language and theſe books are exactly the ſame with regard to them, as the *Hebrew* and the bible are with us. " They pretend that this language is as " antient as *Brama*, whoſe age they always reckon by *Lecks*, or *hundreds of thouſand* " *years* . . . . . Be that as it will, we muſt allow it to be of great antiquity, ſince the " books of their religion, which are undoubtedly ſo, are written only in that tongue; " not to mention the philoſophical, phyſical, poetical, and a great number of books in " other faculties, are all written in it, a great hall in *Benares* being fill'd with them.

" After they have learn'd the *Hanſcrit*, which is a very laborious task, becauſe they " have no good grammar of it; they generally apply themſelves to read the *Purance*, " which is a kind of gloſſary, and abridgment of the *Beths*; for theſe *Beths* are huge " volumes, if thoſe, ſays *Bernier*, were the *Beths*, which I was ſhewn at *Benares*: they " are vaſtly ſcarce, and my *Aga* could never meet with them, tho' he did all that lay in his " power to purchaſe a ſett; and indeed they conceal them very cloſely, for fear of their " falling into the hands of the *Mahometans*, who frequently commit them to the flames. " Some, after having read the *Purance*, apply themſelves to the ſtudy of philoſophy, " but here they make but a very ſlender progreſs."

From their ſix moſt celebrated philoſophers, ſix different ſects have ſprung, each whereof have their followers, who are all poſſeſs'd with that ſpirit of jealouſy and prejudice which prevails in other countries; each of them flatters himſelf he has truth on his ſide, and fancies he has hit on the true ſenſe of thoſe books in which the myſteries of that philoſophy are compriz'd better than the reſt. Beſides theſe ſix ſects, there is another in *Mogul*, which is divided into twelve branches, " but this ſect is not ſo " numerous as the reſt, its followers are hated and deſpis'd, look'd upon as atheiſts and " people of *no manner of religion*, *&c.*

" The books wherein the tenets of all theſe various ſects are contain'd, treat of the " firſt principles of things, but after a very different manner: Some hold that all things " are compos'd of little indiviſible bodies, not becauſe of their ſolidity . . . . . but in " proportion to their ſmallneſs, in which they agree pretty nearly with the opinions of " *Democritus* and *Epicurus*, but in ſo confus'd a manner . . . . . that one ſcarce knows " what to adhere to . . . . . which poſſibly may be as much the fault of their doctors, as " of the authors they interpret. Others teach, that all things are compos'd of matter " and form . . . . . There are others again who teach, that all things are compos'd of the " four elements, and of non-entity . . . . . which is almoſt the ſame as our *privation*. " They admit various manners of this non-entity; ſome hold that light and darkneſs " are the firſt principles of all things . . . . . others admit *privation*, or rather *privations*, " which they diſtinguiſh from non-entity. There are ſtill others, who pretend that all " things are compos'd of accidents . . . . . but they are univerſally agreed that theſe " principles are eternal . . . . . They have a great number of little treatiſes of phyſic, " but theſe are rather collections of preſcriptions than any thing elſe; the chief, and at " the ſame time the moſt antient is written in verſe;" as was formerly the cuſtom of ſeveral people of *Europe*, who ranking phyſic among the divine myſteries, us'd to work up its doctrine in the ingenious obſcurity of poeſy. For which reaſon, the prieſts among the *Gauls*, the *Greeks*, and *Egyptians*, were phyſicians at the ſame time, as is ſtill the cuſtom

[a] 'Tis the ſame with the *Vedam* mention'd in the *Diſſertation on the Religion and Manners*, &c. Part I. Ch. IV.

cuſtom in *America*, which has been already obſerv'd. " The practice of theſe *Indians* " differs pretty much from ours; the principles which they have eſtabliſh'd are as " follows; that a perſon who is ſick of a fever does not require much nouriſhment; that " abſtinence is the beſt remedy againſt diſeaſes; that nothing can be worſe for a ſick " perſon than meat broths, or ſooner putrifies in the ſtomach of one who has a fever; " that bleeding ſhould never be us'd but in caſes of the greateſt neceſſity, ſuch as " when there is any fear of a patient's being delirious, or when they find there is an " inflammation in the breaſt, the liver or the loins." 'Twould be to no purpoſe to aſſert that this practice is not the propereſt in ſeveral caſes; it ſucceeds in the *Indies*, which ſufficiently juſtifies it againſt our notions on this head.

The *Indians* have no manner of skill in anatomy, the reaſon of which is, becauſe they never open either human or any other bodies.

" As to aſtronomy, they have their tables, by which they foretel eclipſes; and tho' " they may not calculate them with ſo great a nicety as the *European* mathematicians, " 'tis certain they come pretty near the matter; however, they argue in the ſame manner " on the eclipſe of the moon, as on that of the ſun; they aſſert that 'tis owing to its " being barbarouſly treated by a black and ugly devil . . . . . They likewiſe affirm, " that the moon is four hundred thouſand coſſes above the [a] ſun, *i. e.* upwards of fifty " thouſand leagues; that its light is not borrow'd, and that 'tis hence we receive a " certain vital water, which . . . . . is congregated in the brain; whence it deſcends, as " from a ſource, into the ſeveral limbs for their reſpective functions. They moreover " aſſert that the ſun, the moon, and all the ſtars in general are *Deutas*, *i. e. Genii*." Theſe two laſt opinions are neither new, nor peculiar to the *Indian* doctors. " They " pretend, that night is made by the ſun's withdrawing himſelf behind a mountain, " ſituated in the midſt of the earth, which mountain is ſeveral thouſand leagues in height, " and is ſhap'd like an inverted cone, ſo that they never have day, but when the ſun " comes from behind that mountain.

" They believe that the earth is a flat ſuperficies, and of a triangular form; that it has " ſeven ſtories, all which differ in beauty, in perfection, and in the inhabitants with " which they are peopled; and that each of them has a ſea round it." The reader may turn to what was before obſerv'd of theſe ſeas, of the mountain plac'd in the midſt of the earth, and of the different orders of ſpirits, of *Genii*, and of ſubaltern Gods who inhabit theſe ſeas. All theſe notions, when taken in a literal ſenſe, make an odd jumble of nonſenſe; but ought they not to be conſider'd in the ſame light, as thoſe deſcriptions we meet with in books of devotion, and even the ſcriptures? What reply could we make to the *Indians*, if, becauſe our Saviour has ſaid that [b] a river of living water ſhould flow from the man who believ'd in him, a *Mogul* painter ſhould repreſent a good chriſtian diſſolving away in water, and his belly as an ever-running ſpring? Might we not juſtly laugh at the artiſt? However, we venture to argue after this manner, but don't at the ſame time endeavour to account for all the abſurdities in the ſyſtems which the heathens have form'd to themſelves.

" Their chronology is as erroneous as their geography, they don't aſſert that the " world is eternal, but they tell us that 'tis of vaſt antiquity; it will, ſay they, laſt four " *Dgugnes*, each *Dgugne* containing an hundred *Lecks*, *i. e.* an hundred times an " hundred thouſand years:" Nevertheleſs they are not exactly agreed with regard to the world's duration. But we ſhall obſerve by the way, that all the antient as well as modern *Eaſterns*, univerſally aſcribe a greater antiquity to the world than we do, which is ſo much the more ſurprizing, ſince it ſeems natural to think that the *Aſiaticks* ſhould have preſerv'd, either by tradition or ſome other means, more exact monuments upon this head.

The

[a] It ſhould perhaps be *beneath*. *Vide* the *Diſſertation on the Gods of the* East-Indians.

[b] *He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water*, John VII. 38.

The notions they have of *Genii* and demons are very ridiculous and confus'd; " theſe, " ſay they, are of three kinds, *viz.* good, bad and indifferent . . . . . According to " ſome, they are made of fire, or as others ſay of light; many affirm they are " incorruptible; others, that they are even portions or parts of the Deity; in fine, others, " that they are ſo many Deities, ſeparated and diſpers'd up and down the world."

As to phyſics, their notions are, that the ſeveral individuals of each ſpecies, whenever have exiſted, or ſhall exiſt to the end of ages, were created from the beginning of the world. But to paraphraſe this notion, they believe that all theſe individuals were comprehended in the firſt or original bud of each ſpecies, and that they only unfold themſelves in the time appointed by heaven, in order to fill up that place in the world, for which they had been predeſtinated.

F I N I S.

INDEX

Of the ſeveral MATTERS contain'd in the

THIRD VOLUME.

A.

ABLUTIONS, how perform'd by the women of *Malabar*, 438, and 439.

Adorations in *India*, 434.

Ages of the world according to the *Bramins*, 343. Four in number. Their names. We are now in the fourth. Prodigious duration of each. Various degrees of virtue aſcribed to each. The univerſe is like an egg. Fourteen worlds. Their names. Golden fruits on mount *Meronva*. Their wonderful property. The ſeas of water, milk, butter, curdled milk, wine, ſyrup and ſalt-water. The end of the world far removed, *ibid.* Deſcription of the laſt day, 344.

Americans, their original, 1. The moderns excel the antients in navigation. Diſcoveries made by the antients, vaſtly inferior to thoſe of the moderns. Antients had little knowledge in aſtronomy. Some of their diſcoveries owing to chance, *ibid.* Probable the antients were unacquainted with *America*, 2. The predictions of *Seneca* the tragic writer, the product of fancy. How *America* was firſt peopled, we cannot tell. Some hints on their original. The conformity of their cuſtoms with the people of our hemiſphere. *Purchas* thinks *America* has not been long peopled. Otherwiſe why ſo many deſarts in the midſt of it? Or had not colonies ſent to it? The *Mexicans* cannot trace a thouſand years backward. Theſe reaſons invalidated: 1*ſt*, The inhabitants of *America* thinn'd by their bloody wars, and their devouring one another. 2*dly*, Not probable that *Mexico* and *Peru* were deſart 4 or 5000 years. No people, the *Jews* and *Chineſe* excepted, can trace higher than 2000 years. Many ages required for the eſtabliſhment of the different nations in *America*. The *Spaniards* found the iſlands thereof well peopled. The great variety of languages among them conſider'd, could not arrive at the perfection they were in, in 7 or 800 years. Reflections on the *European* languages, *ibid.* To prove the antiquity of thoſe of *America*, 3. Probably, colonies came firſt to *America* by land. That *Phenician* ſailors were caſt there by a ſtorm. Some probability of this from the hiſtory of the *Americans*. Thoſe men ſuppoſed to be giants, ſome would think the *Canaanites*, whom *Joſhua* had forced from their dwellings, ſettled in *Peru*. The *Americans* could make but very ſhort voyages, having but little veſſels, *ibid.* Why *America* was peopled by the *Phenicians* and *Carthaginians*, *n. page* 3. Becauſe of the long voyages of thoſe people to the *Canary Iſlands*, &c. Arguments againſt it. That thoſe people rather ſailed to the ſouthern parts of *Africa*. Other arguments to prove it probable that they might have been there. That the ancients always endeavoured to ſet the foundation of famous cities and great men in the moſt conſpicuous light, and that the vulgar were fond of the deceit, *ibid.* Difficult to know when *America* was firſt peopled, 4. The *Peruvian* annals ſcarce comprehend four centuries. Affinity between the cuſtoms of the *Phenicians* and *Americans*. Both live in huts, and rove from place to place. That of languages not to be depended upon. Some *Phenician* words in the *American* tongue. Some think the *Americans* owe their original to the ten diſperſed tribe of *Iſrael*, ibid. The *Americans* ſay, that ſix perſons ſaved themſelves in a general deluge, *n.* 4. The delightfulneſs of the *American* climate, ſuppoſed to invite the *Carthaginians* thither, *ibid.* Some traces of the *Jewiſh* religion found in *Jucatan*, 5. *Emanuel de Moraes* thinks the *Jews* ſettled in *Braſil*. His reaſons from the conformity of their cuſtoms in marriages, mournings, &c. Theſe affinities however of little weight. *Grotius* his opinion of the original of the *Americans*. That the inhabitants of *Panama* and *Mexico* came originally from the north. *De Laat* ſeems to have refuted *Grotius*'s opinion. *Grotius* thinks the *Peruvians* came originally from *China*. His reaſons, from the ſprightly and penetrating genius of both; worſhip, hieroglyphicks, particularly their great law-giver *Manecocapac*. *De Laat*'s refutation of this. That the *Peruvians* were never as ſkilful artiſts as the *Chineſe*. *De Laat* refuted. The *Peruvians* did not underſtand navigation, *ibid.* The *Chineſe* veſſels cannot perform long voyages, 6. The idolatry of the *Chineſe* different from that of the *Peruvians*. The latter ignorant of the art of writing. Original of the *Americans* vaſtly obſcure. They regard the time preſent only. Original of the *European* nations not well known. Difference between the *Americans* and ourſelves. The *Greeks* and *Romans* could not boaſt a very great antiquity. The author's own notion of the original of the *Americans*. That *America* was very populous a few centuries after the flood. How peopled. Kingdoms form'd. In the infant ages of the world, husbandry was the only employment. How the firſt conqueſts were made in *Aſia*. A rich ſhepherd ſends away a ſon, or a dependant, to a great diſtance with a numerous flock. From this flock another ſprings, *ibid.* 7. The ſhepherd thus detach'd, grows rich, and ſends away in like manner a ſon or ſervant with a flock, 7. and ſo on; by which means *Europe*, *Aſia*, *Africa*, and *America* were peopled in two centuries. A computation how the poſterity of *Noah* may have peopled the three former with thirty-two millions of inhabitants in 150 years. Biſhop *Burnet*'s travels quoted on this occaſion. Arguments to ſupport this computation, from the ordinary courſe of nature. That part of *Noah*'s poſterity abovementioned, probably went to ſeek their fortunes in *America*. How theſe might people it. That mankind were much more robuſt and vigorous in thoſe days. Health not prejudiced by luxury, *ib.* Theſe colonies paſs'd into *America* by the way of *Tartary*, 8. Reaſons of it. From Father *Hennepin*, who relates that four ſavages came as ambaſſadors to the *Iſſatis*, and made a prodigious long journey by land. That there are no ſtraits of *Anian*. That the ſavages abovementioned inhabit the north of *California*, which extends, perhaps, to the frontiers of *Tartary*, &c. This conjecture probable. The north part of *Japan* ſtill undiſcover'd. The *Japaneſe* themſelves ſay that the people who live to the north of their country, inhabit a country of a vaſt extent. The *Japaneſe* as little acquainted with thoſe countries as

as the *Europeans*. This country muſt extend 12 or 1300 leagues, from *California* to *Tartary*. Proofs that the land of *Jeſſo* and *Japan* are join'd, *ibid.* *Tartary* may be called the nurſery of all nations, 9. The old world govern'd by nations who came originally from *Tartary*. *Tartarians* and *Americans* lead much the ſame life. Both continually in wars. A ſimilitude from their face and ſhapes. Proved from *European* people, *viz.* the *Lombards*, *Gaſcoons*, *Spaniards*, *Normans*, *Granadans*, *Turks*. New-comers acquire inſenſibly the air and cuſtoms of the people whom they ſettle among, yet ſtill preſerve a tincture of their original. Prov'd from the *Italians*. *Frobiſher*'s deſcription of the *Americans*. Cuſtoms to prove the *Americans* of *Tartarian* extraction, *ibid.* Domeſticks of monarchs buried with them, 10. Both deſpiſe riches, trade, the ſciences; but love hunting, *&c.* Several *Europeans* painted their bodies. Irreconcilable hatred of both; contempt of death; drink the blood of their enemies, *&c.* Etymologies from *Vander Myl*, very trifling. *Goropius Becanus* ſeized with the ſame etymological frenzy. Derives the *Hebrew* from the *Flemiſh*. Etymologiſts banter'd. *Madoc*, of *Welch* extraction, ſails to *America* in 1170, *ibid.* and 11. *Engliſh* left there. A few *Welch* words in the *American* tongues. *Americans* ador'd the croſs. *Spaniards* ſaid to have found St. *Andrew*'s croſs at their arrival in *America*. They alſo met with ſome negroes. That the poſterity of the *Laplanders* or *Samoieds* may have gone to *America*. *Americans* think they came originally from lakes or fountains, *ibid.*

Annemonta, or the wind, its original, 342. An ape aſſiſts *Viſnou* in his wars, and has a pagod erected in his honour. The ſons of *Eſtara* honour'd, *ibid.* Fluttering devils once human ſouls, 343.

Antiquity, if any footſteps of it are remaining in the world, to be found among thoſe who inhabit deſarts, 196.

Aſhes, the holy aſhes in *India*, 439.

Aurengzeb, the *Great Mogul*, 199. Son to *Chah-Jehan*, ſon of *Jehan-Guire*. *Chah-Jehan* rebels againſt his father, who dies. *Jehan-Guire*'s grandſon raiſed to the throne. *Chah-Jehan* takes him priſoner, and ſtrangles him, and reigns in peace, when his four ſons rebel againſt him, of whom *Aurengzeb* was the third. His brothers diſcovers openly their deſire of reigning. *Aurengzeb* puts on the mask of hypocriſy, and turns *Faquir* or poor fryar, when he artfully exaſperates his brethren againſt one another, *ibid.* Whilſt theſe diviſions continued, *Aurengzeb* adhered always to the weakeſt ſide, 200. Bribes privately as many of his father's friends as he could. Finding himſelf ſtrong enough, he throws off the mask, and fights for the crown. Throws his father *Chah-Jehan* into priſon, who dies ſix years after in it. He attemps to ſeize his brothers. The eldeſt taken and poiſon'd. Overcomes the reſt. *Aurengzeb* proclaimed *Great Mogul* in 1660. A great politician. Reproach'd with ruining his family. *Aurengzeb* compared to pope *Sixtus* the V. Both gain'd a crown by pretending to decline it. Neither reveal'd himſelf till he was fix'd in the throne. Rendred their dominions flouriſhing; were dreaded by their ſubjects and neighbours; were cruel, and yet gain'd immortal glory. *Aurengzeb* made great conqueſts, *ibid.*

B.

BANIANS, a people of *India*, from Mr. *Lord*'s relation, 277. Are meanly habited. Deſpiſed by the *Mahometans*. Profeſs great probity. Employ'd as brokers. Are great cheats, *ibid.*

Banians or *Shudderys*, the third *Indian* caſte, 304. Are merchants or brokers. An innocent and harmleſs people. The ſame number of caſts as the *Banians*. Odd way of buying and ſelling, *ibid.*

Banians, reflections on their principles, 308. Their firſt age a figment of their own deviſing. Peopling of the world by placing four women at the four winds, ridiculous. The ſame of the ſecond age. Their tenets ſilly and ſuperſtitious. Their fondneſs for the number four. The peruſal of the abſurdity of the *Banian* religion, may ſtrengthen *Chriſtians* in theirs, *ibid.*

Baſtards—Notions which different nations have of them, 48. Injuſtice of the *Europeans* with regard to them. Some *American* nations very jealous on this head. Conduct of the *Jews* and *Chriſtians* with regard to baſtards. Whim of the *Mahometans*. The continual cuckoldom of the heathen gods. Ancients, who gloried in being thought the ſpurious offspring of gods. *Lacedemonians* allow their wives to proſtitute themſelves with their ſlaves, but ſend the children away, *ibid.*

Beauty of the *Americans*, 32. Some reflections on beauty in general. As ſome beauties pleaſe all men, ſo deformity may appear ſo to all eyes. That we could never admire monſters. The beaſts abhor deformity. Objected, that the author of nature might have made all men deform'd. Anſwer to it. Thoſe ſavages who bruiſe the noſes of their children, have not a juſt idea of proportion, *ibid.* Verſes upon beauty, *n. ib.* Odd taſte of the *Africans*. Whimſical cuſtom of the *Miſſiſippians*, who make their children's heads into the form of a cone, which puts 'em to dreadful pain. Some *Americans* ſmear themſelves with greaſe and oil, *ibid.* Reaſons why the negroes are black, 33. From the burning ſands in *Africa*, and the few rivers. Thought alſo to proceed from the climate they inhabit. *Americans* have generally long, black hair. *Europeans* very whimſical in their taſte, with regard to the beauty of hair. Difficult to determine whether the fair or brown are moſt beautiful. Diſtich from *Fontenelle*. Ancient poets generally made their goddeſſes fair. Beards in no repute among the *Savages*, ibid. The *Americans* look upon them with veneration, 34. The ancients lov'd large blue eyes. The *French* admired greeniſh eyes formerly. A large black eye now moſt eſteem'd. The *Americans* are tall, well-ſhap'd, nimble, and active. Thoſe who inhabit the mountains, very nimble. Men depend much on the ſoil. Were the inhabitants of valleys to be carried upon mountains, and *vice-verſa*, they'd be very much changed, That nations may change their manners entirely. Prov'd from *Ammianus Marcellinus*, and *Cæſar*, ibid. Exemplified in the *Gauls* and modern *French*, 35. Reflections on the fickleneſs of the *French*, with regard to dreſs, which they make a very ſerious article, from Monſ. *Muralt*, n. ibid. The poſterity of robuſt people may be very weak, which may be owing to ſeveral cauſes. The *American* nations not ſuſceptible to theſe changes, becauſe they adhere ſtrictly to nature. Are almoſt as unpoliſh'd as brutes. Sneer upon our *European* debauchees, *ib.* The *French* vaſtly polite in the moſt inſignificant trifles, ſuch as in taking up a glove, *&c.* Compar'd to flies playing in the ſun, and the toys and knick-knacks which come from their country, *n. ibid.*

Belief of the *Apalachites*, 121. The immortality of the ſoul. Habitations for the good and the bad. Heaven call'd the high-world, and hell the low-world, *ibid.*

Belief of the *Virginians*, 113. That the ſoul is immortal. *Popoguſſo*, or their hell, is a great ditch the wicked ſouls burn in. Some ſay they hang between heaven and hell. Kings and prieſts go to paradiſe. They rejoice to all eternity, which conſiſts in being crown'd with feathers, having their faces ſmear'd, having pipes and tobacco, *&c.* ibid.

Black

Black, uſed by the *Indians* to adorn their complexions, 228. *Jezebel's* painting her face. The *Indian* women colour their eyes round with black. Their looking-glaſſes, *ibid.* Reflections on thoſe women, who uſed to pray at the door of the tabernacle, 229.

Bouchet the jeſuit's letter concerning the idolaters in *India*, and to prove that their fictions are borrowed from the *Jews* or *Chriſtians*, to M. *Huet* biſhop of *Avranches*, from 397, to 407.

Brama, ſeveral particulars concerning that god, 408. That he is the ſame with *Pythagoras*. This refuted. That he was *Hermes Triſmegiſtus*, *Xaca*, or *Xekia*, ibid. *Brama* has the direction of the fate of mankind, 409. Their idea of the creation of the world. Particulars of that ingenious ſection. *Vide* the note [b] for the philoſophical notion of the *Bramins*, with regard to the bud of the world. *Brama*, how imaged, *ibid.* & 410.

Bramins, 245. Succeſſors of the ancient *Brachmans*. The celebrated *Apollonius* went thro' *Scythia*, ibid. And thence among the *Brachmans*, 246. Sees the learned *Hiarchus* ſitting on his golden throne, and inſtructing ſome choſen diſciples in the ſecrets of nature. *Apollonius* having paſs'd the river *Indus*, enter'd into the country once govern'd by *Porus*, conquer'd by *Alexander the Great*. That kingdom govern'd by *Pharaates*. The excellent qualities of that prince. His palace, and the temple dedicated to the ſun. *Apollonius* travels towards the river *Hyſpaſis*. Sees a monument raiſed by *Alexander the Great*. The inſcription on it. Comes to *Hiarchus*'s court, and converſes with the *Bramins* on the tranſmigration of ſouls, and the formation of the world, *ibid.* They admitted five elements, 247. The firſt element a kind of very thin ætherial ſubſtance. The gods and heavenly genii form'd of it. From whom the *Brachmans* are deſcended. The modern *Bramins* have preſerved ſome noble fragments of the knowledge of the ancient *Brachmans*, ibid. The conformity exemplify'd in ſeveral particulars, *n. ibid.* Are skilful arithmeticians. Calculate eclipſes. Have ſeveral books on morality, *&c.* Studies of the *Chaldeans*, *Aſſyrians*, *Perſians*, *Greeks*, ibid. The latter wrote chiefly on the amorous intrigues of their deities. Conduct of their firſt hiſtorians. *Benares* the only college the *Bramans* have. The *Indians* very credulous with regard to *Taliſmans*. The *Brachmans* had great skill in the occult ſciences. Extraordinary opinions of the *Cabala*, and the philoſopher *Phoe*. That the ſoul diſſolv'd itſelf into heaven after its ſeparation from the body. According to the *Cabala*, heaven is made of animated matter. Converſation with an old *Bramin* in *Pondichery*, who pretended to ſhew ſeveral ſurpriſing things by killing a cock, *ibid.* The *Bramin* proves an impoſtor, 249.

Bramins. or *Bramines*, chief of the *Indian* caſtes, 300. Opinions of *Suidas* and *Poſtellus*, with regard to their origin. Said to be deſcended from *Abraham*. The *Indians* deny this. *Bramins* of two ſorts; *viz.* thoſe commonly call'd *Bramins* and *Verteas*. 82 caſtes of the *Bramins*. Fam'd for their learning. Prieſts. Have ſome peculiar and whimſical injunctions, *ibid.* Inſtruct their youth, 301. Diſcipline of their youth. Are waſh'd and receiv'd naked. Bound to a *Pythagorean* ſilence. Admitted *Bramins* at fourteen. Things enjoin'd them. The ſpecial kind of *Bramins* call'd *Verteas*. Their habits. Never ſhave, but tear off all the hair from their heads. Several caſtes of theſe *Bramins*. A feſtival call'd *Putcheſon*. A penſion then given to reſtrain the death of cattle, *&c.* More ſtrict in many things than the common *Bramins*. Are forbid marriage. More abſtemious. More cautious of preſerving things animated. Diſperſe their very dung and ordure with a broom, leſt it ſhould generate worms. Keep an hoſpital for lame fowl, *ibid.* Are a naſty people, 302.

Bramins, preface to the reverend Dr. *Rogers*'s diſſertation on their religion and manners, 311, and 312.

Bramins, their caſts or tribes, 313. Four caſts of *Brachmans*. That of the *Bramins* the moſt honourable. Their *Vedam* (anſwering to our bible) will not allow them to be put to death for any crime whatſoever. Their eyes put out, the higheſt puniſhment. Penance enjoin'd thoſe who kill a *Bramin*, muſt eat out of his skull, and build a temple, *&c. ibid.*

Bramins, their employment and maintenance, 319. Educate youth in reading, writing and accompts, and their diſciples in religion. If rich, muſt teach *gratis*. Poſſeſs a third part of the revenues of the country. Forbid to follow mechanic trades, *ibid.* The king maintains ſome *Bramins* by giving them villages. Artifice of the *Bramins* upon this occaſion, *ibid.*

Bramins, a curious, but curſory view of their ſtudies, 441. The city of *Benares* in *Bengal* is the chief place of their ſtudy. No college or ſchool. The maſters diſpers'd up and down. Number of pupils to each maſter. Their ſtudies, according to *Bernier*, carried on in an indolent manner. Have great vivacity and penetration, *ibid.* The *Hanſcrit*, a learned language, their firſt ſtudy, 442. Their religious books writ in that tongue only. Other particulars concerning it. The ſacred books called *Beths*, which is the ſame with the *Vedam*. Then learn the *Purance*, a kind of abridgment of the *Beths*. Six ſects ſprung from their ſix moſt celebrated philoſophers. Each poſſeſs'd with a ſpirit of jealouſy and prejudice. Another ſect in *Mogul* divided into twelve branches. Books in which the tenets of theſe various ſects are contained, treat of the firſt principles of things. Particulars of their ſyſtems. Their books of phyſic, *ibid.* Their principles of medicine different from ours, 443. Are ignorant of anatomy. Their aſtronomy, and how they calculate eclipſes. The eclipſe of the moon is owing to that planet's being cruelly uſed by an ugly devil. Their opinions concerning the planets. Their geography and chronology barbarous, *ibid.* Their ridiculous notions of demons and genii. Their notions with regard to phyſicks, 444.

Brammon, the eldeſt ſon of *Pourous*, 279. Dear to his creator. Honour'd by his brethren. Gave himſelf much to reading. Man produced out of the navel of the world. God commands *Brammon* to take his book in his hand, *ibid.* He travels towards the eaſt, 280. Comes to a mountain, a valley near it. A woman ſlaking her thirſt at a ſtream. *Brammon* and ſhe naked. Deſcription of her perſon. They are both ſtruck dumb at this unexpected meeting. She ſpeaks firſt. Deſires him to ſit down and communicate to her the contents of his book. It prompts them to cohabit together, which they do. Their marriage hail'd by the ſun, the moon, and muſick from heaven. They people the eaſt. The woman's name *Savatree*, ibid.

Bremaw, one of the three perfect perſons who begins the ſecond age, 288. The almighty deſcends from heaven on a high mountain, and calls *Bremaw* forth, who is impower'd with the virtue of forming creatures, and made lord of the ſun, moon, clouds, ſhowers, dews, hills, vallies, *&c.* He is deeply afflicted in body. Pangs like thoſe of child-bearing. A man and woman come from his body. They worſhip god. They travel and people the world, *ibid.*

Bremaw, 305. The book of religion deliver'd by him. Particulars of it. Mankind degenerate. The lord grows angry. Deſcends on a mountain, and acquaints *Bremaw* with the wickedneſs of the world. Tells of a judgment to come, which reforms

reforms them. They again grow wicked. *Bremaw* interceeds, but in vain, and the lord takes him up into heaven. Commands *Ruddery* to send out a wind, which sweeps mankind from off the face of the earth. Description of that dreadful catastrophe, *ibid.* A few cover'd by *Vishney*'s skirt, escape and people the world again, *ibid.*

Bruma, his adventures, 368. Sprang originally from his brother's navel. The heathen *Indian* priests a most proud, and most abominable caste, *ibid.* The *Raiats* sprung from *Bruma*'s shoulders, the *Comatis* from his thighs, the *Xutres* from his feet. *Xutres* employ'd in traffic. *Bruma* at each man's birth writes on his forehead whatever he is to do, &c. Transforms himself into a stag. Pursues his daughter to take her to wife. Marries her. The thirty millions of gods angry. His brother cuts off one of his heads with his long nails. The *Bramins* pretend to be the god *Bruma*. The people believe all they enjoin, as so many articles of faith. *Bruma* marries a very learned woman. *Bruma* worshipped under the figure of the *Lingam*, i.e. *Priapus*, ibid.

Burials of the *Americans*, 67. The custom of bewailing the dead, founded on a natural principle. To what this custom may possibly be owing. Some nations cut off their hair in token of sorrow, ask the deceased why they left the world? whether he wanted any thing when alive? &c. This custom accounted for. Possibly took its rise from some great person's lamenting a friend or relation, who was immediately imitated by his subalterns, out of meer flattery, *ibid.* This ceremony being imitated by others, grew up insensibly into a custom, 68. Heighten'd by the superstition natural to man. The *Savages* of *North America* bewail their dead, and keep their corps and embalm them. Funeral songs sung by their old women, &c. Obsery'd also by the *Romans*. Funeral solemnities of the *Greeks* and *Romans*. Reflections on the tears shed on these occasions. Whimsical grief of the women of *Gascony* and *Languedoc*, ibid. Fine verses of Mr. *Pope* on this subject, *n. ibid.* Some *American Savages* smut their faces with black, in token of grief. The *Jews*, the heroes of *Homer* and *Virgil* mentioned. The *North Americans* mourn, by going miserably clad, *ibid.* Women of *Florida* throw their hair on their husbands corps, 69. Mourning of the *Egyptians*, *Jews*, ancient *Thracians*. *Americans* bury with their dead all they made use of in their life-time. Burying of greater antiquity than burning. *Americans* in general bury their dead. Sing in honour of them every time they pass by their graves. *Savages* of *Canada*, *Mississippi*, &c. present gifts to their dead, much the same as several nations of antiquity, *ibid.* *Germans* said to bury with their dead whatever they made use of in their life-time, *n. ibid.*

C.

CABALA, what it is, *n.* 248.

Calendar of the *Mexicans*, 145. Regulated by the motion of the sun. Could take its altitude and declination. Intercalary days, during which they devoted themselves to indolence, recreations, &c. Revolution of the *Mexican* age. Why they compute their years from the south. Look out to see if the world is at an end, *ibid.* Every 52 years the *Mexicans* prepare for the geral destruction of nature, 146. Manner of this whimsical Ceremony. The joy with which they celebrate the continuation of the world. From whom they probably borrow'd this idea, *ibid.*

Calumet, description of it, 72. A very long pipe made of red stones, adorn'd with feathers. *Savages* also dance the *Calumet* before they begin any considerable enterprize. A more accurate description of the *Calumet* 'Tis a passport to all who go to the allies of such nation as send it. The symbol of peace. The seal of all public undertakings, of all important affairs, and public ceremonies, *ibid.*

Calumet-dance, 92. In a hut in winter-time, in the open air in summer. A great mat spread. The tutelary deity placed on it. The *Calumet* on its right hand. A trophy of bows, arrows, &c. round the *Calumet*. The deity saluted. Incens'd with tobacco. All set round on their posteriors. The *Calumet* is taken up by an old man, who dances. The motions of the *Calumet* odd and whimsical. A battle, to which they are excited by kettle drums. The man who holds the *Calumet*, invites some young man to fight him, who accordingly does so. The combat fought in cadence. The conqueror relates his military atchievements to the assembly. A present made him. The *Calumet* given from hand to hand, *ibid.*

Captives, how treated among the *Americans*, 95. A prisoner is bound when he sings the death-song, *ibid.* Particulars of one of these songs, *n. ibid.* Warriors return from the inroad, they break into the *dead shout*, sing the *mournful song*. A lane made for the captives to pass thro, who are beat with clubs by the youth of 14 or 15 years of age. Prisoners distributed among the people. They may either save the slaves, or fatten them to kill. The death of these captives a kind of sacrifice, *ibid.* The *Irequois* fatten, and dress them as fine as possible for this ceremony, 96. Sentence passes upon the captive, and he is tied to the stake, when they burn his body with instruments, and he sings the death-song. He laughs at his executioners. His hair and skin tore off, and left hanging on his shoulders. He is loos'd from the stake, pelted with stones, his flesh cut and mangled, he being still alive. After he is dead, they run up and down with clubs to drive his soul away. Women to whom male-slaves are given, sometimes fall in love with him, when he is restored to his liberty, with great ceremony. The antient *Scythians* said to have scalp'd their enemies. The *Americans* never allow an exchange of prisoners, *ibid.*

Caravan-Serahs in *India*, description of them, 227.

Castes, or tribes in *India*, 231. As those of the *Jews* antiently. The *Jewish* tribes. The *Indian* tribes not allow'd to mix. The tribe of the *Parias* had in the utmost detestation. Particulars of it, *ibid.* The jesuits and capuchins of *Pondichery* endeavour to root out these prejudices, 232. These *Indians* ought to be used with tenderness. Indulgence shewn to heathen converts as assembled in *Jerusalem*. Another instance of this in the Old Testament, in the person of *Naaman*, whom *Elisha* cured of his leprosy. Reflections on them. Prudence and judgment the most essential qualifications in a missionary, *ibid.* Time may perhaps eradicate these prejudices out of the minds of the *Indians*. Marriages, which are now look'd upon as incestuous, allowed anciently among the *Jews*, *Greeks*, and *Egyptians*. Shocking marriages among the *Persians*. Heads of castes or tribes. Their functions both among *Jews* and *Indians*. Persons who presided over the ten wards or districts of the city of *Athens*, *ibid.* The first founders of monarchs no more than heads of tribes, 234.

Castes, or tribes in *India*, how to be govern'd, according to the book of the *Banians* call'd the *Shaster*, 300. No invention more commodious for the government of the world, than was used by the four tribes in the first age. Exemplified in *Brammon*'s instructing people in religion, *Cutter*'s keeping men in subjection, *Shuddery*'s instructing them in traffic, and *Wyse* in the mechanical arts, *ibid.*

Ceremonies, promiſcuous ones of a very odd nature, 164, 165.
Children, *American*, their birth, 19. The *Cimbri* uſed to plunge their new-born infants in ſnow. The *Braſilian* husbands ſerve as midwives. Waſh the child, and paint it red and black. No ſwadling-clothes. The child laid in a hammock. The mother, immediately after ſhe's brought to bed, gets up, and falls to work. *Livonian* women, among the peaſants, do the ſame. The *Europeans* not robuſt, becauſe of the effeminacy they have inherited from their foreſathers. Children of poor people ſtrong; thoſe of the rich, weak. *Americans* who act the part of the lying-in women. The *Tibarenians* and antient *Spaniards* had alſo this cuſtom, *ibid.* *Locke*'s Education quoted on this head. Significant anſwer of a *Scythian* philoſopher to an *Athenian*, n. ib. Ridiculouſneſs of this cuſtom, 20. One advantage may reſult from it. *American* women, as ſoon as they have conceived, break off all correſpondence with their husbands. A very good cuſtom, *ibid.* *American* women nurſe their own children, 21. A whimſical cuſtom of ſome of theſe nations; children laid in a kind of trough. *South Americans* lay the children on the ground, or in a hammock, *ibid.* *Locke* quoted on the dreſs that is fit for children, *n. ibid.* Children of *Savages* not deform'd, 22. *Americans* love their children more than the *Europeans*. *Greeks* expoſed theirs, and the *Romans* ſold their children. *Livonian* peaſants ſaid to do the ſame. Their reaſons for it. *Americans* fond of having a numerous offspring. The great ſtruggle betwixt nature and honour in the caſe of illegitimate children. Cruelty of thoſe parents who deſtroy theſe. The *Americans* never ſo barbarous. Grandeur or intereſt no ſway among theſe. No diſparity in marriage among them. Conſider children as ſo many helps. The *Americans* here follow nature more than we do, *ibid.* A reflection on the cuſtom of making fine ſhapes by ſtrait clothes, &c. from *Locke*, n. ibid. *American* children taught to uſe the bow or club as ſoon as they can walk, 23. Seldom troubled with diſeaſes. Great advantage of exerciſe. That large bodies of lame and crooked people might be raiſed in *Europe*. *Gymnaſtic* exerciſes of the *Greeks*. The *Pyrrhic* dance. Exerciſes of the *Romans* and antient *Germans*. *Americans* ſeldom cultivate the minds of their children. Ignorant of the ſciences. They boaſt moſt of the natural duties. Some people about the ſtreights of *Magellan*, almoſt brutes, *ibid.* Mr. *Locke*'s reflections on the bracing and binding of the *Chineſe* women's feet, *n. ibid.* That the *Mexicans* committed their children to the care of their prieſts, 24. Children of the *Americans* how named from their fathers. *Braſilians* name their children at random. *Peruvians* ſometimes give names which recall ſome memorable event, *ibid.*
Children of the *Bramins*, ceremonies after their birth, 320. Birth, not doctrine, conſtitutes the *Bramins*. Unclean till the tenth day. Not a *Bramin* till he receives the *Dſandhem*, a kind of little ſhoulder-belt. Obliged to light the fire *Homan*, ibid. A kind of canopy raiſed over it by ſpreading their clothes, 321. Particulars of that ceremony. Precepts enjoin'd the young *Bramins*. Muſt have no commerce with women, and eat but one meal a day. A perſon that has once received the *Dſandhem*, obliged to wear it all his life-time. What the young *Bramins* learn, &c. ibid.
Children of the *Mexicans*, their birth, 149. Carried to the temple. Some drops of blood taken from its ears and privy parts. A circumciſion and ſort of immerſion. The child devoted in the temple. Parents ſuperintended their education. Very ſtrict. Their food judiciouſly regulated. Check'd idleneſs. Manner of their chaſtiſement. Rebellious children puniſhed ſeverely. Inſtruments of puniſhment according to the age, *ibid.* Drunkenneſs puniſhed with death, 150. Their exerciſes in ſchools. Public ones for the children of the nobility, and thoſe of the plebeians. The maſters had prodigious reſpect ſhewn them. Taught them firſt to read their characters and figures. Another ſchool for modeſty, ſobriety, &c. School for bodily exerciſes. Obliged to ſuffer hunger, thirſt, the inclemencies of the weather, &c. Colleges for young ladies. Governed by matrons. Taught works, and kept under a very ſtrict confinement. Probation of ſuch youths as were deſigned for war, *ibid.* Employ'd as porters to carry the baggage, 151. Such novices as turned pale at the ſight of an enemy, rejected. Their education equal to that of the *Europeans*, or of the *Greeks* and *Romans*. Very negligent in ours, both with regard to the mind and body. The plays and ſports of the *Mexican* youths intermixed with religion. The toſſing of a ball the principal diverſion, *ibid.*
Children of the *Peruvians*, 188. Extraordinary feaſting at the weaning of the *Incas*'s children, *ibid.* The child named. Ceremony thereof. The child's hair cut, and offerings made to it. They drink very hard, otherwiſe 'twould be no feſtival, *ibid.* Their children in general not brought up too tenderly, 189. Waſh'd with cold water the moment they are born, to inure them to hardſhips. Kept in a kind of cradle. Never took them in their arms. Swathed them with old clouts. Odd way of giving them ſuck. Never but three times a day, to prevent their being gluttons. The greateſt ladies nurſed their own children. Their bodies ſtrengthned by exerciſe. Their minds cultivated very young. Taught to abhor idleneſs and luxury, *ibid.*
Circumciſion, 201. Not practiſed by the *Eaſt-Indians*. By the *Savages* of *Guinea*, ibid. A natural expedient to facilitate procreation, 202. A token of the alliance which God had made between *Abraham* and his poſterity. The angel would have kill'd *Moſes*'s ſon becauſe he was uncircumciſed. That the *Midianites* did not uſe it. The *Jews*, by the word uncircumciſed, ſeem to have underſtood all other nations. That ſome would not be able to propagate without it. *Herodotus* tells, 'twas practiſed by the inhabitants of *Colchos*, *Egypt*, and *Ethiopia*, ibid. The *Troglodites* uſed it, according to *Diodorus Siculus*, 203. That *Thales* the philoſopher got himſelf circumciſed to ingratiate himſelf with the *Egyptians*. Three reaſons which could induce men to practiſe circumciſion. 1*ſt*, In obedience to the religion they profeſs'd. 2*dly*, The impoſſibility of getting children without it. 3*dly*, The example of thoſe among whom they reſided. Reaſons why the *Egyptians* could not be induced from the firſt motive. Why they borrowed circumciſion from the *Jews*. The *Egyptians* have, in all ages, been ſuperſtitious. Dreadful cataſtrophes have happen'd among them, *ibid.* The *Egyptians* muſt be ſtruck by the great prodigies which were wrought by *Moſes*, 204. The antient heathens rank'd in the number of their deities, all ſuch of other nations as they thought powerful. Probable, that the *Egyptians* did not uſe circumciſion before the children of *Iſrael* left their country. The miracles which *Moſes* wrought among the former, gave them the higheſt idea of his perſon and religion. Objections to the arguments above-mentioned, *ibid.* *Herodotus* makes no mention of the time when the *Egyptians* firſt uſed circumciſion, 205. A ſecond objection. Anſwer'd. Probably the *Troglodites* borrow'd it from the *Egyptians*. The *Negroes* of *Guinea* uſe the *Mahometan* circumciſion. They follow the religion of *Mahomet*, but imperfectly. That the *Negroes* did not practiſe circumciſion before *Mahomet*'s

Mahomet's time. Several *Ethiopians* profeſs'd publickly the *Jewiſh* doctrine. The eunuch of *Candace* queen of *Ethiopia*. They uſed to go and worſhip in *Jeruſalem*. Had a moſt exalted idea of the *Jewiſh* religion, *ibid.* *Herodotus* known to relate falſhoods ſometimes, 206. To affirm that the *Negroes* of *Guinea* are obliged to circumciſe, a miſtake. Reflections on this. The *Jews* falſely ſuppoſed to be obliged to make uſe of it. Circumciſion, a type of what. To point out how mankind ought to behave according to their hearts, *ibid.* Some object, that circumciſion was only a means of facilitating procreation, 207. *Philo* quoted on this occaſion. Several natural reaſons of circumciſion. Thoſe who practiſe it, don't procreate more than the uncircumciſed. That the contrary happens, *ibid.*

Commerce between the two ſexes in *America*, 40. The moſt brutiſh nations ſoftned by love. The principle of this paſſion the ſame among *Savages* as us. The difference only in the manner of revealing it. The whimſical manner of a *Canadan*'s diſcloſing his paſſion, as rational as that of many of our *European* gallants. The *Europeans* and *Americans* equally ridiculous in this article. An old *Iroquois* addreſſes a young *Savage* as gracefully, as a ſuperannuated *European* lover his blooming miſtreſs. Nature is alwas the painter on theſe occaſions. The way of making love among the *Americans*, very ſimple and unrefined, *ibid.* Their women not ſo cruel as our *European* ladies, 41. The *Savages* look upon a young maiden, as a free uncultivated piece of ground, that ought to be the property of the firſt comer. In ſome parts of *Peru*, the greateſt proſtitutes get husbands ſooneſt. How a *Savage* makes his addreſſes. Muſt ask her father's conſent, and be able to maintain her. They have not ſtifled all the tender emotions of nature; nor, like us, ſurrounded with objects which make us deviate from virtue; nor have thoſe conflicts between reaſon and the paſſions, *ibid.* *Curtezans* in *China*, whoſe age, price, *&c.* are writ over their doors, and alſo in *Rome*, n. ibid. Reflections on the pernicious cuſtoms introduced from time to time among us, 42. Verſes from *Moliere*'s *Miſantrope*, againſt ſuch as are too rigidly virtuous. Conſiderations on the reſtraint which is put on the fair-ſex, who are not allow'd to break their paſſion firſt, *ibid.* Verſes on the love of ſcandal, from *Dryden*. On great ſouls, from *Pope*'s *Eſſay on Criticiſm*, n. *ibid.* Tender lines on the happineſs of beaſts in love, and the unhappineſs of women, from *Paſtor Fido*, 43. The *Savages* more humane in love than we. Their families maintain'd at a ſmall expence. Their arrows always procure them ſubſiſtence. *Canadan* courtſhip laſts ſix months. The lover paints his face, *&c.* The *Braſilians* ſtrike up at once. The *Americans* proſtitute their women, *ibid.* The inhabitants of *Ceilan* proſtitute their wives and daughters to gueſts. As alſo the *Iceland* maids. *Thracians* admitted of the gallantry of their virgins, *n. ibid.* In ſome countries, the lord lies with his vaſſal's wife on the bridal night, 44. A gay reflection on this cuſtom. The *Turks* have a quite different notion of it. A plurality of husbands in the *Eaſt-Indies*, *ibid.* On men who are perſuaded they have cropt their wives virgin flower, and are miſtaken; from *Brantome*, n. ibid. Husbands that lend out their wives to their friends. Women purchaſed by way of taſting. Satyr againſt old women who marry, *ibid.* Gay ſaying of an old woman, from *Brantome*, *n.* 45. That many of theſe antiquated creatures ſend their young husbands packing into the other world, *ibid.* *Canadan* women marry but once, 45. Whether polygamy is not as lawful, as a husband keeping miſtreſſes? The *American* women chaſter than ours. Reaſons for it. Arguments againſt it. The *Floridians* love in a ſhocking manner. Moſt *Americans* don't marry in the degrees of conſanguinity, *ibid.* No ſuch thing as portions. *Solon*'s inſtitution on this head. Motives of it. The *Savages* oblige their wives to be true to their bed. Their wives very faithful. Were it not for honour, our girls would be wanton. *Americans* jealouſy differs vaſtly from that of the *Europeans*. The men don't make uſe of our arts. *Brantome*'s rule when a wife loves at random, *ibid.* *Prior*'s rule for keeping a wife virtuous, *n. ibid.* Unjuſt to put a woman who violates the marriage-bed to death, 47. *Frenchmen* always revenge themſelves by paying their wives in coin. The *Italians* act very differently. Verſes on that ſubject. Condition of the *American* wives, no better than that of our ſervants. Ridiculous for eunuchs to guard women. Severity of ſome *European* husbands to their wives. Deſpiſed by men of honour, *ibid.* Old women conſider'd by ſome as lumber, 48. Few coquettes in *America*, *ibid.*

Conformity of the heathen doctrine to that of the *Chriſtians*, 391. *Indians* formerly acquainted with our myſteries. Since adulterated, *ibid.* The trinity ſhadow'd under the three perſons *Bruma*, *Vixnu*, and *Rutrem*. All things viſible and inviſible made by the former. Tranſmigration ſubſtituted for the reſurrection. Original ſin. Cleanſed from ſin by waſhing in rivers. Sacrifices to their gods of ſeveral ſorts. Their roſaſaries or chaplets of beads deſcribed, *ibid.* Their prodigious virtues, 393. Thoſe who wear a peculiar ſort of theſe, may commit any ſin with impunity, *ibid.* *Indians* have ſome notion of the fall of *Lucifer*, &c. 394. Their account of it. Their whimſical deſcription of the deluge. A groteſque relation of the battles between *David* and *Sampſon*. Great veneration the *Indians* have for theſe fables. Intereſt the ſpring which ſets their prieſts at work, and makes them publiſh ſo many fictions. Groteſque ſtory of *Ram*, *ibid. & ſeq.*

Conſecration of the ground on which the pagods in *India* are built, *&c.* 436.

Coronation of their monarchs, 146. Elected by the people, but the whole managed by the nobles. The elected monarch obliged to make a campaign; after which he is inaugurated with great pomp, *ibid.* A ſpeech made to the king upon the regal office, 147. The high-prieſt anoints him. Puts a whimſical cowl over him. His coronation-oath. That the ſun ſhall give its light, *&c.* A very whimſical contract, *ibid.*

Councils of the *Savages* of *Canada* and *Miſſiſippi*, 91. Compoſed of the old men of the nation. Proclaimed by a cryer. The ſpeaker harangues in the midſt of the young men, *ibid.*

Creation, by *Brahma*, 337. Whimſical account of it. The leaf of a tree in the ſhape of a child playing with its toe in its mouth, floating on the water; a flower iſſues from its navel, whence *Brahma* drew his original. *Brahma* had at firſt five heads. The middle one ſplit. He is very proud, *ibid.* *Brahma* created the world, and preſides over it with ſovereign ſway, 338. Has ſeveral ſubalterns. *Devendre* the chief. The eight worlds, and their ſituation, *ibid.*

Creation, according to the *Bramins*, 277. God being alone, reſolves to create the world. Conſults with himſelf about it. Creates four elements, which at firſt were mix'd together. Separates 'em with a great cane, which he blew on the waters, and makes the firmament, *ibid.* Forms the earth and ſea into a ball, and with a humming ſound places 'em in the midſt of the firmament, 278. Sun and moon created. The elements being diſpos'd, fulfil their ſeveral parts. The Lord conveys a ſeminal virtue to 'em. The world meaſured by four cardinal points of the compaſs. Man created by God's command, and comes from the bowels of the earth. Deſcription

tion of its birth. How 'tis animated with life. His colour begins to glow; his eyes to disclose themselves. Woman created call'd *Parcoutee*, and the man's name *Pourous*. They cohabit as man and wife. Have four sons, *Brammon*, *Cuttery*, *Shuddery*, and *Wyse*. Their tempers varied according to the different elements. *Brammon* melancholy and ingenious, and therefore ordain'd by God for knowledge. *Cuttery* of a martial spirit; appointed to govern kingdoms, *ibid.* *Shuddery* of a milder nature, made a merchant, 279. *Wyse* subtile and ingenious. These peopled the world. God creates four women for these four men, and places 'em at the four winds, that their progeny might spread the better, *ibid.*

Cuttery, the second son of *Pourous*, 280. The almighty consigns him to the west. Goes out with his sword in his hand, *ibid.* Repines, because he cannot meet with any thing to encounter, 281. His fiery temper. Comes to a high mountain, and meets with a goodly personage. Proves to be a woman. Her person describ'd. Is very couragious. Description of the instrument she held in her hand. Her name *Teddicastree*. They fight. Give several wounds. Desist from, and renew the fight. Night comes on, and neither are victorious. They fight the next day. *Cuttery* breaks her instrument. She changes it into a bow. The second day ends. They fight the third day; he with his sword, she with her bow and arrows, *ibid.* The woman gains the advantage, 282. The close. The victory still equal. He addresses her in an amorous way. His arguments why they should not fight. She yields to them, and they become amorous friends. From them descended a warlike generation, which peopled the west, *ibid.*

Cutterys, the second caste in *India*, 302. All kings and soldiers of this tribe. Consider'd in their flourishing, their declining and present state. In their flourishing state, were kings and rulers of *India*, and called *Rajahs*. These had four men chiefly about their persons. *First*, soothsayers. 2*dly*, politicians. 3*dly*, companions for conversation. 4*thly*, generals. *Rajahs* divided into 36 tribes In their declining state. *Rannedeuill*, a virtuous woman, propheſies their downfal. A *Rajah* dies, and his son builds a noble monument to his memory. Enquires of the soothsayers, whether it should exist long, or be ruin'd, and by whom. A king nam'd that should destroy it, *ibid.* Sends to bribe him, 303. He is not found, but one *Alaudin*, who was a woodman. The messenger goes to him, and tells him his errand. Makes great promises, and begs him to spare the monument. The woodman refuses the treasure offer'd him, and answers, that he must fulfil the dictates of providence. His parents advise him to accept of it, and accordingly he does so. A quirk of his upon that occasion. *Alaudin* raises soldiers, becomes king of *Delee*, and overthrows many *Rajahs*. Leaves the conduct of his wars to *Tuttercon* his cup-bearer, whom he makes king of *Guzzarat*. Their present state. Some of the *Rajahs* yielded; others fled to retirements, and made inroads, *ibid.* Names of *Rajahs* unconquer'd to this day, *ibid.*

Customs of the heathens, of great use in illustrating several passages in the sacred writings, *&c.* 196.

D.

DANCES of the *Americans*, 91. Of several kinds. That of the *Calumet*, the leader's dance, the war, the marriage, and the sacrifice dance. That of the *Calumet* the finest to receive ambassadors or foreigners. How they meet and dance round the officer, who bears the *Calumet* half an hour, *ibid.*

Days, lucky and unlucky, of the *Bramins*, 324. Very superstitious on this head, *ibid.*

Debauches among the antients, 198. Famous debauch at the death of *Calenus*. Great quantity. *N. Torquatus* drunk.

Deity, in what places worshipped by the *East-Indians*, 213. Men made choice of gloomy places, and shades made by lofty trees, to pay their devotions to the deity. The *Jews* worship false gods in groves. The pious sacrifice to God upon hills. An altar erected in opposition to the express prohibition of the law. Reasons given for it, *ibid.* The *Jews* expressly forbid to sacrifice victims any where but in the temple, 214. *Indian* idols dispersed up and down the fields, and lodg'd in little tufted woods. *Jews* erected trees for the service of travellers. The heathen pagods dark and low. The *Jews* thought God delighted in gloomy places, thick clouds, *&c.* Most nations of antiquity had the same opinion, *ibid.* Physical reasons why people chose gloomy places for worshipping the deity, 215. Darkness raises a veneration for the deity, *ibid.*

Devandiren, king of the gods, 381. Is cloy'd with the sweets of heaven, and comes upon earth; goes to a solitude inhabited by a penitent, *Gaudamen* by name, who had a most lovely wife; is distractedly fond of her, and endeavours to make her violate her husband's bed, which she refusing to do, the god has recourse to artifice. The penitent using to rise at cock-crowing, to go and wash in the *Ganges*, *Devandiren* assumes the figure of a cock, and crowing much earlier than the house-cock used to do, the penitent rises, goes to the river, and finding 'twas but midnight, returns back, and sees the god in bed with his wife. Exasperated, he curses *Devandiren*, ibid. Wishes certain infamous marks may appear upon this god's body, which accordingly happen'd, 382. The god beseeches the penitent to mitigate the severity of his curses. The penitent was touch'd, and the god's body was from that time cover'd over with eyes like a second *Argus*. *Gaudamen*'s wife was changed into a stone; but *Vixnu* treading upon it, she was re-metamorphosed to the same beautiful creature, and lived afterwards in unity with her husband, *ibid.*

Devetas, 344. Happy and beneficent intelligencers. The sun, moon, and stars are *Devetas*. Others, *ibid.*

Diet of the *Americans*, 49. Not luxurious or delicate in it. Unacquainted with the use of bread. Of what they made their cakes. Made biscuits when they went a hunting. Some eat maiz. Food of the antient *Romans*, ibid. Illustrious example of *Roman* probity and frugality, in the person of *Caius Fabricius*, n. ibid. *North Americans* had no salt, 50. Antients esteem'd it much. *American Savages* broil their victuals, or dry it in the sun. Drink water, but invented strong liquors. The *Caouin* of the *Brasilians*, a spirit drawn from maiz. They drink to great excess, and would knock down our *European Bacchanals*. Use to drink out of prodigious large goblets. Their women quaff heartily, *ibid.* Verses from *Addison*'s *Cato* on the great abstemiousness of the *Romans*. Verses on the good effects produced by wine. Water extremely wholesome, *n. ibid.* *English*, *French*, and *Dutch* women drink, 51. Women apt to indulge in their cups, beyond the rules of decorum. The life which wine gives to love. The *Savages* eat in a slovenly manner, without knives, forks, table-cloths, *&c.* How the *Savages* of *North America* entertain their guests; wait upon 'em, and sing all the time, *ibid.* Before table-cloths were invented, the *Dutch* had a blue rag that used to go round the table, 52. The *French* cooks have refined our eating. *Savages* have religious banquets; are heighten'd with songs. Possibly the religious festivals of the ancients had not much religion in 'em. The *Germans* use very long graces

graces at meals. The *Canadan* women don't eat with the men. The *French* don't value an entertainment, unleſs it be heighten'd by women. The antient *Romans* not very polite to the ladies, *ibid.* Fine ſatyr of the famous *Lewis Cornaro* againſt luxury, *n. ibid.* *French* women accuſed by Monſ. *Muralt* of giving themſelves maſculine airs, *ibid.* The *Dutch* parties of pleaſure with their women, very ridiculous, 57. The men and women in different rooms. The *Savages* withdraw from their women out of contempt. The *Dutch* know nothing but to caſt up an account, and to look after their ſhops. Their young women too much confin'd from the other ſex, and therefore ſooner impos'd upon by 'em. The *Savages* vaſtly humane to one another, *ibid.* Obſerve the laws of hoſpitality, 54. The *Gauls*, *French*, antient and modern *Germans*, very hoſpitable. All debates of the *Savages* open'd with a pipe. When tobacco was firſt brought into *Europe*, ibid.

Diſeaſes of the *Americans*, and their methods of cure, 54. Often by violent exerciſes. Some reflections on the great advantages of it. Of more uſe than the preſcriptions of the ableſt phyſicians, *ibid.* Verſes from *Dryden* on this head, *n. ibid.* The *Floridians* uſe Vomits, and lance the parts troubled with the rheumatiſm, *ibid.* Good effects of friction, 55. *Braſilians* preſcribe a long courſe of abſtinence to their patients. The *Peruvians* employ'd ſimples, natural and artificial fires to cure their ſick. A ſingle atom may be the cauſe of incurable evils. The mechaniſm of the human body wonderful. Life and death are contiguous. Our ſtate of miſery conſider'd. Man does not owe his health and ſtrength to phyſic, but a freedom from cares. *Savages* of *North America* live 140 or 160 years. *Des Cartes* on the paſſions of the ſoul quoted, *n. ibid.* Character of *Lewis Cornaro*'s ſobriety, from Monſ. *de Thou*, ibid. Inhabitants of cities don't live to ſo advanced an age as thoſe who live in the country, 56. Prieſts often uſe inchantments to heal their ſick. *Anſchniſts*, who pretend to cure wounds by mumbling a few words. Numberleſs ſuperſtitious practices employ'd in healing diſeaſes. The *Savages* are patient to a miracle; lay burning coals on their arms to heal their diſtempers. Penances and auſterities among the *Mexicans*, *Peruvians*, *Virginians*, &c. The antient *Lacedemonians* uſed to try the patience of their children before the altar of *Diana*, *ibid.* The *Spaniſh* cruelty and barbarity condemn'd, *n. ibid.*

Divorces common in *Mexico*, 148. Little ceremony of it. Muſt not cohabit together again upon pain of death, *&c. ibid.* An adulterer puniſh'd with death, 149.

Dreſs of the *Americans*, 26. A paſſage from *Milton*'s *Paradiſe Loſt*, n. ibid. Some *American* nations go naked, 27. Cuſtom makes us wear clothes. Children not aſham'd to go naked, till taught otherwiſe. An Objection; why then do the *Savages* cover the *pudenda*? Anſwer'd, that their anceſtors probably had heard of the diſobedience of the firſt man. *Picts* went naked, till frequented by the *Romans*. Naſtineſs of the *Hottentots*. The cuſtom of wearing clothes not the effect of religion. A man may go naked, and be very devout. Uſe would ſoon reconcile it. Some *Americans* ſhut the *pudenda* up in a caſe; ſome of theſe adorn'd with gold and pearls. Some *American* nations wear a skin over their ſhoulders, which is the primitive dreſs, *ibid.* A paſſage from *Milton* to this purpoſe, *n. ibid.* Others adorn'd with tufts of feathers, 28. *Savages* who wear a kind of mat, and a ſort of ſtockings. Go generally bare-headed, and their hair falling on their ſhoulders. Some burn their hair off with ſtones made red-hot. Others burn it quite cloſe to their ears. Others again rub their hair with oil, and ſtick it full of feathers. Cuſtom of wearing long hair natural. Cuſtom of the *French* on this occaſion. The *Chineſe* fancied they'd be carried up to heaven by the hair of the head. Antients often went bare-headed. A fine paſſage from *Milton*'s *Paradiſe Loſt* on the native beauty of our firſt parents, *n. ibid.* Mr. *Locke* would that children of a year or two old ſhould never have their heads cover'd, it preſerving from colds, catarrhs, *n.* 29. Why the *Engliſh* butt ſo ſtoutly with their heads, *ibid.* Conformity of the *Americans*, and ſome other nations, with reſpect to the adorning the head, *ibid.*

E.

EASTERN princes, 200. Reflections on their chuſing either to reign or die. On the bloody adminiſtration of ſome princes; and the ficklenes and diſaffection of ſubjects, 201. The little real affection the *Eaſterns* bear to their monarchs, owing to the pride and cruelty of the latter. The *Eaſterns* in general effeminate, and leſs capable of real and ſolid virtue than the *Europeans*. Sometimes kings forced to be cruel, *ibid.*

Eclipſes, how form'd, according to the *Eaſt-Indians*, 388. A feaſt of the gods. The adder *Sexon* invited, who coming late, ſome butter was ſet by for him. The ſun and moon eat it up. The adder comes in, is angry, and ſwallows 'em; but ſoon throws 'em up again. 'Tis on theſe occaſions eclipſes are form'd, *ibid.* Further particulars thereof, 389.

Edifices, public ones in *India*, 227. Pagods, *&c.* generally built of great, black ſtones. Deſcription of them. No wood uſed in thoſe buildings. *Solomon*'s houſe, *ibid.* Houſes of the *Indians*, in what taſte, 228. Viſits. A very rude compliment to ask a man how his wife does, *ibid.*

Employments of the *American* women, 59. Wholly domeſtic. Never come to councils, nor allow'd to eat with men; but this not from jealouſy, but from their contempt of the fair-ſex. The *Gauls* and antient *Germans* admitted their wives to their entertainments and councils, and all parties of pleaſure. Some reflections on antient chivalry, when ladies were fought for. Our gallantry leſs affected, and more fickle than that of our anceſtors. The *Savages* more uniform than we, *ib.*

Eſſences of the *Eaſt-Indians*, 261. Fond of flowers and eſſences. Sprinkle one with roſe-water in their viſits. *Vide* the notes [a], [b], [c], for whimſical reflections on *Hungary*-water, *&c.* The powder of ſandal, a very fragrant wood. They powder themſelves with it. Their women employ themſelves in making noſegays, garlands, and chaplets of flowers, *ibid.*

Events, how the *Americans* tranſmitted memorable ones to poſterity, 70. Some pretend they were ignorant of the art of writing. Others, that they made books with leaves of trees, and writ in them. Deſtructive zeal of the *Spaniſh* monks and prieſts condemn'd all their precious monuments to the flames. Their books conſiſted of hieroglyphicks and paintings, under which hiſtorical events and the phænomena of nature were repreſented. In what manner the *Spaniards* pointed out the year emblematically. When the *Spaniards* entred *Mexico*, the *Peruvians* had neither letters or characters after the manner of the *Chineſe*, or figures as the *Arabians*. Had ſome notion of painting, but rude and artleſs. Oral tradition, and the *Quappus*, or *Quippos*, their only regiſters. *Quippos* were ſtrings made of cotton or guts. The *Peruvians* threw little ſtones into the ſhape of a wheel, in order to learn any thing by heart; and by theſe they were afterwards taught the principles of religion. The order in which the *Mexican* hieroglyphicks were rang'd, *ibid.*

Excommunicated among the *Indians*, 254. Call'd loſing the caſte. Look'd upon as infamous wretches,

wretches, and univerſally ſhunn'd. Break to pieces all the veſſels they may have made uſe of. Subjects of excommunication, drinking wine, feeding on cows fleſh, &c. All the heathens of antiquity had their excommunicated perſons. Words pronounced againſt them, *ibid.*

Exerciſes of the *Americans*, 56. Dancing of great antiquity. Probably, in the infancy of the world, when mankind were unprey'd upon by cares. *Hebrews* dance to the glory of the creator, and heathens to their Idols. The *Eaſt-Indians* and *Americans* made dancing a part of their religious worſhip. *Floridian*, *Canadan*, *Virginian*, *Mexican*, *Peruvian*, &c. dances. Theſe look upon it as a very healthy exerciſe. *Socrates* lov'd dancing. Motive of our learning it, different from that of the antients. The *Americans* dance to pleaſe their gueſts, &c. Are more nimble than we. Deſcription of their dances. Very whimſical, *ibid.* Mr. *Coxley*'s notion of dancing. Character of *Cleomira*'s dancing, from the *Spectator*, n. ibid. The *Americans* always dance in their publick debates, and other moſt ſerious affairs, 37. Their ſinging, to what uſe applied. Tho' rude and inelegant, are yet adorn'd with figures, and a kind of poetic enthuſiaſm. Apology for the *Savages* on this occaſion. The wild flights of poets cenſur'd, *ibid.* The vaſt uſe of poetry in pleaſing and inſtructing the mind, *n. ibid.* The *Americans* ſaid to be acquainted with poetry, and compoſe ſongs in honour of their gods and heroes. Have thereby preſerved very memorable events. *Orpheus*, *Linus* and *Muſeus*, were probably poets, prophets, and hiſtorians. No wonder that the firſt ages were over-run with fiction, which robb'd us of the knowledge of our anceſtors. The antient *Europeans* everlaſting ſongſters, *ibid.* Verſe of great help to memory, 38. *Charlemain* commanded ballads to be compos'd, the ſubjects whereof were the gallant actions of their anceſtors, for the uſe of children. *Americans* follow war, hunting, and fiſhing. Canoos, of what made. *Moſes*'s ark a kind of canoo. Uſed by the *Engliſh*, *Scotch*, and *Saxons*. Canoos ſuppos'd to give riſe to the fable of the *Syrens*, ibid.

Exercifes daily of the *Bramins*, 327. Oblig'd to wake two hours before day-break. They eaſe nature, waſh their hands, face, and feet. Sing a ſtory, &c. Silk clothes are naturally pure. Being dreſs'd, ſeveral ceremonies made with water. Pour ſome thrice into the hollow of their hands. Whimſical reaſon of this cuſtom, *ibid.* A kind of roſary made uſe of, 328. The idol worſhipp'd, in which is the almighty's coat of arms. The idol dreſs'd in flowers, &c. Another little idol of copper. Tapers lighted up before it. Anoint their foreheads with a gum. *Tiertum*, a holy water. Waſh themſelves with it when they have been polluted. The ceremony of the 24 names of God. Their *Poranes*, or antient chronicles, *ibid.* & 329.

Exterior, affected of the *Indians*, 263. Are a neat people. Bathe very often. Have a great command over their anger. Conceal their reſentments very artfully, *ibid.* Patient when overreach'd, 264.

F.

FAKIRS, a kind of fryars in *India*, 240. They out-do the antient *Anchorets* in penance and mortification. Some make a vow of continuing always in one poſture. Others ſtand for ever with their arms on high. Others mangle their bodies with ſcourges and knives. Go ſtark naked. The *Adamites* uſed to aſſemble naked, pray, &c. Indecencies they were ſaid to act on thoſe occaſions. The common people have the higheſt idea of the *Fakirs*, ibid. Are accuſed of committing enormous crimes in private, 241. The ſtrange manner in which the prieſts of *Baal* honour'd their gods. Some *Fakirs* make a vow of rolling themſelves a certain number of leagues over ſtones, briars, &c. A rambling kind of *Fakirs*, who go in crouds like gypſies. They tell fortunes. Dangerous to meet them alone. The *Indians* have theſe in the higheſt veneration. *Fakirs* compar'd to the ſons of the prophets, *ibid.* The voluntary caſtration of the prieſts of *Atys* and *Cybele*, and other ceremonies among the *Greeks* and *Romans* compar'd to thoſe of the *Fakirs*. Alſo the monks of *La Trape*, n. ibid. *Eliſha* demands a minſtrel before he conſults the Lord. Reflections on this ceremony, 241, 242. The *Fakirs* employ'd drums, trumpets, &c. to rouze their ſouls, and rais'd themſelves to extaſy, when they pronounced their prophecies, *ibid.* Enquiry into the power which muſic may have over the religious ſoul, *n. ibid.* The *Jews* generally call'd the prophets frantic, *ibid.* The heathens gave the name of fury to the enthuſiaſm of their prophets; and the poets thereby expreſs'd enthuſiaſm and inſpiration, *n. ibid.* The antients thought that a man muſt be frantic, in order to his being fill'd with the ſpirit of God, *ibid.* Ignorant people always ſeek for the marvellous, 243. Some of the antients were far from being ſuperſtitious. The ſharp invectives of the poet *Ennius* againſt the pretended prophets of his time, *ibid.*

Feaſts, faſts, &c. in *India*, 439, & *ſeq.*

Feſtival of the ſun in *Cuſco*, 178. The chief captains and caciques aſſiſted at it. The *Incas* open'd the feſtival. All the nobility go in proceſſion. Some having the wings of a large bird fix'd on their ſhoulders. Others diſguis'd with frightful masks. Play apiſh tricks. The ſeveral nations aſſiſted at it with the utmoſt pomp and ſplendor, *ibid.* A ſtrict faſt, 179. Have no commerce with their wives during that time. The *Incas* prieſts preparo the ſacrifice. The women of the ſun knead a kind of dough. None but choſen virgins allowed to make it. On this day, the ſun ſuppos'd to give a banquet to his children. The *Incas* and his train walk into the public ſquare. The moment the ſun darts out, he falls on his knees, and kiſſes the air. He invites the ſun to drink. The liquor pour'd into a golden tub. He drinks a little of it, *ibid.* This ceremony was a prelude to a quaffing bout, 180. They all march to the houſe of the ſun. The *Incas* offers the golden veſſel. Several pieces in miniature, repreſenting ſheep, lambs, &c. preſented to the ſun. A black lamb choſe by the *Incas* prieſts to be ſacrificed to that planet. This ſacrifice, to obtain happy or unhappy preſages. Different animals ſacrificed, according to the nature of the omens deſir'd. The lamb, how cut up. The intrails inſpected, *ibid.* Several formalities uſed on this occaſion, 181. Particulars which were look'd upon as an ill omen. The ſacrifice concludes with a feaſt, when the fleſh of the victims was eat. *Citu*, another feſtival, a general luſtration. To cleanſe the ſoul from pollution. Pieces of *Cancu* kneaded with great devotion. Faſtings and waſhings. The door of the houſe rubb'd with this dough, *ibid.* 182. An *Incas* goes in the great ſquare magnificently clad, 182. Declares that the ſun had made choice of him to drive out diſeaſes. The whole concludes with acclamations of joy. A nocturnal luſtration, when the *Incas's* run up and down the ſtreets with ſtraw torches. Throw them into the river, *ibid.*

Feſtivals of the *Caribees*, 126. Often have drunken entertainments. How they ſolemnize ſeveral things; ſuch as the birth of their children, &c. Their faſts. At the death of their husbands, or wives. Reflections on this, *ibid.*

Feſtivals and devotions of the *Virginians*, 109. No fix'd days for that purpoſe, but regulated by the ſeaſons

ſeaſons of the year. At their return from the war, fires lighted, round which they dance in a confus'd manner. Acclamations of joy, dances and ſongs, is their devotion in general. One of their religious acts is, the throwing the firſt piece of whatever they eat at meals into the fire. Dancing a religious ceremony. Of two kinds. Either when one perſon, or many dance together. Deſcription of each. They ſing as loud as they can ball, and ring little bells. Dance round a fire, when every one is cover'd with leaves, and has a little bell, his bow and arrow in his hand. The fires the places of rendezvous for diverſions, *ibid.*

Feſtivals of the *Mexicans*, 140. A ſolemn day when men were ſacrificed. Sacrifice of a girl or boy to *Tlaloch*, when the corn came up, *ibid.* The origin of this ceremony owing to a great drought, 141. The gods crown'd with flowers the beginning of ſummer. A woman dreſs'd up, and repreſents the god of *Salt*. Is ſacrificed. A boy and girl drown'd with great ceremony. Great feſtival of *Vitzliputzli*. Deſcription of it, *ibid.* A figure dreſs'd up to repreſent that god. Carried in proceſſion by nuns. The people worſhip it. Proceſſion of the devotees. Manner of it. Pieces of dough, call'd *Vitzliputzli*'s fleſh and bones. Worſhip paid to them, *ibid.* Diſtributed to the people like a ſacrament, 142. The communicants told, that they eat the fleſh of their god. Feſtival of *Teſcalipuca*. Deſcription of it. A captive ſacrificed. Perhaps an idea of our redemption. Particulars thereof. Prieſts ſigh and groan, and the people roll themſelves in the duſt. Their prayers to the winds, ſtorms, *&c.* Make a confeſſion of their ſins. Incenſe burnt in honour of the god. He is carry'd in proceſſion. Relation of it. The people incenſed, *ibid.* Devotees ſcourge themſelves, 143. Oblations made, *ibid.* Sacred viands given to the idol. The prieſts eat the meats. A jubilee every four years. A race perform'd by their youth. The *Mercury* of the *Mexicans* preſided over traffic. A youth ſacrificed by the merchants to him. The youth ſpends the time previous to the ſacrifice in merriment. His brain intoxicated with a liquor. His heart offered to the moon, *ibid.* This god how worſhipped in *Cholula*, 144. Devotees uſed to draw blood from their tongue and ears. Famous prediction aſcribed to it. Their chief god thought to be a great hunter. Deſcription of his worſhip, *ibid.*

Feſtivals of *Viſtnou* and *Eſwara*, 348. Feſtivals diſtinguiſh'd by three different names. Feſtival celebrated by married women. An image of *Parvati* made of rice meal, *&c.* Carried in proceſſion, and thrown into one of the ſacred ponds, *ibid.* Faſt of *Tſeveratree*, 349. In commemoration of *Eſwara*'s delivering mankind from a mortal poiſon, by ſwallowing it. Feaſt for obtaining health in this life, and heaven in the next. The *Bramins* take up a handful of long ſtraws, and make them into fourteen knots. An image exorcis'd. Is celebrated annually. The inſtitution of the feſtival, to what owing. Whimſical ſtory of a *Bramin*'s wife, whoſe huſband became jealous of her, who therefore loſes all his poſſeſſions in an inſtant. The *Bramin* goes in ſearch of the deity, and finds him under the ſhape of an old man. Their diſcourſe, *&c. ibid.* Origin of the feſtival call'd *Gokoulaſtem*, 350. *Deveki*, ſiſter to *Kampſa*, her wedding. A fluttering ſpirit comes and interrupts the feſtivity, and tells *Kampſa* that the eighth child his ſiſter ſhould bring forth, would be fatal to him. *Kampſa* confines the married couple, and reſolves to kill all their children. An aſs braying, the ſignal when *Deveki* ſhould be deliver'd. Deſtroys ſeven of the children, and would have murder'd the eighth, when he eſcapes, and kills *Kampſa*, &c. *Kriſtna*'s birth, *ibid. &* 351. Feſtival in honour of *Latſemi*, ſolemniz'd by the *Bramins* wives, 351. Feſtival of *Dipavati* deſcrib'd. Houſes and pagods illuminated. Story of *Viſtnou*, under the name of *Kriſna*. A *Ratjasja* ſeizes on the whole world, and 16000 virgins. *Kriſtna* kills the raviſher; reſtores the maidens to their liberty; they fall in love with him, and he enjoys them all, *ibid.*

Food and faſting of the *Bramins*, 330. Abſtain from every thing that has life. Their reaſons for it drawn from tranſmigration. Some ſubſiſt wholly on leaves and fruits. Better to make choice of death than to eat fleſh. Eat rice, roots, and herbs. Water their uſual drink; ſometimes mix'd with milk. Five ſins unpardonable. A feaſt that laſts all *December*. In commemoration of what. Some relations diſagree about the diviſion of certain lands. Caſt dice. One having falſe dice, wins the game. The reſt ſtake their liberty; then their common wife, and loſe both. Engage to confine themſelves twelve years in a wood, *ibid.* Loſe the game again, 331. The winner inſults the woman before them. She prays to *Kriſtna*. Plays at dice with the winner, and recovers every thing back. Her husbands play again, and loſe. Penance enjoin'd them. They now fight for a month together. They recover their lands. Pride of the *Bramins*. When a *Bramin* marries a woman of an inferior caſte, ſhe is not allow'd to ſee him eat. Their faſts very ſtrict, *ibid.*

Fortified places, into which the ſhepherds in *India* retire with their flocks, 226. Soldiers allow'd to plunder the ſhepherds at pleaſure, 227.

Funeral rites of the *Braſilians*, 169. Revere a bird that ſings mournfully in the night. Silly notions on this head. A ſick man at the point of death, when his relations throw themſelves upon him with ſo much violence, that they almoſt beat the breath out of his body. Waſh and comb their dead, and wrap 'em up in callico. Carry 'em proviſions every day. Everlaſting dances in the next world. Roar out dirges every time they paſs by their graves, *ibid.* 170.

Funeral rites of the *Canadans*, *Miſſiſippians*, &c. 87. *Savages*, who fall into tears at the ſight of a foreigner. The reaſon of it, becauſe they fancy their deceaſed friends and relations among them, *ibid.* They believe in tranſmigration, 88. The good ſhall hunt a prodigious quantity of game in the next life. Bow, arrows, corn, and meat buried with the dead, that they may not want any thing in their long journey. That their weapons have ſouls, *ibid.* A fine reflection on the emptineſs of fame and glory after death; tranſlated from *Charpentier*, n. ibid. The wicked will have no game. They fancy departed ſouls have ſociety for ſome time among the living. The corps is dreſs'd, its face, *&c.* painted with different colours, *ibid.* Laid in Coffins, which are lodg'd in barks of trees, *n. ibid.* A paliſade raiſed round the tomb. Mournful banquets for the dead. The widows wear a mourning habit for a year. The ſurviving party poiſons him or herſelf, if they dream of the deceaſed husband or wife, *ibid.* Feſtivals in honour of the dead, 89. The bones taken out of the graves, and convey'd into others, which is thought to relieve the dead. Weep over their graves, groan and ſay prayers. Particular ceremonies, with regard to ſuch children as are dear to 'em. Their bodies wrapt up in ſkins. If the deceaſed was a warrior, he is dreſs'd in a military habit. The very ſouls of their kettles are thought to follow them. *Paradiſe* inhabited by men who will hunt to all eternity. Objections which the *Savages* make to the *Chriſtian* religion. Our diſputes with theſe *Savages* a very difficult point. A dead body is anointed all over. The neareſt relations don't diſcover the leaſt ſorrow, 90. The corps ſet on a mat. The relations make a

ſpeech.

ſpeech. " Thou art now, ſay they, in the midſt " of us, and glideſt away like the ſmoke of a " pipe. Thy ſoul is now in the great region of " ſouls. Thou neither feeleſt or ſeeſt any thing, " &c." The female relations pay their compliment to the corps. Dance round it, and put it in a coffin of bark, with tobacco, pipes, &c. *Savages* of the *Long-River* burn the bodies. The ſlaves manumiz'd at the death of their maſters. The former offer ſome pipes of tobacco at the foot of their maſter's coffin. Mourning for children. Some of its hair cut off, which is made up into a doll. The affiicted father does not touch a morſel, *ibid.* The aſſiſtants at the burial ſtrip the corps. They mourn by not cutting off their hair, going in tatter'd clothes, &c. *ibid.*

Funeral rites of the *Caribees*, 128. All the relations call'd when a perſon dies, to prove he died a natural death. The corps laid in an odd poſture in a well, with the arrows, club, and knife of the deceas'd. Bury a ſervant and a dog to watch him. Light a fire by the pit, and ſit round it, *ibid.* They lament and roar, 129. The human body animated by a variety of ſouls. That of the heart immortal. The other ſouls tranſmigrate into brutes. The ſoul a ſenſual being, but of a very thin ſubſtance. Goes into happy iſlands, *ibid.*

Funeral rites of the *Floridians*, 120. Widows weep and groan over their husbands graves. Scatter their hair over it. They marry afterwards, but not till their hair is grown long, *ibid.* Kings interr'd with great magnificence, 121. The ſepulchre ſurrounded with arrows. Weep and faſt over their graves. She mourners hir'd. Burn their bodies and houſes. Beat the bones to powder, and give it the relations to drink. *Savages* of *Ampalache* embalm their dead. Bury 'em at the foot of a tree. Thoſe of their ſovereigns are alſo dreſs'd up in all their ornaments. Depoſited, after three years in the ſepulchre of their predeceſſors. The corps let down into a cave. A cedar planted near the cave, *ibid.* *Savages* of *Hirripa* bury their dead in foreſts. Particulars of it, *ibid.*

Funeral rites of the *Mexicans*, 151. Believ'd the immortality of the ſoul, and the eternity of rewards and puniſhments. Courage the chief of all virtues. Different manſions for ſouls, *ibid.* Burials regulated by the prieſts, 152. Different places of interment. Sung and made feaſts at funerals. Their lords interr'd with great ſolemnity. Order of the interment. The domeſticks put to death to keep their maſters company. The common people imitated the grandees. The death of their emperors. Emptineſs of all human grandeur. The idols mask'd when the emperor was ſick. The whole body of the nobility invited. The corps receiv'd by the clergy, *ibid.* The body thrown into the fire, 153. The aſhes and a tuft of hair laid in the coffin, *ibid.*

Funeral rites of the *Peruvians*, 191. Embalm'd their dead. *Incas*'s wives and domeſticks offer to be put to death with him. Deſcription of the funeral. Victuals ſhot into his mouth by a tube. Mourning for the *Incas*. The firſt month after his deceaſe ſpent in tears. Hired mourners, *ibid.*

Funeral rites of the *Savages* of *Darien*, &c. 161. Preſent victuals to the ſouls. Wives ſometimes follow'd their husbands into the other world. The ſouls of their great men only immortal. The pleaſures of the next life conſiſt in eating and drinking heartily, &c. Celebrate annually the death of their warriors. Particulars of it. Burn ſeveral things for the uſe of the deceas'd. The women make moſt indecent gambols, *ibid.* Young men ſacrifice to the *manes* of thoſe warriors, and make an inciſion in the *pudenda*, 162. Prieſts of *Cumana* crop the bride's virgin-flower. She-warriors, that make a vow of perpetual chaſtity. They burn, beat to powder, and dilute in their common drink the dead bodies of their caciques, &c. *ibid.*

Funeral rites of the *Savages* of *Paria*, 164. Buried in huts, victuals ſet by 'em. Bodies often dried by the fire. Dirges and wailings. Skull of a husband preſerv'd by way of relique, *ibid.*

Funeral rites of the *Virginians*, 112. Interment of their ſovereigns. Their bodies religiouſly preſerv'd. Cut the skin down their backs. Take the fleſh from the bones. Fix the bones in the skin in their proper places. Fill up the hollow with ſand. The corps thus prepared, is carry'd to a repoſitory. Laid on a great piece of wood. Place an idol in the ſepulchre to guard the bodies. A prieſt alſo watches day and night. Burial of private perſons, in pretty deep graves, and wrapp'd up in skins. The women put their faces in mourning, *ibid.* Mourn twenty-four hours, 113.

Funerals of the *Eaſt-Indians*, 231. No general manner. Some throw 'em into the *Ganges*, others burn, and others bury their dead. Rice, flowers, and fruits carry'd to the graves. The dead waſh'd and rubb'd with oil. Boiling water uſed on this occaſion, to know whether the perſon was only in a lethargy, *ibid.* The *Jews* waſh'd their dead, and embalm'd 'em, 238. The body paſs'd thro' the fire firſt. The odoriferous ſpices on theſe occaſions always made boiling hot. Farther particulars of the antient embalming. *Jews* learnt it from the *Egyptians*. Deſcription of a curious *Egyptian* mummy in *Leyden*. Bodies preſerv'd 3000 years. Honey made uſe of in embalming. Perſons in *India* who ſound a long trumpet at burials. Women forced to burn themſelves alive with their dead husbands, 238, 239. Might eſcape death, by turning common ſtrumpets. Such women dance at weddings, and are proſtitutes while they've any beauty left. Manner how a woman, when her husband was dead, was inveigled to burn herſelf along with him. When once ſhe had promis'd, not allow'd to recede from it. She was led to the funeral pile with great ceremony. The *Mahometans* have oppos'd this cuſtom ſtrongly. Cuſtom ſaid to ariſe, from the womens frequently poiſoning their husbands, *ibid.* *Negroes* of *Guinea* mention'd on this occaſion, 240.

G.

GANGA *Gramma*, *Gournata*, and other *Ratjasja's*, their worſhip, 353. Are the executors of divine vengeance. Groteſque ſtatue of the former *Gournata* worſhipp'd under a tree. The idol of *Ganga* ſeated on a chariot, and carried in proceſſion. All perſons who in a fit of ſickneſs or imminent danger have made a vow to *Ganga*, receive a voluntary kind of ſtrapado at that time. Hooks fix'd in the skin of their backs, when they are lifted up aloft, where they play many apiſh tricks. Women often perform theſe feats, *ibid.* A pack-thread drawn thro' the skin of ſome, 354. Perſons throw 'emſelves under *Gramma*'s chariot, purpoſely to be kill'd on the ſpot. A buffle ſacrificed whimſically. A man ſacrificed antiently to *Ganga*. *Vide* the note [a], for reflections on bloody victims. The *Bramins* hold, that ſuch as offer theſe ſacrifices die, and are born again ſeveral times; are miſerable, &c. *ibid.*

Ganges, a river in *India*, and the countries thro' which it flows, 220. What St. *Jerom* ſays of it. That the rivers now call'd *Tigris*, *Ganges*, and *Euphrates*, are not thoſe antient rivers which iſſued out of *Paradiſe*. St. *Jerom* talks of emeralds, carbuncles, and mountains of gold near that river, *ibid.* That the city of *Achim* is poſſibly the ſame with *Ophir*, mention'd in ſcripture, 221.

Solomon's fleet ſent for gold. Monſ. *Huet*'s opinion about this voyage. Crocodiles, tygers, and rhinoceros's on the banks of the *Ganges*. Will take children out of houſes. Particulars relating to crocodiles. *Indians* have a particular veneration for the *Ganges*. Think it a great happineſs to die in its waters, *ibid.* Sick perſons carried on its banks, 222. Ceremonies on that occaſion. Such as live at a great diſtance from it, ſend for its waters. Their pagods furniſh'd with it. Reflections on the darkneſs which has over-ſpread the minds of idolaters. The veneration the *Indians* have for the *Ganges*, to what poſſibly owing. By them thought a god. Pay a great veneration to floods and rivers in general, *ibid.*

Ganges, the mythological origin thereof, and the hiſtories of *Belli*, *Sagara*, and *Bagireta*, 359. The *Ganges* came originally from heaven. *Belli* the *Ratjasja*, empower'd by *Eſxara* to overcome all his enemies. Swell'd with pride, *ibid.* The egg-ſhell with which all the worlds are ſurrounded, 360. The egg-ſhell crack'd. A white horſe offer'd in ſacrifice. A difficult one. The horſe ſent up and down the country, with a writing fix'd on its tail. Eſcorted by a great number of women, and 60,000 young men. The horſe ſtole away, and hid under the ſeventh world. A fluttering devil gives notice where he was. They eat the earth down to the center, and come at the horſe, *ibid.* A young man leaps upon him, 361. *Eſxara* takes the *Ganges* upon his head. A holy man ſwallows the river up, which afterwards iſſues out of his thigh. The aſhes of 60,000 perſons being water'd with it, they come to life again. The *Ganges* call'd the *celeſtial river*, the river of the *thigh* and *Bagireti*. Reaſons why they were ſo call'd, *ibid.*

Gardens, in *India*, how laid out and water'd, 235. A confus'd medley of trees, without order or ſymmetry; but very pleaſant. Preferable to parterres in hot countries. Every garden has generally a well or pond in it. A baſon hard-by this; which being fill'd with that water, and a hole at the bottom, it diſtributes the water up and down the whole garden. A more convenient way than watering 'em with pots, *ibid.*

Garrouda, the bird, its origin, 341. Strange ſtory of *Caſſiopa*'s (one of the firſt *Brannins*) two wives, and a horſe, about which a wager was laid. *Diti* conceives, and lays two eggs. A child iſſues from one, which was broke, *ibid.* The immature babe is angry, flies up into the air, and undertakes to guide the ſun's chariot, 342. *Garrouda* iſſues out of the other egg. Fetches the *Amortam* (a liquor) to reſcue his mother out of ſlavery. How the tongues of ſerpents firſt became forked. *Viſtnou* made choice of *Garrouda* to carry him as the eagle does *Jupiter*, ibid.

Gasjendre Motsjam, his ſtory, according to the *Bramins*. Sung always at day-break, 329. A high mountain in one of the ſeven ſeas of milk. Has three ſummits of gold, ſilver, and iron. A *Deveta* diverts himſelf with his wife in it, but neglects paying honour to a holy being, who, offended at it, threatens that the *Deveta* ſhould be turn'd into an elephant. The *Deveta* begs pardon, but in vain. Is metamorphoſed into that beaſt. Going to drink at a pond, he engages a crocodile, and the battle continues a thouſand years. The elephant defeated, and returns to his natural ſhape. Is reſtor'd to his former ſtate by *Viſtnou*, ibid.

General, very whimſical manner of electing one, 164.

God, according to the *Banians*, 277.

God, according to the *Bramins*, 337. But one God, *ibid.*

H.

HELL, according to the *Indians*, 383. Its ſituation. The preſident of hell. His ſecretary, who writes down the actions of all men. The preſident very juſt. Manner of the tryals. Man may be puniſhed firſt, and rewarded afterwards, or rewarded firſt and puniſhed afterwards; after which he returns back upon earth. Puniſhment of the damn'd in hell, *ibid.* How to obtain a quick paſſage over the burning river, 384. A ſecond preſident of hell, call'd *Yhamen*. Story of his dying, and riſing again. A penitent deſires the god would let a child be born to him. He grants it, and leaves him to his option; who makes choice of a child that ſhould be virtuous, but die in his ſixteenth year. The child is born; grows up, and is very pious. Being ſixteen years old, Death ſends for him. The youth refuſes to die; whereupon *Yhamen*, the king of death, comes riding upon a buffle, and ſummons him to die. The youth refuſes. *Yhamen* throws a rope about his neck, and was going to drag him into hell, when the god *Xiven*, or *Rutrem*, delivers him, and kills the king of death, *ibid.* Ill conſequences which attended it by mankind's multiplying ſo much, 385. *Xiven* reſtores *Yhamen* to life, who diſpatches a herald to the earth, with orders for mankind to ſubmit immediately to him. The herald gets drunk, mounts an elephant, and does not publiſh the order in the direct terms he had received it. Conſequences of it. Farther particulars of hell, *ibid.*

Heraldry, if it may be ſo call'd, and hieroglyphicks of the *Savages*, 98. Trees ſtript of the bark, and ſeveral groteſque emblematical images painted on 'em, at their return from a victory. Their hieroglyphicks, *ibid.*

Hieroglyphicks of the *Mexicans*, 144. Paintings on callico, *ibid.* Numbers or ſigns added to them, 145. A very artful invention. Thereby preſerv'd all memorable incidents. The exploits of their heroes ſung in their temples, *ibid.*

Hieroglyphicks of the *Virginians*, 110. Expreſs incidents by the figures of birds, beaſts, &c. Paint themſelves to be diſtinguiſh'd from other nations in war, &c. *ibid.* An idol is carry'd along with 'em, 111.

Holy-water of the *Indians*, 217. *Jews* had theirs, *ibid.* *Indian* holy-water is only cow's piſs, 218. That the luſtration with it will draw down the peculiar protection of the gods, and drive away every evil. Reaſons why the *Indians* pay ſo great veneration to cows. That they are the beſt, and moſt perfect of all beaſts. The tranſmigration of *Phoe*. The *Egyptians* worſhipp'd the ox. An emblem of fruitfulneſs. Colour of this beaſt. Pronounced oracles. Good and bad omens at conſulting. *Troglodites* uſed to ſtrangle with an ox's tail all ſuch as were paſt their labour, *ibid.* Thought this was doing them a moſt ſingular honour, 219. The great ſervice the ox does to man, may poſſibly be the reaſon of the great veneration paid him. Particulars of the things in which he is ſerviceable. This beaſt firſt taken great care of, becauſe of his uſe to man, and afterwards worſhipp'd, *ibid.* Statue of an ox on the frontiers of *Bengal*. To what uſes applied, *n. ibid.* *Indians* ſet a little cow of wood or ſtone on a pillar in ſeveral places, *ibid.* An ox's head fill'd with *Arabic* characters thought to be a *Taliſman*, 220. The brazen ſerpent of the *Jews* in the wilderneſs, perhaps a *Taliſman*; as alſo the *Palladium* of the *Trojans*, ibid.

Hunting, ceremonies obſerv'd by the *Americans* before they go on theſe exerciſes, 97. Preparations for chaſing the wild bull. Dance the *Calumet*. A piece of cloth carried by way of ſtandard. They halt to bewail the death of thoſe wild bulls they ſhould kill, and make a fire of bulls dung dry'd in the ſun. Young *Savage*, the firſt time he goes a hunting, prepares himſelf by faſting, and daubs his face with black. Devotes a piece of fleſh from every door to the great ſpirit, *ibid.*

Husbandry of the *Americans*, 59. They don't till the ground as we do. Turn it up with wooden hooks, and grub up all the weeds. Manure the ſoil with the aſhes of 'em, and fiſh-ſhells. Sow their corn in *May*, as we do our beans. Harveſt being come, they hoard their corn in pits, they having no apartments above-ground, *ibid.* Several *Europeans* uſed to do the ſame, 60.

Huſcanawing of the *Virginians*, 108. Celebrated every 15 or 16 years. The beſt-ſhap'd, and moſt ſprightly youths choſen for this diſcipline. Dangerous to refuſe undergoing it. Shut up for ſeveral months, and have no ſuſtenance allowed, but a decoction which turns the brain. Deſcription of the huts in which they are ſhut up. Theſe youths loſe their memory. Are not allow'd to remember any thing after the ceremony. Several die under this cruel probation. Oblig'd to a religious ſecreſy during this ſevere diſcipline. To reveal any thing of it, is puniſh'd with death. Reaſons the *Virginians* give for this probation; to root out the prejudices of youth, *&c.* ibid. The antients had pretty near the ſame notions, 109.

I.

JAGUIS of three kinds, 317. *1ſt*. *Vanapraſtas*, who live in woods with their wives, *&c.* and feed on herbs, *&c.* Some think it a ſin to pluck up roots. *2dly*, The *San-jaſiis* affect a greater abſtinence. Live on alms, *ibid.* Are not ſuffered to lie two nights together in the ſame place, once a year excepted, 318. Muſt conſtantly oppoſe ſix enemies, luſt, anger, avarice, pride, love of things of this world, thirſt for revenge, *&c.* *3dly*, The *Avadoutas* abandon their wives and children, *&c.* and keep only a bit of cloth to cover the *pudenda*. Rub their bodies with aſhes, *ibid.*

Idolatry of the *Americans*, 11. Two kinds of Idolatry, both almoſt as old as mankind. The firſt, the worſhip of the ſtars and elements; the ſecond, that of man; both roſe from pride and fear. The leaſt trifles or gugaws thought agreeable to God, *ibid.* Idolatrous worſhip in the main of the ſame texture, 12. Whether a ridiculous worſhip, or atheiſm, moſt agreeable to the deity. *Bayle* has determined for the latter. *Leſcarbot* of the ſame opinion. A quotation from him. Antient idolaters ſuppoſed ſubaltern deities. The *Americans* alſo. The *Canadans* believe there's a devil and genii in inanimate things. Their belief in a God, his ſon, his mother, and the planet of the ſun. Creed of the *Virginians*, *Floridians*. The bare light of reaſon informs mankind they ought to believe in a ſuperior being, *ibid.* *Canadans* believe the devil throws duſt into their eyes, *n. ibid.* *American* ideas of God and the devil, bears a conformity to two *Eaſtern* principles. *Greeks* and *Romans* had good and evil genii. The *South-Americans* think arrows inform'd with genii. The antient ſuppoſed an univerſal ſpirit, *ibid.* The notions the *Americans* have of the ſupreme being abſorb'd in fictions, 13. Fables, the offspring of a crazy imagination. Idea which the *Americans* have of the deity, examin'd. That like children they form it agreeble to their little capacity. Prov'd from an ignorant father's inſtilling fantaſtical notions of the deity into his child. The whole made up of puerilities. The child thus taught, adds afterwards his own ſilly whims to what he had imbib'd. This argument illuſtrated, from the ſuppoſition of a king, who was to prohibit his ſubjects knowledge in general, and command them to live in a wild manner, whereby they'd ſoon become very illiterate. Inference to the *Americans*, ibid.

Idolatry and pagaviſm, chief cauſes of it, 208. Moſt religions aroſe from ſomething good. The fabulous hiſtory of the gods founded on truth, but very much diſguiſed. Surpriſing how ſo great a change in religion could be wrought. What things are the firſt cauſes of error. Another cauſe of idolatry, the idea which men had always form'd to themſelves of the divine being. Reflections on it. Mankind firſt ador'd the planets. Next fire. Reaſons of this, *ibid.* Firſt worſhipp'd as the ſun's repreſentative, 209. The *Chaldeans* affirm, that fire is the ſtrongeſt and moſt powerful of all the gods. An *Egyptian* prieſt denies it, and proves his aſſertion thus. He has a large ſtatue made of porous earth. Fills its belly with water, and ſtops the holes with wax. The *Chaldeans* prepare a fire, and the *Egyptian* prieſt puts his ſtatue againſt it. The wax diſſolves, the water pours forth and puts out the fire. In what manner the *Egyptians* ſolemnized this victory. The *Perſians* alſo worſhip fire, *ibid.* Fire carried at the head of Caravans in the *Eaſt*. Probably might be imitated from the pillar of fire which walked before the *Iſraelites* in the night, *n. ibid.* Fire carried before the *Perſian* kings, attended by 365 prieſts. Perpetual fire of the *Grecks* and *Romans*. Afterwards mankind worſhipp'd their own ſpecies; then beaſts, and the very refuſe of nature, *ibid.* The ſwelling ſtyle of the *Eaſtern* writers, increaſed idolatry, 210. The poets contributed greatly to it. The generality of mankind did not ſearch into the ſenſe ſhadowed under the figure, but conſidered the figure itſelf. Hence God is figur'd arm'd with a ſharp ſword, a bow and arrows; now gay, then angry, *&c.* Neceſſary houſe had at laſt its Goddeſs. Idolatry increaſed by the veneration which mankind had for every thing that came from their prieſts and elders, *ibid.*

Idols of the *Bramins*, and their worſhip, 247. Their divine worſhip different from that of the Chriſtians. *Idols* carried in proceſſion thro' the city. Deſcription of that, in honour of *Viſtnou*. The image ſet on a horſe carv'd in wood. A man fans the idol, and drives away the flies. A ſett of young proſtitutes dance in honour of the god. Opinion of *Bramins*, with regard to proſtitutes. *Devendre* aſſumes the figure of a man, viſits a curtezan, in order to try whether ſhe'd be faithful to him, *ibid.* Her great fidelity, *ibid.* 348. Would burn herſelf along with him. *Devendre* rewards her fidelity. The worſhip of images conſiſts in honouring and dreſſing them up. Are deck'd with flowers, rich clothes, jewels, waſh'd with eſſences, lamps lighted up before them. Victuals preſented to them. The viands how carried. Yearly feſtival of *Viſtnou* and *Eſwara*. Their images carried into a tower, which runs upon wheels. Deſcription of the whole, *ibid.*

St. *Jerom* travels over the *Eaſt*, to learn the maxims of its inhabitants, 196. Studied under a doctor of the ſchool of *Tiberias*, ibid.

Immortality of the ſoul, according to the *Peruvians*, 190. A diſtinction between ſoul and body; the latter called animated earth. Animals inform'd with a ſenſitive ſoul. Another life after this. The univerſe divided into three worlds. The devil's houſe. The life to come, a corporeal one. Happineſs of the bleſt. Hell filled with diſeaſes and evils. An univerſal reſurrection. Paring of their nails, and combings of their hair, laid by againſt the reſurrection. Endeavour to ſpit always in the ſame place, *ibid.*

Inchantment of the *Eaſt-Indians*, 243. Stories of modern miracles very much ſuſpected. *Indian* inchantments trifling. They teach adders to dance to the muſic of a flute. Carry them in baskets from houſe to houſe. Adders charm'd out

out of gardens, *ibid.* Several popiſh miracles. *Indians* pretend to charm crocodiles, tygers, &c. n. ibid. Serpents may be delighted with muſical ſounds. Deſcription of conjuration with ſerpents, *n.* 244. The *Indians* take thoſe adders in their hands, 244. Story of an *European* ſoldier that kill'd an adder. The *Egyptians*, *Phœnicians*, *Greeks* and *Romans* worſhipp'd the ſerpent. An emblem of eternity, &c. Difficult to account for the veneration the *Indians* have for theſe venomous reptiles. Probably this Serpent borrowed from the ſtory of *Adam* and *Eve*. Such kind of people probably the firſt and only inchanters, *ibid.* The *Jews* borrowed from the *Egyptians* the juggling tricks ſo often mention'd in ſcripture, 245. Some perſons have in all ages been famous for their power over reptiles. Extraordinary things perform'd by the power of verſe, *ibid.*

Inchantments in *India*. 435.

India, in general, and the cuſtoms of its inhabitants, 268. The author's preamble. People who have never travell'd, form to themſelves an advantageous idea of other nations. God has diſtributed his bleſſings pretty equally over the whole globe. Particular deſcription of the landwinds which blow from the coaſt of *Coromandel*. Like ſo much fire thrown in a man's face, *ibid.* The perpetual ſummer in hot countries not ſo agreeable as our variety of ſeaſons, 269. Very great and regular rains. Rice the common food, how prepar'd. Game and fiſh enough. A great quantity of fruits. Particular deſcription of the Mangue. Lemmons and oranges. Caſſia-trees, the ſticks whereof being ſtruck againſt one another by the wind, make a ſtrange noiſe. *Betel* the next food to rice, *ibid.* 'Tis a plant that riſes like our virgin-vine, 270. Deſcription of it, and how 'tis prepar'd. Has a great many virtues. Preſent it as we do ſnuff. Very dangerous to take from the women, they making love-potions of it. A ſoldier is mad for a woman who had given him ſome of it. Uſeful in healing wounds. The greateſt part of *India* a deſart. Owing to the continual wars of the *Great Mogul*. The *Aſiaticks* a ſoft and effeminate people. They live in a moſt agreeable independance, *ibid.* A man lives at a ſmall expence, 271. The *Indians* in general divided into *Moors*, *Heathens* and *Topas's* or *Meſtezos*. Some account of the latter. *Portugueſe* formerly maſters of *India*. The inhabitants of *Mocli* rebel againſt the *Portugueſe*, and cut them all to pieces. *Parias* another ſort of *Topas's*. Call'd by the *Heathen Indians* Rice-Chriſtians, out of contempt. Theſe *Parias* are great villains. Their great dexterity in thieving with their toes. Think it beneath them to work after they turn chriſtians, *ibid.*

Indian idolaters, 567. Agree there is but one God, but form ſtrange ideas of him. God, the air we breathe; the ſun, boil'd rice; the letter O. The ſouls of the bleſſed iſſue thro' the crown of the head, fly with the ſwiftneſs of an arrow thro' the ſun to everlaſting bliſs, *ibid.*

Joguis, who walked in an iron cage: an hundred about it, which were lighted by four of his companions, *n.* 318.

Joguis, ſurpriſing auſterities of theſe, 430. Several particulars concerning them, 431. & *ſeq.*

Jugglers of *America*, and their manner of treating the ſick, 84. The *Savages* very healthy. Voluntary deaths of their old people, *ibid.* Deſcription of it, *ibid.* Laſt words to the family, 85. His beſt-lov'd child ſtrangles him. Think dying in old age a happineſs. Jugglers cure diſeaſes of the legs and thighs by lancing. Have a potion to expel poiſon. Jugglers are prieſts and phyſicians. Their probation before they are admitted as ſuch. Are ſhut up nine days in a hut, and live only upon water. Invoke the ſpirit with terrible howlings and diſtortions. Comes out and boaſts he has diſcover'd the ſpirit. Their cures owing to chance rather than ſkill. Are nevertheleſs acquainted with ſeveral phyſical herbs, *ibid.* A juggler is a kind of quack, who fancies himſelf immortal, and is endow'd with the virtue of healing all diſeaſes, 86. The jugglers laugh'd at behind their backs. The juggler viſits a patient. Examines him very carefully. Sings, dances, and howls. Sucks the patient's body, and pretends to draw bones out of it. The juggler often kill'd for not healing his patient. This quackery opens with a banquet. The phyſician comes into the aſſembly with a bag on his ſhoulder, and a gourd bottle in his hand. All ſeized with enthuſiaſtic fits. The juggler dances round the patient. Touches every part of his body. Tells him he has a ſpell in ſuch a part of it, which muſt be thrown out. The relations of the patient ſing over the wound. A great kettle brought in, and the preſents to the juggler put into it. He falls into a kind of lethargy, and tells the ſtanders by he has found out the diſtemper. Tortures the patient prodigiouſly by the medicines he applies. How artful jugglers excuſe themſelves when unſucceſsful, *ibid.* This quacking trade very beneficial. Some boaſt they can kill an enemy tho' at two hundred leagues diſtance, 87. Another remarkable kind of juggling. When the patient fancies he is bewitched, he is extended on the ground before the juggler, and a roe-buck skin thrown over him. The phyſician throws himſelf violently on the patient; foams at the mouth, ſucks his blood, &c. The juggler pretends to pull out a ſpell, which he ſhews to the aſſembly. Some jugglers give out certain charms of uſe in war. The moſt eminent of theſe are lame or crooked. Oblige the patients to run through flames. Preſcribe dances. Plunge the ſick perſon naked into ſnows, &c. in the depth of winter. Conſecration of the medicines after a very myſterious manner, *ibid.*

Ixora, the ſame as *Eſwara*. His extraordinary ſtory, 410. The world no bigger than a drop of dew; changes to an egg, cover'd with ſeven coats like that of an onion. Other ſtrange particulars. *Ixora* how imag'd, *ibid.* & 411. *Ixora* the infinite and eternal matter. Reflections on the Gods in *India*, ibid.

Ixora worſhipped under the name of *Mahadeu*, 425. Particulars of it, *ibid.* & 426. *Ixora* under the image of *Lingam*, 426, & 427.

K.

KAMAETZMA, Wife to *Ixora* or *Eſwara*, 429. Her pagod. A remarkable ceremony in her honour, *ibid.* & 430.

L.

LANGUAGES of the *Americans*, 24. Various dialects among 'em. Subject to great changes, *ibid.* A vaſt number of them, *ibid.* Theſe changes in their languages owing to the *Europeans*, and the frequent removals of the *Americans*, 25. The *Peruvians* had formerly a tongue peculiar to their religion. Obſervation of the *Canadan* tongues. Several letters they can't pronounce. Difficulty of pronouncing a foreign language in perfection. That we imprint the peculiar character of our own nation, on the accent of a tongue we learn. Examples of the *Dutch*, *Germans*, *Engliſh*, *Italians*, and *French*. The moſt unpoliſh'd tongues leaſt compounded. Thoſe of the *Americans* very ſimple, *ibid.* *Savages* of *Canada* underſtood by themſelves only, *n. ibid.* The *Engliſh* clear'd of the aſperſion, that they're a fickle people, by Monſ. *Muralt*, *ibid.* Manner how children attain a language, 26. That were children left to themſelves, they would form a tongue of their own, which would be vaſtly ſimple. The *Americans* had no uſe of

of letters, and were aſtoniſh'd that the *Europeans* could expreſs their thoughts by 'em, *ibid.* How inſtinct teaches us ſeveral inarticulate ſounds, ſuch as the noiſe made by the falling of a houſe, *&c.* from *Du Bos's Critical Reflections on Poetry and Painting*, n. ibid.

Law, ceremonial, contain'd in the book of the *Banians* call'd the *Shaſter*, 295. Enjoin'd frequent waſhings. Origin and particulars of it. Smear'd their bodies in the mud of rivers, *ibid.* Sins abſolv'd thereby, 296. Painted red in the forehead to diſtinguiſh themſelves as God's people. Motives for it. To make prayers and oblations under green trees. A tree particularly uſed for that purpoſe. Deſcription of it. Look'd upon as ſacred. Subject of their prayers. They are enjoin'd certain prayers in the temple. Proceſſions, ringing of bells, worſhip of images. Pilgrimage to rivers very remote. Invocation of ſaints. Worſhip of the almighty upon firſt ſeeing any creature after ſun-riſe. The ſun and moon the two eyes of God, *ibid.* Beſmear the floors with dung, 297. Baptiſm of children. Differs according to the ſeveral caſtes. A pen put to the child's forehead. An unction of red ointment. The *Bramine* children anointed with oil. Their nativity calculated. Their marriages at ſeven years of age. A great unhappineſs to die unmarried. How perſons are married. Songs ſung in praiſe of the bride and bridegroom. A ſplendid ſhew to ſolemnize the nuptials. The bridegroom in nuptial pomp, with a noble retinue. The bride with like pomp. A fire made. A ſilk ſtring put round both their bodies. A type of what, *ibid.* A cloth put between both, 298. The bleſſing pronounced. No dowry. Several particular injunctions. Muſt not marry out of their caſtes. Their burials. Behaviour towards dying perſons. They pray to the god of the waters. The corps waſh'd. Carried to a river-ſide. The *Bramins* prayer over it. A fire made, and the ſpeech to it. A pot of water, and veſſel of milk. The body burnt to aſhes, and theſe thrown into the air. Speech to the elements, *ibid.* The *Bramins* exhortation to the neareſt relation of the deceas'd, 299. Women that burn themſelves with their husbands. Verſes from *Propertius.* Origin of this cuſtom, according to *Strabo.* Second marriages forbid. Ceremony of the women's burning 'emſelves with their husbands, *ibid.*

Law-ſuits, none among the *Americans*, 66. How the *Mexicans* decided all diſputes. Their ſentences very conciſe. No delay of ſuits, except appealing to the tribunal wherein the king preſided. Happy country in that reſpect. The *Floridians* have recourſe to umpirage. The *Turks* not plagu'd with the captious formalities of our laws. In *Perſia*, every man pleads his own cauſe. The *Chriſtians* the greateſt wranglers in the world. *Quære*, why they ſhould be ſo? A ſuppoſition to what it is owing, *ibid.*

Locuſts, how eat by the *Eaſt-Indians*, 226. Often eat 'em boil'd, *ibid.*

Lord, the reverend Mr. *Lord*, chaplain to the *Engliſh* factory at *Surat*, his diſcovery of the ſect of the *Banians*, 273. Preface, containing his motives for writing that work, 275, 276. Introduction, 277.

Love of one's country, 63. That 'tis not always the reſult of reaſon or duty, *ibid.* 'Tis the effect of cuſtom, education, and complexion, 64. Many people troubled with what the *French* call *la maladie du pais*, or a hankering after one's country. 'Tis ſometimes incurable. The *Savages* have ſome characteriſtics of it. In the *Spaniſh* conqueſts of *Mexico* and *Peru*, we meet with the moſt excellent inſtances of this. Their glorious conduct on this occaſion, muſt not be aſcrib'd to a *Savage* brutality. The ſpeech which the emperor *Guatimozin* made to *Cortez*, vaſtly noble and heroic. The *Chilians* have fought for their liberties upwards of 200 years. The *Floridians* not yet ſubdu'd. Another kind of love for one's country, which makes us idolize our own, and deſpiſe others. Very ridiculous, *ibid.* The *Greeks*, *Romans*, and *Chineſe*, have given into this abuſe, 65. The *Mexicans* alſo. The *Engliſh* haughtineſs towards other nations cenſur'd, *ibid.* This aſperſion clear'd by Monſ. *Muralt*, in his character of the *Engliſh* and *French* nations, *n. ibid.* Is of opinion, that the *Swiſs* have very much corrupted themſelves, by frequenting the *French*, n. ibid. The *French* partially fond of their own country. Fantaſtic fondneſs which ſome nations have for what is ridiculous when of their own country. That the inhabitants of the moſt *Savage* climes preſer them to other countries, tho' moſt beautiful, exemplify'd by the *Greenland Savages*, who came to the king of *Denmark's* court, *ibid.* Story of a *Hottentot*, who was brought to *England*, and was kindly uſed; but could not be eaſy till he return'd home, *n. ibid.* That this is not to be wonder'd at, *ibid.* That it proceeds partly from pride, 66. Vanity of young *Frenchmen* who have not ſeen the world, *ibid.*

M.

MAN, according to the *Eaſt-Indians*, 390. Came originally from the god *Bruma's* face, thighs, legs, *&c.* Caſte of *Xandalam* had in great contempt. Inſtances of it, *ibid.* & 391. The *Bramins* only endu'd with ſouls. Mankind in general animated with one ſoul. Tranſmigration. Arguments of the *Indians* to prove it, *ibid.*

Mango-capac, the great legiſlator of the *Peruvians*, 172, *&c.*

Marriage of the *Peruvians*, 186. Of the *Incas's* relations. The young men and maids of the royal family aſſemble annually, *ibid.* The marriage agreed upon, and the *Incas* ſets himſelf in the midſt of them, 187. Made them promiſe a mutual faith. Theſe were call'd the lawful wives. The relations furniſh'd the moveables. The governours oblig'd to marry the young people of their provinces in the ſame manner. Several injunctions. The heir to the crown uſed to marry his own ſiſter. The blood of the ſun muſt not be mix'd with that of men. In what manner the ſucceſſion to the crown was regulated. The king's lawful wife and miſtreſſes, *ibid.* The bridegroom uſed to go to the bride's houſe, and put a kind of ſhoe upon her foot, 188. Particular deſcription of the royal habit of the *Incas's*, *ibid.*

Marriage ceremonies of the *Caribees*, 127. Jealous of their wives. May kill 'em on a bare ſuſpicion. The wives are ſlaves to their husbands, and very ſweet and affable. A feaſt made when girls arrive at puberty; and they now wear an apron. An odd experiment of ſuch as will be good houſe-wives. Their mothers guard them very ſtrictly. Relations may marry with one another. Degrees prohibited. A man ſometimes marries three or four ſiſters. Their reflections on this head. A whimſical cuſtom, with regard to women with child. Have commerce with girls of ſeven or eight years of age, *ibid.* Cruel ceremony obſerved by fathers at the birth of their firſt-born, 128. He is wounded all over his body, drink pour'd down his throat, *&c.* The child's face ſmear'd with blood, to make him grave. The new-born infant bathed, and its face ſquaſh'd. The child's name taken from ſome tree, *&c.* Its ears, lower-lip, and noſtrils bored. Pendants put into 'em, *ibid.*

Marriage ceremonies of the *Eaſt-Indians*, 230. Parable of the five fooliſh virgins in St. *Matthew.* The bride and bridegroom in *India* go on the wedding-day in the ſame ſedan. Drums and trumpets.

trumpets. Women walking behind, ſinging verſes. The houſe illuminated. Deſcription of the *Maſſals*, a kind of torch. A conformity between this ceremony and that of the virgins in St. *Matthew*, ibid.

Marriage ceremonies of the *Floridians*, &c. 122. Generally marry but one wife. Oblig'd to be true to their husbands. Great men marry as many wives as they pleaſe. One only look'd upon as the lawful wife. *Apalachites* don't marry out of their families. Children marry'd very young by their parents. Children, how nam'd. Till twelve years of age, both ſexes under the direction of their mothers. Husbands won't eat any thing their wives have touch'd, when lying-in. *Floridians*, maids of *Panuco* loſe their virginity at ten or twelve years of age, *ibid.*

Marriage-ceremonies of the inhabitants of *Hudſon's-bay*, *Miſſiſippi*, and *Canada*, 79. Theſe *Savages* marry as many wives as they can maintain. Four or five ſiſters married to the ſame man. Courtſhips ſhort, *ibid.* Marry only conditionally ſo long as they agree, 80. Married very young. No amorous formality. The queſtion ask'd, when the woman conſents, or refuſes at once. Go to bed together on the bridal night, without the leaſt ceremony. Man and wife after ſeparate. How they divide the goods. Moſt of the children follow their mother. Wives hired for a few days or weeks. The domeſtic and itinerant wife. The domeſtic allow'd to enjoy a ſpark during her husband's abſence, *ibid.* The husband purchaſes his wife by preſents, &c. Some have little propenſion to jealouſy. Others cut off their wife's noſe or ears, and ſometimes kill them, when they are unfaithful. Warriors don't marry before 25 or 30. The *Canadans* think that a perpetual celibacy occaſions vapours, and pains in the back. Their nocturnal rambles. Deſcription of the *Canadan* amours. The *Savage* goes into his miſtreſs's hut, wrapt up in a great many clothes, when he lights a kind of match, and afterwards draws near to her bed, when ſhe either admits or rejects him. *She-Savages* drink a liquor to prevent conception. Will ſometimes indulge their lovers the laſt favours, *ibid.* The marriage agreed upon, when the relations of both parties aſſemble in a hut, and feaſt together, 82. The bride comes with four antiquated ſhe-relations. Set, with the bridegroom, on a mat. A wand preſented to them. They break it into ſeveral pieces, and are thereby marry'd. Lover viſits his miſtreſs with his lighted pipe. They meet in a hut. The wife's portion. A young woman's body conſider'd not as her own. Every relation gives ſomething towards the wife's portion. The bride dreſs'd ſplendidly; that is, her hair is perfum'd with bear's greaſe, &c. Undreſs'd, and dreſs'd again. The *Canadan* huſbands don't conſummate the marriage till ſix months after. Thinks he thereby gives his wife a high teſtimony of his affection, *ibid.* Other whimſical ceremonies, 83. The way of life which the new-marry'd couple are oblig'd to lead. The mother-in-law has all her ſon-in-law's poſſeſſions. They marry ſeveral wives. The firſt has a privilege over the reſt, which occaſions jealouſies. Males loved more than females. A menſtruous woman withdraws from all ſociety for a week. Look'd upon as unclean. Breeding-women have no communication with their husbands. Theſe cuſtoms ſomething like the *Jewiſh*, ibid. When a woman dies in childbed, her hut pull'd down, 84. Barrenneſs one of the chief cauſes of divorce among the *Americans*, Pretences for it. Ceremony of divorce. All the pieces of the marriage-wand brought into the hut, and burnt. May marry others. Women turn'd of 50 never meet with husbands. Reflections on it. Old women keep priſoners of war for their private uſe, *ibid.*

Marriage-ceremonies and divorces of the *Mexicans*, 147. Solemniz'd by the authority of the prieſts. A public inſtrument. The couple go to the temple. The woman's veil and husband's mantle tied together. They viſit the hearth, or fire. Go ſeven times round it, *ibid.* The bride carry'd on an old woman's back to the bridegroom's houſe, 148. The marriage-feaſt. The bride and bridegroom inſtructed a-part in, &c. Heads of the married couple ſhav'd. The husband run away with for a little time. What is denoted thereby. The *Marateças* drew blood from themſelves at their ſacrifices. Very ridiculous. Reflections on it, *ibid.*

Marriage-ceremonies of the *New-Mexicans*, 101. Are polygamiſts. *Californians* puniſh adultery with death. Oblige ſome of their youths to wear female apparel; are prohibited to marry, and proſtituted in a moſt ſcandalous manner. This obſcenity a duty. Whimſical regeneration of the *Indians* of *Cinaloa*, by thruſting a ſtick down the throat, *ibid.*

Marriage-ceremonies of the *Nicaraguans*, 155. Polygamy allow'd. The prieſt performs the ceremony. A fire lighted, and when extinguiſh'd, the parties are married. Adulterous women only divorced. The wife allow'd a gallant on certain feſtivals. Relations of an adulterous woman diſhonour'd, *ibid.*

Marriage and *Rites* of the *Braſilians*, 168. The moment a young lad is fit for marriage, he is allow'd to chuſe a wife. Formerly not allow'd to marry before he had kill'd an enemy, *ibid.* No amorous intercourſe before marriage, 169. Polygamy held in great honour. Husbands act the part of the lying-in women. Ridiculous ceremonies perform'd at the birth of a child. Believe the immortality of the ſoul. Cowards tormented in the next life, *ibid.*

Marriage-rites of the *Savages* of *Caribana*, 163. Their princes have wives kept on the road like horſes. Lend their wives to friends and ſtrangers. A marriageable woman confin'd for two years. Ceremony of betrothing made by friends; deſcription of it. The prieſt bleſſes the marriage, *ibid.*

Marriage-rites of the *Savages* of *Darien*, &c. 159. Allowed a plurality of wives. May ſell 'em. Employ herbs to procure abortion. She *Savages* how treated when they arrive at puberty. The *Weſt-Indians* in general ſay, nature muſt not lie fallow, *ibid.* Little adultery committed, 160. Courtſhip ſoon ended. All the gueſts invited to a wedding, bring preſents. Manner of ſolemnizing the marriage. The bridegroom's father holds a bow and arrow in his hand. He dances in a frantic manner. Kneels down. The bridemen, &c. run into the fields. The bridemaids ſow corn. The bride's father watches her a week. Wives in great ſubjection. Polygamy does not cauſe any jealouſy. Rough employment of their women. Don't give into idleneſs or exceſs. Very careful, *ibid.* Uncommonly kind to ſtrangers, 161. Children of both ſexes go naked, *ibid.*

Marriages of the *Bramins*, 322. Married early. Some obliged to marry girls who have not the marks of puberty. Good and bad omens. Bad to hear a ſerpent nam'd. Good if gold melted down appears with a ſhining hue, *ib.* Conduct of a man whoſe daughter is ſought for in marriage, 321. The parties agreed. A lucky day appointed. The relations meet. Drink betel. Married before witneſſes. The fire *Homan* lighted when the marriage is to be conſummated. Ceremonies at the bride's being given to the bridegroom. The *Tali*, a ribbon with a gold head, tied about the bride's neck; anſwers to our wedding ring. A Pandal rais'd. Alms given. The bride carried to the bridegoom's houſe with great pomp, *ibid.* *Bramins* muſt not marry out of their caſt,

caſte, 324. Inceſtuous perſons puniſhed in the guilty part. What marriages prohibited. When a *Bramin*'s wife is known to have defiled his bed, the houſe is look'd upon as polluted, &c. *ibid.*

Medicaments of the *Virginians*, 111. Cure by ſweating. Suck ſores and lance wounds, *ibid.* Apply fire to tumours, 112. Deſcription of this operation. Prieſts ſtudy the qualities of plants, but conceal their knowledge from the vulgar. The application made with a great many wry faces, diſtortions, &c. *ibid.*

Mogul (*Great*) 198. *Tamerlane* the founder of that empire. Of a noble family. Marries the emperor of *Great Tartary*'s daughter. Marches into *India* at the head of the *Moguls*, ibid. Subdues ſeveral provinces, 199. Takes *Bajazet* emperor of the *Turks* priſoner. His deſcendants for ſome time luxurious, and immers'd in pleaſure, till *Aurengzeb* ariſes. *Vide* his name, *ibid.* Extent of the dominions of the *Great Mogul*, 201.

Mourning of the *Bramins*, and prayers for the dead, 326. Various kinds of mourning. Cut off their whiskers, &c. All the bearded ſlaves ſhave themſelves. Twelve ſorts of perſons pay their laſt duties to ſome caſtes of *Bramins*. Huts built in the high way for paſſengers for the ſoul of the deceaſed. Build pagods over graves. Idols ſet on 'em. Motives of it, *ibid.*

Myſteries in the religion of the *Heathens* vaſtly abſurd and ridiculous, 196.

N.

NUNS of *Peru*, 184. Vow'd a perpetual virginity to the ſun. Virgins of the religious houſe in *Cuſco*, deſign'd for the ſun's wives. The moſt antient choſen abbeſs, *ibid.* Taught all kinds of works, &c. 185. When any of theſe violated their chaſtity, the nun buried alive, and the gallant hang'd. All his relations puniſh'd. The city where he liv'd raz'd, and pav'd with ſtone. Convents in all the chief provinces of the empire. Beautiful virgins, tho' of mean extraction, admitted into 'em. Maintain'd at the king's expence. Spent their time in ſpinning, and in making robes for the *Incas's*. The *Incas's* allow'd to keep 'em as miſtreſſes. Theſe convents were ſo many ſeraglio's. The king's miſtreſſes attend upon the queen as ladies of the bed-chamber, *ibid.* Several ladies of the blood-royal, made a private vow of chaſtity, and live retired in their own houſes, 186. If they violated it, either burnt alive, or thrown into the lion's den. Conduct of widows. Confeſſions and penance. Female confeſſors. He who conceal'd his faults, was beat with ſtones. The *Incas* made his confeſſion to the ſun only, *ibid.*

O.

ORACLES of the *Americans*, 17. Like thoſe of the antient heathens. Avarice of the prieſts has a great ſhare in 'em. Odd ſtory of a *Weſt-Indian*, who thought he ſaw a ſupernatural motion in the trees. Commanded by the prieſts to build a temple there, *n. ibid.* The prieſts work on the affections of their hearers by geſtures, 18. The extravagance of oracles founded on three prejudices, *ibid.*

Oracles in *India*, 435, 436.

Origin, the notion the *Peruvians* have of theirs, 183. *Choun*, a wonderful man, who had neither bones or muſcles, firſt created them. Being injur'd by ſome *Savages*, he takes his revenge. They had ſome knowledge of the deluge. Their ſuperſtitious notions, with regard to the rainbow, comets, dreams, and the ſun. The ſun, when eclips'd, was angry at 'em. The moon, when eclipſed, was ſick; when total, that it would die. Dogs tied to trees, and whipt ſeverely, that they might recall the moon from its ſwoon, *ibid.*

Ornaments of the body, manner how in *America*, 29. Paint uſed for that purpoſe. Vanity the motive of it even there. Paint uſed by *European* fops and old ladies. Painting of antient date, uſed by the *Romans*. *Ethiopians* and *Picts*. The latter vaſtly fond of it. The *Americans* have a great many colours. They firſt sketch the out lines upon the skin, 29. then prick them with a needle, &c. 30. till the blood comes, and rub the places ſo prick'd with a powder. The *Picts* did the ſame with an iron inſtrument. The *Virginians* are mark'd on the back like ſo many ſheep. This cuſtom among the *Romans* in *Conſtantine*'s time. Reaſons for it. Such *Braſilians* as have kill'd a great many enemies, cut and ſlaſh themſelves as ſo many marks of honour. Why the *Americans* paint and ſlaſh themſelves. The *Europeans* might be brought to conſider this as honourable, were a prince to command it. Suppoſing this was to happen, how the *Europeans* would behave on that occaſion. The *Americans* of both ſexes wear ear-rings, bracelets, and necklaces, *ibid.* Reflection on the folly of giving into every mode, *n. ibid.* The *Americans* have noſe and lip pendants, 31. The *Braſilians* bore the noſes of their children for this purpoſe. Wear thoſe trinkets about their arms and legs. Several *Weſt-Indian* nations eſteem our glaſs baubles. The *Hottentots* garniſh themſelves with guts. Whimſical ornament of the *Armouchiquois*. Beautiful tufts of feathers worn in *America*. Plumes of feathers, formerly vaſtly modiſh in *Europe*, and feather caps for the ladies. *Braſilians* uſe the feathers of a fine bird as patches. A *quære* made, ſuppoſing our ladies were to wear 'em, *ibid.*

P.

PAGODS, and religious worſhip of the *Bramins*, 344. To *Viſtnou* and *Eſwara*. Deſcription of theſe edifices, *ibid.* That of *Jocketana*, &c. 345. *Eſwara* ador'd under the figure of the five elements. *Bramins* ingenious in heightning the fame and reputation of their pagods. The original image which *Brahma* ſerved. The image opens its mouth and ſpeaks. Seven rivers meeting together diſpute for pre-eminence. The *Ganges* goes and proſtrates itſelf at the god's feet. Spires of the pagods very lofty, *ibid.* The pagods conſiſt of three parts, 346. The firſt a vaulted roof, &c. Images therein, &c. The ſecond fill'd with groteſque and monſtrous figures. The third is a kind of chancel, where *Viſtnou*'s image is plac'd, &c. More particular deſcription of them. Sparrow-hawks worſhipped. Pagod of *Eſwara* has ſeveral pagods within it. Monſtrous ſtatues. Reſpect paid to, and maintenance of the pagods. Great crouds of pilgrims. Feſtivals, *ibid.* Great revenue of the pagod of *Tripeti*, 347. Antient kings gloried in increaſing the treaſures of the pagods. Unhappy end of thoſe who defrauded them, *ibid.*

Pagods, particulars concerning them, 437.

Panjangam, an almanack for lucky and unlucky days, 325. Looked upon as infallible. One made by the doctor of the good angels. The other by the devils. Omens. Ill one when a magpye flying touches a perſon. To ſneeze at going out. They begin the year with the new moon of *April*. The names of the ſeven days of the week call'd from the ſeven planets. Have a revolution of 60 years. Names of each year, *ibid.* This way of computing not univerſal, 326. The reign of *Salavagena* their æra. The reign of *Vicramaarca*, ſon of a *Bramin*. Is lov'd and dreaded by his ſubjects. Grows melancholy at reflecting on the ſhortneſs of man's life. Conſults his brother, who adviſes him to ſet under a tree, which ſhooting at day-break, riſes to the ſun at noon, and ſinks back to the earth at night. The king is carried up to the ſun; his petition to be indulg'd a longer term of

of years. Granted. Acquaints his brother, who tells him how he may double that number by travelling. *Viramaarca* ſets out, and meets with a ſingular adventure. Perſons diſputing for a magical purſe, a diſh, crook and a ſhoe. *Viramaarca* runs away with them all, *ibid.* They divide the day into parts, 327.

Paradiſe and hell of the *Americans*, 13. *Canadans* believe after death they ſhall go to a beautiful ſhady country. Shall hunt, barter skins, &c. ibid. That the good will be at reſt, the wicked tormented, *n. ibid.* Have ſome notion of the reſurrection of the body, 14 Example of one among them. *Popeguſſo*, the hell of the *Virginians*. Their enemies for ever burning in it. *Braſilians* believe the ſouls of the virtuous will go into delicious gardens; will laugh, ſing, and dance to all eternity. Odd notion of virtue. All theſe *Savages* form their notions of the life to come, from their ideas of vice and virtue. The *Elyſian* fields and *Tartarus* of the antients. The *Surgam* and *Patalam* of the *Eaſt-Indians*. The paradiſe of the *Mahometans*. Heaven and hell of the Chriſtians repreſented by ſenſual ideas. That all nations are ſenſible of the neceſſity of adoring one ſupreme being; whence ſin, the neceſſity of prayer and repentance, follow. The *Peruvians* afraid when the *Spaniards* plunder'd the dead bodies of their Incas's, leſt they ſhould ſeparate their bones, and thereby prevent their reſurrection, *ibid.* Prieſts, *vide* Soothſayers, *ib.*

Paradiſe. Notion the *Eaſt-Indians* have of it, 381. Five regions of felicity. *1ſt*, *Xcarcam*, inhabited by *Devandiren*, and 330 thouſand million of gods; 48 thouſand penitents. *2dly*, *Vaicundam*; here *Vixnu*, his wives, and a certain bird reſide. That *Vixnu* changes all who go thither into his own ſubſtance. *3dly*, Heaven is *Cailaſam*; is a high mountain of ſilver; inhabited by *Rutrem*, his wife, his concubines, and a bull. Felicity of the bleſt here, in fanning *Rutrem*, preſenting him with gold ſpitting-boxes, in holding torches to him, &c. *4thly*, *Brumalogam*, where *Bruma* reſides, and a large ſwan. *5thly*, And moſt excellent is *Melunpadam*, where *Parabaravaſtu* the firſt principle reſides. Glory of the bleſt, *ibid.* In what it conſiſts, 383.

Parcoute, the firſt woman according to the *Banians*, 278.

Paſendas, the fifth ſect of the *Bramins*, 317. That the ſoul is mortal. Very injurious and diſſolute. Say that every woman is their wife while they're enjoying her, *ibid.* Philoſophy of the *Bramins*, 321. Ignorant of that for which their anceſtors were ſo famous. Know nothing of Aſtronomy. Cauſe of Eclipſes according to them. *Viſtnou* and *Eſwara* (two Gods) held counſel with the angels and devils, to find out ſome preſervative againſt hunger, &c. Ordered to throw a mountain into the ſea, and whirl it round with a ſerpent. A terrible poiſon comes up. *Eſwara* rids them of it, when it ſticks in his throat, *ibid.* An exquiſitely-beautiful woman appears, 322. The preſervative found, *i. e.* amortam, a liquor like milk. *Viſtnou* lets ſome of the angels drink of it. Gives the devils a different liquor. Two of their heads cut off, which exclaim againſt this ſentence, &c. ibid.

Peace and war, ceremonies thereof among the *Virginians*, 110. How foreigners are received. The king and ſome of his people go and meet them, and invite them to ſit down to the ceremony of the *Calumet*. They go to the king's palace, are there treated and diverted. Beautiful young women undreſs and ſlip into bed with 'em. The women look upon this as a great honour. Conſultation upon war. The chiefs aſſemble. The young men paint groteſque figures upon their bodies. Stick feathers into the wet paint. Go thus to council, where they dance and ſing. Generally fight in ambuſcade. Are very cruel on thoſe occaſions, *ibid.*

Peace and warlike ceremonies of the *Mexicans*, 144. Embaſſador's habit. The ſubject of his embaſſy known by the feathers of his arrow. War denounc'd by the ſacred trumpet. *Mexican* troops under a ſevere diſcipline, *ibid.*

Penance of the *Mexicans*, 138. Deſcription of the ſolemn penance. Prieſts whip one another with thongs. The ſacred fire, *ibid.*

Penances, auſterities, &c. in *India*, 430. & 431.

Penates, or houſhold gods, &c. of the *Indians*, 216. Little figures in different parts of the houſes, ſurrounded with flowers. Manes. Theſe tutelary deities of great antiquity. *Penates* long before *Moſes*'s time. *Laban*'s *Teraphins*, or images which *Rachael* ſtole from her father, were probably *Penates*. *Terah*, *Abraham*'s father, made ſtatues among the *Chaldeans*. Theſe idols not apply'd to ill uſes at firſt, *ibid.* What they were, 217. Statues made in honour of deceas'd parents. Firſt conſider'd only as we do a picture of a deceas'd father. The notions the antients had of the immortality of the ſoul, probably the firſt and chief ſource of idolatry. Mankind have a very high idea of preceeding ages. Theſe tutelary divinities ſet in little niches near the fire, *ibid.*

Pilgrimages of the *Bramins*, 362. Perſons who die in ſin, may have them remitted by their bones being thrown into the *Ganges*, &c. Different ſtages or lives. The pilgrimage of *Gaya*. A rock where God left the print of his foot. Ceremonies of the pilgrims. Stick ſome pieces of dough on the rock to releaſe the ſouls of their relations from hell, &c. Superſtitious marks or prints in *Scythia*, the iſland of *Ceylon*, in *France*, ibid. The rock above-mentioned was once a Ratjasja, 263. Particulars of that remarkable change, *ibid.*

Pilgrimages in *India* deſcribed, 430.

Places, holy ones among the *Bramins*, 357. Several methods of purification, *ibid.* The firſt to viſit holy places, 358. Beaſts that go up into heaven. *Ajotja Matura*, *Caſi*, *Canje*, &c. holy places. *Eſwara* blows into the ear of perſons who are juſt expiring. Muſt always turn their left ear to the ground. Experiment of a horſe. Bodies of thoſe who die in *Duaraca* grow as hard as wood. Indulgence to thoſe who cannot viſit the places above-mentioned, *ibid.* *Bramins* make a mighty merit of ablutions, 359. The ſea form'd from *Saturn*'s tears. *Agaſtea*, a holy man, no bigger than one's thumb, being ridicul'd by the ocean, he draws it into his hand and ſwallows it up. Being entreated to give it back, he evacuates it like ſo much urine. Great virtues of the river *Ganges*, *ibid.*

Polygamy of the *Americans*, 20. Arguments againſt this cuſtom. Prevents that beautiful friendſhip from ariſing, which ought to be between man and wife, &c. Polygamy cannot be juſtified from ſcripture. Tho' Chriſt does not forbid it, yet in direct prohibitions can be produc'd, from the ſpirit of chriſtianity. Political reaſons againſt polygamy. That it occaſions family broils. This refuted from the *Mahometans*, where the husband is abſolute. That polygamy cannot be prejudicial to ſtates. How domeſtic broils among women might be prevented, *ibid.* Polygamy repreſented emblematically, 21. Women like a field, which may be cultivated by many, *ibid.* Odd notion of the *Mahometans*, with regard to chaſtity. That the ground will riſe up in judgment againſt thoſe who led that life. The *Perſians* teach, that when a youth is enflam'd, 'tis meritorious to aſſiſt him in quenching it. Old women conſidered as lumber. The *Americans* ſay, nature muſt not lie fallow, *n. ibid.*

Pongol, or the feaſt of the ſun, 352. Ceremonies thereof. Rice boil'd, on which the ſun darts its meridian rays. This rice very holy. This feſtival why inſtituted. The cows and wild oxen partake in this feſtival. A proceſſion of thoſe animals dreſt in flowers, &c. Oblations and prayers to *Garrouda*, *Annemonta*, &c. Women offer rice, cocoa-nuts and flowers to obtain children. Feſtivals to other deities, *ibid.* Surprizing that *Brahma*, who is look'd upon as the creator, ſhould have no worſhip, pagod or even a ſingle ſtatue, *ibid.*

Pourous, the firſt man according to the *Banians*, 278.

Pourous's four ſons meet, 286. They return to their reſpective countries. *Brammon* to inſtruct the people in religion, in order that there might be an uniformity of worſhip, *ibid.* *Cuttery* returns to his native country to acquaint his parents, &c. with his adventures, 287. *Shuddery* goes back upon the ſame deſign; and *Wyſe* alſo to communicate his arts, &c. They meet, congratulate one another, and feaſt together. Their parents rejoice. Four caſtes ſpring from the four brethren. Their piety cools, and diviſions ariſe among them. *Cuttery*'s uſurpation over his brothers, *ibid.* *Wyſe* makes innovations in religion, 288. Worſhips pagods under green trees. God angry at man's wickedneſs; diſplays it in thunder and lightning. A deluge covers the whole earth; drowns all things, and cloſes the firſt age of the world, *ibid.*

Preſages of the *Indians* from the noiſe of crows, &c. 256. Look'd upon as a bird of evil augury, particularly by the *Banians*. Superſtition of the antients on this head, and of the *Europeans* with regard to ſcreech-owls, &c. To what we muſt aſcribe it, *ibid.*

Priapus, temples dedicated to him, 215. Some *Indians* wear a little *Priapus* about their necks. The *Egyptians* had this deity in the utmoſt veneration. Particulars of it. Things for which the *Romans* invoked this God, *ibid.* The *Roman* poets took great liberties with their Gods, 216.

Prieſts of the *Caribees*, 125. Each has a genius, whom they conjure up in the night by ſmoaking. Severe probation of their novices. Purg'd by tobacco-juice to cleanſe him from all terreſtrial impurities. Stick his body full of feathers. Aſcribe their diſeaſes to *Maboia*. Of a melancholly caſt of mind, and therefore very ſuſceptible of fear. How they conſult to know the iſſue of any illneſs. The prieſt ſent for in the night. He ſmoaks tobacco in a corner of the hutt. Feels and preſſes the patient, and pretends to ſuck out the diſeaſe. How he behaves when the patient finds no caſe. Tells him his god or devil wants him. When the ſick perſon recovers, a feaſt made in honour of *Maboia*. The patient ſmear'd all over with black, *ibid.*

Prieſts of the *Floridians*, 118. Are phyſicians, and miniſters of ſtate alſo. Vaſtly grave and abſtemious. Are train'd up in faſting, abſtinence, retirement, &c. *ibid.* Cunning of the old prieſts, 119. Pretty well skill'd in the virtues of drugs and ſimples. Employ vomits, ſweating, and dancing. The prieſt mumbles over certain words to his patients. The bath preſcrib'd; if that fails, the ſun is implor'd to heal him. Deſcription of the prieſts habit, *ibid.*

Prieſts of the *Mexicans*, 158. The high-prieſt, equal in dignity to the pope. His pompous habit. Children officiated as clerks and ſinging boys. The nocturnal office. A trumpet and horn ſounded. Prieſts faſt for 6 or 8 days together, *ibid.* Prodigious rigour of their diſcipline, 159. Attempt to deſtroy procreation. Prieſts immenſely rich. Strange ceremony of their conſecration. An ointment of uſe to diſpel fears, &c. Employ'd in ſacrifices. This ointment made of a venomous reptile, to which they added live ſcorpions, &c. and an herb which intoxicates the brain. To theſe their ſorcery ow'd its ſucceſs. That this compourd had the virtue of healing diſeaſes. An order of veſtals called the *daughters of penance*. Were under an abbeſs. Their employments, *ibid.* Bound to preſerve their chaſtity inviolate, 140. Uſed to ſlab their ears, &c. by way of penance, *n. ibid.* A ſeminary for their youth. Their way of life, dreſs, employments. Other youths employed in matters of leſs importance, begg'd up and down, and were allowed to ſteal. Devotees. Their employments, *ibid.*

Prieſts of *Peru*, 184. The incas's only prieſts of the ſun. The king's uncle or brother elected ſovereign pontiff. No habit peculiar to their order. The chief prieſt related to the people thoſe things he had conſulted the ſun about, &c. The prieſts maintained out of the *revenues of the ſun*, ibid.

Prieſts and ſoothſayers of the *Virginians*, 106. The ſacerdotal veſtment like a woman's petticoat. Shave their heads cloſe, leaving only a tuft. Magicians wear the ſkin of a bird over their heads. Hang an otter-ſkin over them, and put the tail between their legs. *Virginians* have their prieſts in great veneration. The latter procure it by ſmearing themſelves over in a frightful manner, &c. Often withdraw to ſolitudes. Are of difficult acceſs. Are implored to call down rain, &c. The ſoothſayer is the prieſt's aſſociate. The religious ſervice performed in a general tongue. Employ witchcraft on ſeveral occaſions, *ibid.* A charm employ'd upon Capt. *Smith*, 107. A great fire lighted. The inchanter draws near it. His dreſs. Sings magical airs. Throws fat and tobacco into the fire. They alſo pretend to lay ſtorms. Deſcription of that ceremony. *Virginians* accus'd of ſacrificing children. Probation of ſuch children as are devoted to religion. Fifteen boys painted carried into a numerous aſſembly. The prince preſided in it. The *Savages* dance round the youths. Theſe are ſet under a tree. Are ſingled out, and run the gantlope, when they are beat in a moſt cruel manner. Their mothers make dreadful moan. The hair of theſe youths dreſt with the leaves of trees. Are thrown one upon another in a valley. That *Oka* ſuck'd the blood of ſome of them. Impoſition of the ſoothſayers on this occaſion, *ibid.*

Proceſſion in *India* deſcrib'd, 427. That of *Eſwara* from *Pietro della Valle*, 428, & 429.

Proſelytes in *India* are generally neither chriſtians nor religious heathens, 197. Traffic engroſſes all their thoughts, *ibid.*

Proverbs of *Barthrouherri*, 363. Studies of the *Bramins* confined to the *Vedam*, the *Jaſtra*, and theſe proverbs. *Barthrouherri* married 300 wives. A man of great wiſdom, and comprizes the ſubſtance of all knowledge into 300 proverbs. Divided into three books. Contents of each, *ib.* *Barthrouherri* now actually upon the earth after the manner of ſpirits, 364. His 300 wives married to ſo many men, *ibid.*

Puda or *Pexaios*, 412. A God in *India*. How repreſented. Confuſion in the *Indian* theology, *ibid.*

Q.

QUENAVADY, a god, eldeſt ſon of *Ixora*, 412. How repreſented, with the head of an elephant, &c. Thruſt his trunk under his mother's petticoats. An inſatiable deity, and lives in a ſea of ſugar. Two women feed him perpetually with ſugar in ſpoons, *ibid.* Offerings to him, 413. Comical cuſtom of moving his ear. The moon laughs at him. Other *Quenavadies*. *Parameſceri* has commerce with an ape. Brings forth the ape-god. The *Portugueſe* plunder the temple

temple of the ape's tooth, 414. *Superbonia*, a god with ſix faces, and twelve arms; odd particulars of his birth. *Patragali*, daughter of *Ixora*, born from a running with which he was troubled. How imaged. She afflicts with the ſmall-pox. Worſhipp'd thro' fear, *ibid.*

R.

RAM, the beginning of the third age, according to the *Banians*, and the reſtoration thereof by *Ram*, 306. Dreadful picture of the world after *Ruddery* had deſtroy'd mankind. Carcaſes of men ſtrew'd up and down. The former diſorders owing to the wickedneſs of kings, and therefore the caſte of the *Cutterys* deſtroy'd. Line of the kings renew'd from the *Bramins*. A good king nam'd *Ram*. Does many worthy acts, and maintains religion in its purity. Is had in high veneration among 'em to this day. Excellent kings for many years, but at laſt the world degenerates again. The almighty is angry, when the earth opens and ſwallows them all up alive, which concludes the third age of the world, *ibid.*

Ram, his wonderful ſtory, 394, *& ſeq.*

Ratjasja's, created by *Brahma*, 244. Unhappy and noxious intelligences. Their puniſhment. Condemn'd to flit up and down, *&c.* Some were once men, *&c.* Are man-eaters, *ibid.*

Rats, averſion which the *Eaſt-Indians* have to 'em, 237. Univerſally hated by the *Jews*.

Ravanen, a monſter with twenty ſhoulders and arms, 395. His groteſque ſtory, *ibid.*

Records of the *Caribees*, 129. Put peas into a gourd-bottle, in order to remember any day. Put marks upon pieces of wood to remember things.

Records of the *Floridians*, 122. Hieroglyphicks and events. A little ſtone pyramid erected, where any memorable event happen'd, *ibid.*

Records of the *Peruvians*, 193. Computations made by *Quippos*, or knots. Strings of different colours, which had a peculiar ſignification. How they regiſtred different incidents by theſe. Some ſtrings had very thin twiſts in them. Computed decimally on theſe ſtrings. Seldom went farther than hundreds of thouſands, *ibid.* The knots of each ſtring were equal, 194. Thoſe who kept theſe regiſters call'd *Quippocamayas*. Were ſo many checks upon one another. The tribute paid the *Incas's* computed by knots. Battles, ſkirmiſhes, embaſſies, *&c.* The moſt memorable incidents work'd up into ſhort fables, and got by heart. Alſo made into verſe, which they ſung at coronations.

Religion of the *Savages* who inhabit the river *Amazons*, &c. 165. Worſhip idols, ſome of which are thought to preſide over the waters. Carry their deities in caſes. They divide the government of all things among the gods, 165. Theſe gods are no more than genii, 166. Stand in great awe of their prieſts, who direct 'em in all things. Their bones preſerv'd as ſo many reliques.

Religion of the *Braſilians*, 166. Have no temples dedicated to the deity. No notion of the creation of the world. Some idea of the flood. Stand much in fear of the devil, and of thunder, *ibid.* Pay a great veneration to a certain fruit call'd *Tamaraca*, 167. Prieſts go their viſitation with 'em. Deſcription of it. The ſpirit preſent after a divine manner. *Savages* who have ceremonies like thoſe of the *Roman* catholicks. Eſſential part of their feſtivals conſiſt in dancing and ſongs. Their captives kill'd and eat in their aſſemblies. Prieſts interpret dreams. Can divert plagues and diſeaſes, and conſult the oracle for that purpoſe, *ibid.*

Religion of the inhabitants of *Campeche*, *Jucatan*, *Tabaſco*, &c. 153. Idols of *Campeche*, in various, but dreadful ſhapes. Large ſtatues on a kind of ſcaffold. *Savages* of *Jucatan* had a kind of circumciſion. Croſſes found among them by the *Spaniards*. The idol in the temple of *Cozumel*. The idol how repreſented. Figures of marble and earth reſembling bears, *ibid.* The god of rain worſhipp'd under the figure of a croſs, 154. Ceremonies uſed on that occaſion. Victims ſacrificed in *Tabaſco*. The blood fell in a ſtone reſervoir. The heart tore out, *ibid.*

Religion of the inhabitants of the *Caribee Iſlands*, 122. Moſt of the inhabitants deſtroy'd by the *Spaniards*. The *Savages* exclaim againſt their injuſtice, *ibid.* "We, ſay they, have been drove "unjuſtly from our habitations. Your country "muſt certainly be miſerable, ſince you attempt "to turn me out of mine, *&c.*" Reflections on the injuſtice of the *Europeans*. Some ſo infatuated, as to attempt to juſtify the cruel havock which have been made of the *Americans*, by principles drawn from religion. The *Caribees* butcher'd more than any other people. The *Caribees* have no word to expreſs the deity. Probably the *Chriſtians* confuſe the *Americans* by too great a multitude of arguments. Would have theſe *Savages* comprehend at once the *Chriſtian* religion as well as they themſelves do. Theſe acknowledge a good and evil principle. Each *Savage* fancies he has a ſpirit to himſelf, *&c. ibid.* *Leokos* the firſt man from whom all are deſcended, 124. That afterwards he aſcended into heaven. Have ſome idea of the flood. *Maboia* the author of eclipſes. They pray to the evil ſpirit, but after a very irregular manner. Think it unneceſſary to pray to the good one. That the ſun preſides over the ſtars, which ſuperintend meteors. They preſent offerings to their *Chemens*. Think the ſpirits eat their oblations. The proof they give of it. Little images repreſenting *Maboia*. Cut and flaſh them elves for his ſake. Evil ſpirits ſcratch, beat, and wound them cruelly. A friar aſſures the devil has no power where a croſs is ſet up. *Savages* run into *Chriſtian* houſes to preſerve themſelves againſt ſatan. Numberleſs omens and ſuperſtitions. That wing'd bats are *Chemens*. Conſult the hair or bones of their relations, *ibid.*

Religion of the inhabitants of *Cibola*, *New-Albion*, *New-Mexico*, *California*, &c. 99. *Savages* of *Cibola* live under a well-conſtituted government. Worſhip nothing but water. Religion of the *Savages* of *New Albion*, from Sir *Francis Drake*, *ibid.* The king abdicates his crown in favour of him, 100. Sir *Francis* refuſes the crown. They make offerings to him at the ſame time. *Savages* of *New-Mexico* worſhip idols. The devil's among the reſt. Chapels dedicated to him. *Savages* of *Los Quires*, worſhip the ſun, moon, and ſtars. *Californians* worſhip the ſun. *Ferdinand Alarchon* puts a trick upon the *Savages*, by pretending to be the ſon of that planet. He ſets up a wooden croſs, and orders them to worſhip it. They worſhip the moon, and cut off their hair, *ibid.*

Religion of the *Savages* of *Cubagua*, *Caribana*, and *Nova-Andaluſia*, 162. Worſhip the ſun and moon, and above all an evil being. Adore the dry ſkeletons of their anceſtors. The ſun occaſion'd a great conflagration in their country. How the *Savages* of *Caribana* receive the *ſpirit of courage*. Opens with ſongs and dances, when they foam at the mouth. The prieſts whiff the dancers with tobacco, ſaying, *Receive all of ye the ſpirit of ſtrength*, &c. *ibid.* All their articles of faith reduced to dances and homages, 163. In what their whole religion conſiſts, *ibid.*

Religion of the *Savages* of *Darien*, *Panama*, *New-Granada*, and *Cumana*, 156. Thoſe of *Darien* have no exterior marks of religion. Their god is the moon's husband. Preſent flowers, fruits, *&c.* to the evil principle. Frequent apparitions ſuppos'd to be ſeen here. Magical incantation of their prieſts. Strange noiſes made at it. A very extraordinary manner of healing the ſick, by

by ſhooting arrows at the patient. *Indian* kings who had their palaces on trees, *ibid.* *Daibaba*, mother to the creator of heaven and earth. She ſends thunder and lightning upon mankind when angry. Prieſts oblig'd to an inviolable chaſtity. *Savages* of *Tunia* worſhip an idol call'd *Chiappen*. On what occaſion they addreſs it. Cures perform'd by their prieſts. *Savages* of *Cumana* and *Paria* look upon the ſun and moon as their gods. Affliction when ſhe is eclips'd. Comets thought ill boding and pernicious. Idols worſhipp'd. If the patient cannot be cured, the prieſts affirm him to be poſſeſs'd with an evil ſpirit. 'Tis exorcis'd. Manner of it. The patient vomits blood, *ibid.* The prieſt cries, *May the devil go out from hence*, 158. The prieſts conſulted in ſolitudes, and in the night. How the devils are conjur'd up. Fryars exorciſe a prieſt who was raiſing the devil. Probation of ſuch as are deſign'd for the prieſthood, *ibid.*

Religion of the *Floridians*, 113. Acknowledge the ſun and moon for deities. Temples, but only to bury their dead in, and to lodge their wealth. Compar'd to ſome idolatrous nations of antiquity, *ibid.* The *Floridians* ador'd a pillar, offer'd ſacrifices to it, crown'd it with flowers, &c. 114. They worſhip the devil under the name of *Toia*, only out of fear. They believe he makes inciſions in their fleſh. Terrifies 'em in dreams. Their prieſts are in reality the evil genius. Particulars of the religions of the *Carolinans*. They don't think that the affairs of men deſerve God's care, &c. *Savages* of *Apalache* worſhip the ſun. Seem to have preſerv'd ſome footſteps of the flood. That the waters of a great lake overflow'd the whole world, one mountain excepted, where thoſe who had retired to it were ſaved. Worſhip of the *Apalachites*. Conſiſts in ſaluting the riſing-ſun, and ſinging hymns to him. Offer incenſe to it, *ibid.* The prieſts withdraw into the mountains to prepare for this ceremony, 115. Fires burning all night. The prieſts only allow'd acceſs to the religious edifice. The oblations hung on poles. The prieſts ſing the praiſes of the ſun; the inſtant he breaks out, throw incenſe into the ſacred fire, and pour honey into a ſtone. Birds that are thought to ſing in praiſe of the ſun. Ceremony concludes with ſports, dances, and diverſions. Six birds of the ſun let fly. A proceſſion of devotees into the temple. That of the ſun, a ſpacious grotto, made by nature in the rock. Deſcription of it. A temple uſed as a burial-place for their great men. Here the *Spaniards* found dead bodies, laid in cheſts, and placed on ſhelves. The temple, or burying-place of the *Caciques*. Deſcription of it. One hundred paces long, and forty broad. Wall'd round. Roof made of ſlender reeds, *ibid.* Carpets made of theſe ſpread over, 116. Shells and fiſhes rang'd beautifully upon the roof. A kind of feſtoons made of mother of pearl. Large gates to the temple. Twelve gigantic ſtatues of wood at the entrance. Theſe had a very menacing aſpect. Arm'd with weapons. The firſt have clubs; the ſecond poll-axes; the third a kind of oar, &c. Cornice of the inſide of the temple of large ſea-ſnail ſhells, and feſtoons of pearls between them. Feathers of various colours. Two rows of ſtatues. The one of men, the other of women. All ſet in niches. Statues of the men have weapons. Coffins of the great men of the province. Their ſtatues above 'em, *ibid.* Shields of different ſizes, 117. Adorn'd with pearl and tufts of ſeveral colours. Multitude of cheſts fill'd with pearl, ſet pyramidically. Great bundles of wild-goats skins of different colours. A great ſtore-houſe round the temple. Divided into eight halls, fill'd with military weapons. Pikes finely adorn'd. Clubs adorn'd with rings of pearl, and tufts of different colours. Bows, enamell'd with ſeveral colours. Bucklers finely ſet off. Some ſacrifice their firſt-born to the ſun. Perform'd before the *Cacique*. The mother makes ſad moan, *ibid.* The prieſt daſhes out the child's brains, 118. A ſtag's skin ſtuff'd, offer'd to the ſun. Prayers and ſongs at the ſame time. Beſeech the ſun to bleſs the earth. Devotion paid to *Toia*, or the evil principle. 'Tis a deep act of contrition. They aſſemble in a large place. Three prieſts, painted from head to foot, come and dance, ſing, and make wry faces. The aſſembly anſwer in chorus. They quit the diverſion, and fly to the woods and conſult *Toia*. The women howl, ſlaſh their young girls, and throw the blood into the air. The prieſts return to the woods and dance, and the whole concludes with an entertainment. *Floridians* and *Mexicans* boaſt of a prophecy, *ibid.*

Religion of the *Savages* of *Hiſpaniola*, 129. They pretended their demons had told 'em their country would be conquer'd by a bearded nation, *ibid.* They look upon the *Chemens*, or *Zemes*, as the meſſengers or agents of a ſole, ſupreme, &c. Being. Whimſical account of theſe *Chemens*, n. ibid. Songs, whoſe ſubjects were the exploits of their anceſtors, &c. 130. Prieſts ſtupified with the fumes of tobacco, utter incoherent rhapſodies. Worſhip of their demons. The prince, at the head of his ſubjects, goes to the temple of the gods, who were repreſented in a frightful ſhape. Prieſts offer cakes to 'em. They dance and ſing. Pieces of theſe cakes conſider'd as preſervatives againſt many accidents. As they paſs by their idols, they put a little ſtick down their own throats, to make themſelves vomit. Their *Zemes*, or *Chemens*, reveal'd 'emſelves to the prieſts and people. Their origin of mankind. Men came out of two caverns, *ibid.* From the one the good, from the other the bad, 131. Are chang'd into trees, frogs, &c. Sun and moon came firſt out of a grotto. Polygamy allow'd. Their *Caciques* had 30 wives, at leaſt. Believ'd that ghoſts uſed to have carnal knowledge of women. Other ridiculous particulars.

Religion of the *Savages* of *Hudſon's-Bay*, 71. Very difficult to give a rational deſcription of the religion of the inhabitants of *North-America*. Thoſe of *Hudſon's-bay* have no diſtinct principles of religion. The licentious and vagrant life of the *Savages*, prevents their attaining to the knowledge of the true God. They ſeem to acknowledge a good and evil principle. To the one they owe their proſperity. The other afflicts them, *ibid.* *Manitou*, the name theſe *Savages* give to a genius, which they think reſides not only in beings which have life, but alſo in inanimate things. They ſet *Manitou* in their huts, and ſacrifice dogs, &c. to it, *n. ibid.* They look upon the ſun as the ſovereign of the univerſe, 72. Offer him tobacco by way of incenſe. Deſcription of the ceremony of ſmoaking the ſun. The *Manitou* addreſs'd in their common worſhip, *ibid.* The *Savages* think the *Calumet* a preſent from the ſun to mankind, *n. ibid.* Whimſical opinion how ſtorms are raiſed, 73. How they endeavour to lay them. Jugglers addreſs'd to reveal futurity. The juggler raiſes a hut, ſhuts himſelf in it; ſings, ſheds tears, tumbles up and down. The ſilly *Savages* fancy he then has correſpondence with *Matchimanitou*. The hut ſhakes ſo violently, that one would think it were coming to the ground, when the juggler pronounces the oracle, *ibid.*

Religion of ſome nations ſubject to the *Incas's*, 182. The idol *Ramac* worſhipp'd under a human ſhape. Vaſt veneration paid to *Pachacamac*. Tygers, adders, and an herb worſhipp'd. A priſoner of diſtinction ſacrificed. His body ſlaſh'd with knives and razors. His fleſh cut from his bones. Women gave this blood to their young children to ſuck, *ibid.* Such as ſuffer'd with bravery, rank'd among the gods, 183. The ſea, tygers,

tygers, lions, fiſhes, &c. worſhipp'd; and an emerald of a prodigious ſize. Their captives flay'd, *ibid.*

Religion of the *Mexicans* and the neighbouring nations, 131. The greateſt part of it conſiſts in ſacrificing men to their idols. Compariſon between this and the cruelty of the *Spaniards*, in deſtroying ſo many *Americans*. Apology the *Spaniards* make for their conduct on that occaſion, *ibid.* An old *Cacique* upbraids the *Chriſtians* in the ſtrongeſt terms, *n.* 132. Firſt inhabitants of *America*, whence they came. *Vitzliputzli*, their god, declares how he would be worſhipp'd. Manifeſts his power by miracles. Other particulars concerning him. The god reveals himſelf to a prieſt in a dream. The city of *Mexico* built where a fig-tree was growing out of a rock, and an eagle perch'd upon it. This ſtory has ſome affinity with the entrance of the *Iſraelites* into *Canaan*, ibid. Poſſibly ſome *Jews* had come among 'em, 133. That the firſt cauſe could not govern the world, without the aſſiſtance of a numberleſs multitude of genii. The ſun was the ſecond god. *Vitzliputzli*'s idols, repreſented with great pomp and magnificence. Particulars of it. Seated on a throne, ſupported by an azure globe. *Tlaloch*, another idol reſembling the former. The idea the *Mexicans* had of its power, *ibid.* *Teſcalipuca*, the god of penance, 134. Deſcription of this magnificent idol. An ear hangs from his hair, and is an emblem of the divine mercy in hearing petitions. A great many emblematical figures round the idol. Repreſented under another grand, but terrible form. Deſcription of the *Mercury* and *Pluto* of the *Mexicans*. *Tozi*, a goddeſs of mortal extraction. She is put to death, flay'd, and a young man cover'd with her skin. Another idol made of all the ſeeds of the earth, kneaded together with the blood of young children. This idol pull'd to pieces from time to time, given as reliques, and another put in its place, *ibid.* A holy water at the coronation of their monarchs, 135. *Mexicans* had upwards of 2000 deities, who had each his temple, &c. A priſoner treated as a god for ſix months, and afterwards ſacrificed, *ibid.*

Religion of the *Savages* of *Miſſiſippi*, *Canada*, *Terra Nova*, *Iroquois*, &c. 73. Have little notion of religious worſhip. Pay a kind of worſhip to the ſun. Preſent the *Calumet* to him, and beſeech him to take a whiff or two. Offer to him the firſt-fruits they take in hunting. Ceremonial habits of theſe *Savages* very whimſical. They believe the world was created. Heaven, earth, and men were made by a woman, *ibid.* The woman being big with child, fell down from heaven, and dropt on the back of a tortoiſe, who ſav'd her from ſhipwreck, 74. Ridiculous fable of theſe *Savages*, in what manner the world was peopled. Odd ſyſtem of the creation. That men came originally from beaſts. Groteſque account of the flood. A bridge made. All animals upon it. In danger of being ſtarv'd. The beaver, the otter, and a kind of rat ſent to ſearch for earth at the bottom of the ſea. A ſmall quantity of ſand ſwell'd to a high mountain. The fox walks round and round it, in order to enlarge the terreſtrial globe. *Savages* have odd notions of thunder, lightning, &c. *ibid.* Original of men and women, 75. Are married together. Their ſeveral occupations appointed. They live contented for ſome ages; diſcord and jealouſy ariſe, which are the origin of wars. Have banquets in honour of their gods. Dogs ſacrificed to the ſun. Mankind created out of arrows. Believe the Divine Eſſence is comprehended under four perſons. The univerſal ſpirit that gives being and motion to matter, *ibid.* *Savages* vary in their opinions, with regard to who is the Divine Being, 76. They invoke rivers, floods, and waterfalls. Their offerings at the ſame time. They ſupplicate the ſpirit of the *Cataract*. *Horace* quoted on this occaſion, *n. ibid.* Subject of their prayers. Sacrifice captives in its honour. Have neither temples, ſacrifices, or prieſts. Their extravagant notion of inſpiration, *ibid.* The quakers mention'd on this occaſion, *n. ibid.* Reflections on theſe heads. Their jugglers pronounce their oracles, interpret dreams, boaſt that rain, hail, fruitfulneſs, &c. are under their direction. The *Savages* aſcribe a reaſonable ſoul to ſeveral ſorts of beaſts. That their ſouls return to ſee how their bodies are treated. Their belief in prodigies, and dread of thunder, 77. Some carry the ſkeleton of a crow along with 'em. Others owls, ſea-fiſhes, or bones. *Savages* of *Miſſiſippi* have a kind of temple dedicated to the ſun. Sacrifices to the moon when in the wane. Deſcription of one of theſe temples. The heads of their enemies fix'd on the walls of it. A flaming altar. The tabernacle of the god, *ibid.* Holy fire of the *Romans* kept by the Veſtals, *n. ibid.* Great ſpirit of the *Canadans*, ibid. *Guedeville* cenſur'd, for interſperſing *La Hontan*'s travels with jeſting and buffoonery, *n.* 78. The metaphyſical manner in which the *Savages* expreſs their belief, with regard to the firſt principle, 78.

Religion of the *Nicaraguans*, 154. Sacrificed men. Their prieſts were confeſſors, and oblig'd to live in a ſtate of celibacy. The moſt remarkable circumſtance in their ſacrifices. The human victim cut to pieces, and the limbs diſtributed. Other bloody ceremonies. Privileges of thoſe who were thus butcher'd. A proceſſion on theſe occaſions. Deſcription of it. They draw blood from one another, to ſmear the idol's face. Young people now dance and make merry. Maiz ſprinkled with blood, *ibid.*

Religion of the *Savages* of *Oroonoko* and *Guiana*, 164. Some worſhip *Watipa*, or the devil. Others think the ſun and moon living beings. Others worſhip a groteſque ſtatue of a man. Some think God a corporeal Being, *ibid.*

Religion of the *Peruvians*, 172. Worſhipp'd a multitude of gods, or genii. Every ſtreet, houſe, &c. had its peculiar deity. Worſhipp'd plants, trees, &c. Uſed to ſacrifice their own chidren. The prieſt burnt the victim's heart. Some let themſelves blood betwixt the eye-brows. *Mangocapac*, their great legiſlator, *ibid.* He and his wife were children of the ſun, 173. Are diſpatch'd from that planet, to inſtruct and civilize the *Peruvians*. A golden rod given 'em. Relation of their journey. They ſtop at *Cuſco*. Make a great many proſelytes. Aboliſh the antient religion, *ibid.* What *Mangocapac* recommended particularly to the *Peruvians*, n. ibid. His artful conduct. Reflections on the conduct of antient legiſlators, *ibid.* *Mangocapac* deified. In what light the *Peruvians* conſider'd their *Incas's*. Temples built to the ſun, *ibid.* The moon call'd the univerſal mother of all things, 174. Thunder and lightning the executors of the ſun's juſtice; houſes ſtruck with thunder, deteſted, and ſtopt up with dirt and ſtones. A ſoul of the world, or firſt mover of matter, call'd *Pachacamac*. Their extraordinary veneration for that word. The ſun only animated the univerſe, *ibid.* Anſwer of one of the *Incas's* to a *Spaniard*, n. ibid. *Cupac*, the direct oppoſite character to *Pachacamac*. *Huacas* or *Guacas*, were the genii; beautiful, and even monſtrous things, &c. *ibid.* Their prayers of thanks to *Pachacamac*, 175. Pull up the hair of their eye-brows by way of offering to him. Offer ſplinters of wood, or even ſtraws. Several animals ſacrificed in honour of the ſun. They kiſs the air. Adoration made to trees. A kind of worſhip paid to the city of *Cuſco*, ibid.

Religion of the *Savages* of *La Plata*, &c. 170. Some conſecrate the skins of their enemies. Wherever there are prieſts, there muſt be ſome ſhadow of religion. Imagine every thing is inform'd with its peculiar genius or ſpirit. Probation for the prieſthood. Muſt fight againſt wild-beaſts. The impoſition of the tyger's paw look'd on as holy, *ibid.* Superior medico-prieſts, 171. Oblig'd to faſt rigorouſly ſeveral years. Aſſemblies at the new moon very whimſical. Every act of religion flows from a principle of fear. Certain prayers mumbled over the ſick. Pipes of tobacco ſmoaked for their ſakes. A wife may live where ſhe pleaſes, and her husband oblig'd to follow her up and down. Incontinency in women a moſt enormous crime. Injuſtice of our ſex on this occaſion, *ibid.* When a woman dies, her young children buried with her, 172. An obſcure idea of the immortality of the ſoul. *Savages* of *Paraguay* cut off their fingers and toes as their relations die, *ibid.*

Religion of the *Virginians*, 101. Their greatneſs of ſoul diſplay'd, in the perſon of the emperor of that country, who was taken priſoner by the *Engliſh*, ibid. 'Tis ſacrilege to reveal the principles of their religion, 102. Reflections on the contradictions of travellers. Deſcription of the temple of the *Savages*. Barricaded with 12 or 15 great logs of wood. 'Twas 30 feet long, and 18 feet wide. A hole in the roof to let out the ſmoke. No windows in it. A dark place incloſed. Bones and an *Indian* hanger in it. Wattles of a turkey-cock tied to it. Deſcription of the idol. Theſe images carefully conceal'd from the public view. Have a venerable aſpect in theſe dark places, *ibid.* This gloom heightens devotion, 103. The magician moves the idol up and down in the dark. They think that this idol is not one ſole being. The idol *Kiwaſa*. Repreſented under a variety of ſhapes. Chapels and oratories conſecrated to him. Has a pipe in his mouth, and ſmokes, the prieſt lying conceal'd behind. The god manifeſts himſelf in dreams or viſions. *Savages* are very much guided by inſpiration. The god conjur'd up by four prieſts. Appears under the figure of a handſome young man. They alſo worſhip the ſun. They waſh themſelves. The winds and ſeas under the direction of another deity, *ibid.* When they go a journey, they burn tobacco, to obtain the aſſiſtance of the ſun, 104. Throw tobacco into rivers, in order to obtain a ſafe paſſage. Ridiculous traditions of a rock, on which a giant left the print of his feet. Emblematical figures to repreſent the deity. Altars erected in all remarkable places. Chief altar of the *Virginians*. Religious houſes in which their kings were buried. Look'd upon as ſacred. The high altar of ſolid cryſtal, vaſtly tranſparent. Their altars call'd *Paxorances*, ibid. Their great veneration for a bird, who is continually repeating that name, 105. An *Indian* puniſh'd for killing one of them. Great veneration for theſe altars. Particular account of the notions which the *Virginians* have of the deity. That he delights in doing good. Allows free-will, and is himſelf ſupine, *ibid.* Verſes from *Creech*'s *Lucretius* on this ſubject, *n. ibid.* They worſhip the devil, *ibid.* Fancy *Kiwaſa* inſpires them in all their actions. Are afraid of an evil genius, and therefore worſhip him. That he ruffles the air, raiſes ſtorms, &c. Other notions ſome nations have of the deity, *ibid.* He form'd a ſett of ſubaltern gods, *ibid.* The firſt thing they created was water, 106. Woman created before man, *ibid.*

Ruddery, one of thoſe who begins the ſecond age of the world, 288. Endued with power to deſtroy all creatures, *ibid.* Made the lord of death and judgment, 289. And therefore endued with every thing fit for that purpoſe, *ibid.* He diſperſes afflictions, ſickneſs, death, &c. 290.

Rutrem, his ſtory, 376. Third ſon of *Paraxacti*, and one of her husbands. Turns friar. Is infamouſly leud. Marries *Parvadi*, and uſes her kindly. The gods come to him, and force him to abandon her. This woman, who was laſcivious, curſes the gods for it. *Rutrem* wanders about like one diſtracted. The earth gives him a ſon with ſix heads, and the ſeven ſtars nurſe him. The *Indians* have the utmoſt veneration for *Rutrem*. *Parvadi* dies with grief, is born a ſecond time, and married to *Rutrem*, ibid. Deſires a child in *Rutrem*'s abſence, and one ſprings from her ſweat, 377. Who inſtantly is full grown. *Rutrem* jealous, but is appeaſed. Extraordinary birth of a giant, by ſtriking a handful of hair violently againſt the ground. The giant attacks the gods, and knocks the ſun's teeth out. Kicks the moon in the face. A man kill'd, when he is raiſed from the dead, and an elephant's head fix'd on his body, *ibid.* Order'd to ſeek out a wife as beautiful as his mother *Parvadi*, 378. Cuts off one of his brother's heads; does penance for it, by ſtripping himſelf ſtark naked; covering his head with aſhes, taking the ſkull in his hand, &c. *Rutrem* grows weary of his auſtere life. Goes ſtark naked to a place where ſeveral *Bramins* liv'd, who had very beautiful wives. They fall in love with, and follow him whitherſoever he went. He is ſuddenly emaſculated by their husbands. Promiſes to crown with heavenly joys all who ſhould pay a peculiar honour to the injur'd parts. *Rutrem* is the *Priapus* of the antients. Honour'd under the figure of *Lingam*, which they wear about their necks. The *Andis*, a moſt infamous, impudent caſte, *ibid.* They make a trade of imitating *Rutrem*'s penance, by rambling about naked, &c. 379. Stand in uneaſy poſtures, &c. in the pagods. They hold continually one of theſe *Lingams* in their hands. Some *Andis*'s arms are ſtiff, wither'd, and immoveable, by holding them in the poſtures above-mention'd. At a diſtance they look like ſo many walking trees. Are univerſally honour'd as ſaints. *Rutrem* marries the river *Ganges*. Meets with various happy and unhappy adventures. Great danger to which he was expos'd. *Rutrem* granting a giant the privilege of reducing to aſhes whatever he ſhould touch, was going to try the experiment upon the god, *ibid.* *Rutrem*, to ſecure himſelf, contracts himſelf ſo as to lie in the ſhell of a fruit no bigger than the hazel-nut, 380. *Vixnu*, his brother, to reſcue him, aſſumes the ſhape of a beautiful woman, with whom the giant falls in love, when the latter neglects *Rutrem*; accoſts her, and ſhe yields upon certain conditions, which prove fatal to him; for laying his hands on his head, he is reduced to aſhes in an inſtant. *Rutrem* comes out of the ſhell, thanks *Vixnu*, and deſires him to reſume again the female ſhape; which he does, when *Rutrem* falls deſperately in love with her, &c. *ibid.*

S.

SACRIFICE of *Libation*. The water which *David* pour'd out before *Bethlehem*. Oil generally made uſe of on this occaſion. *Jacob* ſees the angels aſcending and deſcending a ladder. Oil provided always by travellers to pour out before the Lord. Libations perform'd by the *Heathens* with ſeveral other ſorts of liquors. Examples of it, *ibid.* Profound libations, 212. The *Eaſt-Indians* offer no bloody ſacrifices, becauſe of the tranſmigration of ſouls. Smear their deities with black. Agree with the *Jews* in ſeveral particulars of their worſhip. The female dancers among the *Jews*, proſtitutes. *David*'s uncovering himſelf to dance before the ark. *Chriſtian-Indians* uſe trumpets, hautboys, and drums in their churches, *ibid.*

Sacrifices

Sacrifices and adorations of the *Canadan Savages*, 78. Good or evil intelligences, aſcribed to every thing that is wonderful in its kind. Gold and ſilver rank'd among the latter. Sacrifice to *Kitchi-Manitou*, coſts ſometimes upwards of 50,000 crowns. Deſcription of it. A pile erected; the *Savages* lay their offerings on it. Fire ſet to it. They ſing and dance round it the whole day, *ibid.* Subject of their prayer, 79. To be protected from the wicked, and have their families preſerv'd. That bleſſings may be ſhed on the harveſt, on villages and the hunters, &c. The ſubject of their ſongs. Praiſe of the beauty of nature, goodneſs of God; warriors dance the grand ſpirit-dance. How we might better diſcover the religion of the *Americans*. The perſons employ'd for that purpoſe, muſt be learned and unprejudic'd. Theſe *Savages* not atheiſts. Reaſons they ſometimes alledge for their not embracing Chriſtianity, *ibid.*

Sacrifices of the *Eaſt-Indians*, 211. Mankind have, in all ages, paid an outward worſhip to the deity. Uncertain whether there were any ceremonies at the riſe of oblations.

Sacrifices of the *Mexicans*, 136. Vaſtly barbarous, *ibid.* Deſcription of 'em. Victims led to the charnel-houſe, 137. Guarded by ſoldiers. The prieſts tore out their hearts, and threw their bodies down the terraſs. Forty or fifty victims always ſacrificed at a time. Prieſts who ſacrificed men, the chief in dignity. A man dreſs'd in the bloody skin of a human victim juſt ſacrificed, runs up and down the ſtreets and begs alms. Duel of the victim with the prieſt. If the latter conquer'd, he kill'd, flay'd, and eat him. Offerings to the ſun, *ibid.* Stoop'd to the vileſt offices in honour of their gods, 138.

Sacrifices and incenſing uſed by the *Mexicans* and *Peruvians*, 14. This perhaps of great antiquity among the *Americans*, 15. Human victims hard to be accounted for. Something offer'd on this head. God ſuppoſed to be appeaſed no other way. Why theſe barbarous ſacrifices were continued. That 'tis probable the *Americans* borrowed theſe cuſtoms no where, *ibid.*

Schaerrawackas, fourth ſect among the *Bramins*, 317. Don't believe in the immortality of the ſoul, but lead regular lives, *ibid.*

Scrupulouſneſs of the *Eaſt-Indians* upon ſeveral occaſions, 236. Behaviour of an *Indian*, who had met a *French* ſailor eaſing nature. *Indians* always do it in the moſt private manner poſſible. *Heſiod* adviſes the *Greeks* not to eaſe nature on the high-ways, &c. The *Jews* very delicate on this article, *ibid.*

Seaſons, how diſtinguiſh'd by the *Peruvians*, 192. The vulgar computed by their harveſts. By towers over which the ſun ſhone. Manner of this mathematical obſervation. Year conſiſted of twelve moons. Were acquainted with the equinoxes. Rejoicings made at theſe ſeaſons. How they found the equinox. The ſun worſhipp'd that day with great ſolemnity. Columns adorn'd with flowers and odoriferous herbs. The ſun's ſeat or throne, *ibid.* A great reſpect paid to columns, 193.

Seivias, the ſecond ſect of the *Bramins*, 316. Are known by ſtreaks which they make upon their heads with cow-dung aſhes, 317. The *Lingam*, a kind of ſtone which they wear about their necks.

Serpents worſhipp'd in *India*, 434, 435.

Settrea's, the ſecond caſte of the *Brachmans*, 313. Compos'd of the king and nobles, *ibid.* Duty of theſe is to defend and govern their country, &c. *ibid.*

Shaſter, book of the written word of the *Banians*, 290. God, to reſtrain the wickedneſs of mankind, gives them laws. Deſcends on a mountain, and calls *Bremaw* to him. Delivers him a book out of the clouds. Conſiſts of three parts; 1*ſt*, The moral law; 2*dly*, The ceremonial; 3*dly*, Precepts for the caſtes or legends. The *Firſt*, contains 8 commandments. 1*ſt*, Thou ſhalt not kill any creature whatſoever, &c. 2*d*, Thou ſhalt make a covenant with all thy five ſenſes, &c. 3*d*, Shalt duly obſerve the times of devotion, *ibid.* 4*th*, Shalt not tell any falſe tales, &c. 291. 5*th*, Shalt be charitable to the poor, &c. 6*th*, Shalt not oppreſs the poor, &c. 7*th*, Shalt celebrate certain feſtivals, &c. 8*th*, Shalt not ſteal from thy brother. Theſe commandments beſtow'd among the four caſtes, two being appropriated to each. Particulars of it. Some objections againſt theſe precepts. To the firſt and ſecond commandments, *ibid.* That they ſhould not kill any living creature, 292. A vegetative, ſenſitive, and reaſonable ſoul. The laſt more noble than the other two. Injunction not to ſlay human creatures, refuted from ſcripture. By the cuſtom of nations. The firſt *Indians* kill'd beaſts. The command not to drink wine refuted. The *Romans* forbid it, becauſe it occaſion'd exceſs. The *Carthaginians*, *Egyptians*, and *Mahometans*, conſider'd on this head, *ibid.* As alſo the *Levites*, the *Nazarites*, and *Rechabites*, 293. Learned men who pleaded for the drinking of wine, ſuch as *Galen*, *Meneſytheus*, *Seneca*, *Plato*, and *Pythagoras*. Objections to the other part of the ſecond commandment, *viz.* the eating of fleſh. Eggs muſt not be eat, becauſe life is ſuppos'd in the ſhell. Red roots abſtain'd from. The tranſmigration of ſouls. Not firſt ſtarted by the *Indians*. By the *Egyptians*, and then came among the *Greeks*; afterwards among the *Romans*, ibid. *Pythagoras* promulgates the doctrine of tranſmigration, 294. Another reaſon is, that the ſoul might be purified, as chymical eſſences, by paſſing thro' the Still. Proof of the ſoul's immortality, which invalidates the *metempſychoſis*. That the ſoul would be defiled by tranſmigration. Other arguments againſt this doctrine, *ibid.* From *Adam's* ſpeech to *Eve*, 295. From the New Teſtament. From the nature of ſoul and body. If this doctrine were true, the ſouls of beaſts muſt be immortal, *ibid.*

Shuddery, third ſon of *Porous*, 282. A merchant, and ſent out to the *North*. Takes his ſcales and weights with him, *ibid.* Wiſhes to meet with buſineſs, 283. Comes to a mountain. Immoderate rains falling, he ſhelters himſelf in the hollow of it. A deluge follows. The waters ſubſide, and he ſets out. Finds pearl-ſhells of a precious value. Comes to another mountain. A rock, or mine of diamonds. *Shuddery* ſuppoſes it to be fire. In amaze, he touches it with his finger. Day-light appears, and the luſtre diſappears. Breaks a piece of the rock, and carries it with him. Meets a woman call'd *Viſagunda*, at the ſide of a wood. He accoſts her. She is baſhful, *ibid.* His arguments why ſhe ſhould not fly him, 284. She ſtops, and they diſcourſe. She yields to his kind treatment. He adorns her with his pearls and diamonds. They people the *North* with traders, *ibid.*

Shudderys, the third caſte in *India*, 304. Are merchants. Properly call'd *Banians*, ibid.

Sick, how the *Savages* of *Paria* heal theirs, 163. Plunge them into a river. Whip them very ſeverely. The ſick man, when given over, is left in his hammock hung between two trees, *ibid.*

Sickneſs, *death*, and *burial* of the *Bramins*, 332. Abſtinence preferr'd to bleeding. The former very ſevere. The ſymptoms of death appear. Prayers and other ceremonies uſed. Asks his wife whether ſhe'll be burnt or buried with him. The duty of a wife conſiſts in three particulars. An implicit complacency for all her husband's deſires and wiſhes: Exemplified in the virtuous *Draupeti*, who, when her luſtful husband was ſo weak he could not walk; carried him to his ſtrumpets

ſtrumpets upon her ſhoulders. She runs againſt a poſt on which a holy man was ſet. — His curſe. The ſun does not riſe for ſeveral years. She dies. Returns again upon earth, and marries five huſbands, *ibid.* Enjoys one of them annually, and falls into the fire, 333. Second duty of a wife, to go in a plain dreſs, and not junket when her husband's abroad. Third duty, To die when her husband leaves the world. To force a woman to be burnt, a crime that merits death. Two hideous ſpirits appear to a man at the point of death. If he is virtuous, one carries him away in a flying-chariot. If wicked, carried to *Jammalocon*, when he is ſent back to the world, where he skips up and down it like a hobgoblin. The ſick man dies. His beard ſhav'd, his body waſh'd, &c. The corps carried to the pile. A ſermon in the name of *Death*. Some *Bramins* buried, *ibid.*

Silk, knowledge the antients had of it, 252. The *Indians* eſteem arts according to their uſefulneſs. A plough-man placed in the firſt rank, and a goldſmith in the laſt. Little notion of ſculpture and deſigning. Famous for their manufactures of ſilk and cotton, *ibid.* Silk-worms firſt brought *Anno* 552 from *India* to *Conſtantinople* by certain monks, 253. Silk mentioned by the prophet *Ezekiel*. Silken habits among the *Perſians* a mark of great dignity. Whether the *Sericum* of the antients be the ſame with our ſilk. The modern manufactures of ſilk-ſtuffs entirely unknown to the *Greeks* and *Romans*, n. ibid. Highly probable that the *Jews*, the *Greeks*, and *Romans* had the ſame ſilk uſed in our days. Several fancied that ſilk was taken from the bark of a tree, after which 'twas comb'd and ſpun. Others, that 'twas made of a kind of wooll, *ibid.* Particulars concerning the labours of the ſilk-worm, 254. Of the ſilk-worms mention'd by *Ovid*. *Sericum* derived from a people call'd *Seres*, ibid. Who are thought to be the *Chineſe*, *n. ibid.* Enquiries where the country of the *Seres* might be ſituated, *ibid.*

Slaves among the *Americans*, 67. Their captives only ſo, whom they keep in their ſervice. Are often miſerably butcher'd. The inhabitants of *Chios*, the firſt who purchas'd free people for ſlaves. The revenge they drew down upon themſelves, *ibid.*

Smaertas, the third ſect of the *Bramins*, 317. Their tenets. Not diſtinguiſh'd by marks. Their doctrine couch'd under myſterious terms. Deliver'd in a moſt pompous phraſe, *ibid.*

Soothſayers, prieſts and prophecies of the *Americans*, 15. All are prieſts who are appointed to preſide over religious worſhip of what kind ſoever. Etymology of the word from the *Greek* ſignifies antient. Old people fitteſt to govern. Young people being unexperienced, and govern'd by their paſſions unfit for it. *American* prieſt always in years, *ibid.* The *Mexican* clergy govern'd by a kind of *Pontifex maximus*, 16. *American* prieſts are alſo phyſicians. Have wallets fill'd with herbs and drugs. Medico-prieſts in *Aſia* and *Africa*. Reaſons why the profeſſions were united. Antient phyſicians, like thoſe of *America*, uſed ſpells and inchantments. The *Europeans* alſo weak on this head. The *Druids* and *Germans* unite the two profeſſions. Prieſts in *America* have great influence in ſtate-affairs, *ibid.* Great power the prieſts have thereby arrogated, *n. ibid.* *Caraibes* make the people believe they hold a correſpondence with ſpirits, 17. And thereby pretend to do wonders. *Braſilian* prieſts pretend to endue with courage; to make the plants grow. *Agnian* their ſpirit. Affirm he torments people in the night. That prieſts of all religions ſet up for agents and ambaſſadors of God. Endeavour to eſtabliſh their dominion over the minds of men, by boaſting they can draw down celeſtial bleſſings, *ibid.* *Numa Pompilius*'s correſpondence with the nymph *Egeria*, n. ibid. The eccleſiaſtic is diſtinguiſh'd by his eye, his voice, his gait, his geſture, &c. Every trade has its characteriſticks, *n.* 18. *Braſilian* prieſts vaſtly proud. The prieſthood hereditary in *America*, 18.

Soudras, the fourth caſte of the *Brachmans*, 314. Include the common people. Subdivided into a great number of others. Envy one another. One above the reſt. Their different employments; magiſtrates, ploughmen, maſons, painters, ſoldiers, *ibid.* *Pallas*'s the moſt abject of all, 313. *Perreas*, the refuſe of the whole nation. Look'd upon as unclean. Forced to live ſeparate from the reſt. Their extreme poverty and deplorable condition. Are yet very proud. *Siriperes* abhor'd by the *Perreas*. Several ceremonies of the former. This precedency among the four caſtes grounded on a very whimſical reaſon, *ibid.* Particulars of it, 316.

Soul, human; origin of it, and ſtate after death, 354. Mankind created by *Brahma*, who gives being to nine men. The ſoul of man not ſuperiour to that of brutes, only that the former has more liberty to diſplay itſelf. This difference ariſes from the various conſtructions of the organs of men and beaſts: exemplified from childhood and old age, *ibid.* Singular opinions with regard to the origin of ſouls, 355. That the ſoul is immortal. Illuſtrated. Rewards and puniſhments after this life. The *Druids*, *Germans*, and *Getes* believed in tranſmigration. Reſtrictions which *Porphyry* made to this doctrine. To paſs into the body of a cow, the moſt honourable tranſmigration, except into that of man. An ox buried like a perſon of diſtinction. Some ſouls hover about in the air, and are miſerable. Souls puniſhed two ways. Some go into purgatory, others hurl'd into a deep well, where they continue for ever, in infinite pain, *ibid.* Deſcription of the torments, 356. Felicity promis'd the virtuous in the next life. Enjoyment of ſenſual pleaſures. *Surgam*, the ſeven inferior heavens. Few ſo virtuous as to be admitted to the enjoyment of the ſupreme felicity, *ibid.*

Soul, human, according to the *Indians*, 586. That man has a principle of life within him. *Indians* differ very much with regard to this principle. That man has a vegetative and intelligent ſoul. Particulars of each ſoul. That the ſoul of man is God himſelf: and even that of beaſts, &c. All ſouls created at the ſame inſtant. Two ſouls in man, *ibid.*

Submiſſion of the *American* women to their huſbands, 59. Always confin'd to their domeſtic concerns. Never give themſelves airs like the *European* women. That this is a great article of the marriage-ſtate, *ibid.*

Sweating of the *Americans*, 85. Thoſe of *Miſſiſippi* make a hot-bath, which is cover'd with the hides of wild bulls, and flint ſtones. They go into it naked, the juggler ſinging all the time, *ibid.* Account of their baths from *La Hontan*, n. ibid.

T.

TEMPLE of the ſun in *Cuſco*, 175. Deſcription of that wonderful edifice. The high altar. Walls cover'd with plates of gold. The ſun repreſented in gold with prodigious magnificence, *ibid.* The bodies of their monarchs embalmed in ſo ſurpriſing a manner, that they ſeem'd alive. Temple-gates cover'd over with gold plates. A plate of gold in the ſhape of a garland. A chapel for the habitation of the moon. The bodies of their deceaſed queens. Manſion of *Venus*. Thought to be the ſun's page. The *Pleiades* the moon's waiting maids. Apartment and gates cover'd with ſilver plates. Thunder and lightning conſider'd as the ſun's lacqueys. An apartment, the ceiling of gold. Some have attempted to draw a parallel between

the *Chriſtian* religion and this ſtrange religion, 177. Apartment ſacred to the rainbow. Richly beautified. Superſtitious notion when the rainbow appear'd in the sky. Apartment of the high-prieſt. Its ornaments. The ſeveral gods of thoſe nations whom the *Peruvians* had conquer'd in this temple. Reflections on the conduct of the *Incas's* in this particular. The pompous temple at *Titicaca*. An *Incas* offering a golden veſſel to the ſun in it. *Pachacamac* one of the attributes of the ſun. The feſtival open'd with ſacrifices, *ibid.* Fire catch'd from the ſun with great ceremony, 178. Victims burnt with it. Fire got by rubbing two dry ſticks one againſt the other, when the ſun did not ſhine. Deeply afflicted when it did not break out, *ibid.*

Temple, principal one of the *Eaſt-Indians*, 265. Temple at *Jeruſalem*. *Mecca*. Pagod of *Jaguarnat*. Compar'd to ſeveral temples of antiquity in note [a]. Is vaſtly rich. Pilgrimages to it from the remoteſt parts of *India*. Very advantageous to the *Bramins*. Both *Jews* and *Indians* ſlaves to prejudice. *Vide* the note [b] for reflections on that ſubject. Both adhere zealouſly to antiquity. *Vide* the note [c] for objections againſt tradition, *ibid.* What is the whole knowledge of this people, 266. *Vide* the note [a], on the ignorance of multitudes of *Chriſtians*. The *Indians* make war by ſtarts, and are wholly guided by their prieſts. Sometimes fight with the utmoſt obſtinacy in defence of their religion. See the note [c]. Look on all other nations as profane. *Vide* the note [d]. The conqueſt of the *Romans* over the *Jews*, of great advantage to the latter. *Vide* the note [e], in which the *Engliſh* are applauded for their free-thinking. The *Indians* as much ſlaves as ever. Reflections on *Alexander the Great*'s conqueſts in *India*, ibid. Both *Jews* and *Indians* have preſerv'd the ſimplicity which prevail'd in the infancy of the world, 267. See the note [a]. Why they adhere ſo ſtrongly to the counſels of the wiſe and learned. Are obedient to the precepts of religion. Learn only the uſeful ſciences. Why they ſhun all familiarity with foreigners. Are wholly employ'd in traffic, and therefore never projecting novelties, *ibid.*

Temples of the *Mexicans*, 135. Eight in the city of *Mexico*, vaſtly magnificent. Five hundred houſes might have ſtood in the court of *Vitziliputzli*'s temple. Particular deſcription of this ſplendid edifice. The skulls of the unhappy men who had been ſacrificed, fix'd on poles near to it, *ibid.* Area ſo large, that 8 or 10,000 people uſed to dance therein, without crouding one another, on their ſolemn days, 136. Deſcription of a great ſtone edifice in the center of the area, or quadrangle. Pomp of it. Stone of a green colour, on which men were inhumanly ſacrificed. The idol *Tlaloch*. Two chapels immenſely rich. Temple of the god of the air. Deſcription of it. Temple of *Teſcalipuca*. Dark houſes to lodge a numberleſs multitude of idols, ſmear'd, or rather cruſted over with human blood, *ibid.*

Theft, hardly known among the *Americans*, 38. Owing to the little notion they have of ambition. The *Lacedemonians* approv'd of thieving. Allow'd by the *Romans* at certain ſeaſons, *ibid.* The *Egyptians* had a captain of thieves among them, 39. The *Japoneſe* won't ſuffer any kind of theft, *ibid.*

Time, according to the *Indians*, and the duration of ages, 389. Time divided into four ages. The three firſt were golden ages. *Ram* lives ſeventy thouſand years, without iſſue. The fourth, or preſent, an iron age. Reaſon why 'tis ſo. Different opinions of the *Indians*. Fourteen ages beſides. Prodigious duration of each, 389, & 390. The planets are gods, have wives, &c. 390.

Time, how meaſured by the inhabitants of *Mogul*, 264. Divide the natural day into eight parts. Meaſure time by a water clock. Different from our *Clepſydra*, or hour-glaſs. Deſcription of the latter, and that of the *Moguls*, which is always watch'd by a man. Some ſuppoſe the *Teraphims* were water clocks, *ibid.* Reaſons againſt it, 265.

Traffic of the *Americans*, 66. Don't employ money for that purpoſe. It conſiſts wholly in barter. This the cuſtom in the infant-ages, *ibid.*

Traffic of the *Eaſt-Indians*, 252. Are great traders. Great cheats. Very artful in their impoſitions. Are uſurers, *ibid.*

Tranſmigration of ſouls, 223. *Indians* believe in it. Hoſpitals for curing ſick beaſts. Certain *Bramins* who ſubſiſt only on herbs, milk, butter, &c. *ibid.* Conformity between them and the antient *Egyptians*, n. ibid. *Banians* adhere more ſtrictly to the doctrine of tranſmigration. Won't kill flies, *ibid.* Examples of their ridiculous charity to beaſts, *n. ibid.* Reflections on the diverſity of opinions, with regard to tranſmigration, *ibid.* Perhaps not eſtabliſh'd firſt among the *Indians* as an article of religion, 224. Whether the *Indians* receiv'd it from *Pythagoras* and his followers. The *Chineſe* had it 500 years before this philoſopher. Firſt ſtarted by *Phoe*, or *Fo*, a native of *Ceylan*. He ſets up for a prophet. Taught an interior and exterior doctrine. That the ſoul would be annihilated, &c. That he himſelf had experienced the truth of tranſmigration, *ibid.* *Phoe*'s doctrine receiv'd in *India*, 225. Eaſily, and for what reaſons. Has given riſe to ſeveral ridiculous opinions. *Phoe* writ 40 volumes, *ibid.*

Travellers, charity of the *Indians* in providing drink for them, 225. People wait on the high roads to give paſſengers water, *ibid.* The *Eaſterns* in this caſe more charitable than the *Europeans*, 226. This the cuſtom in the infancy of the world. *Abraham* entertains three angels, *ibid.*

Travels, difficulty of writing them ſo as to pleaſe every body, 195.

Trinity, under the names of *Bruma*, *Vixnu*, and *Rutrem*, 368. Notion the *Eaſt-Indian* idolaters have of it. *Paraxacti* their mother. *Bruma* and *Rutrem* born with five heads. Power given to each. Heathens divided into ſix ſects on this head. That the eſſence of god is incomprehenſible. This notion ſullied with the moſt ridiculous fictions, *ibid.*

Tſchecteas, ſixth ſect among the *Bramins*, 317. Refuſe to follow the precepts of their law, and reject every thing that can't be demonſtrated by the teſtimony of the ſenſes, *ibid.*

V.

VEDAM, and the privileges it allows the *Bramins*, 318. 'Tis their book of the law. Writ in the *Samſcortan* tongue. Divided into four parts. Particulars of which each part treated. The fourth part loſt many years. *Vedam* of indiſputable authority. It allows the *Bramins* five privileges. The 1*ſt*, To celebrate the *Jagam*, *i. e.* a feaſt accompanied with a ſacrifice, *ibid.* This ſolemnity deſcrib'd, 319. Particulars concerning the *Jagam*. 2*dly*, To teach the *Settrea's*, &c. 3*dly*, To read the *Vedam*. 4*thly*, Liberty of teaching it to others. 5*th* Privilege, their being allow'd to beg. Charity of the *Bramins*, ibid.

Veinsjas, the third caſte of the *Brachmans*, 314. Live by traffic, and abſtain from things that have life. All the caſtes forbid to eat cows fleſh, *ibid.*

Virtues, vices, and civility of the *Americans*, 57. Have none of our politeneſs. Very little notion of ſubordination. Their only principles of decorum

torum are, their obedience to their chiefs; reſpect to their parents and elders. The more independant people are, the leſs they are apt to give into politeneſs. Republicans not ſo polite as thoſe who inhabit monarchies. The *Mexicans* and *Peruvians* polite. Both gave their children good education. Men, without ſubordination, have no real regard for one another, *ibid.* Prov'd from commonwealths. The vaſt power and grandeur of the republic of *Rome*, n. ibid. Manner how the *Savages* of *New-France* and *Florida* receive their gueſts. The *Savages* have the ſame innate principles of vice and virtue as we, and have the utmoſt dread of reproach, and that infamy which reſults from the commiſſion of a baſe action. Their magnanimity very much ſullied by revenge. Exercis'd againſt men only. The principles of equity engraved in the hearts of all men. *Americans* obſerve an inviolable fidelity, and never over-reach one another, *ibid.* Nations apt to employ ſarcaſtical expreſſions one againſt the other, 59. The *Savages* abhor covetouſneſs. With what judgment they barter goods. Love to beſtow gifts, *ibid.*

Viſtncy, in the fourth and laſt age of the world, according to the *Banians*, 307. *Viſtney*, a famous and pious king. God takes him up to heaven. The preſent age the fourth, which will be longer than the reſt. The final judgment of this will be more dreadful than the reſt. By fire. The moon ſhall look red, the ſun ſhed his light like brimſtone, lightning ſhall flaſh. The ſky red as fire. The four elements at variance. Reaſons why the world ſhall be deſtroy'd by fire. The ſouls carried up to heaven, but the bodies will periſh, *ibid.*

Viſtnou, the ten corporeal ſhapes he aſſumed, 339. That of a fiſh, a tortoiſe, a hog; half man and half lion, &c. under the name of *Dajerrata Rama*. Reaſon of his aſſuming that ſhape. Two devils ſubdue the world, *ibid.* *Tompacarna*'s wiſh, and a grant of ſleeping ſix months, 340. Two brothers build ſeven caſtles, *viz.* of gold, ſilver, copper, iron, &c. A man's three wives barren; the fire *Homan* lighted to cure it, and a man jumps out from it and preſents a remedy. Comical ſtory of *Ramma* and his wife *Sita*. The devil appears to her under the figure of a ſtag. *Sita* is run away with. *Ramma* goes in purſuit of her, and calls an ape to his aſſiſtance, and overthrows their enemies, *ibid.* The ape throws mountains into the ſea to make a bridge, 341. *Sita*, after many battles fought, is reſtor'd to her husband. The bridge broke, and a pagod built in its ſtead. The eighth appearance of *Viſtnou*, under the name of *Kriſtna*. The ninth, under the name of *Boudiha*: And the tenth, he aſſum'd the ſhape of a horſe, *ibid.*

Viſtnouva's, a ſect of the *Bramins*, 316. So call'd becauſe they acknowledge no other god but *Viſtnou*. Of two ſorts. *1ſt*, *Tadvadi-Viſtnouva's*, ſignifying divine. Are diſtinguiſh'd by a white ſtreak over the forehead. That it defends from the devil, &c. *2dly*, The *Ramanouja's*. Theſe draw with a kind of chalk over the forehead. Are a ſort of quietiſts. Theſe boaſt their being better men than the *Tadvadi*.

Vitzliputzli, the chief god of the *Mexicans*, 132, 133, &c.

Vixnu, his adventures, 370. Second ſon of *Paraxacti*. He married a wife, who is at the ſame time a cow, a horſe, &c. Nine metamorphoſes of *Vixnu*. *1ſt*, Into a fiſh. *2d*, A tortoiſe. A ſea of delicious butter. A golden mountain that ſupports the fourteen worlds. A prodigious adder brought over it, which is uſed as a rope. The giants pull the adder, and ſhake the world. *Vixnu* aſſumes the ſhape of a beautiful woman, to prevent the giants eating the delicious butter. They fall in love with her. *Vixnu* carries off the butter, and vaniſhes away with it. *3d*, *Vixnu* changed into a hog. *Rutrem* lays a wager, that he could hide himſelf ſo, that his two brothers could not find his hands and feet. *Bruma* transforms himſelf into a ſwan, to look out his head, *ibid.* Deſpairs of ſucceſs, when he meets the thiſtle-flower, 371. Which ſalutes him, and ſhews him *Rutrem*'s head. *Bruma* curſes the flower, and his brother. *Vixnu* transforms himſelf into a hog, throws up the earth with his ſnout, but does not find *Rutrem*'s feet. *4th*, *Vixnu* transforms himſelf into a half man, half lion. Occaſion of it. *Iranien*, a mighty giant. *Rutrem* grants him the privilege that no one ſhould kill him by night, or by day, in his houſe, or out of it. The giant deſpiſes *Rutrem*, &c. and bids his ſon do the ſame. The child diſobeys his father's commands, and prays to *Vixnu*. His tutor tells *Iranien* of it, who threatens to caſt his ſon to tygers, bears, &c. *ibid.* The child continues to pray to *Vixnu*, 372. His father being enraged, the god appears to him, under the ſhape of a half man, half lion, when he was ſtanding neither within nor without his houſe; tears him to pieces, and drinks every drop of his blood. *5th*, *Vixnu* transform'd into a dwarf. Occaſion of it. A blood-thirſty giant governs the whole earth. Mankind pray to god to be deliver'd from him. *Vixnu*, in the ſhape of a dwarf, goes to him, and begs three foot of ground to build a houſe. The giant-king was going to grant it, when the morning-ſtar (his counſellor of ſtate) reſolves to hinder the grant paſſing; and ſlipping down the monarch's throat, the latter orders a ſtilletto to be put down it, which puts out one of the ſtar's eyes, whereby the promiſe he had made to *Vixnu* was ratified. The god ſwells to ſo prodigious a ſize, that the whole air and earth could ſcarce contain him, *ibid.* He ſets his foot on the giant's head, and kicks him down to hell, 373. *Vixnu* changed into a man call'd *Ramene*, or *Ram*, under his ſixth, ſeventh, and eighth incarnation. The *6th*, occaſion'd by the pride and cruelty of the *Rajahs*, or petty kings. *Vixnu* fights againſt, and deſtroys them. *Vixnu*, a ſecond time *Ram*, to extirpate a thouſand arm'd giants; knocks him down with a plough-ſhare, and cuts off his thouſand arms. Raiſes a trophy with the giant's bones. *Vixnu* again made *Ram*. The occaſion. Three mighty giants carry off *Sidi*, *Ram*'s wife. He ſearches for, but cannot find her, and therefore calls the apes to his aſſiſtance, *ibid.* They form an army, join *Ram*, and recover his wife, 374. He takes his wife again; is rallied for it by ſome laundreſſes, and thereupon abandons her again. *Vixnu*'s *9th* Incarnation, under a human ſhape call'd *Chrixnen*. *Exodi*, a woman, brings him forth; and her brother *Campſen* threatning to kill the babe, ſhe gives it her huſband, and bids him hide it in ſome deſart. *Campſen* ſets ſpies, but they are all eluded, and the child is given to, and educated by ſhepherds. *Campſen* goes to kill him, when he vaniſhes on a ſudden, and graſps only a little girl, *ibid.* Goes to kill her, and ſhe knocks him down backwards, 375. She vaniſhes. Searches for *Chrixnen*, but in vain. *Campſen* calls the devils to his aſſiſtance. Theſe ſubſtitute a witch in the place of *Chrixnen*'s nurſe. The child ſucks all her blood out. Now grown older, he plays pranks among the ſhepherds. Steals butter from them; they tie him to a tree, and whip him. Being now a man, he raiſes an army, attacks and kills *Campſen*. Marries two wives, and takes 16,000 young ſhepherdeſſes for his concubines. Multiplies himſelf in ſuch a manner, that he enjoys them all at the ſame time. He ſtands by a pond, where ſeveral beautiful young women were waſhing themſelves, and runs away with their clothes, and climbs up a tree, *ibid.* They cover themſelves with leaves, 376. And entreat him to re-

turn

turn their clothes. The leaves drop off, and he views them naked, *ibid.* *Vixnu* to be again metamorphoſed, *ibid.*

Unctions of the *Eaſt-Indians*, 261. Oil highly valued antiently for its many uſes, *ibid.* A ſovereign remedy againſt head-achs, 262. *Indians* uſe oil of cocoa. The antients uſed oil to heal wounds, make the nerves ſupple. Uſed alſo by the *Indians*. Oils firſt employ'd that were not ſcented. *Bathyllus* repreſented in *Anacreon*. *Virgil*'s deſcription of *Turnus*. The primitive *Chriſtians* alſo rubb'd themſelves with oil. Odoriferous oils, *ibid.* Reflections on the fondneſs our ladies have for perfumes, 263. *Jews* preſented eſſences in viſits. The antients ſmear'd birds with oil. *Anacreon* on this head, *ibid.*

Vows of the *Americans*, 97. In a dearth, a portion of the firſt beaſt they ſhall kill promis'd to the great ſpirit. The protection of their *Manitou* implor'd, by preſenting a lighted pipe to him thrice, *&c. ibid.*

Vyſhnev, in the ſecond age of the world, 288. Is created, and adores his maker. Has the charge of preſerving all creatures, *ibid.* God gives all things into his power for that purpoſe, 289. *Vyſhnev* provides every thing neceſſary for their ſubſiſtence, *ibid.*

W.

WALLS, none among the *Americans*, 38. Each *Savage* marks out the limits of his land with a kind of net-work. The breaking thro' it a very criminal action, *ibid.*

War, ceremonies thereof, among the *Braſilians*, 167. Are repreſented revengeful, *ibid.* All who take priſoners, obliged to fatten them, 168. Theſe captives have women given 'em to divert themſelves with. *Americans* inclin'd to a brutal intrepidity. The captive carry'd up and down in triumph, and expoſed to the inſults of the populace. Stones given him, which he throws at thoſe round him. His brains daſh'd out with a club. They eat his body, *ibid.*

War, ceremonies thereof, among the *Savages* of *Darien*, 158. A ſolemn ſmoaking-feaſt. Women march to the war as well as men. Burn their priſoners of war, *ibid.* How dreſs'd when they come into the aſſemblies, 159. Wear necklaces weighing 25 or 30 pounds. They dance in their formalities. A boy ſmoaks in the faces of all the counſellors. Never allow any quarter to their enemies. *Savages* of *New-Granada*, &c. caſtrate all their young captives. Wear the teeth of their enemies, *ibid.*

War, how made by the *Eaſt-Indians*, &c. 258. Their armies a crowd of rabble. Every horſeman has always two or three ſervants, and as many women. In an army of 100,000 perſons, ſcarce 10,000 fighting men. The *Fakirs* ſwarm among them, *ibid.* Their manner of begging, 259. *Moors* and *Indians* fight without order. Always drink opium before they engage, to make themſelves intrepid. Ridiculous manner in which their cavalry fight; compared to children's playing at priſon-baſe. Way of fighting, as practiſed by the *Jews*. Had a ſmall number of cavalry. The *Jews* uſed to ride on aſſes. *Vide* the note [d]. Very much eſteem'd by them, 260. *Indians* employ elephants in battle. Some account of thoſe beaſts. In what manner the *Romans* engag'd 'em. Stratagem of queen *Semiramis*, who had a great number of wooden elephants carved in her wars in *India*. The elephants in king *Porus*'s army oppoſe the forces of *Alexander the Great*, ibid. Courage of that on which king *Porus* rode, *ibid.*

War, ceremonies thereof among the *Floridians*, 119. *Americans* in general revengeful. Extraordinary method by which the *Floridians* excite one another to vengeance. A man, on theſe occaſions, is wounded with darts. The wounded perſon carried by the women, who are in tears, to a hut. His wound is heal'd. They ſing and dance. The prieſt and idol always conſulted before they go to war. The ſun invoked, *ibid.* Water thrown up into the air, &c. Speech to the warriors on this occaſion. The prieſts conſulted on expeditions. The pretended magician lays himſelf upon a ſhield; draws a circle of unintelligible figures. The prieſt in violent agitations. The god ſuppos'd to leave him. Goes and acquaints the king with the reſult of the ſpiritual conference. They ſcalp their enemies. Their arms and legs hung on poles, where the prieſt pronounces curſes againſt the enemy. Widows, who addreſs the king about their husbands who died in battle. Hermaphrodites ſaid to carry the baggage in war, *ibid.*

Warlike ceremonies of the *Canadans*, *Miſſiſippians*, &c. *Calumet* of peace, and that of war, diſtinguiſh'd by their feathers. The leaving of the *Calumet* ſacred, *ibid.* A peace concluded by ſmoaking out of the *Calumets*, 92. Different things denoted by the various plumage. The *Calumet-dance* a prelude to all great exerciſes, *ibid.* War declared, by ſending back a priſoner with an ax, 93. Proclamation of war opens with a banquet, *ibid.* The war-feaſt given by the general. Deſcription of it, *n. ibid.* The general fixes the day of ſetting out, and the general rendezvous. Women order'd to proſtitute themſelves to their warriors, to engage theſe to exert themſelves for their country. *Savages*, at what age they go into the field. Are two or three months in making their military preparations. Ceremonies obſerv'd by the general on this occaſion; faſts once every two days; hangs great kettles on the poles of his hut, *&c.* Begins the march, and ſings the *Death-ſong*, which conſiſts of furious expreſſions. His face is ſmutted with black, in order that their enemies may not ſee him grow pale. A ſolemn feſtival, on which the great ſpirit is invok'd, the day after they ſet out to war. An altar raiſed; their gods, 94. Made of bears skins, ſet on them. They bend the knee to 'em. The jugglers held their phyſical bags in their hands, pretending they mark'd out all who were to die in the field. The maſter of the ceremonies gives his bleſſing to the people, who fall proſtrate before him. Dreadful howling of dogs, who are to be ſacrificed on this occaſion. The jugglers call ſeveral from their trances, who pretended to counterfeit the dead, when they all dance higgledy-piggledy. Trances ſucceeded by miracles. Some ſwallow ſticks a foot and a half long. They all withdraw to their huts. Warriors carry their wives and concubines into the field. They attack generally in ambuſcades. Take off the ſcalps from the dead. The *mournful ſhout*. Think the burial of the dead one of the duties of humanity, *ibid.* Verſes from *Horace*, as imitated by *Prior*, on this occaſion, *ibid.* Divide the captives among their families, who ſing all the while their fate is pronouncing, 95. Homage paid to the chief leaders, at their return from an expedition. Several arrows preſented them. The commander keeps a kind of open table while the war laſts, *ibid.*

Wars of the *Americans*, 60. They never break out from a principle of avarice or ambition, but a kind of punctilio. Their warlike diſpoſition very antient among them. The ſource of the perpetual wars, which are carried on among the *Americans*, accounted for. Their quarrels ariſe from emulation. The *Greeks* were always arm'd, in their entertainments, their recreations, and ſolemn feſtivals. The great neceſſity of forming the mind by education, exemplified by a fine paſſage from Monſ. *De Crouſaz*'s treatiſe on education, *n. ibid.* The *Spaniards* fond of wearing their ſwords by their ſides, 61. The *Americans*

wars founded on repriſals. Their old men are the orators, and rouze them to war; as alſo among the *Greeks*. *Braſilians* make long ſpeeches in the field of battle. A whimſical way of trying the fate of war among ſome nations of *New-France*. How ſeveral *Savage* nations denounce war. The *Calumet*, and a warlike-dance on theſe occaſions. The battle begins by ſhouts. The *Braſilians* play on a kind of flute, made of the leg-bones of their priſoners. Are never allow'd to take quarter, and obliged to die with their weapons in their hands. Their courage not a tranſient fury. Fight to the laſt. The *Greeks* leſt their enemies a prey to beaſts; the *Americans* do the very reverſe. The *Savages* of *North America* kill all ſuch as are able to make reſiſtance; thoſe of the *South* ſave them, in order to fatten and eat them, *ibid.* *Mexicans*, *Peruvians*, and *Floridians* ſacrifice their enemies to their gods, 62. Reflections on this religious havock mention'd in ſcripture. The *Braſilians* make him chief, or leader, who has kill'd the moſt enemies. That this dignity is hereditary, when the ſon of a chief is brave. This maxim of the *Savages*, on what probably grounded. A very good one in ſtates which are founded wholly on wars. Dangerous in thoſe of *Europe*, becauſe of the refin'd policy practiſed in them. In the firſt ages of the world, the dignity of the king and the general were united in one perſon. The antient *Britons* choſe commanders to lead them into the field. As alſo the antient *Germans*; but the people inſpected all his actions with a watchful eye. Arms of the *Americans*, bows, arrows, and clubs. Theſe are of great antiquity. They go naked into the field, and have a large ſhield which covers the body, *ibid.* They carry the hair of their enemies into the field by way of ſtandard, 63. Carry curtezans along with 'em. The *Greeks* did the ſame. Their ambuſcades and skirmiſhes, like thoſe of the *Tartars*. The battle being ended, they cut off the heads of their ſlain. They drink the blood of their enemies. Their enemies ſcalps preſerved as ſo many trophies. The antients cut off the heads of theirs, and carried them in triumph. The *Boiens* uſed to clear their enemies ſkulls, take their brains out, adorn 'em with gold and ſilver, and make drinking bowls of 'em, *ibid.*

Wars of the *Caribees*, 126. No ſtated time for holding theſe aſſemblies. Some old woman draws up the whole plan of the war. Stirs them up to revenge. Throws ſome of the broil'd limbs of their enemies among them. Fight in ambuſcade. Cover themſelves all over with boughs and leaves. Stand thus behind a tree, and attack their enemies. Their arrows always poiſon'd. Particular deſcription of them. So made that the poiſon'd part falls in the body, *ibid.*

Wine, averſion the *Indians* have to it, 249. Difficult to account for it. Some notions ſtarted on that head. Perhaps the virtue of ſome antient *Brachmans* might occaſion it, *ibid.* Reaſons why the antient *Brachmans* forbid the uſe of wine, *n. ibid.* The *Jews* and *Nazarenes* abſtain'd from wine, *ibid.* The *Mahometans* don't ſcruple to eat grapes, 250. The *European* vines planted in *India* thrive well. The *Bramins* drink a great quantity of melted butter. Said to fuddle them. In the infancy of the *Roman* republic, the *Roman* women prohibited to drink wine. *Egnatius Meceninus* puts his wife to death upon that account. This ſeverity owing to the jealouſy of husbands. *Ovid* knew that wine inſpires luſt. The *Egyptian* prieſts abſtain'd a long time from wine. That people imagin'd it was hated by the gods, *ibid.* The *Indians* antiently great drinkers, proved from *Athenæus*, *n. ibid.* A drinking-match eſtabliſh'd by *Alexander the Great*, after the death of the celebrated *Calanus*, 251. Concubines who fill'd out wine to the *Indian* king, and when he was drunk, carried him to bed. Scarce poſſible to reconcile two paſſages in *Quintus Curtius*, with one in *Athenæus*, relating to the drinking of the *Indians*. Reflections on *Alexander*'s making ſo many men drunk, to celebrate the obſequies of *Calanus*. When the change of the *Indians* from drunkenneſs to ſobriety might have happen'd. Muſt have been cauſed by ſome famous legiſlator, *ibid.* *Skyras*, a *Perſian* wine, famous over all *India*, 252.

Wiſtnou, *Wichnu*, or *Wiſtnu*, 414. Son to *Quivelinga*. How imag'd. Groteſque particulars concerning him, *ibid.* & 415. His ten incarnations, or metamorphoſes, 415, to 422. Explications of them, according to Father *Kircher*, from 422. to 424. *Wiſtnou* worſhipp'd under the name of *Jagarnat*, 424, & 425.

Wives of *Viſtnou* and *Eſtara*, 338. The beautiful *Latſami* produced from the foam of the ſea. Ridiculous particulars of *Parvati*. She jumps into the fire. *Virreſadra*, kick'd the ſun, and broke all his teeth; and drubb'd the moon ſo heartily, that he made her face all over ſpots. *Datja* reſtor'd to life, and a goat's head fix'd on his body, *ibid.* *Parvati* becomes half man, and half woman, 339. *Viſtnou* and *Eſtara* can get children by the bare act of the will. *Eſtara* repreſented under a very ſcandalous ſhape. The origin of it, was from his being catch'd in a particular attitude with *Parvati*, ibid.

Women in *India*, burnt or buried with their huſbands; the complete account of that barbarous ceremony, 334, 335. Infamy which attends thoſe women who refuſe to comply on theſe occaſions, and the artful inſinuations uſed to excite them to obey, 335.

Works, good works, and religious auſterities of the *Bramins*, 356. The doctrine of merits, rewards and puniſhments, not diſtributed in this life, from the variety of man's births, *ibid.* Certain exerciſes convey a remiſſion of ſins, 357. Auſterities. Account of a *Bramin*, who ſtood in a very uneaſy poſture. Sets his head where his heels ſhould be; repeats ſeveral prayers, raiſes a kind of gibbet, makes a fire, and ſwings himſelf over it for half an hour. This his daily exerciſe. His motives for doing this. A ſecond *Bramin*, wore an iron collar, weighing 24 pounds. Two others draw heavy chains. A fifth chains himſelf to a tree for life. A ſixth walks in ſhoes ſtuck full of nails on the inſide, *ibid.*

World, notion the *Indians* have of it, and the time 'tis to endure, 386. Fourteen worlds. Hell the loweſt of all, *ibid.* The world of ſerpents, 387. Seas of boil'd ſugar, palm wine, &c. The three hundred and thirty thouſand millions of giants always at war with one another. The world of nations. World of penitents. World of milk. Ceremonies perform'd by the *Bramins*, by which they immediately become the ſubſtance of god. Are worſhipp'd by the women. Theſe *Bramins* are abominable wretches. The fourteen worlds ſupported by a high mountain of gold, *ibid.* Earthquakes cauſed by an adder, which is under the world, moving itſelf, 388. The adder cauſes eclipſes. Aſtronomy of the *Eaſt-Indians*, ibid.

Writing, manner thereof in *India*, 255. Write upon the leaf of a tree with a bodkin. Leaves, how prepared; made like a fan. Taken notice of by the antients. So thin, that the ſmalleſt puff of wind tears them to pieces. Writing at firſt, employ'd only in great incidents. Stones firſt uſed for tranſmitting events to future ages. *Enoch* engrav'd the ſtory of the creation. *Joſhua* wrote all *Deuteronomy* round a ſtone altar, *ibid.* All *Homer*'s *Iliad* wrote on a ſerpent's skin, 256. Abbreviations uſed antiently. Men afterwards wrote on metal. Tables of wood uſed alſo; particularly of the cedar-tree. The *Arabians* wrote with the ſhoulder-bones of ſheep and camels. *Pocock* quoted on this occaſion. *Papyrus*, a kind of ruſh

ruſh invented by the *Egyptians*. Parchment afterwards found out. Difficult to know who firſt invented letters, *ibid.* Generally ſaid to be the *Phenicians*, 257. Verſes from *Lucan*'s *Pharſalia*, n. ibid. Reflections on the hieroglyphicks of the antients. Compoſed of the figures of plants and animals. *Vide* alſo the notes [b], [c], [d]. The *Greeks* pretend to have firſt invented writing. Reflections on this head, *ibid.* Paper, ſo call'd from *Papyrus*. Not known when, or who invented it. *Melchior Inchoffer*, a *German* jeſuit, and Father *Mabillon*'s opinion on this head, *ibid.*

Wyſe, the fourth ſon of *Pouraus*, 284. Of an inventive brain. Was the original of handicrafts. Travels towards the *South*. Meets with ſeven ſeas, and builds a ſhip. Builds a houſe in a delightful ſite. The houſe deſcrib'd, *ibid.* *Jejunagundah*, a woman, comes to his ſolitude, 285. Admires the houſe. *Wyſe* ſees, and goes up to her. Deſcription of her perſon, and the fragrant odours which diffuſed themſelves from it. She ſpeaks to him. He compliments her highly. She refuſes his offers of ſervice. Flies from him with coy diſtaſte, which afflicts him grievouſly. goes in ſearch of, and meets with her in a valley gathering flowers. He again addreſſes her, with ſoothing words. She deſires him to leave her, *ibid.* They part, 286. He bemoans his fate in ſolitude. Invokes the trees. A voice iſſues thro' the leaves, and asks him what he wants. He deſires to enjoy the woman; which is granted. Their poſterity people the *South*, ibid.

Wyſes, the fourth caſte in *India*, 304. Are handicrafts, *ibid.* Their name implies ſervile, 305. Now commonly call'd *Gentiles*. Theſe of two ſorts, pure and impure. The purer have 56 caſtes.

Y.

YEAR of ſeveral *Americans*, 98. Among the *Hurons*, *Canadans*, &c. compoſed of twelve ſynodical months. Moon of *March* call'd the worm-moon. Of *April*, the moon of plants; of *May*, moon of ſwallows, *&c.* Loſt moon, as the *Savages* term it, what. Month of illumination, *&c.* Dead moon, ſo call'd when that planet is hid from the ſight, *ibid.* Naked days, 99. Artificial day and night, how computed, *ibid.*

Year and records of the *Virginians*, 115. Compute their year by winters. Divide them into five ſeaſons. The firſt, when the trees ſhoot forth, *&c.* Count their months by lunations. Moon of the ſtags, of corn, *&c.* Tranſmit incidents to poſterity by certain ſtrings, *ibid.*

Z.

ZEMES, or *Chemens*, what, 130.

The End of the THIRD VOLUME.